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THE SECOND GROWTH.

Home-Talk by J. H. N., Nov., 1851.

CHRIST said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Nicodemus exclaimed, "How can a man be born again? Can he enter the second time into his mother's womb and be born?" He made a great mystery of the new birth; but Jesus said to him, "Art thou a master in Israel, and knowest not these things?" The truth is that the first birth is a miracle—an unfathomable mystery. Just consider it; a germ of life begins to assimilate material, and form to itself a body; it works with marvelous energy and vigor, and in a little while a beautiful child comes forth, perfectly organized and full of life and glorious impulses. The whole operation is miraculous. I do not see anything more mysterious or miraculous in the idea of the new birth; that is, in the idea of our inner life disentangling itself from its old organization, even while remaining in it, and commencing a new organization. A man does not enter into his mother's womb again, to be sure; another womb is prepared for his second birth, which is his own body. The body is a sort of shell in which this second process can go on. It furnishes to the new germ material for its organization. The body is related to the new organization as the mother is to the child. Perhaps a mother is in an advanced stage of life, but her age does not affect the fresh life of the child. The child is a new germ, organizes a new body to itself, and comes forth according to its own vigorous nature, and not according to the state of its mother.

I do not see why we may not regard our bodies, be their conditions what they may, as the womb, laboratory and source of material for the new birth. The germ that is to organize the new being, is different from the original, and has immensely the advantage. In the first place, there is at the center of our existence the

whole of the flame of love that there was at the beginning. We believe that the soul is immortal, and we say that every thing that has been in us, is in us now; so the original flame that organized its own body so vigorously and beautifully at the beginning, is still in us. And we have added to that the fruits of our experience, and all that we have known of the power and love of God, by which the original flame has become more intense and more effectual. In the first existence the germ is represented as a *living soul*; in the second as a *quickenning spirit*. That describes the difference between the two germs. We have then a more effectual germ than in the first birth, a womb for it to work in, and material for its assimilation. I see nothing more contrary to reason or mysterious in the idea of a new creature's developing itself, not only in spirit but in physical organization, from the combination of the first germ and the grace of God, than I see in what is called natural birth.

The question whether we can go along without dying, resolves itself into the question whether that part which is mortal and must be removed can be eliminated by being absorbed; that is, whether the undying germ within can disengage itself from the old organization, and as it grows, absorb it into itself. There are some passages in the New Testament which clearly imply that this is possible. Paul says, "Not that we would be unclothed, but clothed upon—that mortality might be *swallowed up* of life." Again he says, "Christ shall quicken your mortal bodies by his spirit that dwelleth in you." It is perfectly plain that Christ's old body was absorbed into his new one. There was nothing left of his old body in the sepulcher, though it was mortal before he was crucified, as was shown by his being weary and hungry at times. "He saw no corruption." The old material was completely taken up in the formation of his new body. His spirit consumed that old body so far as it was consumable, and there was no residuum left, as there is in the case of those who die and are buried. The almighty power of God gave this vigor to the germ at the center of his life.

Christ says, "Except ye be converted and become as *little children*, ye shall not enter into the Kingdom of Heaven." If we can become as little children without dying, why cannot we start a new organization without throwing off the body? I do not see that it can make any difference whether we are in the body or out

of the body; God can carry on the process either here or in Hades. If we have become converted and like little children, a new germ is at the center of our life, which must go on and form to itself a new body, either in this world or in Hades.

There are two ways to plant a peach, either to crack the stone and plant the kernel only, or to put the stone and all into the ground. To undertake to form a new body without laying off the old one, is like planting the peach without cracking the stone. We conclude that persons dying do not necessarily assume a new spiritual body. They go into Hades with the interior invisible organization that they have in this world, and they have to be converted and regenerated there as well as here. The organization we have here is kernel and stone both; there it is only the kernel; but the kernel will have to die and the germ create a new organization, whether in Hades or in this world. The process of regeneration is not at all dependent on the state of outside surroundings, but it is a quickening of the inner germ. Christ says, "Except ye eat my flesh and drink my blood ye have no life in you;" which is to say, "The inner germ will not start and form to itself a new organization, unless it is quickened by connection with my life." If it is quickened by Christ, it makes no difference what the circumstances are; there is nutriment enough either in this world or in Hades, to sustain the plant. It is not necessary to have all the old material. If you even cut an eye out of a potato and plant it, it will find material for itself and grow.

THE WORKING MAN'S MARGIN.

THE time was, and I remember it well, when a hired man who worked by the month, or as a day laborer, had no margin of time that he could call his own. When hiring out to a farmer, it was generally understood that the contract included the entire day, with some portion of the night too, if his employer's interests required it. If the farmer were covetous and grasping, the hired man "of all work" must be prepared for a continuous drill in his master's service, taking his "breathing spells," if he had any, between nine at night and four or five in the morning—a pretty narrow margin, the working man of to-day would imagine. But occasionally a farmer was found who adopted a very different policy from others in dealing with his hired help. An instance comes to mind. Capt. K., a well-to-do farmer, treated his hired man so considerately that he made him feel that he was managing his own farm, and was not a hired man at all. It was marvelous to see how a little sprinkling of good feeling and kindly treatment—that cost the farmer nothing—strengthened the muscles, fertilized the mind, and caused the hireling to cease to be a hireling, changing him into a partner who manifested as much interest in his employer's business as though it had been his own. There was no complaint of fatigue or of being

overworked. Indeed, the shrewd farmer had occasionally to caution his hired man against working too hard. "James," he would say, "you have done enough; quit work, and play, or go visiting, or fishing—or better still, give your books a little attention." The farmer himself had literary attractions; but rarely did James heed the advice, so intent was he on making the most of his time for the benefit of his employer. And why such effect from causes apparently so trifling? That farmer had studied human nature to some purpose, having discovered the fact that kindness of heart—"doing as you would be done by"—is the best policy; it pays every way. Such instances, however, were rare exceptions to the general rule. James was made to feel that all of his time was his own. But as we have said, such men as Capt. K. were scarce, and like benevolent slave-holders in former days, not easily to be found.

The same very small margin of one's own time, was grudgingly allowed to adults and even to youths employed as operatives in cotton factories, forty years ago. Fourteen and even fifteen hours of service were not unfrequently required by exacting overseers, and that, too, of children under ten years of age. Twelve and fourteen hours were demanded as a day's work in all cotton and other mills, where children and adults found employment. The effect of such incessant toil upon both the physical and moral natures of youth, can be easily imagined. But how changed are all such barbarous customs now! The farmer, however grasping, can exact but ten hours as a day's work. And the manufacturer can exact no more.

But to return to our out-door laborers. In the long days of summer the hired laborer, if he has a family to support, and is both industrious and frugal, can cultivate his half acre or more of garden vegetables, which augments his yearly income not a little, besides finding a moiety of time to bestow upon mental culture, if so disposed; and all out of the margin of a legitimate day's work of ten hours. The early hours of morning and the late hours of the afternoon, that the laborer can call his own, are the pleasantest hours of the twenty-four for out-door work. This limitation of hours constituting a day's work, is only one of the many blessings in the gift of a progressing civilization to the noble army of laborers, operatives, artisans and skilled mechanics—classes upon which society is so dependent that a day's cessation of their busy hands, would close the doors of the business world and drape it in mourning.

But the reform will not stop at ten nor even eight hours as the limit of a day's work, provided the working classes make the most of the time already theirs. What is wanted more than any thing else, is something to fertilize the brains of this mighty army of industrious forces with profitable thinking. To that end they require an enthusiasm for an education to be obtained in connection with their daily avocations. How that enthusiasm is to be kindled so as to secure the desired result, we will not now discuss. But in some way, we are confident, a marriage between industry and education will be consummated; and we are equally confident that He of whom it was said, "In him are hid all the treasures of wisdom and knowledge," will have a direct agency in bringing about the desired nuptials. And what he has purposed to do for this world of his, he is abundantly able to perform.

In speaking of education, we do not wish to be understood as confining our views to the commonly accepted definition of the term, but we take a more comprehensive idea, including all truth, physical, moral and spiritual. We believe, too, that this method of imparting and receiving knowledge is to be greatly improved under the inspiration of God, the great educator of the human family. How many men are there who have said to themselves, "If my parents had done the best thing they could for me, they would have kept me at home and taught me the fear of God, drilled me in thorough obedience, and then given me a good mechanical trade and kept me at it till I was twenty-five, then sent me to college; I should have learned more in one year, under such circumstances, than during my whole

term of college cramming." So think we. Education, in the broadest sense, is the main business of life. The prevailing idea that one can get a finished education in youth, is a false one. Or, that one can be too old to go to school, to make a business of improving his mind and heart, is equally false. Youth is the time to educate the heart in thorough obedience to truth—all truth; and thus enlightened, the heart can guide the head safely into all the mysteries of knowledge through endless ages. G. C.

THE DOMINANT LANGUAGE.

IV.

ФОНОТЪПЪ.

AN attempt was made as early as the reign of Elizabeth, to re-organize our spelling, by introducing a strictly phonetic system of representation; but nothing practicable was offered till about thirty years ago, when the invention of Phonography demonstrated the immense superiority of a phonetic representation of language. The Romans, and perhaps earlier nations, felt the need of a shorter system of writing, to be used for special purposes where time is more of a consideration than legibility. England and America invented many systems of stenography, that failed, because based on the arbitrary principles of the common orthography.

Mr. Isaac Pitman, of Bath, England, starting with the simple idea that each separate sound in the language should have a character to represent it, and that no sound should be otherwise represented than by its own sign, invented Phonography. The success of his system of short-hand, and its great excellence and usefulness, though interesting topics, are matters with which I now have nothing to do, further than to state that the idea on which his invention is based, led to an attempt to reform our common system of representing speech.

Isaac Pitman, Alexander John Ellis, B. A., of Cambridge, and other influential men of England, introduced and advocated a strictly phonetic system of printing, which they styled Phonotypy, meaning, to print by sound. The Anglo-Saxons used two characters that modern English rejects, for the two sounds of *th*, heard in *this* and *then*. These were restored and others invented, till an alphabet of about forty signs was formed. The *Phonetic Journal*, and other publications were started in England, and the *Anglo-Saxon, Chronotype*, etc. in this country, all printed in this new alphabet. The movement, in common with all departures from time-honored customs, received plenty of criticism and ridicule, to all of which, the champions of the new system replied with facts.

The English language has about forty elementary sounds, with only twenty-six letters for their expression; and three of these—c, q, x,—are but duplicates. The letter "a" is forced to represent eight sounds, as heard in *mate, many, pare, at, farm, pass, all, what*; "e" stands for six sounds, as in *mete, pretty, they, met, her, there*; "i" five sounds, heard in *machine, if, bird, bind, union*; and "u" represents seven sounds, contained in *busy, bury, cut, rule, usage, persuade, full*.

"In short," say the phonographers and phonotypic advocates, "the present English letters and combinations of letters used to represent simple sounds, have collectively, no less than the enormous number of five hundred and fifty-three different values." "There are not sixty words in the English language pronounced as they are spelled;" that is, the letters do not have the sounds denoted by their alphabetic names. "A foreigner, who never had seen the word *scissors*, might write it in any one of thirty-four thousand, five hundred and sixty different modes, and in every case find authority in other words of the language, to justify him for the use of each letter or combination. Some of these combinations are amazingly extravagant; for example, *schiesourrhee*, justified by *schism, sieve, as, honour, myrrh, sacrifice*." We could hardly afford to object to the Chinese method of representation, after considering these statements.

Mr. Ellis stated the evils of Heterotypy, as the old orthography was called, and the advantages of Pho-

notypy, in substance as follows: By the old system it takes a child many years to learn to read and spell; few, even among the educated, spell and pronounce all common words with uniform accuracy; foreigners are led into pitiable mistakes in pronunciation by following our orthography as a guide; no one knows how to spell a word that he hears pronounced for the first time but has never seen in print, or to pronounce a word that he finds in print but has never heard uttered. In short, it is only the spelling of the English language that at all baffles a foreigner; while in consequence of the uncertainty of the value assigned to letters and combinations, missionaries and travelers find much trouble in deciding how to reduce barbarous tongues to writing or to indicate the true sound of proper names.

But, on the other hand, if Phonotypy were in use, children six or eight years old could learn to read in a week; those who read the old print would master the new in ten minutes; all words could be correctly spelled as soon as the pronunciation was known; and any printed word could be pronounced at sight with accuracy. If this system could take the place of the old, foreigners would never be led into errors by the spelling; for so soon as they had mastered the forty elementary sounds of the language, they could pronounce any word they saw. But most important of all, when Phonotypy is generally used, reading and writing, instead of being all that poor people can expect their children to learn, will take their proper places as the mere beginnings or readily acquired instruments used in gaining useful knowledge, and in no sense the end or aim of education itself.

Instruction-books were printed in phonotypes and introduced into schools, and for a time it looked as though the reform would finally prevail. In 1853 an able editorial article in the *Tribune* advocated the phonetic system. The writer was very sanguine that the next generation would see the old print superseded by the new. He asserted that it had been clearly proved that by first learning phonotypy and then changing to the old spelling, children would learn to read the common print in half the time they could without that aid. After canvassing the whole question, he declared that "the old system has not a peg left to hang upon." But these hopes were illusory, or premature: the reform ceased to gain ground, and then began to decline. Though acknowledged by teachers, and literary men, who did not favor the phonetic movement, to be the quickest and best method of teaching children to read and write the common orthography, the public mind was set against it.

The new characters were not artistic, and offended the fastidious in consequence. Besides, people who had spent a weary childhood in learning to spell our language, naturally felt too proud of their acquisition to lightly abandon it for something so simple. Some actually asserted, as sober argument, that "learning to spell is an admirable mental discipline that fully compensates for time and labor bestowed." The Chinese make the same plea for their educational system. As though mental discipline could not be gained in the pursuit of studies in themselves instructive! As well advise a laboring man to spend the best years of his life in rolling a huge stone up hill, for the purpose of developing his muscles.

Though these advocates of the phonetic reform deserve much credit for their efforts to conquer the prejudice of old habit, they did not secure unity of action and feeling among themselves. Besides, like all reformers, they were a little dogmatic, and thereby gave offense to the public. The way to win the popular favor toward any revolutionary movement seems to be through quiet and manly advocacy by example. What proves to pay, will ultimately be accepted. Different alphabets were introduced, to some extent, and many changes proposed. Some favored the use of single characters for the diphthongs, while others objected to any increase of the number of letters. Fred. Pitman, through the *Phonographic Examiner*, was proposing changes in the alphabet used by the *Phonetic Journal* as late as 1860. Graham, the advocate of a standard system, has three methods of producing phonetic print. A man in New Haven

issued a circular at or near the close of the rebellion, proposing to publish a phonetic paper in an improved alphabet, and also to issue school-books to be circulated among the freedmen at the South. But the most remarkable scheme was invented by a native of Ohio in 1837, who published a book containing printing, script and short-hand characters of similar form. Some of his letters looked like Chinese drawings. Several proposals have been published to have a Convention, composed of representatives from all English-speaking countries, to settle the questions of difference, and to devise means to carry the reform into effect; but no such step was ever taken. Notwithstanding all these efforts, the opponents of the movement consider it a failure, because Mr. Ellis, its prominent advocate in England, after strenuous efforts to make it popular, has at length abandoned it. But the idea can never die.

S. H. R.

A LONDON LAW-OFFICE.

XI.

CHAMBER life is specially adapted to studying, and many a *paterfamilias* looks back to his student's life in chambers, as a bright spot in his existence, appearing more bright as he contrasts the undisturbed seclusion of the past, with the presence of a fussy wife, five or six noisy children, a lot of quarrelsome servants, and a hand-organ in the street. I have known many instances in which, notwithstanding the vaunted happiness of wedlock, its victims have sighed for their chamber life, while they hummed the old song,

"Needles and pins, needles and pins,
When a man marries his trouble begins."

Not that I would deny the happiness of a few individuals, who find all they can wish for in the family circle. I only speak for the million who dare not speak for themselves; who have shouldered the responsibility of supporting a wife and family, and find themselves obliged to worry and stew to keep up an appearance in society, and to put up with a thousand and one little inconveniences and incompatibilities, for fashion's sake, of which as students, they were entirely independent. The comfortable looking dressing-gown thrown across the easy old chair; those carpet slippers, as if warming themselves especially for their master's benefit, before a blazing fire, which the faithful Gyp (a college term, which being interpreted, means vulture), true to his instructions, always has ready for a welcome; the pile of books, and the genial chum—all speak of that negligent, cozy comfort, which belongs to the student's life.

Barnard's Inn, was one of the coziest and quietest little Inns in all London; not a voice was to be heard either within or without my sanctum, and not a sound, save the noise of the city, roaring like breakers on a pebbly beach. At night the gates are closed and locked, and none can gain admittance to the Inn, until having replied to the watchman's "Who's there?" the bolts are thrown back, while the old fellow growls a growl which nobody notices, for it is so utterly unintelligible that you half believe him to be a somnambulist. "Half-past ten of a rainy night," yells the punctual watch, more generally known as the "Charlie" (a remnant of an institution which flourished before the days of policemen); he repeats his cry a dozen times as he walks round the dreary square, then settles down in his watch-box till another half-hour, or another belated student demands his attention. I was later than usual one Sunday night, when, as the gate unbarred I detected in the characteristic growl, "Your minister is like Paul, he preacheth till midnight."

At eight in the morning, or at such other time as you may have directed, the Gyp who makes a good living by looking after the chambers, and otherwise administering to the necessities of the inhabitants, enters with a duplicate key and a *Times*. He spreads the breakfast table, lights a fire, puts on a kettle of water, and wishing you an emphatic Good morning, to assure himself of your wakefulness, leaves every thing ready for action. You make your own coffee, fry your own eggs and bacon, and having finished your meal, go to business, being troubled with no

doubt the slightest, but that your crockery will be faithfully disposed of, or that your constant Gyp will suffer any portion of your provender to spoil for want of a timely appropriation. Breakfast is the only meal usually taken in chambers; clubs or other eating-houses are found more convenient for dinners, &c. Fashionable society looks with commiseration on this seclusion of a student's life; but there are more solid comforts with fewer drawbacks, in chamber life, than in any I have yet tried, except Communism.

A phonographic reporter once visited me and pointed out from my back window, chambers in another Inn, where he and Dickens chummed together when that celebrated author was only a newspaper reporter. My front window, looked across the square to a high wall which formed one side of a large gin distillery. That establishment was burned during the anti-papal riots of 1780, under the fanatical leadership of Lord George Gordon. The records of Barnard's Inn state, that the liquor from the burning distillery so flooded the neighborhood, that the well in the Inn was filled with it, and several days after the fire a man was found pumping the gin from the well and selling it for sixpence a jug-full. The following description of the conflagration, by Dickens in his "Barnaby Rudge," was considered so faithful, that the Society had it copied into their records.

"The Vintner's house" (the Holborn distillery), "with half a dozen others near at hand, was one great, glowing blaze. All night no one had essayed to quench the flames or stop their progress; but now a body of soldiers were actively engaged in pulling down two old wooden houses which were every moment in danger of taking fire, and which could scarcely fall, if they were left to burn, to extend the conflagration immensely.

"The gutters of the street, and every crack and fissure in the stones, ran with scorching spirit, which, being dammed up by busy hands, overflowed the road and pavement, and formed a great pool in which the people dropped down dead by dozens. They lay in heaps all round this fearful pond, husbands and wives, fathers and sons, mothers and daughters, women with children in their arms and babies at their breasts, and drank until they died. While some stooped with their lips to the brink and never raised their heads again, others sprang up from their fiery draught and danced, half in a mad triumph, and half in the agony of suffocation, until they fell, and steeped their corpses in the liquor that had killed them. Nor was even this the worst or most appalling of death that happened on this fatal night. From the burning cellars, where they drank out of hats, pails, buckets, tubs and shoes, some men were drawn, alive, but all alight from head to foot; who in their unendurable anguish and suffering, making for anything that had the look of water, rolled, hissing, in this hideous lake, and splashed up liquid fire which lapped in all it met with as it ran along the surface, and neither spared the living nor the dead. On this last night of the great riots—for the last night it was—the wretched victims of a senseless outcry became themselves the dust and ashes of the flames they had kindled, and strewed the public streets of London."

Such were the scenes frequently brought to my mind when I looked out from my chambers window, and I wondered if the fanatic noble who instigated that ruthless mob, was not a better man than I, for he had sacrificed himself and all he had for what he believed to be the truth. I thought of Lord George and of the numerous class of fanatics of which he was a representative, and when I remembered that such men were condemned, alike by Church and State and public sentiment, I wondered where the promise was, that for all a man gives up for Christ "he shall receive manifold more in this present time." This led to doubts and disbelief, and it was long before I understood that the sacrifice God demanded, was of the spirit and not in the letter; it took long years of discipline to teach, that unless a man can crucify his egotism, and submit himself in simple obedience to those whom God has set over him, he may bestow all his goods to feed the poor and give his body to be burned, yet

may he be no better than any of those poor wretches who with the cry of "No Popery" on their lips, leaped into the liquid fire of the Holborn distillery.

For a long time after I commenced living in my new quarters, no hermit could have been more secluded than was I, out of business hours. With a view partly to retrench my expenses, and partly to practice self-denial, I gave up the use of stimulants, such as alcohol, &c., stopped smoking, and lived principally on bread and water, being specially careful to observe every day set down as a fast day in the Episcopal calendar, with fanatical precision. So completely was I hedged around by legality that I was constantly groaning under terrible condemnation at my shortcomings, and have many times thrown myself upon the floor in an agony of despair, and cried out to God to save me from the intolerable burden of my frequent transgressions, feeling that if my life were ten thousand times more dear to me I would gladly give it to be freed from sin; but the time had not yet come. I sometimes think that God's Providence in bringing me to America and here teaching me in the Oneida Community the true way to worship Him, is proof—notwithstanding the long interval of miserable backsliding and mental suffering—that God accepted my suffering and prayers at that time, and forthwith arranged my circumstances with a view to my present condition, the happiest without any exception that man could possibly aspire to. Suffering thus in body and spirit, I gradually became discouraged at my futile attempts to lead a righteous life. I supposed that God had forsaken me because he did not in some miraculous manner descend in a cloud or pillar of fire to transform me into an angel of light. I could not see that patience was one of the lessons I had to learn, even in seeking faith. My labor seemed all in vain; unbelief began to creep in, until, *heu pietas!* my rooms began to wear a more cheerful aspect, and it was not long ere I found that my chambers were affording many conveniences to my friends, as well as to myself. Rarely a day passed, without an appointment at my chambers, where I was joined by half a dozen or more of my fellow clerks who made my home their noonday rendezvous. I had escaped the fashionable society of the West End, and was now renewing my old associations at the office; not because I could not easily avoid it, for it is only necessary for a man in chambers to close the outside double door (called "sporting the oak"), and his friends are bound by etiquette, to accept it as a proof of his desire not to be interrupted.

But with all my religious profession and outward show of pious zeal, I was in heart a pleasure-seeker, and when removed from the excitement of my religious meetings, or the fanaticism of my self-imposed penances, I had to make up for it with tobacco and boon companions; moreover, it was my misfortune to have fall to me, a choice brand of cigars and a stock of very fine old port wine, of which I was quite proud. It was flattering to my silly egotism to hear my friends praising the quality of my goods, and to find myself celebrated for carrying the best cigars, and drinking the best port. Nor was it any trifling temptation to me to find myself being noticed and pushed forward at the office. Whether it was that my conscientious attention to business during my revival experience, or my equally conscientious refusal to travel on Sunday, produced a good impression, I never knew; but I was surprised to find the principal of the firm, whom I had so stubbornly opposed, evincing considerable confidence in me, and entrusting me with the management of important matters, rarely confided to article clerks. Among these was the taking of a reference, &c., for a line of railroad.

The promoters of all roads or other enterprises requiring powers from Parliament, are obliged on or before a certain day previous to the meeting of the House, to deposit with their applications for such power, correct plans and references thereto, containing exact descriptions of every building or piece of land to be affected, and a correct statement made of every interest concerned. This

involves the necessity of great care in setting forth correctly the names of all parties interested in such property contained in the reference, whether owner, part owner, lessee or tenant. These maps and references must be deposited in the Houses of Parliament; in every parish affected must be also deposited copies of so much as refers to such parish, and with every county clerk must be deposited copies of so much as refers to each county. All through the line, every party interested in the land must be personally served with a notice, setting forth the nature of the proposed undertaking, where plans, &c., may be seen, and the precise way in which his interests may be affected. All this has to be completed by a certain day, so as to give all parties sufficient time to inspect the plans and oppose the undertaking on "Standing Orders." The first step which every bill has to take in Parliament is to comply with the Standing Orders of the House; and if any part of a plan has been incorrectly drawn or a man's name incorrectly spelled, a wrong Christian name given, or any other mistake made in describing the nature of his interests, such an one may oppose the bill on "Standing Orders;" and if his opposition proves successful the bill is thrown out, and application cannot be renewed till the following year. To ascertain and describe these various interests and make the required deposits, is the work of lawyers; and it was this part of an application to Parliament, for which I one day unexpectedly found myself responsible. E.

THE CIRCULAR.

O. C., MONDAY, JULY 5, 1869.

AMERICAN SOCIALISMS.

NO. XXXIX.

THE BROOK FARM PHALANX.

(Concluded.)

OUR history of the career of Brook Farm in its final function of public teacher and propagandist, would not be complete without some account of its agency in the great Swedenborgian revival of modern times.

In a series of articles which we published in the CIRCULAR a year or two ago under the title of *Swedenborgiana*, we said:

The foremost and brightest of the Associations that rose in the Fourier excitement, was that at Brook Farm. The leaders were men whose names are now high in literature and politics. Ripley, Dana, Channing, Dwight and Hawthorne, are specimens of the list. Most of them were from the Unitarian school, whose head-quarters are at Boston and Cambridge. The movement really issued as much from Transcendental Unitarianism as from Fourierism. It was religious, literary and artistic, as well as social. It had a press, and at one time undertook propagandism by missionaries and lectures. Its periodical—the *Harbinger*—was ably conducted, and very charming to all enthusiasts of progress. Our Putney school, which had not then reached Communism, was among the admirers of this periodical, and undoubtedly took an impulse from its teachings. The Brook Farm Association, as the leader and speaker of the hundred others that rose with it, certainly contributed most largely to the effect of the general movement begun by Brisbane and Greeley. But the remarkable fact, for the sake of which I am calling special attention to it, is, that in its didactic function, it brought upon the public mind, not only a new socialism but a new religion, and that religion was SWEDENBORGIANISM.

The proof of this can be found by any one who has access to the files of the *Harbinger*. I could give many pages of extracts in point, but I have so much other matter in hand, that I must omit or reserve them. The simple truth is, that Brook Farm and the *Harbinger* meant to propagate Fourierism, but succeeded only in propagating Swedenborgianism. The Associations that arose with them and under their influence, passed away within a few years, without exception; but the surge of Swedenborgianism which they started, swept on among their constituents, and, under the form of Spiritualism, is sweeping on to this day.

Swedenborgianism went deeper into the heart of the people than the socialism that introduced it, because it was a religion. The Bible and revivals had made men hungry for something more than social reconstruction. Swedenborg's offer of a new bea-

ven, as well as a new earth, met the demand magnificently. He suited all sorts. The scientific were charmed, because he was primarily a son of science, and seemed to reduce the universe to scientific order. The mystics were charmed, because he led them boldly into all the mysteries of intuition and invisible worlds. The Unitarians liked him, because, while he declared Christ to be Jehovah himself, he displaced the orthodox ideas of Sonship and tri-personality, and evidently meant only that Christ was an illusive representation of the Father. Even the infidels liked him, because he discarded about half the Bible, including all Paul's writings, as "not belonging to the Word," and made the rest a mere "nose of wax" by means of his doctrine of the "internal sense." His vast imaginations and magnificent promises chimed in exactly with the spirit of the accompanying socialisms. Fourierism was too bald a materialism to suit the higher classes of its disciples, without a religion corresponding. Swedenborgianism was a god-send to the enthusiasts of Brook Farm: and they made it the complement of Fourierism.

Swedenborg's writings had long been circulating feebly in this country, and he had sporadic disciples and even churches in our cities before the new era of Socialism. But any thing like a general interest in his writings had never been known, till about the period when Brook Farm and the *Harbinger* were in the ascendant. Here began a movement of the public mind toward Swedenborg, as palpable and portentous as that of Millerism or the old revivals.

But the spirit of such an active people as the Yankees could not receive an old and foreign philosophy like Swedenborg's, without reacting upon it and adapting it to its new surroundings. The old afflatus must have a new medium. In 1843 the movement which commenced at Brook Farm was in full tide. In 1847 the great American Swedenborg, A. J. Davis, appeared, and Prof. Bush gave him the right hand of fellowship, and introduced him into office as the medium and representative of the "illustrious Swede," while the *Harbinger* rejoiced over them both.

Here I might show, by chapter and verse from Davis's and Bush's writings, exactly how the conjunction between them took place; how Davis met Swedenborg's ghost in a graveyard near Poughkeepsie in 1844, and from him received a commission to help the "inefficient" efforts of Christ to regulate mankind; how he had another interview with the same ghost in 1846, and was directed by him to open correspondence with Bush; how Bush took him under his patronage, watched and studied him for months, and finally published his conclusion that Davis was a true medium of Swedenborg, providentially raised up to confirm his divine mission and teachings; and finally, how Bush and Davis quarrelled within a year, and mutually repudiated each other's doctrines;—but I must leave details and hurry on to the end.

After 1847 Swedenborgianism proper, subsided, and "Modern Spiritualism" took its place. But the character of the two systems, as well as the history of their relations to each other, proves them to be identical in essence. Spiritualism is Swedenborgianism Americanized. A. J. Davis began as a medium of Swedenborg, receiving from him his commission and inspiration, and became an independent seer and revelator, only because, as a son, he outgrew his father. The omniscient philosophies which the two have issued are identical in their main ideas about intuition, love, and wisdom, familiarity of the living with the dead, classification of ghostly spheres, astronomical theology, &c., &c. A. J. Davis is more flippant and superficial than Swedenborg, and less respectful toward the Bible and the past: and in these respects he suits his customers.

We understand that Mr. Ripley thinks this view of the Swedenborgian influence of Brook Farm and the *Harbinger* is exaggerated. It will be appropriate therefore now to set forth some of the facts and teachings which led us to this view.

The first notable statement of the essential dualism between Swedenborg and Fourier, that we find in the writings of the Socialists, is in the last chapter of Parke Godwin's "Popular View," published in the beginning of 1844, a standard work on Fourierism, second in time and importance only to Brisbane's "Concise Exposition." Godwin says:

Thus far, we have given Fourier's doctrine of Universal Analogy; but it is important to observe that he was not the first man of modern times who communicated this view. Emanuel Swedenborg, between whose revelations in the sphere of spiritual knowledge, and Fourier's discoveries in the sphere of science, there has been remarked the most exact and wonderful coincidence, preceded him in the announcement of the doctrine, in many of its aspects, in what is termed the doctrine of correspondence. These two great minds,—the greatest beyond all comparison in our later days,—were the instruments of Providence in bringing to light the mysteries of His Word and Works, as they are comprehended

and followed in the higher states of existence. It is no exaggeration, we think, to say, that they are THE TWO commissioned by the Great Leader of the Christian Israel, to spy out the Promised Land of Peace and Blessedness.

But in the discovery and statement of the doctrine of Analogy, these authorities have not proceeded according to precisely the same methods. Fourier has arrived at it by strictly scientific synthesis, and Swedenborg by the study of the Scriptures, aided by Divine Illumination. What is the aspect in which Fourier views it we have shown; we shall next attempt to elucidate the peculiar development of Swedenborg, &c.

From this Mr. Godwin goes on to show at length the parallelism between the teachings of the two "incomparable masters." It will be seen that he intimates that thinkers and writers before him had taken the same view. One of these doubtless was Hugh Doherty, an English Fourierite, whose writings frequently occur in the *Phalanx* and *Harbinger*. A very long article from him, maintaining the identity of Fourierism and Swedenborgianism, appeared in the *Phalanx* of September 7, 1844. The article itself is dated "London, Jan. 30, 1844." Among other things he says,

I am a believer in the truths of the New Church, and have read nearly all the writings of Swedenborg, and I have no hesitation in saying that without Fourier's explanation of the laws of order in Scriptural interpretation, I should probably have doubted the truth of Swedenborg's illumination from want of a ground to understand the nature of spiritual sight in contradistinction from natural sight; or if I had been able to conceive the opening of the spiritual sight, and credit Swedenborg's doctrines and affirmations, I should probably have understood them only in the same degree, as most of the members of the New Church whom I have met in England, and that would seem to me, in my present state, a partial calamity of cecity. I say this in all humility and sincerity of conscience, with a view to future reference to Swedenborg himself in the spiritual world, and as a means of inducing the members of the New Church generally not to be content with a superficial or limited knowledge of their own doctrines.

In another passage, Mr. Doherty claims to have been "a student of Fourier fourteen years, and of Swedenborg two years."

In consequence partly of the new appreciation of Swedenborg that was rising among the Fourierites, a movement commenced in England in 1845 for republishing the scientific works of "the illustrious Swede." An Association for that purpose was formed, and several of Swedenborg's bulkiest works were printed under the auspices of Wilkinson, Clissold, and others. This Wilkinson was also a considerable contributor to the *Phalanx* and *Harbinger*, as the reader will see by recurring to a list in the CIRCULAR, Jan. 4, 1869.

Following this movement, came the famous lecture of Ralph Waldo Emerson on "*Swedenborg, the Mystic*," claiming for him a lofty position as a scientific discoverer. That lecture was first published in this country in a volume entitled, "*Representative Men*," in 1849; but according to Mr. White (the biographer of Swedenborg), it was delivered in England several times in 1847; and we judge from an expression which we italicize in the following extract from it, that it was written and perhaps delivered in this country in 1845 or 1846, i. e. very soon after the republication movement in England.

*** The scientific works (of Swedenborg) have just now been translated into English, in an excellent edition. Swedenborg printed these scientific books in the ten years from 1734 to 1744, and they remained from that time neglected: and now, after their century is complete, he has at last found a pupil in Mr. Wilkinson, in London, a philosophic critic, with a coequal vigor of understanding and imagination comparable only to Lord Bacon's, who has produced his master's buried books to the day, and transferred them, with every advantage, from their forgotten Latin into English, to go round the world in our commercial and conquering tongue. This startling reappearance of Swedenborg, after a hundred years, in his pupil, is not the least remarkable fact in his history. Aided, it is said, by the munificence of Mr. Clissold, and also by his literary skill, this piece of poetic justice is done. The admirable preliminary discourses with which Mr. Wilkinson has enriched these volumes, throw all the cotemporary philosophy of England into shade.

Emerson, it is true, was not a Brook Farmer; but he was the spiritual fertilizer of all the Transcen-

dentalists, including the Brook Farmers. It is true also that in his lecture he severely criticised Swedenborg; but this was his vocation—to judge and disparage all religious teachers, especially seers and thaumaturgists. On the whole he gave Swedenborg a lift, just as he helped the reputation of all "Ethnic Scriptures." His criticism of Swedenborg amounts to about this—"He was a very great thinker, and discoverer; but his visions and theological teachings are humbugs; still they are as good as any other, and rather better."*

William H. Channing, another fertilizer of Brook Farm, was busy at the same time with Emerson, in the work of calling attention to Swedenborg. His conversions to Fourierism and Swedenborgianism seem to have proceeded together. The last three numbers of the *Present* are loaded with articles extolling Swedenborg, and the editor only complains of them that they "by no means do justice to the great Swedish philosopher and seer." The very last article in the volume is an item headed, "*Fourier and Swedenborg*," in which Mr. Channing says:

I have great pleasure in announcing another work upon Fourier and his system, from the pen of C. J. Hempel. This book is a very curious and interesting one, from the attempt of the author to show the identity or at least the extraordinary resemblance between the views of Fourier and Swedenborg. How far Mr. Hempel has been successful I cannot pretend to judge. But this may be safely said, no one can examine with any care the writings of these two wonderful students of Providence, Man and the Universe, without having most sublime visions of DIVINE ORDER opened upon him. Their doctrine of Correspondence and Universal Unity accords with all the profoundest thought of the age.

Such were the influences under which Brook Farm assumed the task of propagating Fourierism. Let us now see how far the coupling of Fourier and Swedenborg was kept up in the *Harbinger*.

The motto of the paper, displayed under its title from first to last, was selected from the writings of the Swedish seer. In the editors' inaugural address they say:

In the words of the illustrious Swedenborg, which we have selected for the motto of the *Harbinger*, "All things, at the present day, stand provided and prepared, and await the light. The ship is in the harbor; the sails are swelling; the east wind blows; let us weigh anchor, and put forth to sea."

In a glancing run through the five semi-annual volumes of the *Harbinger* we find between thirty and forty articles on Swedenborg and Swedenborgian subjects—chiefly editorial reviews of books, pamphlets, &c., with a considerable amount of correspondence from Wilkinson, Doherty and other Swedenborgian Fourierites in England. The burden of all these articles is the same, viz., the unity of Swedenborgianism and Fourierism. On the one hand the Fourierites insist that Swedenborg revealed the religion that Fourier anticipated; and on the other the Swedenborgians insist that Fourier discovered the divine arrangement of society that Swedenborg

fore-shadowed. The reviews referred to were written chiefly by John S. Dwight and Charles A. Dana.* We will give a few specimens of their utterances:

[From Editorials by J. S. Dwight.]

* * * In religion we have Swedenborg; in social economy Fourier; in music Beethoven.

* * * Swedenborg we reverence for the greatness and profundity of his thought. We study him continually for the light he sheds on so many problems of human destiny, and more especially for the remarkable correspondence, as of inner with outer, which his revelations present with the discoveries of Fourier concerning Social organization, or the outward forms of life. The one is the great poet and high-priest, the other the great economist, as it were, of the Harmonic Order, which all things are preparing.

* * * Call not our praises of Swedenborg "hollow;" if he offered us ten times as much, which we could not assent to, it would not detract in the least from our reverence for the man, or our great indebtedness to his profoundly spiritual insight.

* * * Deeper foundations for science have not been touched by any sounding line as yet, than these same philosophical principles of Swedenborg. Fourier has not gone deeper; but he has shed more light on these deep foundations, taken their measurement with a more bold precision, and reared a no insignificant portion of the everlasting superstructure. But in their ground they are both one. Taken together they are the highest expression of the tendency of human thought to universal unity.

[From Editorials by Charles A. Dana.]

* * * We recommend the writings of Swedenborg to our readers of all denominations, as we should recommend those of any other providential teacher. We believe that his mission is of the highest importance to the human family, and shall take every fit occasion to call the attention of the public to it.

* * * No man of unsophisticated mind can read Swedenborg without feeling his life elevated into a higher plane, and his intellect excited into new and more reverent action on some of the sublimest questions which the human mind can approach. Whatever may be thought of the doctrines of Swedenborg or of his visions, the spirit which breathes from his works is pure and heavenly.

* * * We do not hesitate to say that the publication and study of Swedenborg's scientific writings must produce a new era in human knowledge, and thus in society.

* * * Though Swedenborg and Fourier differ in the character of their minds, and the immediate end of their studies, the method they adopted was fundamentally the same; their success is thus due not to the vastness of their genius alone, but in a measure also to the instruments they employed. The logic of Fourier is imperfectly stated in his doctrine of the Series; of Universal Analogy; and of Attractions proportional to Destinies; that of Swedenborg in the incomplete and often very obscure and difficult expositions which appear here and there in his works of the Doctrine of Forms; of Order and Degrees; of Series and Society; of Influx; of Correspondence and Representation; and of Modification. This logic appears to have existed complete in the minds of neither of these great men, but even so much of it as they have communicated, puts into the hands of the student the most invaluable assistance and attracts him to a path of thought in which the successful explorers will receive immortal honors from a grateful race. * * * * *

THE TEACHERS OF THE NINETEENTH CENTURY.—

We are happy to announce that Parke Godwin, Esq. has a work with this title now nearly ready for the press. Regarding the nineteenth century as the close of the era of doubt and denial, and as the commencement of the affirmative and constructive period of human history, it is Mr. Godwin's idea that at so important a crisis Providence cannot have left the race without leaders. These leaders are those in whom the time, as it were, most clearly comes to a consciousness of itself, in whom its highest impulse is best developed, men who, thus standing at the head of the great procession of Humanity, seeing where we are and what lies before us, are charged with the office of communicating to us more or less distinctly our present duty and destiny. The chief characteristic of this epoch is its tendency, every where apparent, to Unity in Universality; and the men in whom this tendency is most fully expressed are SWEDENBORG, FOURIER, and GOETHE. In these three eminent persons is summed up the great movement towards Unity in Universality, in Religion, Science, and Art, which comprise the whole domain of human activity.

In speaking of Swedenborg as the Teacher of this century in Religion, some of the most obvious con-

* Henry James also wrote many articles for the *Harbinger* in the interest of Swedenborg. His subsequent career as a promulgator of the Swedenborgian philosophy, in which he has even scaled the heights of the *North American Review*, is well known; but perhaps it is not so well known that he commenced that career at Brook Farm. He has stuck to both Swedenborg and Fourier, through thick and thin.

siderations are his northern origin, his peculiar education, &c., &c.

* * * We say without hesitation, that, excepting the writings of Fourier, no scientific publications of the last fifty years are to be compared with [the Wilkinson edition of Swedenborg] in importance. To the student of philosophy, to the savan, and to the votary of social science, they are alike invaluable, almost indispensable. Whether we are enquiring for truth in the abstract, or looking beyond the aimlessness and contradictions of modern experimentalism in search of the guiding light of universal principles, or giving our constant thought to the Laws of Divine Social Order, and the Reintegration of the Collective Man, we cannot spare the aid of this loving and beloved sage. His was a grand genius, nobly disciplined. In him, a devotion to Truth almost awful was tempered by an equal love of Humanity and a supreme reverence for God. To his mind, the Order of the Universe and the play of its powers were never the objects of idle curiosity or of cold speculation. He entered into the retreats of Nature and the occult abode of the soul, as the minister of Humanity and not as a curious explorer, eager to add to his own store of wonders or to exercise his faculties in those difficult regions. No man had ever such sincerity, such absolute freedom from intellectual selfishness as he.

The reader, we trust, will take our word for it, that there is a very large amount of this sort of teaching in the volumes of the *Harbinger*. Even Mr. Ripley himself, though he thinks we charge too much Swedenborgianism on Brook Farm, wielded a vigorous cudgel on behalf of Swedenborg against certain orthodox critics, and held the usual language of his socialist brethren about the "sublime visions of the illustrious Swedish seer," his "bold poetic revelations," his "profound, living, electric principles," the "piercing truth of his productions," &c., &c. Vide *Harbinger*, Vol. 3, p. 317.

On these and such evidences we came to the conclusion that the Brook Farmers, while they disclaimed for Fourierism all sectarian connections, did actually couple it with Swedenborgianism in their propagative labors; and as Fourierism soon failed and passed away, it turned out that their lasting work was the promulgation of Swedenborgianism; which certainly has had a great run in this country ever since. It would not perhaps be fair to call Fourierism, as taught by the *Harbinger* writers, the stalking-horse of Swedenborgianism; but it is not too much to say that their Fourierism, if it had lived, would have had Swedenborgianism for its State-religion. This view agrees with the fact that the only sectarian Association, avowed and tolerated in the Fourier epoch, was the Swedenborgian Phalanx at Lerayville.

The entire historical sequence which seems to be established by the facts now before us, may be stated thus: Unitarianism produced Transcendentalism; Transcendentalism produced Brook Farm; Brook Farm married and propagated Fourierism; Fourierism had Swedenborgianism for its religion; and Swedenborgianism led the way to Modern Spiritualism. But this is only one line of sequence. We have seen, and shall see other and more useful results from the Transcendental afflatus.

It only remains to tell what we know of the causes that brought the Brook Farm Phalanx to its end.

Within a year from the time when Brook Farm assumed the task of propagating Fourierism, i. e. on the 3d of March, 1846, a disastrous fire prostrated the energies and hopes of the Association. We copy from the *Harbinger* (March 14) the entire article reporting it:

FIRE AT BROOK FARM.—Our readers have no doubt been informed before this, of the severe calamity with which the Brook Farm Association has been visited, by the destruction of the large unitary edifice which it has been for some time erecting on its domain. Just as our last paper was going through the press, on Tuesday evening the 3d inst., the alarm of fire was given at about a quarter before nine, and it was found to proceed from the "Phalanstery;" in a few minutes, the flames were bursting through the doors and windows of the second story; the fire spread with almost incredible rapidity throughout the building; and in about an hour and a half the whole edifice was burned to the ground. The members of the Association were on the spot in a few moments, and made some attempts to save a quantity of lumber that was in the basement story; but so rapid was the progress of the fire, that this was found to be impossible, and they succeeded only in rescuing a couple of tool-chests that had been in use by the carpenters.

* Emerson's criticism of Swedenborg's theory of marriage in heaven, is curious, coinciding nearly with some of the most radical ideas current at O. C. Vide:

"Swedenborg, after his mode, planned his theory [of the sexes] to a temporary form. He exaggerates the circumstance of marriage; and, though he finds false marriages on earth, fancies a wiser choice in heaven. But of progressive souls, all loves and friendships are momentary. Do you love me? means, do you see the same truth? If you do, we are happy with the same happiness; but presently one of us passes into the perception of new truth; we are divorced, and no tension in nature can hold us to each other. I know how delicious is this cup of love—existing for you, you existing for me; but it is a child's clinging to his toy; an attempt to eternalize the fireside and nuptial chamber; to keep the picture-alphabet through which our first lessons are prettily conveyed. The Eden of God is bare and grand: like the out-door landscape, remembered from the evening fireside, it seems cold and desolate, whilst you cower over the coals; but, once abroad again, we pity those who can forego the magnificence of nature, for candle-light and cards. Perhaps the true subject of the "Conjugal Love" is Conversation, whose laws are profoundly eliminated. It is false, if literally applied to marriage. For God is the bride or bridegroom of the soul. Heaven is not the pairing of two, but the communion of all souls. We meet, and dwell an instant under the temple of one thought, and part as though we parted not, to join another thought in other fellowships of joy. So far from there being any thing divine in the low and proprietary sense of Do you love me? It is only when you leave and lose me, by casting yourself on a sentiment which is higher than both of us, that I draw near, and find myself at your side; and I am repelled, if you fix your eye on me, and demand love. In fact, in the spiritual world, we change sexes every moment. You love the worth in me; then I am your husband; but it is not me, but the worth, that fixes the love; and that worth is a drop of the ocean of worth that is beyond me. Meantime, I adore the greater worth in another, and so become his wife. He aspires to a higher worth in another spirit, and is a wife or receiver of that influence."

The neighboring dwelling-house called "Ery" was in imminent danger, while the fire was at its height, and nothing but the stillness of the night, and the vigilance and activity of those who were stationed on its roof preserved it from destruction. The vigorous efforts of our nearest neighbors, Mr. T. J. Orange, and Messrs. Thomas and George Palmer, were of great service in protecting this building, as a part of our force were engaged in another direction, watching the workshops, barn, and principal dwelling-house.

In a short time, our neighbors from the village of West Roxbury, a mile and a half distant, arrived in great numbers with their engine, which together with the engines from Jamaica Plain, Newton, and Brookline, rendered valuable assistance in subduing the flaming ruins, although it was impossible to check the progress of the fire, until the building was completely destroyed. We are under the deepest obligations to the fire companies which came, some of them five or six miles, through deep snow on cross roads, and did every thing in the power of skill or energy, to preserve our other buildings from ruin. Many of the engines from Boston came four or five miles from the city, but finding the fire going down, returned without reaching the spot. The engines from Dedham, we understand, made an unsuccessful attempt to come to our aid, but were obliged to turn back on account of the condition of the roads. No efforts, however, would have probably been successful in arresting the progress of the flames. The building was divided into nearly a hundred rooms in the upper stories, most of which had been lathed for several months, without plaster, and being almost as dry as tinder, the fire flashed through them with terrific rapidity.

There had been no work performed on this building during the winter months, and arrangements had just been made to complete four out of the fourteen distinct suites of apartments into which it was divided, by the 1st of May. It was hoped that the remainder would be finished during the summer, and that by the 1st of October, the edifice would be prepared for the reception of a hundred and fifty persons, with ample accommodations for families, and spacious and convenient public halls and saloons. A portion of the second story had been set apart for a church or chapel, which was to be finished in a style of simplicity and elegance, by private subscription, and in which it was expected that religious services would be performed by our friend William H. Channing, whose presence with us, until obliged to retire on account of ill health, has been a source of unmingled satisfaction and benefit.

On the Saturday previous to the fire, a stove was put up in the basement story for the accommodation of the carpenters, who were to work on the inside; a fire was kindled in it on Tuesday morning which burned till four o'clock in the afternoon; at half past eight in the evening, the building was visited by the night watch, who found everything apparently safe; and at about a quarter before nine, a faint light was discovered in the second story, which was supposed at first to have proceeded from the lamp, but, on entering, to ascertain the fact, the smoke at once showed that the interior was on fire. The alarm was immediately given, but almost before the people had time to assemble, the whole edifice was wrapped in flames. From a defect in the construction of the chimney, a spark from the stove-pipe had probably communicated with the surrounding wood-work; and from the combustible nature of the materials, the flames spread with a celerity that made every effort to arrest their violence without effect.

This edifice was commenced in the summer of 1844, and has been in progress from that time until November last, when the work was suspended for the winter, and resumed, as before stated, on the day in which it was consumed. It was built of wood, one hundred and seventy-five feet long, three stories high, with spacious attics, divided into pleasant and convenient rooms for single persons. The second and third stories were divided into fourteen houses independent of each other, with a parlor and three sleeping-rooms in each, connected by piazzas which ran the whole length of the building on both stories. The basement contained a large and commodious kitchen, a dining-hall capable of seating from three to four hundred persons, two public saloons, and a spacious hall or lecture-room. Although by no means a model for the Phalanstery, or unitary edifice of a Phalanx, it was well adapted for our purposes at present, situated on a delightful eminence which commanded a most extensive and picturesque view, and affording accommodations and conveniences in the combined order, which in many respects would gratify even a fastidious taste. The actual expenditure upon the building, including the labor performed by the associates, amounted to about \$7,000; and \$3,000 more, it was estimated, would be sufficient for its completion. As it was not yet in use by the Association, and until the day of its destruction, not exposed to fire, no insurance had been effected. It was built by investments in our loan stock, and the loss falls upon the holders of partnership stock and the members of the Association.

It is some alleviation of the great calamity which we

have sustained, that it came upon us at this time rather than at a later period. The house was not endeared to us by any grateful recollections; the tender and hallowed associations of home had not yet begun to cluster around it; and although we looked upon it with joy and hope as destined to occupy an important sphere in the social movement to which it was consecrated, its destruction does not rend asunder those sacred ties, which bind us to the dwellings that have thus far been the scene of our toils and of our satisfactions. We could not part with either of the houses in which we have lived at Brook Farm, without a sadness like that which we should feel at the departure of a bosom friend. The destruction of our edifice makes no essential change in our pursuits. It leaves no family destitute of a home; it disturbs no domestic arrangements; it puts us to no immediate inconvenience. The morning after the disaster, if a stranger had not seen the smoking pile of ruins, he would not have suspected that any thing extraordinary had taken place. Our schools were attended as usual; our industry in full operation; and not a look or expression of despondency could have been perceived. The calamity is felt to be great; we do not attempt to conceal from ourselves its consequences: but it has been met with a calmness and high trust, which gives us a new proof of the power of Associated life to quicken the best elements of character, and to prepare men for every emergency.

We shall be pardoned for entering into these almost personal details, for we know that the numerous friends of Association, in every part of our land, will feel our misfortune, as if it were a private grief of their own. We have received nothing but expressions of the most generous sympathy from every quarter, even from those who might be supposed to take the least interest in our purposes; and we are sure that our friends in the cause of social unity will share with us the affliction that has visited a branch of their own fraternity.

We have no wish to keep out of sight the magnitude of our loss. In our present infant state, it is a severe trial of our strength. We cannot now calculate its ultimate effect. It may prove more than we are able to bear; or like other previous calamities, it may serve to bind us more closely to each other, and to the holy cause to which we are devoted. We await the result with calm hope, sustained by our faith in the Universal Providence, whose social laws we have endeavored to ascertain and embody in our daily lives.

It may not be improper to state, as we are speaking of our own affairs more fully than we have felt at liberty to do before, in the columns of our paper, that, whatever be our trials of an external character, we have every reason to rejoice in the internal condition of our Association. For the last few months it has more nearly than ever approached the idea of a true social order. The greatest harmony prevails among us; not a discordant note is heard; a spirit of friendship, of brotherly kindness, of charity, dwells with us and blesses us; our social resources have been greatly multiplied; and our devotion to the cause which has brought us together, receives new strength every day. Whatever may be in reserve for us, we have an infinite satisfaction in the true relations which have united us, and the assurance that our enterprise has sprung from a desire to obey the Divine Law. We feel assured that no outward disappointment or calamity can chill our zeal for the realization of a Divine Order of society, or abate our effort in the sphere which may be pointed out by our best judgment as most favorable to the cause which we have at heart.

In the next number of the *Harbinger* (March 21), an editorial addressed to the friends of Brook Farm, indicated some depression and uncertainty. The following are extracts from it:

We do not altogether agree with our friends, in the importance which they attach to the special movement at Brook Farm; we have never professed to be able to represent the idea of Association with the scanty resources at our command; nor would the discontinuance of our establishment or of any of the partial attempts which are now in progress, in the slightest degree weaken our faith in the Associative system, or our conviction that it will sooner or later be adopted as the only form of society, suited to the nature of man, and in accordance with the Divine Will. We have never attempted any thing more than to prepare the way for Association, by demonstrating some of the leading ideas on which the theory is founded; in this we have had the most gratifying success; but we have always regarded ourselves only as the humble pioneers in the work, which would be carried on by others to its magnificent consummation, and have been content to wait and toil for the development of the cause, and the completion of our hope.

Still we have established a center of influence here for the Associative movement which we shall spare no effort to sustain; we are fully aware of the importance of this; and nothing but the most inexorable necessity, will withdraw the congenial spirits that are gathered in social union here, from the

work which has always called forth their most earnest devotedness and enthusiasm. Since our disaster occurred, there has not been an expression or symptom of despondency among our number; all are resolute and calm; determined to stand by each other and by the cause; ready to encounter still greater sacrifices than have as yet been demanded of them; and desirous only to adopt the course which may be presented by the clearest dictates of duty. The loss which we have sustained occasions us no immediate inconvenience, does not interfere with any of our present operations; although it is a total destruction of resources on which we had confidently relied, and must inevitably derange our plans for the enlargement of the Association and the extension of our industry. We have a firm and cheerful hope, however, of being able to do much for the illustration of the cause with the materials that remain. They are far too valuable to be dispersed, or applied to any other object; and with favorable circumstances will be able to accomplish much for the realization of social unity.

This fire was a disaster from which Brook Farm never recovered. The organization lingered, and the *Harbinger* continued to be published there, till October 1847; but the hope of becoming a model Phalanx died out long before that time. The *Harbinger* is very reticent in relation to the details of the dissolution. We can only give the reader the following scraps hinting at the end:

[From the New York Tribune (Aug., 1847), in answer to an allegation in the New York Observer that "the Brook Farm Association, which was near Boston, had wound up its affairs some time since."]

*** The "Brook Farm Association" not only was, but is near Boston, and the *Harbinger* is still published from its press. But, having been started without capital, experience or industrial capacity, without reference to or knowledge of Fourier's or any other systematic plan of Association, on a most unfavorable locality, bought at a high price, and constantly under mortgage, this Association is about to dissolve, when the paper will be removed to this city, with the master-spirits of Brook Farm as editors. The *Observer* will have ample opportunity to judge how far experience has modified their convictions or impaired their energies.

[From a report of a Boston Convention of Associationists, in the *Harbinger*, Oct. 23, 1847.]

*** The breaking up of the life at Brook Farm was frequently alluded to, especially by Mr. Ripley, who, on the eve of entering a new sphere of labor for the same great cause, appeared in all his indomitable strength and cheerfulness, triumphant amid outward failure. The owls and bats and other birds of ill omen which utter their oracles in leading political and sectarian religious journals, and which are busily croaking and screeching of the downfall of Association, had they been present at this meeting, could their weak eyes have borne so much light, would never again have coupled failure with the thought of such men, nor entertained a feeling other than of envy of experience like theirs.

The next number of the *Harbinger* (Oct. 30, 1847) announced that "that paper would in future be published in New York under the editorial charge of Parke Godwin, assisted by George Ripley and Charles A. Dana in New York, and Wm. H. Channing and John S. Dwight in Boston." This of course implied the dispersion of the Brook Farmers, and the dissolution of their Association; and this is all we know about it.

The years 1846 and 1847 were fatal to most of the Fourier experiments. Horace Greeley, under date of July 1847, wrote to the *People's Journal* the following account of what may be called,

Fourierism reduced to a forlorn-hope.

*** As to the Associationists (by their adversaries termed "Fourierites"), with whom I am proud to be numbered, their beginnings are yet too recent to justify me in asking for their history any considerable space in your columns. Briefly, however, the first that was heard in this country of Fourier and his views, (beyond a little circle of perhaps a hundred persons in two or three of our large cities, who had picked up some notion of them in France or from French writings) was in 1840, when Albert Brisbane published his first synopsis of Fourier's theory of Industrial and household Association. Since then, the subject has been considerably discussed, and several attempts of some sort have been made to actualize Fourier's ideas—generally by men destitute alike of capacity, public confidence, energy and means. In only one instance that I have heard of was the land paid for on which the enterprise commenced; not one of these vaunted "Fourier Associations" ever had the means of erecting a proper dwelling for so many as three hundred people, even if the land had been given them. Of course, the time for paying the first installment on

the mortgage covering their land has generally witnessed the dissipation of their sanguine dreams. Yet there are at least three of these embryo Associations still in existence; and, as each of these is in its third or fourth year, they may be supposed to give some promise of vitality. They are the "North American Phalanx," near Leedsville, New Jersey; the "Trumbull Phalanx," near Braceville, Ohio; and the "Wisconsin Phalanx," Ceresco, Wisconsin. Each of these has a considerable domain nearly or wholly paid for, is improving the soil, increasing its annual products, and establishing some branches of manufactures. Each, though far enough from being a perfect Association, is animated with the hope of becoming one, as rapidly as experience, time and means will allow.

H. GREELEY.

Of the three Phalanxes that were left as the rear-guard of Fourierism when the above was written, one (the Trumbull) disappeared about four months afterward, and another (the Wisconsin) lasted only a year longer, leaving the North American alone for the last four years of its existence.

Brook Farm in its function of propagandist (which is always expensive and exhausting at the best), must have been sadly depressed by the failures that crowded upon it in its last days; and it is not to be wondered that it died with its children and kindred.

If we might suggest a metaphysical reason for the failure of Brook Farm, we should say that it had naturally a delicate constitution, that was liable to be shattered by disasters and sympathies; and the causes of this weakness must be sought for in the character of the afflatus that organized it. The transcendental afflatus, like that of Pentecost, had in it two elements, viz., Communism, and "the gift of tongues;" or, in other words, the tendency to religious and social unity, represented by Channing and Ripley; and the tendency to literature, represented by Emerson and Margaret Fuller. But the proportion of these elements was different from that of Pentecost. *The tendency to utterance was the strongest.* Emerson prevailed over Channing even in Brook Farm—nay in Channing himself, and in Ripley, Dana and all the rest of the Brook Farm leaders. In fact, they went over from practical Communism to literary utterance, when they assumed the propagandism of Fourierism; and utterance has been their vocation ever since. A similar phenomenon occurred in the history of the great literary trio of England—Coleridge, Wordsworth and Southey. Their original afflatus carried them to the verge of Communism; but their "gift of tongues" prevailed and spoiled them. And the tendency to literature, as represented by Emerson, is the farthest opposite of Communism, finding its *summum bonum* in individualism and in incoherent instead of organic inspiration.

We may be allowed to say in conclusion, that the relations of the Putney Community with Brook Farm were very pleasant to the end. One of the Brook Farm ladies, in the last days of their Association, wrote us a letter, urging us most pathetically to buy their domain and take their place; and George Ripley, after his removal to New York, gave us, when we were just starting at Oneida, a tolerant and even friendly notice in the *Harbinger*—an act of charity that was very hazardous and quite unparalleled at that time, and that we have never forgotten.

COMMUNITY JOURNAL.

ONEIDA.

—Walking through the kitchen this morning I happened upon a party of about thirty, all busily at work shelling peas for dinner. It was an interesting group, composed of men, women and children of all ages, from A. R. C. of eighty-four to the little ones of four, and all were lively and happy. Said one of them, as I passed by a pile of shells, "Looking for journal items?" "I can't make a very interesting item about pea-shucks," I replied. "But," said L. M., "you can, about the people."

—L. A. T. and C. W. U. have recently overhauled our library and made considerable improvement in its organization. Extra shelves have been added for about six hundred volumes. Two hundred and fifty volumes have been re-bound and our stock now numbers three thousand two hundred books, all of which have been carefully re-arranged and completely in-

dexed. Our employees avail themselves of the benefits of this library, and L. A. T. is in attendance from six to eight o'clock on Tuesday and Friday evenings for the purpose of lending and receiving the books used by them.

—July 1st.—In response to an invitation given by us a few days since; about 175 of the employees of the N. Y. & O. M. R. R. Co., who are engaged in the construction of the road through our domain, attended a strawberry supper on our lawn this evening. We pressed the remnant of our brass band into the service, to help enliven the scene. Appropriate speeches were made by the superintendents on behalf of themselves and the men; to which we here reply, that our efforts were amply repaid by their gentlemanly decorum and expression of good will. We desire that our part in the affair may be understood as expressive of friendly feeling toward the N. Y. & O. M. R. R. Co., and of our hearty sympathy with working-men.

WILLOW-PLACE.

—J. C. A. left us on a jaunt to Utica with Mr. Aiken. Some one describes her trip thus: The skies were lowering; but a ride on the cars was all she cared for, so away she went, a wee bit of a bonnet crowning her head; her ample skirts, *a la* Dame Fashion, sweeping the floor in stately grace. This afternoon we were sitting in the parlor. The weather was commented upon as "dreadful," "lugubrious," "dismal," and "was n't it too bad that Aunt J. should go abroad such a day?" The clock struck four, when into the room burst J. C. A., bonnetless, her skirts gathered up in both hands, and her face expressing unmitigated disgust. Dropping her skirts, by a deft movement she produced her missing bonnet from beneath her shawl. "There, take it!" she exclaimed to one of the girls, "I never want to see it again; I almost lost my petticoat off in the street, and I believe I would not have cared if I had, I felt so exasperated that there should be such an institution as the *long dress*. Just look!" and lifting her rumpled dress-skirt she displayed a petticoat which had once laid claim to the quality of whiteness, but now was a frightful sight to behold. Bedraggled, mud-stained to the depth of a foot or more, it seemed fairly dripping with filth. A young man sitting by, feelingly suggested that perhaps she would like to wear the long dress all the time? She made no audible reply, but an expressive glance said, "Not much!" Mr. W. observed that we rustics now had a grand opportunity to see some city mud!

WALLINGFORD.

—Mr. B. counted 992 buds and blossoms on our Baltimore Belle rose-bush; roses never were so numerous with us as they are this year.

—We clip the following from the *Meriden Republican* of June 28th:

"The Wallingford Community on Sunday feasted their hired help. They also feasted others beside, and William A. Hall, Councilman H. Wales Lines and some members of the editorial fraternity were among the number. At some future time we would like to refer to the completeness of the Community's job printing department, the beauty of the work they turn out, the affability of the foreman, the polite courtesy with which strangers are treated, the beauty of the grounds, which cover over two hundred acres, the luscious sweetness of the strawberries, the delicacy and richness of the shortcake, and, in short, all about it; but time and space at present forbid, and we simply say that they must be seen and tasted to be appreciated."

A PUBLIC TESTIMONY.

O. C., July 2, 1869.

I think it becomes me to publicly acknowledge God's goodness to me, and to my family in bringing us to the Community. My husband first received the truth himself in 1864. Then like a faithful man of God, he interested himself in the conversion of his family. I soon came under conviction. But I saw so many lions in the way which I thought would destroy me, that I steadily rejected him for about ten months. Then God showed me that to reject the truth held by the Community, would be to reject eternal life. I received it with all my heart. And from that time to the present, I have not doubted that the Community follows Christ. The death

of my husband does not leave me bereft and broken-hearted. Neither will my family be broken up and scattered as they would have been, as an isolated family. We have a good home, and kind, loving friends. Christ has fulfilled his promise by giving me a hundred fold in this life, with the assurance of eternal life.

R. M. BOLLES.

COMMUNITY EATING.

O. C., June 22, 1869.

DEAR JOHN:—I have of late been somewhat interested in the alimentive history of the Community. There appears to be an ill-defined impression among people at large, that they eat too much, and that they eat the wrong things. I don't know how it may be in other countries, but there is a prevailing idea that in America, we eat too much meat. This feeling is doubtless in many cases greatly exaggerated, and wrong eating both in respect to quality and quantity has come to be regarded as almost the chief of sins against the body; yet it is doubtless true that a most radical reform is sadly needed in that department, and it is interesting to observe how that reform was initiated and has been carried on among us in the Community. It had more of the nature of a growth than a legislative enactment; a silent growth, which as in the case of vegetation, has been almost unobserved. It is in respect to quality rather than quantity, that we can most easily notice the change. We slid almost unconsciously into the use of a chiefly vegetable diet, and that at a time when fruit was not so abundant as it is now.

I must rely mainly on the cooks for my information in respect to the quantity of food now consumed by the Community, as compared with its consumption in times past. Having been kitchen man for the last eight months, and it being customary for the two mothers (as they are called) to be relieved of their duties every three weeks, I have been in a specially favorable position for collecting testimony; which is invariably to the effect that we do not consume nearly as much as we used to; while our numbers, at this family, are nearly the same. We kitchen folks are in the habit of measuring things by panfuls or dipperfuls, and often hearing the remark, that "we used always to have so many panfuls, and now we don't have but *so many*," my curiosity became excited some on this point, and I have of late made inquiries of individuals here and there, and the reply has almost invariably been, that they eat much less than formerly.

Finally, with a view to approaching still closer to a solution of the question, I undertook the other day to weigh every thing that went on to the table, and also weighed every thing that was gathered up afterwards. I found the family consumed of various articles of food, not including the malt coffee, five hundred and twenty-two pounds eight ounces; dividing this between the two hundred and two members, of which the family consists, and adding a small estimate of salt not weighed, and of what was consumed between meals, it amounted to two pounds ten ounces for each person per day. Wishing to ascertain whether this was a large or small quantity as compared with the ordinary standard of living, I hunted up a table in Liebig's Chemistry, which gives an accurate account of the daily amount consumed by the soldiers belonging to one of the German Principalities. All the items added together, not including beer and brandy, amounted to three pounds fifteen ounces, or one ounce short of four pounds daily per man, which is exactly one-third more than the average consumed by each person in the Oneida Community.

I ought, perhaps, to mention that milk is the article that we consume most of; amounting to one hundred and seventy-two pounds, or ninety-seven pounds more than potatoes, the next highest article on the list. Milk is not in the list of articles of food consumed by the soldiers.

I would not, of course, claim that a single experiment like this, would determine the average daily amount consumed by each person in the Community; and moreover, the fact that we have twenty-three children, and about as many women as men, would have an important bearing in the case; as also

the fact that people eat least at this time of year. Nevertheless, putting together the few facts which I have obtained, it is easy to see on which side of the question the weight of evidence lies.

Assuming then that our manner of living in Community, in connection with our peculiar views, religious, moral and social, have enabled us to change the quality of our living from the ordinary meat diet to one mainly vegetarian; and secondly that it has enabled us to reduce very materially the quantity of food consumed in a given time, the following interesting points naturally suggest themselves. First, the power of our principles and institutions to produce radical changes of the above kind. Secondly, that in a true normal condition of human nature, mankind will consume a great deal less of material food. Without stopping to discuss these points at length in this communication, I will simply suggest for your consideration the words of Christ, where he says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Yours truly, H. J. S.

A REMARKABLE RESULT OF SPECTRAL ANALYSIS.

MR. WILLIAM HUGGINS, F. R. S., to whom is due much of the light recently thrown upon the constitution of the sun and fixed stars by means of spectral analysis, made a report, in March, to the Royal Institution, of his labors for the last four years. Among other valuable results are the following extremely interesting paragraphs upon a method of determining the proper motion of the fixed stars, which, besides offering a new method of observation to the physical astronomer, is a no less valuable confirmation of the undulatory theory of light:

The speaker said that following the arrangement adopted in the former discourse, the most important recent information obtained of the *fixed stars*, results from the application of prismatic analysis in a new direction. Under certain conditions the spectrum of a luminous body is adapted to tell us whether that body is moving towards or from the earth. The importance of information on this point will be seen from the consideration that the proper motions of the stars represent that part only of their whole motion which is transverse to the line of sight; for any motion they might have in the visual direction, toward or from the earth, would not cause any visible displacement of the star, and could not therefore be ascertained by the ordinary methods of observation.

As it is upon the length of the waves, or upon the number contained in the series that enters the eye, or falls upon the prism in a second, that a judgment is formed of the color of the light, or its place in the spectrum is determined, it follows that any circumstance which would alter the length of the waves *relatively to the observer*, or, in other words, cause a larger number of waves to enter the eye in a second or time, would cause a change in the color or refrangibility of the light so far as the observer is concerned. It is obvious that if the observer advances to meet the light, a longer series of waves fall upon the retina in a second of time, each wave appears shorter, and he ascribes to the light a higher refrangibility than he would do if he were not advancing to meet the light. If he were receding from the star, an alteration of refrangibility in the opposite direction takes place. The same effect would ensue if the luminous source were in motion. Thus, to a swimmer striking out from the shore, each wave appears shorter and he passes a greater number of them in a given interval in proportion to his speed through the water.

Illustrations were given of this principle, which was first suggested in 1841, by Doppler, by means of an analogous change of pitch in sound. Two tuning-forks sounding in unison were moved rapidly toward and from the audience, when beats were heard, which told of a difference of pitch produced by the opposite motions of the forks.

As there exists beyond the visible spectrum, at both ends, a store of invisible waves, these would be advanced or degraded into visibility, in proportion as the colors of the spectrum were altered, and no change of color would be perceived. It is therefore essential, before we can apply this method to detect the radial motion of the stars, that we know the original refrangibility of some part of the light at the moment it left the star, and also that we are able to recognize this particular part of the light again in the spectrum of the star's light. When, by means of a group of dark or bright lines, we learn the presence of a terrestrial substance in the star, both these conditions are fulfilled.

Of all the stars which the speaker had compared with terrestrial elements, when working with his distinguished friend Dr. W. A. Miller, Treas. R. S.,

Sirius, which contains four very strong lines which are due to hydrogen, appeared the most suitable for this investigation. The apparatus employed, and the special precautions which were taken to ensure the perfect coincidence in his instrument of the stellar line with those of the substance compared with it, were described by the speaker, who stated that, after a prolonged comparison, extending over many weeks, of the line of hydrogen in Sirius in the green, at the place of F in the solar spectrum, with the line of terrestrial hydrogen, he found that the line in the star had undergone a shift in the spectrum equal to a difference of wave length, which would correspond to a motion of recession between the star and the earth of 41 miles per second. The speaker had obtained evidence from experiment that this shift was not due to unsymmetrical expansion of the line in hydrogen as the density is increased. The greater width of this line in Sirius, than in the solar spectrum would show that the hydrogen in Sirius, though at a pressure considerably less than that of our atmosphere at the surface of the earth, is more dense than the hydrogen in the solar atmosphere by which the dark line F is produced. This conclusion is in accordance with the presumably enormous mass of Sirius, as suggested by its great intrinsic splendor.

The earth at the time of observation was moving from Sirius at about 11 miles per second, which would leave 30 miles as due to the star. A further correction is required for the solar motion in space, which is believed to be towards Hercules, with a velocity of 4 or 5 miles per second. The whole of this must therefore be deducted, leaving about 26 miles as the motion of Sirius from the earth in the line of sight. The true motion of the star would consist of this radial motion compounded with the transverse motion of from 24 to 40 miles per second, which is shown by its proper motion.

E. P. GRANT writes the following to the *Communist* from the Kansas Co-operative Farm:

"I can be of so little use here to Mr. Boissiere in the present rude stage of his experiment, that I have concluded to leave and return to my former home in Canton, O. Mr. Brisbane has become entirely detached from this movement, and it has become Mr. Boissiere's exclusively. Though its development will be somewhat slow, I think it very promising."

This we suppose is the end of the last experiment of semi-Fourierism, so far as Brisbane and Grant are concerned, and for aught we know, so far as all socialistic theories are concerned. The attempt was quite a notable one. It would be interesting to know the particulars of the dissolution.

We have received a communication for the *CIRCULAR* from Mr. Brisbane, relating to Fourierism and our series on "American Socialisms," which will appear next week.

ITEMS.

THE purchase of the telegraphic lines of Great Britain is contemplated by the Government. The cost it is stated will be six and a half million pounds sterling.

A CONVENTION of different delegates from most of the Southern States is to meet at Memphis, July 13, to encourage Chinese immigration. Chinamen say that California is the best silk-growing country in the world.

MR. BORIE, owing to a press of private duties, has retired from the Secretaryship of the Navy Department, and the Hon. George M. Robeson, formerly Attorney General of the State of New Jersey, has been appointed in his stead.

THE new Prohibitory Liquor Law of Massachusetts, went into effect July 1st. It forbids the sale of alcoholic liquors, ale and lager beer. It establishes a state agency in Boston, with branches at each county seat, for the supply of pure liquors for medicinal purposes.

THE first serious trouble with the French cable occurred at 9 A. M. the morning of June 30, when a dispatch came to Brest from the Great Eastern, "We are going to cut the cable and buoy." She had paid out 1100 knots. Later.—Communication with the Great Eastern was resumed Friday noon. A fault was discovered on Wednesday, and a heavy gale prevailing at the time, it was thought safest to cut the cable and buoy. This was successfully done, and on Friday, the weather becoming fine, the cable was recovered and the faults removed. At last accounts all was going well.

Announcements:

THE ONEIDA COMMUNITY

is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 208. 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, 223 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 Concurrence.

ADMISSIONS.

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

STEEL TRAPS.

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

WILLOW-PLACE FOUNDRY.

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

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

MACHINE TWIST AND SEWING SILK.

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

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

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

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

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

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$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. 290 pp. 8vo. Price, bound in cloth, \$1.50.

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

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

The above works are for sale at this office.

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