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

SPIRITUAL FECUNDATION.

Home-Talk by J. H. N., March, 1858.

THE fecundation of plants is a good illustration of spiritual operations. There is something mysterious in the working of the principle that "a little leaven leaveneth the whole lump." An unseen element in the spiritual atmosphere impregnates a whole community with evil. We wonder how; but it is not more wonderful than the way plants are fertilized. They are made fruitful by an insignificant powder, the pollen of flowers which is scattered through the air. Very important palpable things result from these unseen combinations of elements that are prepared for one another. It is only when the receptive faculty of plants is in a particular state of susceptibility, that the fertilizing operation takes place. One plant is not susceptible to the pollen of a different species of plants. But there is a susceptibility to different varieties of the same species. All this is just as mysterious as what we see takes place in spirits. Our spirits we may call a congeries of plants, with receptivities and impressibilities; and it only requires the slightest infusion of some pollen that we are prepared for, to produce important results in us. If our own spirits are open and susceptible by old habits and false combinations to receive worldly influences, unbelief, &c., impregnation is sure to take place. The pollen of the wicked spirit is all the time going in the spiritual atmosphere, and if there are any flowers of that species open in us, they are certain to be fertilized.

This is the true theory of all infection. Two things are required to produce an infection in any case; first a pollen pervading the atmosphere, and secondly, susceptibility in the individual. Infection and contagion are the same thing in essence with the fecundation of plants.

This philosophy is also good on the other side—in respect to the impregnation of good.

The subtle messengers of good as well as evil are flying about, and where susceptibilities are prepared, they fertilize our spirits, beget themselves in us, and change our characters.

We must accept Christ as a savior in both departments of good and evil. We must look to him for a true spirit of susceptibility to his influence, and also for protection from the contagion of evil. He is able to fertilize us with goodness and truth, and to protect us from being infected with the pollen of the devil, the poisonous influences of unbelief. He is not only a "glory in the midst," but a "wall of fire round about," to those who receive him. His spirit will disperse, and precipitate, and consume the infusions of Satan, and close up our susceptibilities to evil by taking possession of them and filling them with good.

We must come into a state where we shall not be affected by a worldly atmosphere, but on the contrary affect it, and be a "savor of life unto life." Paul had the power of receiving good and affecting others with it, and had also the disinfecting power of Christ. He says, "Thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved and in them that perish. To the one we are the savor of death unto death; and to the other the savor of life unto life." He was charged with a magnetic power, that made him fertilize all good and kill all evil wherever he was.

All our susceptibilities to evil, when they are modified by true brokenness of heart and a true understanding of our nature, become open mouths to Christ, and cry out for salvation; and then evil is repulsive to them.

SEARCH FOR THE CENTER.

June 16, 1869.

DEAR CIRCULAR:—Your article, "Which way is God?" commends itself to my mind as overpowering truth; my heart glows with the idea that attention is at length being diverted from the well-worn paths in which science has hitherto pushed its researches, to the higher and more subtle laws of interior life.

It has often been a matter of surprise to me that in this age of piling up discoveries, so few facts are being brought to the surface which bear directly upon interior culture; it is true that one can scarcely contemplate any of God's works or the mighty forces to which he has given impetus, without becoming more or less elevated by the study, and diffusing to some extent, a good influence with his discoveries; but your article suggests the thought, that far greater results may be obtained from the same study by inverting the process of investigation; by commencing with interior research, and having carried it to the center of all power, make that the start-

ing point, being ever careful to keep in rapport with the center while investigating the marvelous results radiating from it. Science would thus be the bride of religion, giving birth to that unity and consequent happiness which the world has hitherto sought in vain. It must be admitted on all hands that such unity is not to be attained by mere mental processes or external inventions. The wonderful philosophy of a Newton, the discoveries of a Watt, the inventions of a Morse have opened wide fields for study and further discoveries; but though they brought the ends of the earth together, yet have they not brought the hearts of men into closer unity. We can travel from here to Europe in as many days as it formerly took weeks to make the journey; we can transmit our thoughts from one end of the earth to the other with almost the rapidity of their conception; we have measured the circumference of planets and analyzed the substance of the sun; these and a thousand other intensely interesting facts science has unfolded; but the world still groans in tribulation, hungering for that millennium which shall destroy selfishness, uniting the works of God's hands into one harmonious whole and merging all family ties in one vast Community.

If happiness is to be found in outward things, then I conclude that science has achieved a signal success; but if happiness is a matter purely spiritual, or in any way depending upon the spirit, then science has as yet accomplished but one part of its work, and it is time to turn in the direction to which you point. If it is fair to presume that all created intelligences, whatever their occupation or researches may be, are in pursuit of the greatest amount of happiness, then the misery of mankind is the best evidence of its having thus far been sought in an unprofitable way, whether by Philosopher, Philanthropist or Pauper; and here comes in your doctrine of the "ascending fellowship," which if I rightly understand it holds that man's happiness will be in proportion as he seeks the fellowship of superior intelligences, and that complete happiness is only to be derived from fellowship with God.

It seems to me, that one might stare through a telescope during all eternity and not become one whit better or happier, even though he knew all that could be revealed in that direction; but let him once realize the fact, that if he were to pay the same attention to spiritual regions he would make far greater discoveries, and he would at once find light breaking along his path.

Science has hitherto been gazing at mighty forces and ignoring the power that wields them, as if an engineer should seek to investigate the principles of the hydraulic press by examining only the masses of material it had set in motion. But it is no wonder that the tendency of the world is thus to look outwardly for light: every system of religion and every superstitious device points away off, as you say, "in the astronomical direction" to find the seat and power of God, wearying the mind with an impossible contemplation of illimitable space, as a tired traveler toils across the arid desert to climb yon rugged mountain and see stretched out beyond it another barren plain, again a mountain yet more steep and dreary.

The civilized world has been trained under the influence of a religion, from the thralldom of which science has as yet barely escaped, which mistaking its own foundation has mistaken also its fundamental principles; which pointing the world to external things has obscured the vision from beholding spiritual truths, and warned "hands off" from that spiritual hunting ground in which every step would be found

strewn with happiness, and every discovery with love and good will to men. Let each individual, for himself, break through the barrier which has been reared between things temporal and spiritual, and turning inward with a student's eye, he will find that science, instead of leading to doubt and infidelity, will settle its devotees in the conviction that God is good and that the kingdom of heaven is within them. E.

THE DOMINANT LANGUAGE.

III.

ITS POWER AND WEAKNESS.

THE great strength of the English language, for which it is justly celebrated, lies in its ample means of varied expression and its singularly simple grammatical structure. Its short Saxon words, so full of meaning, together with its sonorous Latin elements, enable us to shape terse, idiomatic sentences, or round the swelling Johnsonian period. Generally speaking, strength is gained by choosing Anglo-Saxon words, while elegance is secured by liberal but judicious selection of Latin derivatives. The abrupt disconnected sentences, and the artfully constructed period, alike offend the ear if uniformly used. Rhetoricians agree that the most effective speech is that which gives a pleasing alternation of short and long sentences. Much depends upon the subject, the occasion of speaking or writing, and individual taste and mode of thought. What is most natural is most likely to please and effect the object intended. Americans rarely find time or inclination for the long and ceremonious Latinized style: they prefer facts briefly spoken. To illustrate the effect of Saxon terms: Dr. Johnson once said, "The Rehearsal has not life enough to keep it sweet;" then recollecting himself, he Latinized the expression thus: "It possesses not sufficient vitality to preserve it from putrefaction."

Our undeclined articles and adjectives leave the grammatical forms of the English much simpler than those of most other languages, without producing counteracting disadvantages; while the ascription of gender being restricted to male and female beings, leaves room for personification—an important element of vigor and grace that the French and German do not possess. Our progressive form of the verb gives variety and life-like vigor.

It has often been said, that the English is so defective in musical character as to be poorly adapted to the wants of the poet. It does not so abound in rhymes as the German and the Romanic tongues, which gives it additional strength and dignity in prose; but it is pre-eminently suited to blank verse, where the French is quite deficient. Nor can a language that has produced the following be said to lack any essential of true poetry:

"Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime—
Where the rage of the vulture, the love of the turtle,
Now melt into softness, now madden to crime?
Know ye the land of the cedar and vine,
Where the flowers e'er blossom, the beams ever shine?" etc.

Foreign philologists admit that as a spoken tongue, the English has no superior, though they congratulate themselves that its antiquated, uncouth spelling stands in the way of its becoming universal. The French has become the language of diplomacy and fashion in Europe, but has wholly failed in its attempted rivalry of the English in other parts of the world. It is asserted by the philologist Rapp, that already, "the English may pass for the universal language, out of Europe; and by its bold fusion and consequent decomposition of the forms of its Gothic and Roman elements, this idiom has acquired incomparable fluency, and powers especially destined by nature more than any other of the living languages to undertake that part. Were not the impediment of a *bizarre*, antiquated orthography in the way, the universality of this language would be still more apparent."

Prof. Grimm, the distinguished German lexicographer, makes the following statement, which, coming from such a source, is well worth remembering: "The English language possesses a power of expression such as never, perhaps, was attained by any other human tongue. Its altogether intellectual and singularly happy formation and development has

arisen from a surprising alliance between the two noblest languages of antiquity, the German and the Romanesque—the relation of which to each other is well known to be such that the former supplies the material foundation, the latter the abstract notions. Yes, truly, the English may call itself a universal language, and seems chosen to rule in all future times in a still greater degree in the corners of the earth. In richness, sound reason, and flexibility, no modern tongue can be compared with it, not even the German, which must shake off many a weakness before it can enter the lists with the English."

Lord Macaulay says our language is "less musical, indeed, than the languages of the south; but in force, in richness, in aptitude for all the higher purposes of the poet, the philosopher, and the orator, inferior to that of Greece alone."

The weaknesses of this candidate for universality are, its lack of inflectional character, and consequent resort to prepositions and auxiliaries to express the various relations of words otherwise denoted by case-endings and verbal terminations; its use of the same sound, in various instances to express totally different ideas, which gives it something of a Chinese character; and, most serious of all, its spelling, which adds greatly to the necessary labor of writing it, and much retards its general diffusion. In proof of this, I will cite several witnesses, who in substance say much the same thing. Sheridan, justly celebrated as an orator and writer, remarks that "such is the state of our written language that the darkest hieroglyphics, or the most difficult ciphers ever invented by the art of man, were not better calculated to conceal the sentiments of those who used them, from all who do not have the key, than the state of our spelling is to conceal the true pronunciation of our words from all except a few well educated individuals."

In Chambers' "Papers for the People" it is said, "We violate every principle of a sound alphabetical system more outrageously than any other nation whatever. Our characters do not correspond to our articulations, and our spelling of words cannot be matched for irregularity and whimsical caprice." This state of things compels children learning to write, to learn specially the peculiar spelling of almost every separate word of the language. Peirce, one of our most original grammarians, earnestly protests against this needless state of things.

In a report on common schools in Massachusetts, Horace Mann observes that "the English written language is an exceedingly rude instrument. We use it, and cannot do without it; but we use it from necessity—as some savage tribes have used the sheep and goat as beasts of burden—not knowing how to tame the horse, or construct the wagon or railroad. The written English tongue, instead of presenting a system of order, symmetry, and harmony, rather seems like the particles of chaos suddenly arrested in their tumultuous whirl and petrified into immovable and helpless disorder."

The following is from Prof. Hadley's "Brief History of the English Language," published in the last edition of Webster's Dictionary:

"Neither the Anglo-Saxon orthography nor the Norman-French was distinguished for its regularity. But when the two were thrown together, the result was a mass of confusion and anomaly hardly to be paralleled, except, perhaps, in the spelling of the native Irish. The present system retains much of this chaotic character. It is, perhaps, too firmly fixed for extensive changes, such as could alone effect a material improvement. But it is not creditable to the English name, nor accordant with the practical spirit of the English people. With a multitude of signs for the same sound, and a multitude of sounds for the same sign, it poorly fulfills the original and proper office of orthography, to indicate pronunciation; nor does it better fulfill the improper office, which some would assert for it, of a guide to etymology. It imposes a useless burden on the native learner. To a foreigner it seriously aggravates the difficulty of acquiring the language, and thus retards the influence of English literature on the mind of the world."

Extracts could be multiplied bearing on this subject, but one more will suffice. Prof. Whitney, who stands in the first rank of philologists, makes this statement in his "Language and the Study of Language:"

"It may well be the case that a thorough reform of English orthography will be found forever impracticable; it certainly will be so, while the public temper remains what it now is. But let us at any rate acknowledge the truth, that a reformation is greatly to be desired, and perhaps, at some time in the future, a way will be found to bring it about. If we expect and wish that our tongue become one day a world-language, understood and employed on every continent and in every clime, then it is our bounden duty to help perfect the way for taking off its neck this heavy millstone. How heavy we are hardly able to realize, having ourselves well nigh or quite forgotten the toil it once cost us to learn to read and write correctly; yet we cannot help seeing how serious an obstacle to the wide extension of a language is a mode of writing which converts it from one of the easiest in the world, into one of the hardest, for a foreigner to acquire and use."

After hearing such declarations, from men who have given the subject a careful attention, can any one doubt that the curious jumble of combinations known as English Orthography (correct writing) is a disgraceful remnant of barbarism? If so, let him whip it into the rising generation, and then exult over the marvelous retentive powers of the human mind!

S. H. R.

SMITH'S STORY.

XXII.

I SHOULD anticipate if I were to give an account of my conversion to true views of the Second Coming; but as I have touched upon the errors of Adventism it is appropriate to give here an outline of the truth upon this important subject, as I have learned it from the writings of the Community.

In harmony with the obvious meaning of Christ's words, we find that the Primitive Church expected his *speedy* coming. The apostles taught them to wait and look, as for an impending event. "Let your moderation be known unto all men: *the Lord is at hand.*" Phil. 4: 5. "Let us exhort one another: and so much the more as ye see the day approaching." Heb. 10: 24, 25. "The Judge standeth before the door." James 5: 9. "The end of all things is at hand." 1. Pet. 4: 7. Perhaps the most confident expectation is recorded in the 4th chapter of 1 Thessalonians: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [i. e. go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then *we which are alive and remain*, shall be caught up together with them in the clouds, to meet the Lord in the air." Had Paul believed the Second Coming to be 1800 years in the future he would have said, "We who will then be dead, shall be raised incorruptible, and *they* who are alive shall be changed." But he spoke as though he expected to be living at the coming of the Lord.

The question next arises, Have the predicted signs been fulfilled? Were there no recorded account of their fulfillment, we should still be inclined to believe that the predicted events took place because Christ said they should precede his Coming, and that his Coming would be within the life-time of some who were present with him; but we have abundant evidence that the signs did actually appear. Perhaps no one will seriously doubt that there was famine, pestilence, war, and other physical commotion enough during the forty years succeeding the predictions, to answer the requirements in that class of signs; so I will only briefly notice one or two signs which most interested me when I first investigated the subject.

The predictions the fulfillment of which I was most inclined to doubt, were, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. 24: 14. And, "There shall arise false Christs and false prophets," Matt. 24: 24; which Paul describes as the revealing of the man of sin. Paul distinctly states that the first of these predictions was already fulfilled, when he wrote to the church of Rome. "But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10: 18. He also tells

the Colossians that the gospel was not only come unto them, but unto all the world. Col. 1: 6. Christ never hinted at the now popular belief that a *conversion* of the world to Christianity, was to precede his Coming. He said the preaching of the gospel was to be for a *witness* unto all nations. And Paul said it had already been done in his day. [See Rom. 16: 26]. As to the remaining objection, Paul distinctly told the Thessalonians that the mystery of iniquity had already begun to work; and John writing some years later, says, "It is the last hour; and as ye have heard that antichrist shall come, even now are there many antichrists." 1 John 2: 18. This is a distinct record of the fulfillment of the antichrist sign.

But the most notable of all the predicted signs was to be the destruction of Jerusalem—the throwing down of that great temple, so that not one stone should remain upon another. This was the great physical sign, and apparently the most incredible to the disciples. This was to be accompanied by great tribulation; and immediately after, they were to see the appearance of the sign of the Son of man. Who doubts the fulfillment of this sign?

One great hindrance to receiving the truth about the Second Coming, is a preconception concerning the *nature* of that event. As Christ, in the manner of his first coming, wholly disappointed the expectations of the Jews, may we not question whether the manner of his Second Coming anticipated by the Gentile church, is not erroneous? Would it be strange if it should be found to be an entirely different event from the popular conceptions of it? Christ may have come at the appointed time, though the Scribes *knew it not*. In the popular mind the Second Coming is associated with great outward heralding and magnificent display, in which "every eye shall see him." But I became convinced that he would come as he said he would, "like a thief in the night;" and that as a sleeping man is not aware of the coming of a thief, so no one would be aware of his Second Coming except those who were watching. The angels distinctly stated that his coming would be like his going away, an event only witnessed by a chosen few. As to the passage, "every eye shall see him," it is evident from the context that it referred only to believers; and the addition of the words, "and they also which pierced him," implies that the wicked were not included in the preceding statement. The private nature of his Second Coming is clearly illustrated in the parable of the ten virgins. Like the bridegroom, he came at midnight, and appeared only to those who were ready; and the silence of history only proves that he came as he predicted, "like a thief in the night."

Although there was an actual personal appearing to believers on earth, an actual resurrection of the dead and change of the living, we are constrained for many reasons to believe the transactions of the Second Coming took place chiefly in the spiritual world. The judgment of the Jewish nation was to take place at the Second Coming, and the majority of that nation were in hades, and must receive their rewards and punishments in the spirit world. The popular notion that the judgment of mankind is to be a single transaction, is not scriptural. God has distinctly divided the human race into two great families, the Jews and the Gentiles, and has appointed a distinct judgment for each, separated by a period of more than a thousand years. First came the Jews, who were separated from the rest of mankind, and for two thousand years received the sunshine and rain of God's especial care and culture, and at last were fully ripened for their judgment by the preaching of Christ and his apostles. This judgment, then, took place at the destruction of Jerusalem. But the spiritual world must have been the main scene of action, because the great body of subjects of the first gospel were in that world. As the number of living Jews was to the whole number of Jews in hades, so was the visible judgment accompanying the destruction of Jerusalem to the judgment in the spiritual world. If eleven hundred thousand Jews perished at that time, by untold tribulations, what must have been the scene in the hades world? Since then the Gentiles

have been the subjects of the gospel; and for nearly two thousand years have been preparing for their day of judgment.

This fact being established, that the Second Coming of Christ took place 1800 years ago, a modification of our hopes and views of duty must be made, and a clearer view is obtained as respects our true position. With regard to these new hopes and views of duty, I shall again have occasion to speak.

For six years I was a constant and extensive reader of Second Advent publications, and became quite intimately acquainted with the character of their religion. To some it may seem paradoxical that ignorance and love of the Bible can ever go together. But this is true of the Adventists. They are probably the most constant readers of the Bible of any class of religionists, and can quote more scripture. Their Bibles are well worn, and the margins well marked with pen references and comments. Yet they are doubtless the most ignorant of the Protestant churches. The Bible is about the only book I have noticed in their houses, and I know of preachers among them who boast of having no book education. They are usually honest, conscientious souls who have been led by literal interpretations of scripture to believe as they do. They might properly be styled literalists. On some points they are in advance of many churches; but their ignorance and pride make them arrogant and self-sufficient. Although they profess to be non-resistants, yet they are the most combative people in the world. They are always ready for a war of words, and if you will not attack them they will fire into you.

It is, perhaps, not generally known that the Adventists are split up into sects, similar to the Protestant orthodox churches. First, is the original Millerite party, whose organ is the *Advent Herald*, edited by Josiah Litch. This party differs the least from the orthodox churches; the difference consisting in believing the Second Coming to be near. The next, and most numerous class is represented by the *World's Crisis*, published in Boston, and edited by Milcs Grant. This sect believe, in addition to the near, future coming of Christ, that the dead are unconscious; that at the Second Coming a literal resurrection of all the dead will take place; that the righteous will be caught up in the air; that sooner or later the wicked will suffer a second death, or annihilation; that the earth will be purified by fire, when the saints together with the New Jerusalem will descend and dwell upon it forever. This doctrine of the destruction of the wicked, cuts them entirely off from the orthodox churches, and this, together with their belief in the unconsciousness of the dead, sets them at war with Catholics, Universalists and Spiritualists. They profess to be non-resistants, and claim that the weapons of their warfare are not carnal. But if the tongue is a carnal member, then the *Crisis* people are the greatest of fighters. They believe in baptism by immersion, often partaking of the Lord's Supper, laying on of hands in setting apart one of their number for the ministry, and keeping Sunday as a sanctified day. This party has been divided in time-setting; some having believed the Advent would take place in 1868. It has been confidently expected every year for the last twenty-five. What the definite time now is, I am unable to say.

The Seventh-Day Adventists have their headquarters at Battle Creek, Mich., where they publish a paper, the *Sabbath Review and Advent Herald*. Their leader is James White. This is the best organized party among the Adventists. They do not set a time for the Second Coming, but believe it to be very near; and that when it takes place the sinners then living will be destroyed, the immortal saints ascend to heaven with Christ, and the earth be left desolate for a thousand years: then the saints return with the New Jerusalem to take up their eternal abode upon the renewed earth, the wicked are raised and encompass the city, when fire from heaven destroys them and they become ashes under the feet of the saints. Their distinctive feature is their belief that the seventh day is especially sacred. They practice "feet washing" at indefinite periods.

They are extreme legalists. They believe in baptism by immersion; but if a baptist, who has been immersed, joins them, they insist on his being re-immersed, because, they say, "this sacred rite is intended to signify the believer's entire abandonment of a life of impiety, and his entrance upon a new life of holiness and dedication to God." "And as one cannot be holy till he keeps the Sabbath [Saturday] holy, a re-baptism is needed." This logic would of course, if carried out, necessitate a re-immersion after the committal of any sin; and as they do not claim to be Perfectionists, they must have a heavy job of washing on their hands. This sect arrives at their conclusion that the Second Coming is near, by a different line of reasoning than other Adventists. Instead of making Daniel their main witness, they build up large and elaborate theories upon the book of Revelation. The third angel's message, in Rev. 14: 6-12, the two-horned beast, &c., are fruitful themes with them. They do not believe the age of miracles or inspiration to be past.

Lastly, there is what I will designate as the George Storrs party, whose organ is the "*Herald of Life*," published in N. Y. City by Geo. Storrs. This is the most intellectual, independent and radical party, and is quite free from forms and ceremonies. So that while it avoids many of the errors of legality, it falls into self-sufficiency and disorganization. "Let every man think for himself," "Call no man master," are current sentiments with this class. They subscribe to no creed but the Bible, and of course disagree in interpreting it. Their point of unity is opposition to time setting, and the motto of "Life only through Christ." That is, while the *Crisis* and Sabbath Adventists believe in a resurrection and the final destruction of the wicked, this party believe that all subjects of the resurrection will be immortal, because a resurrection can only take place through a union with the life of Christ. Their proposition is this: "Any resurrection is a provision of the plan of salvation; and that salvation is conditional." "The wicked do not comply with the requirements of that plan; hence do not have a resurrection." This doctrine makes them very odious to the other Adventists, and the *Crisis* party do not fellowship them in their public meetings. It will be seen further on, that the difficulty among all the Adventists in respect to the destiny of the wicked, results from total darkness in respect to the origin of evil. Many of the Storrs party believe in no personal devil; while others do, but think that he is a fallen angel. This is the general belief among all Adventists. Storrs' party does not believe in water baptism, nor in the sacredness of any particular day, these having been supplanted by Spirit baptism and the keeping of all days. But believing the Second Coming of Christ to be yet future, they cannot avoid the obligation of celebrating his death till he comes. But their method of celebrating the Lord's Supper is different from the churches. They believe it to be a sequel to the Jewish passover, and as such should be a yearly ceremony. The time observed by them is, I think, the evening of the full moon just preceding the vernal equinox. They meet at an appointed place in the evening and partake of a slight repast, closing with bread and wine. Appropriate conversation accompanies the repast, and I used to think it a much more beautiful ceremony than as it is usually conducted. But I have seen that Christ's Coming is far in the past, and that the appropriateness of the institution has long since ceased. Its observance was limited "till he came." All adventists are agreed in thinking that the earth is to be the final abode of the saints, although they differ as to the time and manner of its purification. None of them are Trinitarians or Unitarians; but they believe Christ is the divine Son of God, and the Holy Spirit an emanation from each.

I held some views in common with each of these sects; usually the radical points of each; and this necessarily excluded me from the fellowship of any. I was, perhaps, the nearest in sympathy with the Geo. Storrs school.

What a chaos of truth and error is found in these parties! And through this quagmire I wandered seeking pearls of truth, for six years after leaving Hamilton. Some of the filth which attached to

me at that time, still clings to me; but kind and loving friends are helping to free me from it, and in time I hope to be robed in the humility of Christ.

THE CIRCULAR.

O. C., MONDAY, JUNE 28, 1869.

AMERICAN SOCIALISMS.

NO. XXXVIII.

THE BROOK FARM PHALANX.

At the beginning of our history of the Fourier epoch, we gave an account of the origin of the Brook Farm Association in 1841, and traced its career till the latter part of 1843. So far we found it to be an original Yankee experiment, not affiliated to Fourier, but to Dr. Channing, and we classed it with the Hopedale, Northampton and Skaneateles Communities, as one of the preparations for Fourierism. Now, at the close of our history, we must return to Brook Farm and follow it through its transformation into a Fourierite Phalanx and its career as a public teacher and propagandist.

In the final number of the *Dial*, dated April 1844, Miss E. P. Peabody published an article on Fourierism, which commences as follows:

In the last week of December, 1843, and first week of January, 1844, a Convention was held in Boston, which may be considered as the first publication of Fourierism in this region.

The works of Fourier do not seem to have reached us, and this want of text has been ill supplied by various conjectures respecting them; some of which are more remarkable for the morbid imagination they display than for their sagacity. For ourselves we confess to some remembrances of vague horror connected with this name, as if it were some enormous parasitic plant sucking the life principles of society, while it spread apparently an equal shade, inviting man to repose under its beautiful but poison-dropping branches. We still have a certain question about Fourierism, considered as a catholicon for evil; but our absurd horrors were dissipated, and a feeling of genuine respect for the friends of the movement ensued, as we heard the exposition of the doctrine of Association, by Mr. Channing and others. That name [Channing] already consecrated to humanity, seemed to us to have worthily fallen, with the mantle of the philanthropic spirit, upon this eloquent expounder of socialism; in whose voice and countenance, as well as in his pleadings for humanity, the spirit of his great kinsman still seemed to speak. We cannot sufficiently lament that there was no reporter of the speech of Mr. Channing, &c.

At the close of this article Miss Peabody says,

We understand that Brook Farm has become a Fourierist establishment. We rejoice in this, because such persons as form that Association will give it a fair experiment. We wish it Godspeed. May it become a University where the young American shall learn his duties, and become worthy of this broad land of his inheritance.

Wm. H. Channing, in the *Present*, Jan. 15, 1844, gives an account of this same Boston Convention, from which we extract as follows:

This convention marked an era in the history of New England. It was the commencement of a public movement upon the subject of Social Reform, which will flow on, wider, deeper, stronger, until it has proved in deeds the practicability of societies organized, from their central principle of faith to the minutest detail of industry and pleasure, according to the ORDER OF LOVE. This movement has been long gathering. A hundred rills and rivers of humanity have fed it.

*** The number of attendants and their interest increased to the end, as was manifested by the continuance of the meetings from Wednesday, December 27th, when the Convention had expected to adjourn, through Thursday and Friday. The Convention was organized by the choice of William Bassett, of Lynn, as President; of Adin Ballou, of Hopedale, G. W. Benson, of Northampton, George Ripley, of Brook Farm, and James N. Buffum, of Lynn, as Vice-Presidents; and of Eliza J. Kenney, of Salem, and Charles A. Dana, of Brook Farm, as Secretaries. The Associations of Northampton, Hopedale and Brook Farm, were each well represented.

*** It was instructive to observe that practical and scientific men constantly confirmed, and often apparently without being aware of it, the doctrines of SOCIAL SCIENCE, as announced by Fourier. Indeed, in proportion to the degree of one's intimacy with this profound student of harmony, does respect increase for his admirable intellectual power, his

foresight, sagacity, completeness. And for one, I am desirous to state, that the chief reason which prevents my most public confession of confidence in him as the *one teacher now most needed*, is, that honor for such a patient and conscientious investigator demands, of all who would justify his views, a simplicity of affection, an extent and accuracy of knowledge, an intensity of thought, to which very few can now lay claim. Quite far am I from saying, that as now enlightened, I adopt all his opinions; on the contrary, there are some I reject; but it is a pleasure to express gratitude to Charles Fourier, for having opened a whole new world of study, hope and action. It does seem to me, that he has given us the clue out of our scientific labyrinth, and revealed the means of living the law of love.

The *Phalanx* of Feb. 5, 1844, refers to the revolution going on at Brook Farm, as follows:

The Brook Farm Association, near Boston, is now in process of transformation and extension from its former condition of an educational establishment mainly, to a regularly organized Association—embracing the various departments of industry, art and science. At the head of this movement, are George Ripley, Minot Pratt, and Charles A. Dana. We cannot speak in too high terms of these men and their enterprise. They are gentlemen of high standing in the community, and unite in an eminent degree, talent, scientific attainments and refinement, with great practical energy and experience. This Association has a fine spiritual basis in those already connected with it, and we hope that it will be able to rally to its aid the industrial skill and capital necessary to organize an Association, in which productive labor, art, science, and the social and religious affections, will be so wisely and beautifully blended and combined, that they will lend reciprocal strength, support, elevation and refinement to each other, and secure abundance, give health to the body, development and expansion to the mind, and exaltation to the soul. We are convinced that there are abundant means and material in New England now ready to form a fine Association; they have only to be sought out and brought together.

From these hints it is evident that the Brook Farmers were fully converted to Fourierism in the winter of 1843-4, and that Wm. H. Channing led the way in this conversion. He had been publishing the *Present* since September 1843, side by side with the *Phalanx* (which commenced in October of that year), and though he, like the rest of the Massachusetts Socialists, began with some shyness of Fourierism, he had gradually fallen into the Brisbane and Greeley movement, till at last the *Present* was hardly distinguishable in its general drift from the *Phalanx*. Accordingly, in April, 1844, just at the time when the *Dial* ended its career, as we have seen, with a confession of quasi-conversion to Fourierism, the *Present* also concluded its labors with a twenty-five page exposition of Fourier's system, and the *Phalanx* assumed its subscription list.

The connection of the Channings with Fourierism, then, stands thus: Dr. Channing, the first medium of the Unitarian *afflatus*, was the father (by suggestion) of the Brook Farm Association, which was originally called the West Roxbury Community. Wm. H. Channing, the second medium according to Miss Peabody, converted this Community to Fourierism and changed it into a *Phalanx*. The *Dial*, which Emerson says was also a suggestion of Dr. Channing, and the *Present*, which was edited by Wm. H. Channing, ended their careers in the same month, both hailing the advent of Fourierism, and the *Phalanx* and *Harbinger* became their successors.

The *Dial* and *Present*, in thus surrendering their Roxbury daughter as a bride to Fourierism, did not neglect to give her with their dying breath some good counsel and warning. We will grace our pages with a specimen from each. Miss Peabody in the *Dial* moralizes thus:

*** The social passions, set free to act, do not carry within them their own rule, nor the pledge of conferring happiness. They can only get this from the free action upon them of the intellectual passions which constitute human Reason.

But these functions of Reason,—do they carry within themselves the pledge of their own continued health and harmonious action?

Here Fourierism stops short, and, in so doing, proves itself to be, not a life, a soul, but only a body. It may be a magnificent body for humanity to dwell in for a season; and one for which it may be wise to quit old diseased carcasses, which now go by the proud name of civilization. But if its friends pretend for it any higher character than that of a body, thus turning men from seeking for principles of life

essentially above organization, it will prove but another, perhaps a greater curse.

The question is, whether the Phalanx acknowledges its own limitations of nature, in being an organization, or opens up any avenue into the source of life that shall keep it sweet, enabling it to assimilate to itself contrary elements, and consume its own waste; so that, Phœnix-like, it may renew itself forever in greater and finer forms.

This question, the Fourierists in the Convention, from whom alone we have learnt anything of Fourierism, did not seem to have considered. But this is a vital point.

*** The life of the world is now the Christian life. For eighteen centuries, Art, Literature, Philosophy, Poetry, have followed the fortunes of the Christian idea. Ancient history is the history of the apotheosis of Nature, or natural religion; modern history is the history of an Idea, or revealed religion. In vain will any thing try to be, which is not supported thereby. Fourier does homage to Christianity with many words. But this may be cant, though it thinks itself sincere. Besides, there are many things which go by the name of Christianity, that are not it. Let the Fourierists see to it, that there be freedom in their Phalanx for churches, unsupported by its material organization, and lending it no support on its material side. Independently existing, within them, but not of them, feeding on ideas, forgetting that which is behind petrified into performance, and pressing on to the stature of the perfect man, they will finally spread themselves in spirit over the whole body.

In fine, it is our belief, that unless the Fourierist bodies are made alive by Christ, "their constitution will not march;" and the galvanic force of reaction, by which they move for a season, will not preserve them from corruption. As "the corruption of the best is the worst," the warmer their friends are, the more awake should they be to this danger, and the more energetic to avert it.

Charles Lane in the *Present* discourses still more profoundly, as follows:

*** Some questions, of a nice importance, may be considered by the Phalanx before they set out, or at least on the journey, for they will have weighty, nay, decisive influences on the final result. One of these, perhaps the one most deserving attention, may, perhaps that upon which all others hinge, is the adjustment of those human affections, out of which the present family arrangements spring. In a country like the United States of North America, where food is very cheap, and all the needs of life lie close to the industrious hand, it is very rare to find a family of old parents with their sons and daughters married and residing under the same roof. The universal bond is so weak, or the individual bond is so strong, that one married pair is deemed a sufficient swarm of human bees to hive off and form a new colony. How, then, can it be hoped that there is universal affection sufficient to unite many such families in one body for the common good? If, with the natural affections to aid the attempt to meliorate the hardships and difficulties in natural life, it is rare, nay, almost impossible, to unite three families in one bond of fellowship, how shall a greater number be brought together? If, in cases where the individual characters are known, can be relied on, are trusted with each other's affections, property and person, such union cannot be formed, how shall it be constructed amongst strangers, or doubtful, or untried characters? The pressing necessities in isolate families, the great advantages in even the smallest union, are obvious to all, not least to the country families in this land; yet they unite not, but out of every pair of affectionate hearts they construct a new roof-tree, a new hearth-stone, at which they worship as at their exclusive altar.

Is there some secret leaven in this conjugal mixture, which declares all other union to be out of the possible affinities? Is this mixture of male and female so very potent, as to hinder universal or even general union? Surely it cannot happen that in all those numerous instances wherein it would obviously work so advantageously for all parties, that reunions of families should be formed, that there are qualities of mind so foreign and opposed, that no one could beneficially be consummated. Or is it certain, that in these natural affections, and their consequences in living offspring, there is an element so subversive of general Association that the two cannot co-exist? The facts seem to maintain such an hypothesis. History has not yet furnished one instance of combined individual and universal family life. Prophecy holds not very strong or clear language on the point. Plato scarcely fancied the possible union of the two affections; the Religious Associations of past or present times have not attempted it; and Fourier, the most sanguine of all futurists, does not deliver very succinct or decisive oracles on the subject.

Can we make any approximation to axiomatic truth for ourselves? May we not say, that it is no more possible for the human affections to flow at once in two opposite directions, than it is for a stream of water to do so? A divided heart is an impossibility. We must either serve the Universal (God)

or the individual (Mammon). Both we cannot serve. Now, marriage, as at present constituted, is most decidedly an individual, and not a universal act. It is an individual act, too, of a depreciated and selfish kind. The spouse is an expansion and enlargement of one's self, and the children participate of the same nature. The all-absorbent influence of this union is too obvious to be dwelt upon. It is used to justify every glaring and cruel act of selfish acquisition. It is made the ground-work of the institution of property, which is itself the foundation of so many evils. This institution of property and its numerous auxiliaries must be abrogated in associative life, or it will be little better than isolated life. But it cannot, it will not be repealed, so long as marital unions are indulged in; for, up to this very hour, we are celebrating the act as the most sacred on earth, and what is called providing for the family, as the most onerous and holy duty.

The lips of the purest living advocates * of human improvement, are scarcely silent from the most strenuous appeals to mothers, to develop in their offspring the germs of all truth, as the highest resource for the regeneration of our race; and we are now turning round upon them and declaring that nought but a deeper development of mortal selfishness can result from such a course. At least, such seems to be a consequence of the present argument. Yet, if it be true, we must face it. This is at least an inquiry which must be answered. It is certain, indeed, that if there be a source of truth in the human soul, deeper than all selfishness, it may be consciously opened by appeals which shall enforce their way beneath the human selfishness which is superincumbent on the divine origin. Then we may possibly be at work on that ground whereon universal association can be based. But must not, therefore, individual (or dual) union cease? Here is our predicament. It haunts us at every turn; as the poets represent the disturbed wanderings of a departed spirit. And reconciliation of the two is not, yet so clearly revealed to the faithful soul, as the headlong indulgence is practiced by the selfish. It is an axiom that new results can only be arrived at by action on new principles, or in new modes. The old principle and mode of isolate families has not led to happy results. This is a fact admitted on all hands. Let us then try what the consociate, or universal family will produce. But, then, let us not seduce ourselves by vain hopes. Let us not fail to see, that to this end the individual selfishness, or, if so they must be called, the holy gratifications of human nature, must be sacrificed and subdued. As has been affirmed above, the two cannot be maintained together. We must either cling to heaven, or abide on earth; we must adhere to the divine, or indulge in the human attractions. We must either be wedded to God or to our fellow humanity. To speak in academical language, the conjunction in this case is the disjunctive "or," not the copulative "and." Both these marriages, that is, of the soul with God, and of soul with soul, cannot exist together. It remains, therefore, for us, for the youthful spirit of the present, for the faithfully intelligent and determinedly true, to say which of the two marriages they will entertain.

In consummation of their union with Fourierism, the Brook Farmers formed and published a new Constitution, confessing in its preamble their conversion, and offering themselves to Socialists at large as a nucleus for a model Phalanx. They say:

The Association at Brook Farm has now been in existence upwards of two years. Originating in the thought and experience of a few individuals, it has hitherto worn, for the most part, the character of a private experiment, and has avoided rather than sought the notice of the public. It has, until the present time, seemed fittest to those engaged in this enterprise, to publish no statements of their purposes or methods—to make no promises or declarations—but quietly and sincerely to realize as far as might be possible, the great ideas which gave the central impulse to their movement. It has been thought that a steady endeavor to embody these ideas more and more perfectly in life, would give the best answer, both to the hopes of the friendly and the cavils of the skeptical, and furnish in its results the surest grounds for any larger efforts.

Meanwhile every step has strengthened the faith with which we set out; our belief in a divine order of human society, has in our own minds become an absolute certainty; and considering the present state of humanity and of social science, we do not hesitate to affirm that the world is much nearer the attainment of such a condition than is generally supposed.

The deep interest in the doctrine of Association which now fills the minds of intelligent persons every-where, indicates plainly that the time has passed when even initiative movements ought to be prosecuted in silence, and makes it imperative on all who have either a theoretical or practical knowledge of the subject, to give their share to the stock of public information.

Accordingly, we have taken occasion at several

public meetings recently held in Boston, to state some of the results of our studies and experience, and we desire here to say emphatically, that while on the one hand we yield an unqualified assent to that doctrine of universal unity which Fourier teaches, so on the other, our whole observation has shown us the truth of the practical arrangements which he deduces therefrom. The law of groups and series is, as we are convinced, the law of human nature, and when men are in true social relations, their industrial organization will necessarily assume those forms.

But beside the demand for information respecting the principles of Association, there is a deeper call for action in the matter. We wish, therefore, to bring Brook Farm before the public, as a location offering at least as great advantages for a thorough experiment as can be found in the vicinity of Boston. It is situated in West Roxbury, three miles from the depot of the Dedham Branch Railroad, and about eight miles from Boston, and combines a convenient nearness to the city, with a degree of retirement and freedom from unfavorable influences, unusual even in the country. The place is one of great natural beauty, and indeed the whole landscape is so rich and various as to attract the notice even of casual visitors. The farm now owned by the Association contains two hundred and eight acres, of as good quality as any land in the neighborhood of Boston, and can be enlarged by the purchase of land adjoining, to any necessary extent. The property now in the hands of the Association is worth nearly or quite thirty thousand dollars, of which about twenty-two thousand dollars is invested either in the stock of the company, or in permanent loans at six per cent., which can remain as long as the Association may wish.

The fact that so large an amount of capital is already invested and at our service, as the basis of more extensive operations, furnishes a reason why Brook Farm should be chosen as the scene of that practical trial of Association which the public feeling calls for in this immediate vicinity, instead of forming an entirely new organization for that purpose. The completeness of our educational department is also not to be overlooked. This has hitherto received our greatest care, and in forming it we have been particularly successful. In any new Association it must be many years before so many accomplished and skillful teachers in the various branches of intellectual culture could be enlisted. Another strong reason is to be found in the degree of order our organization has already attained, by the help of which a large Association might be formed without the losses and inconveniences which would otherwise necessarily occur. The experience of nearly three years in all the misfortunes and mistakes incident to an undertaking so new and so little understood, carried on throughout by persons not entirely fitted for the duties they have been compelled to perform, has, as we think, prepared us to assist in the safe conduct of an extensive and complete Association.

Such an institution, as will be plain to all, cannot by any sure means be brought at once and full-grown into existence. It must at least in the present state of society, begin with a comparatively small number of select and devoted persons, and increase by natural and gradual aggregations. With a view to an ultimate expansion into a perfect Phalanx, we desire without any delay to organize the three primary departments of labor, namely, Agriculture, Domestic Industry, and the Mechanic Arts. For this purpose additional capital will be needed, &c., &c. * * * (Signed) GEORGE RIPLEY.
MINOT PRATT.
CHARLES A. DANA.

Brook Farm, Jun. 18, 1844.

Here follows the usual appeal for co-operation and investments. In October following, a second edition of this Constitution was issued, in the preamble of which the officers say:

The friends of the cause will be gratified to learn, that the appeal in behalf of Brook Farm, contained in the Introductory Statement of our Constitution, has been generously answered, and that the situation of the Association is highly encouraging. In the half year that has elapsed, our numbers have been increased by the addition of many skillful and enthusiastic laborers in various departments, and our capital has been enlarged by the subscription of about ten thousand dollars. Our organization has acquired a more systematic form, though with our comparatively small numbers we can only approximate to truly scientific arrangements. Still, with the unavoidable deficiencies of our groups and series, their action is remarkable, and fully justifies our anticipations of great results from applying the principles of universal order to industry.

We have made considerable agricultural improvements, we have erected a work-shop sixty feet by twenty-eight, for mechanics of several trades, some of which are already in operation, and we are now engaged in building a section one hundred and seventy-five feet by forty, of a Phalanx or Unitary Dwelling. Our first object is to collect those who, from their character and convictions, are qualified to aid in the experiment we are engaged in, and to fur-

nish them with convenient and comfortable habitations, at the smallest possible outlay. For this purpose the most careful economy is used, though we are yet able to attain many of the peculiar advantages of the Associated household. Still for transitional society, and for comparatively temporary use, a social edifice cannot be made free from the defects of civilized architecture. When our Phalanx has become sufficiently large, and has in some measure accomplished its great purposes, the Serial organization of labor and unitary education, we shall have it in our power to build a Phalanstery with the magnificence and permanence proper to such a structure.

Whercupon the appeal for help is repeated. Finally, in May 1845, this new Constitution was published in the *Phalanx*, with a new preamble. In their previous editions the society had been styled the *Brook Farm Association for Education and Industry*; but in this issue Article 1, Section 1, declares that "the name of this Association shall be THE BROOK FARM PHALANX." We quote a few paragraphs from the preamble:

In presenting the Brook Farm Phalanx to the attention of the public, we should do injustice to ourselves, as well as to the cause to which we are devoted, did we omit to acknowledge the aid of various kinds that, during the past year, we have received from several quarters.

At the last session of the Legislature of Massachusetts, our Association was incorporated under the name which it now assumes, with the right to hold real estate to the amount of one hundred thousand dollars. This confers upon us all the usual powers and privileges of chartered companies. * * *

Nothing is now necessary to the greatest possible measure of success, but capital to furnish sufficient means to enable us to develop every department to advantage. This capital we can now apply profitably and without danger of loss. We are well aware that there must be risk in investing money in an infant Association, as well as in any other untried business; but with the labors of nearly four years we have arrived at a point where this risk hardly exists.

By that increasing number, whose most ardent desire is to see the experiment of Association fairly tried, we are confident that the appeal we now make will not be received without the most generous response in their power. As far as their means and their utmost exertions can go, they will not suffer so favorable an opportunity for the realization of their fondest hopes to pass unimproved. Nor do we call upon Americans alone, but upon all persons of whatever nation, to whom the doctrines of Universal Unity have revealed the Destiny of Man. Especially to those noble men who in Europe have so long and so faithfully labored for the diffusion and propagation of these doctrines, we address what to them will be an occasion of the highest joy, an appeal for fraternal co-operation in behalf of their realization. We announce to them the dawning of that day for which they have so hopefully and so bravely waited—the up-springing of those seeds that they and their compeers have sown. To them it will seem no exaggeration to say that we, their younger brethren, invite their assistance in a movement which, however humble it may superficially appear, is the grandest both in its essential character and its consequences, that can now be proposed to man; a movement whose purpose is the Elevation of Humanity to its integral rights, and whose results will be the establishment of happiness and peace amongst the nations of the earth.

By order of the Central Council,
GEORGE RIPLEY, *President*.
West Roxbury, May 20, 1845.

Brook Farm having thus attained the dignity of incorporation and assumed the title of Phalanx, was ready to undertake the enterprise of propagating Fourierism. Accordingly, in the same number of the *Phalanx* that published the above appeal, appeared the Prospectus of a new paper to be called THE HARBINGER, with the following editorial announcement:

Our subscribers will see by the Prospectus that the name of "The Phalanx" is to be changed for that of "The Harbinger," and that the paper is to be printed in future by the Brook Farm Phalanx.

From this time the main function of Brook Farm was propagandism. It published the *Harbinger* weekly, with a zeal and ability of which our readers have seen plenty of specimens. It also instituted a missionary society and a lecturing system, of which we will now give some account.

New York had hitherto been the head-quarters of Fourierism; Brisbane, Greeley and Godwin, the primary men of the cause, lived and published there; the *Phalanx* was issued there; the National Conventions had been held there; and there was the seat of

* Pestalozzi, J. P. Greaves, and others.

the Executive Committee that made several abortive attempts to institute a Confederation of Associations and a national organization of Socialists. But after the conversion of Brook Farm, the center of operations was removed from New York to Massachusetts. As the *Harbinger* succeeded to the subscription-list and propagandism of the *Phalanx*, so a new National Union of Socialists, having its head-quarters nominally at Boston, but really at Brook Farm, took the place of the old New York Conventions. Of this organization, Wm. H. Channing was the chief-engineer; and his zeal and eloquence in that capacity for a short time, well entitled him to the honors of the chief Apostle of Fourierism. In fact he succeeded to the post of Brisbane. This will be seen in the following selections from the *Harbinger*.

[From Wm. H. Channing's Appeal to the Associationists of the United States.]

BRETHREN:

Your prompt and earnest co-operation is requested in fulfilling the design of a Society organized May 27, 1846, at Boston, Mass., by a General Convention of the Friends of Association. This design may be learned from the following copy of its

CONSTITUTION.

I. The name of this Society shall be the AMERICAN UNION OF ASSOCIATIONISTS.

II. Its purpose shall be the establishment of an order of Society based on a system of

- Joint-Stock Property;
- Co-operative Labor;
- Association of Families;
- Equitable Distribution of Profits;
- Mutual Guarantees;
- Honors according to Usefulness;
- Integral Education;
- Unity of Interests;

which system we believe to be in accordance with the laws of Divine Providence, and the destiny of man.

III. Its method of operation shall be the appointment of agents, the sending out of lecturers, the issuing of publications, and the formation of a series of affiliated societies which shall be auxiliary to the parent society; in holding meetings, collecting funds, and in every way diffusing the principles of Association; and preparing for their practical application.

We have a solemn and glorious work before us:—
1. To indoctrinate the whole People of the United States with the Principles of Associative Unity;

2. To prepare for the time, when the nation like one man shall re-organize its townships upon the basis of perfect Justice.

A nobler opportunity was certainly never opened to men, than that which here and now welcomes Associationists. To us has been given the very Word, which this people needs as a guide in its onward destiny. This is a *Christian Nation*; and Association shows how human societies may be so organized in devout obedience to the Will of God, as to become true brotherhoods, where the command of universal love may be fulfilled indeed. Thus it meets the present wants of Christians; who, sick of sectarian feuds and theological controversies, shocked at the inconsistencies which disgrace the religious world, at the selfishness, ostentation, and caste which pervade even our worshipping assemblies, at the indifference of man to the claims of his fellow-man throughout our communities in country and city, at the tolerance of monstrous inhumanities by professed ministers and disciples of him whose life was love, are longing for churches which may be really houses of God, glorified with an indwelling spirit of holiness, and filled to overflowing with heavenly charity.

Brethren! Can men engage in so holy and humane a cause as this, which fulfills the good and destroys the evil in existing society throughout our age and nation, which teaches unlimited trust in Divine Love, and commands perfect obedience to the Laws of Divine Order among all people, which heralds the near advent of the reign of heaven on earth—be timid, indifferent, sluggish? Abiding shame will rest upon us, if we put not forth our highest energies in fulfillment of the present command of Providence. Let us be up and doing with all our might.

The measures which you are now requested at once and energetically to carry out, are the three following:

I. Organize AFFILIATED SOCIETIES to act in concert with the *American Union of Associationists*. ***

II. Circulate the *Harbinger*, and other papers devoted to Association. * * *

III. Collect Funds for the purpose of defraying the expenses of Lectures and Tracts. It is proposed in the autumn and winter to send out lecturers, in bands and singly, as widely as possible. * * *

Our White Flag is given to the breeze. Our three-fold motto,

- Unity of Man with Man in true society;
- Unity of MAN WITH GOD in true Religion;
- Unity of Man with Nature in creative Art and Industry;

Is blazoned on its folds. Let hearts, strong in the might of Faith and Hope and Charity, rally to bear it on in triumph. We are sure to conquer. God will work with us; Humanity will welcome our word of

glad tidings. The future is ours. On! In the name of the Lord.

WILLIAM HENRY CHANNING,
Dom. Cor. Sec. of the Am. Un. of Associationists.
BROOK FARM, West Roxbury, June 6, 1846.

In connection with this appeal, an editorial announced

The Mission of Charles A. Dana.

The operations of the "American Union," will be commenced without delay. Mr. Dana will shortly make a tour through the state of New York as its agent. He will lecture in the principal towns, and take every means to diffuse a knowledge of our principles. Our friends are requested to use their best exertions to prepare for his labors, and give efficiency to them.

A meeting of the "American Union of Associationists" is reported in the *Harbinger* of June 27, at which all the speakers, except Mr. Brisbane, were Brook Farmers. The session continued two days, and Wm. H. Channing made the closing and electric speeches for both days. The editor says:

Mr. Channing closed the first day in a speech of the loftiest and purest eloquence, in which he declared the great problem and movement of this day to be that of realizing a Unitary Church; showed how utterly unchristian was every thing now calling itself a Church, and how impossible the solution of this problem, so long as industry tends only to isolate those who would be Christians, and to make them selfish; and ended with announcing the *life-long pledge into which the believers in Associative Unity in this country have entered, that they will rest not and turn not back until the mind of this whole nation is made to see and own the truth which there is in their doctrines*. The effect upon all present was electric, and the resolution to adjourn to the next evening was a resolution to commence then in earnest a great work.

After mentioning many good things said and done on the second day, the editor says:

*** It was understood that the whole would be brought to a head, and the main and practical business of the meeting set forth by Mr. Channing. His appeal, alike to friends and to opposers of the cause, will dwell like a remembered inspiration in all our minds. It spoke directly to the deepest religious sentiment in every one, and awakened in each a consciousness of a new energy. All the poetic wealth and imagery of the speaker's mind seemed melted over into the speech, as if he would pour out all his life to carry conviction into the hearts of others. He seemed an illustration of the splendid figure which he used, to show the present crisis in this cause. "It was nobly, powerfully begun in this country; but," said he, "there has been a pause in our movement. When Benvenuto Cellini was casting his great statue, wearied and exhausted he fell asleep. He was roused by the cries of the workmen; 'Master, come quick, the fires have gone down, and the metal has caked in the running.' He hesitated not a moment, but rushed into the palace, seized all the gold and silver vessels, money, ornaments, which he could find, and poured them all into the furnace; and whatever he could lay hands on that was combustible he took to renew the fire. 'We must begin anew, said he.' And the flames roared, and the metal began to run, and the Jupiter came out in complete majesty. Just so our greater work has caked in the running. We have been luke-warm; we have slept. But shall not we throw in all our gold and silver, and throw in ourselves too, since our work is to produce not a mere statue, but a harmonious life of Man made perfect in the image of God?"

Who ever had such motive for action? The crusaders, on their knees, and upon the hilts of their swords, which formed a cross, daily dedicated their lives and their all to the pious resolution of re-conquering the sepulchre in which the dead Lord was laid. But ours is the calling, not to conquer the sepulchre of the dead Lord, but to conquer the world, and bring it in subjection to truth, love and beauty, that the living Christ may at length return and enter upon his Kingdom of Heaven on the earth." * * *

We by no means intend this as a report of Mr. Channing's speech. To reproduce it at all would be impossible. We only tell such few things as we easily remember. He closed with requesting all who had signed the Constitution, or who were ready to co-operate with the "American Union," to remain at a business meeting.

The hour was late and the business was made short. The plans of the Executive Committee were stated and approved. These were, 1, to send out lecturers; a beginning having been already made in the appointment of Mr. C. A. Dana as an agent of the society, to proceed this summer upon a lecturing tour through New York, Western Pennsylvania and Ohio; 2, to support the *Harbinger*; and 3, to publish Tracts.

This report is followed by another stirring appeal

from the Secretary, of which the following is the substance:

ACTION!!!—Fellow Associationists, Brethren, Sisters, each and all! You are hereby once again earnestly entreated, in the name of our cause of Universal Unity, at once to co-operate energetically in carrying out the proposed plans of the American Union:

1. FORM SOCIETIES.
2. CIRCULATE THE HARBINGER.
3. RAISE FUNDS.

We wish to find one hundred persons in the United States, who will subscribe \$100 a year for three years in permanently establishing the work of propagation; or two hundred persons who will subscribe \$50. Do you know any persons in your neighborhood who will for one year, three years, five years, contribute for this end? Be instant, friends, in season and out of season, in raising a permanent fund, and an immediate fund. *This whole Nation* must hear our gospel of glad tidings. Will you not aid?

WILLIAM H. CHANNING,
Dom. Cor. Sec. of the Am. Un. of Associationists.
BROOK FARM, West Roxbury, Mass.

How far Mr. Dana fulfilled the missionary programme assigned to him, we have not been able to discover. But we find that the two most conspicuous lecturers sent abroad by the "American Union" were Messrs. John Allen and John Orvis, whose promulgations at Putney were commented on in our paper at the time, and were referred to last year in the CIRCULAR (Aug. 31, 1868). These gentlemen made two or three tours through the northern part of New England; and in the fall of 1847 they were lecturing or trying to lecture in Utica, Syracuse, Rochester, and other parts of the state of New York, as we mentioned in our account of the Skaneateles and Sodus Bay Associations. But the harvest of Fourierism was past, and they complained sorely of the neglect they met with, in consequence of the bad odor of the defunct Associations. This is the last we hear of them. The "American Union" continued to advertise itself in the *Harbinger* till that paper disappeared in Feb., 1849; but its doings after 1846 seem to have been limited to Anniversary Meetings. George Ripley was Corresponding Secretary the latter part of the time. Horace Greeley was President from first to last.

Next week we shall conclude our account of Brook Farm; and then nothing will remain but odds and ends, and perhaps some reflections, to complete the series.

COMMUNITY JOURNAL.

ONEIDA

—June 24th.—The Midland Railroad Co. accommodated us to-day by drawing up a car load of lumber from the N. Y. Central road. This is the first freight delivered by the Midland. The track through our grounds is completed from its entrance on the north, through swamp, vineyard and orchard, and over trestle-work to the creek south of our dwelling; at which point the superstructure of the bridge is now erecting.

—We have to record the death of another beloved member of the O. C.; MR. LORENZO BOLLES, known to some of our readers as the writer of the "Story of a Volunteer." That story connects with his death; that is, he returned from the siege of Vicksburg wrecked in health, and like many others lost his life in the war, though he did not die on the field. He lived long enough to get his family into the Community, where they will have a home as long as any of us do, and he felt that he "lived a blessed time." He joined us with a wife and five children in 1865. About a fortnight ago his condition of general debility suddenly assumed the form of violent insanity, and he was taken to the Utica Asylum, where he died on the morning of the 25th. The physicians called his disease *spinal meningitis*. His age was 46; his native state Connecticut. He entered the Methodist ministry at an early age, and was a preacher till he became a "volunteer." His temperament was very ardent, almost fanatical; he was ready to die for an idea. He gave the Community all his heart, and will be remembered with undying love.

—Applications to join the Community pour in upon us almost every mail. The number is greater than ever before. Were we so inclined, we could easily start a Phalanstery with the full complement of 1800 members, thus securing that nice balance of passions and propensities, which Fourier says is essential to success. But we know too much for that. We do not, however pass this correspondence lightly by. It presents a new problem: to distinguish real inquirers among the throng of careless ones. We are more desirous than ever to make the acquaintance of honest people, who are seeking salvation from sin. To such we say: Push on. Show your colors. Come out from the crowd of pleasure-seekers. We shall certainly sometime join external interests if our hearts are one." Anxiety for immediate union is not the best passport to our favor.

—What a chance to become amphibious! We begin to think we could accustom ourselves to submarine caves for summer residences at least half the time. "O, certainly, it rains!" and "Why really, it *does n't* rain!" are all the comments necessary upon the weather. Visitors come, though, between showers. We admire their audacious heroism when ominous clouds just on the point of dripping, glide leisurely over the horizon. The old children's house contained what we called our "company dining-room," so now we have to accommodate people in our family dining-room. But yesterday a large shed, which is to be covered with evergreens, was erected on the lawn. The evergreens not being visible, various conjectures were rife among our callers as to the use for which it was designed. One, who doubtless hailed from a pastoral region, thought it must be a place for driving the cows at milking time when it rains!—a supposition which it is easy to appreciate this season.

—In making a cut of ten or twelve feet deep across our land, the railroad builders struck upon a bed of best potter's clay. Our friend Quiz, upon examining it, declared it was a nest of "young earthquakes." Upon being asked what he meant by that, he replied, "Is not that the material from which they make *earthen jars*?"

—Strawberries are remarkably late this cool season. It looks as if the Fourth of July would find us in the height of our picking instead of the end of it as usual. Yesterday the 20th, was the first day that was sufficiently warm to make it appropriate for our visitors to call for the "aid of lemons" to keep them cool.

—Some one has jokingly suggested, that our buildings should have their foundations laid upon rollers to facilitate their changes. And it is no wonder, when we reflect upon the various changes and modifications which our buildings undergo in a few years. Our old mill has stood still, to be sure, these twenty years, and yet it would be difficult to enumerate the many times its partitions have been put up and taken down again. First a grist-mill, machine-shop and carpenter's shop, then removal of the grist-mill and enlargement of the trap-shop. Then printing-office upstairs. Removal of trap-shop and printing-office, and all transformed into a large bag-shop; in another two years removal of bags and bag-shop, and all turned into a fruit-preserving establishment; and finally total removal of fruit department, leaving carpenter's shop, sole possessor of the main part, while the whole washing-department occupies the wing. At each change the building has assumed a different appearance. What it will come to next, we wot not. And here is the building known as The Tontine, now used for silk-winding, -spooling and -dyeing, printing-office, dentistry, school-room, dairy purposes, &c.; which only two years since was devoted to washing, ironing and fruit-preserving, and the year before to bag-making. If the building could only speak, it would say, we imagine, "What next?" But physiologists say that life is most vigorous, when change is most rapid; so we comfort ourselves over the apparent waste in so many removals, with the reflection that it shows a live Community, anyhow.

WILLOW-PLACE.

—We have frequent harmonious meetings of the entire family to gather strawberries and peas. In

times past such assemblies in the Community have been called "Bees." They are now "Peas Jubilees;" but lest we should be accused of plagiarism, let us acknowledge that the idea is not an original one, we borrowed it from Boston.

—*Evening Meeting.*—W. H. W.—"The principle of contagion is a very important one, and is worthy of study and attention. If there are facilities for evil contagion, isn't it true that there are equal facilities for good contagion? Good is finer and more subtle than evil. It can go where evil cannot. While we are watchful to shut the susceptibilities and avenues of our spirits against evil, we should be equally vigilant to open all the avenues of our hearts to good. That is our security against evil contagion; to have our spirits in a positive state—charged with good. I have experience, from time to time, that satisfies me that this contagion for good is going forth all the time. If we only present ourselves to its influence we shall be sure to catch some of the pollen that comes from God and pure spirits, that will fertilize us."

—An account was read of the passing of the "Irish Church Disestablishment Bill" to a second reading in the House of Lords, when W. H. W. said that he did not know if all our people understood the objects of this measure; he therefore called upon E. to explain it.

E.—The union of Church and State, is one of the leading features of the English Constitution, and, by the Protestant aristocracy of England, is guarded with tenacious jealousy. By virtue of that union, the Episcopal church is the "Established Church" of the country, and all the land is taxed to support that form of religion. The entire country is divided into parishes; a vicarage or living for a minister, is attached to each parish, the presentation to which is usually in the gift of the owner of the land, but sometimes of the Bishop of the diocese, and is a presentation for life, or during good behavior. In any case, the people have no voice whatever in the appointment, and very frequently the next presentation is sold at public auction, at the real estate mart in London, when the auctioneer may be heard expatiating on the old age and ill health of the present incumbent as an inducement to his customers to raise their bids another fifty pounds. These livings were formerly supported by a tax of one-tenth of all the farming produce, in imitation of the Levitical priesthood. Under that system, the parsons had to be almost farmers; they went round with teams, taking every tenth cock of hay, every tenth sheaf of wheat, every tenth lamb, and so on through the whole farm produce, so that they were obliged to have large barns, many teams, and frequent quarrels in the collection of their tithes. To avoid disputes, they began to bargain with the farmers for a certain sum of money in lieu of tithes, and this led to an act of Parliament apportioning the tithes on the land throughout Great Britain, on a scale to be fixed every year according to the average price of wheat for the past seven years; and these are the tithes now paid to support the Episcopal religion in Ireland as well as in England. The incomes from these livings vary from several hundred to several thousand pounds a year; the incumbent takes the pay, and at the same time usually takes life easy, paying some poor curate barely enough to keep body and soul together, to do the work. Religion or moral character has nothing whatever to do with it; the matter is simply one of pounds, shillings and pence. The injustice of such a monopoly need not be enlarged upon; it must pass away before the advancing tide of civilization, and unless the British nobility cut loose from their prejudices in time, they will assuredly pass away with it. The patronage of the church system is enormous; and judging from the popular sentiment in regard to this Irish Church Bill as well as from my own experience, I am of opinion that a very large majority of the English people are in heart dissenters, and that the Episcopal church could not support itself if disconnected from the State. Financially, there is no particular hardship that would be righted by disestablishment, so far as the masses

have any such interest; for if the tenants paid no tithes, the landlords would raise their rents in proportion, so that neither the people nor the Romish church would be benefited; but the fact that such a measure would strike a death-blow at a religious monopoly with which they have no sympathy, ranges all other denominations on the side of "disestablishment." So flagrant an injustice could not for ever escape the notice of intriguers, consequently we find it seized upon by the Fenians as a pretext for raising a hue and cry; the intention therefore, of Mr. Gladstone's "Irish Church Disestablishment Bill" is to pacify the Irish people and propitiate the English reformers, by abolishing the entire church system in Ireland; in fact, placing that country upon the same basis of religious freedom with the United States of America.

WALLINGFORD.

June 21.—1622 quarts of strawberries were picked to-day.

—*Evening Meeting.*—G. W. N.—I think of faith more and more as the gift of God; not as something that we can get in our own strength, but as something that comes to us like any other blessing from God. There is no contingency left—there is nothing conditional about it—it is *given* to us. The only thing that seems to remain for us to do, is to seek after it and take hold of it.

I was thinking the other day of a point on which I was exposed to temptation. I was in some tribulation about it as to how I should get along. I saw that one way was to form a resolution to quit the form of action that I had drifted into from some kind of fascination; and on the other hand I saw that the thing I wanted to be saved from most, was the internal attraction or fascination itself. If I was not saved from that, there was no use in setting up a rule in regard to my actions. I must first be saved from the charm which induced those actions. I thought about the New Covenant, and of the passage "I will put my laws into their mind, and write them in their hearts." There the thing is done. If God can put his law into our hearts, and so operate on our passions and attractions, it is all right with us. That is the great thing promised in the gospel, and I made up my mind to fall back upon that. God promises to write this law in my heart. I have had good experience in regard to that promise; and I think the effect of such experience is to make us do more and more as we have a mind to. Instead of cramping us, it makes us more and more free. In realizing this promise we shall find that there is no such conflict between duty and inclination as there is under the Old Covenant. The New Covenant makes our life attractive. The Community is in a different state in this respect, from what it was twelve or fifteen years ago. We do not need laws or rules to govern us, because the law of God is written in our hearts. We must keep our eye on the fulfillment of the New Covenant, and remember that it changes our desires, and gives us right desires. When the work is done in that way, it is effectual, and there is no need of building dams, or setting up rules. God is not going to reign over us as slaves—he is going to have us free. See how the New Covenant worked on the day of Pentecost—it was no hardship for the people to put all their property together, because the Law of God was written in their hearts. Let us keep this promise before us, and believe in its fulfillment.

BRIEFS.

"DAUPHIN" WILLIAMS.

The mystery of ELEAZER WILLIAMS, the so-called Dauphin, has not yet been fully cleared up. The claim made in his behalf some years ago that he was the son of Louis XVI of France, has lately been revived by Dr. Vinton, who adduces what he considers new proofs in support of the theory. As Williams was for a long time a resident of the vicinity of the O. C., if not an occupant of its very domain, it would seem that inquiries from persons hereabouts who knew him personally would tend to throw light on his origin. As a specimen of the evidence that exists in this neighborhood, we give what is said by

one of our associates, Mr. S. Newhouse, who knew Mr. Williams well.

"He was," says Mr. Newhouse, "a man of elegant figure, straight and portly, with broad shoulders, and limbs tapering to very small hands and feet. One peculiarity in which he differed from the Indians was, that he never 'toed in,' but walked like a Caucasian." The practice of "toeing in," which is almost universal with the red men, Mr. Newhouse says is caused in part, by the custom of strapping them while infants, to a "carrying-board," and is retained in after life as a strategic measure. It causes them in walking, to step with one foot directly before the other, thus concealing their numbers when a hand is marching single file on the "war-path." MR. WILLIAMS never showed this peculiarity. He was an educated man, polished in manners, dressed well, was rather luxurious in his tastes; would direct persons in his employment, but not labor himself; had a French woman for his wife, and was somewhat noted for irregularity in paying his debts. His reputed brother, who had the same opportunity for education with himself, returned from school to the bow-and-arrow habits of his tribe, and became lost in the general level of Indian life; but MR. WILLIAMS, with greater self-respect, or for some other reason, took a different course and served reputably as an Episcopal minister for many years. All this may have no bearing on the question of his Bourbon origin, but it at least gives us some of the outlines of a man who has been raised by literary art and certain curious coincidences into a semi-historical interest. Mr. Newhouse confirms the fact of the visit of the Prince de Joinville to Oneida Castle some years ago, and of a reported interview between him and Mr. Williams at that time.

A PROVERB OUT OF JOINT.

The venerable saw that affirms that no single house can be made large enough to hold two families, has had a jolt. We have seen in Boston the last week a not over big house where some 6,000 families got together and enjoyed themselves mightily, although packed together almost like herrings in a box. No accidents, no quarreling, or disturbance; everything went smoothly. It was a common enthusiasm which did the business; folks for the time forgot special wives, children and property, and floated out on the sea of harmony. Well, if musical zeal can harmonize a crowd of 40,000 under the same roof for the space of five days or so, why may not other enthusiasms be found that will make living together a perpetual pleasantness? The day of Pentecost and the Boston Jubilee call for a revision of the old single house and family proverb above cited.

NEW WINE.

The Boston Jubilee shows the absurdity of considering any social institutions as unchangeable fixtures. Forty years ago in the absence of railroads, &c., such a festival would have been impossible; now it is simply unprecedented and surprising; forty years hence it will be common-place, in comparison with the new and marvelous combinations that will then take the field. New wine is the order of the day, and the bottles to correspond must be forth coming.

THE BAROMETER.

O. C., June 16, 1869.

DEAR CIRCULAR:—Your query, some time ago, concerning the results of my observations on the Barometer, draws me upon the subject of calculations connected with that instrument. And here we enter upon a wide field, so wide indeed that I have found it to be both perplexing and amusing. At times it would be all plain sailing enough, but suddenly I would find my calculations entirely upset, although legitimately based upon experience. Some unforeseen current of air, perhaps, we hardly know where or whence, crossing the sky gives the lie to our weather-gage. On a continent like this, subject to so many changes of temperature, and those so sudden, no absolute reliance can be placed upon past experience. I had no such difficulty with the instrument in other climes, that I can recollect, where the causes that

operate upon the weather are probably more stated. But here, amid the great lakes and between the mountain ranges, the currents of air far above us must be a great deal more complicated; sometimes very dry, sometimes fully charged with vapor-currents, warm and cold. Such indeed have been the apparent caprices of the instrument under such irregular influences, that some have been tempted to give it up altogether, after a hearty good laugh over it. In this locality especially, do we experience the full extent of this variability.

But just consider the phenomena connected with what is called the dew-point, and it may give you an idea of the difficulty attending barometrical calculations; that is to say, calculations as to what the weather may be, especially here. Who shall say, for instance, what the dew-point will be this evening? No more can you calculate with absolute certainty in regard to rain, it seems to me. Rain is merely a heavier sort of dew, is it not? sustained in the air or precipitated, by the same law that governs the latter. If you can tell with exactness what will be the relation between the temperature and other conditions of the atmosphere and the amount of moisture it contains, at any given time during the day or night, then may you reckon with certainty upon the state of the weather in regard to rain. But this the barometer does not pretend to do, since it merely indicates the amount of pressure for the time being. At this very moment, the mercury is above "change" and it is showering with the greatest ease imaginable; and yet we have known weeks of splendid weather, while the instrument indicated (according to the scale at least) a continuance of foul weather.

There are, then, *other* conditions of the atmosphere (not cognizable by this instrument), upon which we have to depend for our calculations.

Any light thrown upon the subject would be acceptable to your friend,

R. S. D.

ITEMS.

AN EXPEDITION with a great floating dock for Bermuda, sailed from London, Wednesday, for the West Indies.

IN the House of Lords, the Irish church disestablishment bill was passed to a second reading by a vote of 179 to 140.

THE United States Deputy Marshal has arrested several individuals in New York for violation of the neutrality laws. They are suspected of being connected with the Cuban Junta.

By advices to the 25th, we learn that the "Great Eastern" with the Franco-American Atlantic cable on board, had at 1 P. M., proceeded 377 miles on her voyage, and had paid out 406 miles of cable.

A DEPUTATION representing the Lancashire cotton interest is asking for government aid to encourage raising cotton in the British Provinces of India, with a view to make that country a competing market with the United States.

SIR HENRY RAWLINSON maintains that the Babylonian documents in our possession will give us the whole history which is recorded in Genesis from the time of Abraham. The garden of Eden, he asserts, is the primeval name of Babylon.

A GUNPOWDER hammer, applied to pile-driving, has been exhibited in Philadelphia. The cartridge contained one-third of an ounce of gunpowder; the hammer weighed 675 pounds, and the cylinder or gun 1,500 pounds. This was loaded and fired fifty-five times in one minute and a quarter. The driving power is eight times as great as that of the steam hammer, and the speed ten times.

WHAT is the best method of inducing a taste for physical science has been answered by Kant, in favor of the study of physical geography; and in this age this idea has received the indorsement of no less a man than Huxley. Recently, at the banquet of the Royal Geographical Society, he stated that he had been experimenting on a large class of boys, some four hundred in number. He found, first, that physical geography interested them exceedingly, and secondly, that it was admirably suited to further interest them in special and scientific subjects.

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, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

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

SPECIAL NOTICE.

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

ADMISSIONS.

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

STEEL TRAPS.

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

WILLOW-PLACE FOUNDRY.

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

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

MACHINE TWIST AND SEWING SILK.

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

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

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

WALLINGFORD COMMUNITY,

Wallingford, Conn.

PICTURES.

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

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 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. 250 pp. 8vo. Price, bound in cloth, \$1.50.

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

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

The above works are for sale at this office.

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