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## THE FAULT OF FOURIERISM.

[The following originally appeared in the CIRCULAR about seventeen years ago, as "Home-Talk No. 137, by J. H. N." Its bearing on our present discussions of Fourierism, will excuse the reprinting of it.]

WE have a fair quarrel with Fourier and his followers on behalf of Christ and the Bible. We might easily bear a great many things from them, in consideration of the sympathy we have with their views and hopes; and though it is distinctly evident that they are totally deficient in *execution*, and that their whole system is primarily *theoretical*, yet we need not quarrel with them on this account; but might say, it is the business of some men to think, and of others to do. Balancing the matter in this way, we could call it a division of labor, and go along with them. It is true that the men that think and talk are inferior to the men that do; and a great revolution cannot be accomplished by mere thoughts and theories, or by an improper combination of words and deeds. The only true and effectual combination is when deeds *go before and are stronger than words*. Still, we would not quarrel with Fourierists in regard to their position, or their principles and theories, if they would let *Christ* alone, and not endeavor to draw him into the same position with themselves. But when they meddle with him, and lower him to their level of theoretical, prospective righteousness, we must protest; and in vindication of him we shall be under the necessity of criticising them.

The broad calumny that Fourier and Fourierists have put upon Christ is this: they go through the New Testament, and collect together such passages and injunctions as these: "Labor not for the meat which perisheth;" "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" "Seek first the kingdom of God and his righteousness;" "Give to him that asketh of thee;" &c., &c.: and

then affirm that these precepts cannot be practically carried out in what they call the "subversive" (i. e., the present) state of society. They go further, and affirm that Christ did not *intend* they should be; that he did not carry them out himself; and that he gave them to be fulfilled in what they call the harmonic state of society, when the Phalansterian order of things shall place men in their true relations to each other. *Then*, say they, it will be perfectly easy for men to "take no thought for the morrow;" to "give to him that asketh," &c; but as society now is, it would ruin a man to obey these precepts; and Christ himself did not act upon them.

This is an atrocious slander on Christ and his primitive followers. Christ did act on these principles, and so did the Primitive Church, in a worse world than the sun now shines upon. Christ did not "lay up treasures on earth;" he did not "labor for the meat which perisheth;" he did not "take thought for the morrow." He committed himself to the generosity of Providence in the midst of a diabolical world, and that Providence was sufficient for him. Though in some respects his life was an uncomfortable one, (as he had not where to lay his head and was straightened in regard to all bodily comforts,) he nevertheless was enabled to *finish* the work given him to do.

Was Christ simply giving precepts and principles to be executed in future ages, after men were revolutionized, and "harmonic" society established, when he sent forth his disciples without scrip, without bread, and without money? Nay, his precepts were executed *then*: it was *then* that he intended they should be executed; and not a lip is breathed about future generations. As proof that Christ meant what he said, and realized the *present* execution of his principles, we hear him afterwards asking his disciples—"When I sent you without purse, and scrip, and shoe, lacked ye any thing?" And they said, "Nothing." To a person that is acquainted with the history of Christ and the apostles and Primitive Church, it is manifest that all Christ's preaching and doctrines of reform were realized by him and his followers on the spot.

Coming directly to the point, the simple truth is, that the great perversion we have pointed out arises from the fact that Fourierists are *theorists* and not *practical* men. They have not the manliness, the soldier spirit, the power of righteousness and trust in God, that is required in acting upon such principles of spiritual economy as Christ laid down: and they cover their own effeminacy and inefficiency

by turning aside the truth, misinterpreting it, wresting Christ's words from their immediate practical intent, to a theoretical, prospective view, and reducing him and his disciples to the level of their own inefficiency.

This criticism of Fourierism touches the root of the whole question of the possibility of reform in this world. The doctrine of Fourierists is, that we must in the first place *see* what can be done—foresee a possible state of things in "time to come," and then talk and preach about it; we must not attempt, they say, to do any thing in an individual way: but must talk about the matter till the whole world is ready for a revolution; we are not called upon to be righteous in advance of the rest of mankind. Over against all this, Christ's doctrine is, that *as fast as possible* we should reduce all our conceptions of what *can* be and what *ought* to be, to deeds, without asking any favors of the world; in a word, begin at home, with ourselves.

In the conclusion of his sermon on the mount, Christ plainly draws the line between doers and theorizers, and makes an end of all questioning about whether his precepts were intended for present or future use. "Therefore," says he, "whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7: 24—27.) Now we find that the Fourierists proper, and Fourier himself, are in the position of those in the second class, who *hear and do not*. Fourier did not build a Phalanstery, though he invented one; he never even produced a model. Why? Because he had not the *money*; and this is what his followers are now waiting for. They are waiting for facilities and means, instead of resting on their own power and righteousness, and beginning the work in earnest, as the Puritans began in the wilderness with the Indians around them. They are waiting for every thing to *invite* them, but do not think they are called to be righteous in advance of the rest of the world.

I would avoid criticising the Fourierists if I could; but I cannot consent to see Jesus Christ, the apostles, and the Primitive Church

held up as speculators, foreseeing what could be done and ought to be done, but waiting for the world to prepare itself before they could move forward, and carry out their principles: for this is an entire contradiction of the truth. They did carry out their principles in the midst of the world as it then was; and it was then a great deal worse than it is now. Their principles were carried out on the day of Pentecost, on the largest scale; and through all the history of the church during Paul's ministry.

This discussion leads us into an inquiry in regard to the importance of *doing*, as compared with talking and theorizing. On the basis of the example of Christ, we should decide at once, that *doing goes before theorizing*. But, says the prospective reformer, How can that be? is not knowledge the guide of doing? must you not know what you are going to do before you do it? This raises the final question whether you are guided in doing by your own thoughts and theories, or by the inspiration of God. If you are governed by an instinct that comes from a power which is above you, then as a matter of course you will do things that you do not fully understand; your actions will be better than your thoughts; and an explanation of your doings will follow after. Is not this inspired, instinctive way of doing things the superior method? Here are two methods: one is to throw out a theory, and follow it: the other is to get an inspiration of the heart, which your brain does not fully understand, and act it out, leaving the explanation and understanding to follow. Which is the scientific way?

It is a favorite doctrine of Fourierists that woman is to be the leader in the final regeneration of society; and why? Because she obeys *instinct*, while man is governed by his intellect. Woman is to be installed as the queen of heaven, because her instincts are so sure. What does this mean? It means that her heart goes before her head—that she follows inspiration in doing what her head does not understand; and the theory and explanation comes afterward as man's part. I accept this doctrine with the addition, that *man* is also capable of instincts. If indeed it turns out that woman is more capable of inspiration and instinct than man, then she shall be queen of heaven and of this world. But on the contrary, if man is equally capable of doing things under the influence of celestial flashes which he does not understand but finds out the why afterwards, then he will be king over woman. I am much inclined to think that this will be the termination of the game. The lightning way of doing things was in vogue in the Primitive Church; and Christ, according to the philosophy of socialists, was a feminine character. He did not move in the plodding, theorizing way. His righteousness was spontaneous—the movement of his heart and inspiration. Theorizing was entirely a secondary thing with him. And as far as his spirit took possession of the apostles and Primitive

Church, their righteousness was of this kind.

"If any man," says Christ, "will do the Father's will, he shall know of the doctrine." (John. 7: 17.) Here he places the obedient, manly spirit of practical righteousness before knowledge. Inspiration to do God's will starts the movement, and the righteousness that begins and moves off from that inspired impulse, sheds light on its own path as it goes. The theory of its operations is evolved in a gradual, secondary way.

We may even take the ground that any theory which comes forth before it is properly sealed with deeds, is false. Cannot this principle be demonstrated? It is indeed undeniable that conjectures and calculations may precede their fulfillment; but was any thing other than a humbug ever reduced to a scientific theory before it was practically worked out? In a true state of things, there is undoubtedly an alternation between theory and practice. We first put forward a deed, and then a corresponding theory, which is evolved by the deed. This combination is a correct one, and is carried on vigorously in every manly spirit. But in all cases where any thing is effectually done, the *will*, a practical agent, goes before theory and knowledge. The first step is a practical one, and the explanation of it suggests a theory. We first step forward, and from the new point reached, we look around ourselves, and are thus enabled to theorize concerning what we have done, and perhaps speculate a little concerning the future: then we again step forward, again look around us, and so on. *Our doings teach us*; we walk, as the apostle expresses it, in "the light of life." A person whose life all consists in thought and speculation, is not capable of forming a true theory. Some elements of knowledge are left out of his intellectual constitution, which disqualify him for discerning the whole truth. If a man has not the greatness of heart necessary to *practically begin* the millennium, he is not qualified to foresee what it will be, or to live in it when it comes.

As an instance of the way in which these theorizing reformers make Christ a mere talker like themselves, Dr. Lazarus in his book on "Love vs. Marriage," after quoting many of Christ's precepts such as the following: "Whatsoever ye would that men should do to you, do ye even so to them," "Give to him that asketh thee," &c., proceeds to say—"Amid the general poverty and distress of the civilized masses, he *who should fulfill these texts practically, would soon be conducted to his ruin!*" \* \* \* "These precepts of Christ, then, if they are practically just, must apply to an *entirely different social order* from that of civilization and its separated families or individual interests." Thus he would affirm that the attempts of Jesus Christ and his disciples to carry out these precepts were abortive. But we say they did carry them out; and saved their souls and begun the regeneration of the world on these principles, without asking any favors of mankind. They

did not wait for capitalists to permit and request them to establish the kingdom of God; neither did they wait till a Phalanstery should drop down to them from some higher sphere. They did what they talked about.

Supposing these theorizers to have all the money and means that could be asked, still they would not carry out Phalansterian civilization, unless they were men of nerve sufficient to enable them to start from any position in society, and *make* a harmonic state of things. If they cannot put their principles into execution from the commencement, wherever they start from, then they cannot live together happily when they have obtained all they desire.

The whole controversy between us and Fourierists resolves itself into this question: *Can we be righteous in the world as it is? or must we wait till the world revolutionizes itself, and things are fixed to suit us?*

It is only the doing man who *sees* clearly. Dr. Lardner some years ago demonstrated from philosophical principles, that no steamship could cross the Atlantic—that it could not carry sufficient coal: and one of the English lords said he would eat the boiler of the first steamer that crossed the ocean! Now probably the men who actually *did* the thing were indifferent talkers, and could not have explained the matter very well; but they saw the essential facts better than the lords and doctors. They could see far enough ahead to know how to work, but not far enough to explain, philosophize and talk. Light sufficient to work by, is the best possible amount. If a man has more it will be a curse to him.

#### MACHINE-SHOP AND FARM.

"WITH machine mowers, tedders, and rakers," said one of our ex-farmers, "we need a portable machine-shop, with an assortment of hardware to match, that can be trundled over the farm after them." I must confess that I thought so too, having just then dismounted from a broken tedder, near by a disabled horse-rake. There are very few persons who have any thing like a correct conception of the severe strains to which nearly all parts of agricultural machines are liable. If cereals and grasses were sowed upon grounds graded so as to have a smooth even surface for machines to run upon, as railways are graded for the running of locomotives, the liabilities to accidents would be greatly reduced. But as farms are not made to suit machinery, machines should be adapted to the farm, and constructed to stand the severest tests.

We discovered, while lately trying some new hay-tedders, that if one wheel dropped into a ditch or a depression of the soil, the forks were instantly forced into the ground, and the entire machine seemed to groan under the extra force required to bring it upon level ground again. Thus, machines are constantly liable to strains not dreamed of by the inventor or manufacturer; and to guard against the consequent loss of bolts, &c., too much pains cannot be taken by manufacturers to use the best quality of iron in implements intended for so rough usage.

When the inventor and manufacturer have done their duty in providing the best workmanship, the farmer will be at fault unless he qualifies himself to use power machines in accordance with the laws of mechanism. It is unquestionably true, that agricultural machines are often seriously injured through sheer ignorance on the part of the operator. Here is a man who, from his youth, has handled the ax, the spade, the scythe and the hoe, and is perfectly at home with them; but these new complex implements, the mower, the reaper, the buzz-saw and portable engine now being introduced to the farmer by the progress of science—our faithful laborer is wholly unqualified to handle. We put him upon the mower, for instance, and send him into a field of grass. His team he can manage well; if the harness breaks, he can toggle it; if his horses are balky, he can coax them into obedience; but if the mysterious machine, upon which he rides, fails to do its work properly, he is wholly at a loss to repair it. He stands before it powerless. Of machinery he knows literally nothing, so he leaves his team to look up the foreman, who alone, of all the farm hands, knows how to restore the mower to working order.

The great necessity for labor-saving machines, undoubtedly presents a strong temptation to mechanics to supply the demand as speedily as possible, with an eye more to immediate profit to themselves than to offer the public a faultless machine: hence the imperfections complained of. On the other hand, the sudden change from manual labor, to power machinery, has created a demand for more intelligent laborers than the farmers are able to procure. Difficulties, therefore, in the use of power, instead of hand tools, arise from two sources—imperfectly made machines, and ignorant operators. To remedy such evils we throw out the following suggestions for consideration. It is by no means difficult to see that, in order to use agricultural machines to the very best advantage, farmers should receive some education in a machine-shop. The use of machinery propelled by horse and steam power, in cultivating the soil, carries farming up from a simple, to a complex business, allying it to mechanic art, and requiring skilled, educated artisans to insure its success. It may be said truly, that the inventor is the dynamic agriculturist. It is through the brain-work of intelligent inventors that the mower, the reaper, the steam plow, &c., have, in so great a degree, emancipated man from a large share of heavy farm drudging. Scientific tillage, therefore, had its rise in the machine-shop; and it will be through the union of these two interests that the cultivation of the soil will be made both profitable and attractive.

Let the young men who work our farms from April to November, become skilled mechanics, constructing the tools and machines in winter, that they are to use themselves in the following summer, and an end would soon come of the complaints, now so frequently heard on both sides, that the farmer does not appreciate the invention of the mechanic, and the mechanic imposes on the farmer by selling a poorly constructed machine. If the State were to open agricultural machine-shops six months in a year in connection with lectures on simple branches of practical studies, with a corps of competent

mechanics to instruct the very large class of young men on whom farmers mostly depend to work their farms, in all departments of agricultural manufacture and machinery, such institutions might become of incalculable value to farmers and profitable to the State. G. C.

#### HUMILITY.

WHEN my attention was first turned to the idea that God is the humblest being in the universe, I was completely taken aback. There was a struggle in my mind to reconcile the attributes of greatness and humility. But I was soon led to think of the false impressions I had received of the character of God and was not surprised at such misconceptions when I considered how apt we are to judge of others by ourselves. The heathen, for instance, are noted for attributing to their deities the passions that rule in their own breasts. The humility of our Maker, seems to be a fundamental principle from which springs all other attributes, displaying the beauty of holiness in new colors, and making the image of God yet more glorious. Had it not been for that humility, he could not have borne with us as he has done. And because he is humble himself, it becomes necessary that he should humble us, or we never could become "like him." Then again, all know that without humility, there cannot be unity, for there cannot be agreement. But "God is one." And he who has felt the love of God is well aware that his heart has been most susceptible of good feelings whenever he has had reason to be humbled. I think we shall find it true in every case, that humility constitutes the very basis of a good character. R. S. D.

#### THE DOMINANT LANGUAGE.

##### VII.

##### NOW AND HEREAFTER.

"Much that is noble remains to accomplish;  
Much that is good yet remains to be done;  
Gladness rewards the fulfilling of duties,  
Peace overshadows the good that is won."

WE see that the two strongest political governments of our time—now occupying a third of the habitable earth, with a strong tendency to expand as opportunity offers—are Anglo-Saxon. Possibly within the next fifty years there may be other such governments formed—should India, Australia, and New Zealand become independent of the mother country as did the United States; and for the more rapid development of the race, it is perhaps desirable that such separation should take place, leaving Africa and minor dependencies to England, forming a second British empire in India, which would finally include all central and southern Asia, while Australia and New Zealand would make one or two republics like America. Such independent governments—supported by a people united by blood, interests, and customs, and speaking a common mother tongue—might form a confederacy of nations unparalleled in the vast power of its unity. Such is the destiny hinted at by the author of the "Greater Britain," and it accords with the past history and present tendency of the race.

In liberty, enterprise and general education, America stands first, and is most likely to continue to hold her position. The whole civilized world is looking to her for a solution of the problems of the future, and in an important sense the destiny of our race and language, and that of the future world-civilization, rests with the Anglo-American people. The great work now quietly going on in this country indicates the method by which the final domination may be effected. England and her monarchical offshoots may perhaps continue to resort to war; America, and the sister republics yet to be, will advance more surely by

peaceful absorption. To fit men for self-government, is a nobler work than to conquer continents to be held only by armed force.

America is trying a bold experiment, the effects of which on the race, and on our mother-tongue, the future alone can determine. Our country is open to all: Europe and China are rapidly pouring floods of their surplus population into our territories east and west. The conservative Englishman looks on with solicitude, fearing that this throng of emigrants streaming to the United States will swallow up the native English stock; a sad prospect for the pride that looks down upon other races as vastly inferior, and considers miscegenation degrading to the Anglo-Saxon. But even American statesmen grow anxious respecting the rapid Chinese immigration to the Pacific States. Can this element be fused into the nation without destructive results to the sterling qualities of the race? or can it remain an alien, undigested mass in the body politic and not become a servile population? If the Chinese cannot be Anglicized, they will retreat or be ground to pieces by our advancing civilization. In the Eastern States, where the roving Norseman, the fiery Celt, and the phlegmatic Teuton again meet, as formerly they met in Britain, the problem is easy of solution. Their children or grandchildren speak, think and act as Americans; and, having intermarried with the Anglo-Saxons, will in a few generations lose all sense of foreign extraction, as completely as have the descendants of the Dutch and Swedish settlers of New York and New Jersey. Who can doubt that, by means of broader and deeper religious and civil liberty, truer civilization, and free infusion of new elements, we shall form a stronger, nobler, more flexible and refined Anglo-Saxon race—a purer, richer and more melodious mother-tongue?

"Where gentleness with strength we find,  
The tender with the stern combined,  
The harmony is sweet and strong."

Facts demonstrate that a small leaven of the New England character in time gives tone to a whole settlement or State.

Our ancestors dressed in skins and steel, and painted and tattooed their faces; delighted in battle, enormous feasts of horse-flesh, and excessive drunkenness. Thor and Woden gave place to Christianity; warlike ferocity to the arts of commerce and agriculture; and serfdom to universal liberty. Then advancing another step, Popery was rejected and Puritanism took its place; in America, monarchy and aristocracy crumbled away before republican equality. Is all this tending merely to the perfection of civil government and social customs now existing, or is some higher order of society, a truer civilization, coming? America has already advanced too far to rest content with present attainments. Slavery has been washed away; but the earnest part of the nation begin to realize that a more vital liberty both for white and black is yet to be secured. The claim of woman to an equal voice with man in affairs of State—subverting all the time-honored institutions of the land—the call for a fairer division of the rewards of labor, and many other points, require adjustment. The new civilization demanded, must be organized on broader principles of justice to all classes and interests than anything the world has yet seen.

If woman secures the elective franchise, there is an end of that marriage which practically makes woman the slave of man. The labor question is a subject almost equally vital and nearly as dangerous to meddle with or let alone. These needed reforms clash with the claims of selfishness, the strongest of human passions. But if we rest content with present institutions, and suffer them to crystallize, there is an end of progress, and death to all our hopes: we shall but repeat the history of earlier civilizations. Surely man is capable of far higher development and a grander destiny than he has yet attained.

Why should not the descendants of the Puritan Fathers advance, as by logical sequence, from Puritanism to the Christian Perfectionism taught by the Primitive Church; from democracy and individual ownership to Theocracy and Communism of all interests; from the present marriage institution to a

purer and higher relation that knows no ownership in persons or affections? A practical acknowledgment that God owns all things, ourselves included, would solve the great social and political problems now vexing the world. What earthly thought is more sublime than that of universal Christian Communism, uniting all kindreds and tongues in loving unity? Here we would find an effectual cure of selfishness, an end of all temptation to cruelty and wrong. Such immense social revolutions or progressions may advance slowly; but they must take place, or the world will finally retrograde. No idea of a stand-still is admissible.

Social and political revolutions inevitably produce important changes in thought and mental expression, for terms pertaining to obsolete institutions go out of use or change their meaning, and others are coined or re-adapted to new modes of thought. As soon as the world reaches the Communistic state, if not before, education of the highest order will become general: which, added to the other causes, must effect marked alterations in our language and literature. New developments of intuition, science and taste, will acquire a new literature that rejects all false ornament, and gives Truth, in its perfect beauty and majesty, clothed in the most vigorous and harmonious language.

S. H. R.

[THE END.]

## THE CIRCULAR.

O. C., MONDAY, JULY 26, 1869.

### MEMORANDA OF FOURIERISM.

THE *Springfield Republican*, (June 26,) in an elaborate obituary of Henry J. Raymond, mentions that he was an efficient assistant of Mr. Greeley on the *Tribune*, from the commencement of that paper in 1841, till he withdrew and took service on the *Courier and Enquirer*; and then goes on to say—

"It was at the time of Mr. Raymond's withdrawal from it, that the *Tribune*, which was speedily joined by George Ripley and Charles A. Dana, fresh from Brook Farm, had its Fourieristic phase."

The mistakes in this paragraph are remarkable, and ought not to be allowed any chance of getting into history.

In the first place Ripley and Dana did not thus immediately succeed Raymond on the *Tribune*. The *American Cyclopaedia* says that Raymond left the *Tribune* and joined Webb on the *Courier and Enquirer* in 1843. But Ripley and Dana remained at Brook Farm till Oct. 30, 1847, and continued to edit the *Harbinger* in New York till Feb. 10, 1849, as we know by the files of that paper in our possession. They could not have joined the *Tribune* before the first of these dates, and probably did not till after the last; so that there was an interval of from three to six years between Raymond's leaving and their joining the *Tribune*.

But the most important error of the *Republican's* statement is in representing that the "Fourieristic phase" of the *Tribune* was after Raymond left it, and was owing to the advent of Ripley and Dana, "fresh from Brook Farm." The truth is that the *Tribune* became the organ of Mr. Brisbane, the importer of Fourierism, in March, 1843, less than a year from its commencement (which was on April 10, 1841); and of course had its "Fourieristic phase" while Raymond was employed on it, and in fact before Ripley and Dana had been converted to Fourierism. Brook Farm, be it remembered, was originally an independent Yankee experiment, started in 1841 by the suggestion of Dr. Channing, and did not accept Fourierism till the winter of 1843-4. During the entire period of Brisbane's promulgations in the *Tribune*, which lasted more than a year, and which manifestly caused the great Fourier excitement of 1843, Brook Farm had nothing to do with Fourierism, except as it was being carried away with the rest of the world, by Brisbane and the *Tribune*. Thus it is certain that Ripley and Dana did not bring Fourierism into the *Tribune*, but on the contrary got Fourierism from the *Tribune*, during the very period when Raymond was assist-

ing Greeley. When they joined the *Tribune* in 1847-9 Fourierism was in the last stages of defeat, and the most that they or Greeley or anybody else did for it after that, was to help its retreat into decent oblivion.

The *Republican* probably fell into these mistakes by imagining that the controversy between Greeley and Raymond, which occurred in 1846, while Raymond was employed on the *Courier and Enquirer*, was the principal "Fourieristic phase" of the *Tribune*. But this was really an after-affair, in which Greeley fought on the defensive as the rear-guard of Fourierism in its falling fortunes; and even this controversy took place before Brook Farm broke up; so that Ripley and Dana had nothing to do with it.

The credit or responsibility for the original promulgation of Fourierism through the *Tribune*, of course does not belong to Mr. Raymond; though he was at the time (1842) Mr. Greeley's assistant. But neither must it be put upon Messrs. Ripley and Dana. It belongs exclusively to Horace Greeley. He clearly was Brisbane's other and better half in the propagation of Fourierism in this country. This was well understood in the early days of the cause, as the following scene from the *Phalanx* will show:

At the first great National Convention and Festival of Socialists, held in New York, April 6, 1844, (which was the anniversary of Fourier's birth-day), Mr. Brisbane, surrounded by Ripley, Dana, Godwin and all the other celebrities of Fourierism, "pronounced," says the *Phalanx*, "an enthusiastic and hearty tribute of gratitude, esteem and respect for Horace Greeley, for the manly, independent and generous support he had given to the cause, from its infancy to the present day"; and closed by saying—

"He, (Mr. Greeley) has done for us what we never would have done: He has created the cause on this continent. He has done the work of a century. Well, then, I will give [as a toast,]

'ONE CONTINENT AND ONE MAN.'

"Mr. Greeley returned his grateful thanks for what he said was 'the extravagant eulogium of his partial friend,' and went on to say:

"When I took up this cause, I knew that I met in the teeth of many of my patrons—in the teeth of prejudices of the great mass—in the teeth of religious prejudices—for I confess I had a great many more clergymen on my list before than I have now, as I am sorry to say, for had they kept on, I think I could have done them a little good. (Laughter.) But in the face of all this—in the face of constant advice, 'Don't have anything to do with that Mr. Brisbane'—I went on. 'Oh!' said many of my friends, 'consider your position—consider your influence.' 'Well,' said I, 'I shall endeavor to do so, but I must try to do some good in the meantime, or else what is the use of the influence. (Cheers.) And thus I have gone on, pursuing a manly and at the same time a circumspect course, treading wantonly on no man's prejudice—telling, on the contrary, universal man, I will defer to your prejudices, as far as I can consistently with duty; but when duty leads me, you must excuse my stepping on your corn, if it be in the way.' (Cheers.) &c., &c."

### COMMUNITY JOURNAL.

ONEIDA.

It is with peculiar interest that we watch the growth of the new wing to our main building. Day by day one can see its numerous walls grow—except on Sundays, when all is as silent as a church on week days. Never did we witness the erection of so large an edifice where the work was accomplished with so little noise and confusion. Mr. H. and Mr. K. are almost constantly seen among the mechanics and laborers, working and giving directions so quietly that a stranger would hardly distinguish them from those whose work they are planning and directing.

There could be but little less talking heard if all who are employed on the building were deaf and dumb. Yet there is a cheerful spirit that can be felt, if not seen, when one goes among them. The hired mechanics and laborers appear to be as much interested in what they are doing as though they were at work upon their own dwelling.

Early in the spring, before work on the new edifice had commenced, some of our family rather dreaded the disorder that usually attends the construction of a large building in so close proximity to those already occupied. But so far from realizing their anticipations they affirm that they are actually enjoy-

ing the whole operation. They declare moreover that our hired men are all gentlemen, treating our people with all due respect. One of our members expresses the hope that we may have as great a job on our hands every summer. He thought it very conducive to good digestion to be so busy; and said he actually enjoyed the sight of piles of sand, brick, stone, &c., as it indicated life, growth and a vigorous constitution, both of the inner and outer communes. An occasional bee keeps the accumulation of rubbish within reasonable limits without any difficulty.

—Mr. S. says there is a great deal of labor in waiting on the Indians who come to the store to trade. Sometimes one will come in and ask for "half a quarter of tea" (two ounces), and after the package has been delivered and change made, call for one or more things in succession, duly paying for each one before asking for the next. They seem to have no conception of the idea of asking for all the articles wanted before making change. Their faculty for calculating separate charges all together, seems to be wholly uncultivated. Sometimes half a dozen of them call at once and talk fluently to one another in their native tongue while he is making up their packages. These trifling purchases take just as much time as larger ones. Then he frequently has calls from some Swedes, some of them speaking only a little English and others none at all. Notwithstanding the awkwardness of such situations he contrives to get along with them pleasantly.

—The Midland railroad is quite a source of amusement to the family. The children especially are delighted with the appearance of the beautiful locomotive, "OSWEGO, No. 1," as it travels so stately through our grounds. Its whistle sets every child on a keen run, and at the sound of its musical bell they jump with enthusiastic delight.

It is a grand sight to stand on a knoll near the trestle-work, and witness the construction trains as they sweep down the incline at a speed that forty-five years ago would have made the hair of a looker-on stand on end; for inside of that date English wise men, concerned for the public safety, endeavored to have Parliament limit the speed of railroad trains to eight or nine miles an hour. "Preposterous," "absurd," exclaimed almost every body then, at the idea of a railroad car traveling as fast again as a stage-coach. "To move at any thing like such a speed," said the learned Dr. Lardner, "the wheels would merely spin on their axles, and the carriages would stand stock-still." But Stephenson's locomotive conquered the fears of his countrymen, and of the world, and now we gaze in wondering admiration at the achievements of steam; no one hesitates to commit himself to its keeping, or even to be rocked asleep to the tune of forty miles an hour.

On the approach of the engine, the cattle on neighbor O's hill may be seen racing over the ground, with tails erect, and after describing a circle in their movements, returning to stare at the train for a moment, and again wheel off to repeat their evolutions. Viewing them from the distance of my window, their performances have the appearance of a game of sport. But familiarity with the snorting monster will soon wear off its novelty, and next summer these same cattle will be seen grazing quietly by the track as the train rushes by.

—One of our agents returning from the West makes the following report:

In southern Illinois it is expected that the corn crop will be an entire failure. Wheat, however, is remarkably good; even if half of it is lost in harvesting, there will still be a large yield. There are thousands of acres of corn in Illinois and south of it, either covered with water or so wet that it cannot be cultivated. Hundreds of acres of wheat have been cut, and the shocks stand in water from six inches to a foot deep. The farmers feel very sore about this state of things, and the merchants also feel disappointed, as the excessively wet weather will materially affect their trade. Last Sunday the farmers were giving notice in the streets of Davenport that they would give men five dollars a day to go out and cradle. The ground is so wet that mowing-machines cannot be used, and the crops must either



be lost or cradled. Merchants are sending to Illinois, Michigan and clear into New York State, to wholesalers and retailers, for cradles with which to cut the wheat in the West.

Traveling is very slow, as the roads are in a very bad state. I was in Muscatine Friday, where three railroads meet, and was detained there in consequence of the tracks being covered with water; three bridges had been carried away and the roads had in other ways been so seriously damaged as to greatly interfere with the business of the country. Nearly all towns along the Mississippi are more or less inundated, and those on the Illinois river are if possible, in a still worse condition. Where the towns are close to the river the cellars are often half full of water. I saw men working waist deep in water, trying to save lumber. In Niles, Michigan, the water was four feet deep in some of the streets.

On going into Iowa back from the river I found the wheat looking very fine, and if the rain should stop within a few days they will harvest an excellent crop. In Kansas every thing is looking fine. In the southern part of Missouri, corn is between five and six feet high, and is very promising. The people there are feeling very good about it. In the neighborhood of Memphis also, the crops look well. Memphis is one of the finest cities I ever was in. It is laid out regularly with very broad streets, and is well paved with the Nicholson pavement. The buildings are large and well built. Louisville also is getting to be a finely-built city. I was much surprised when I reached Kansas City, at the grading they have done there. I noticed in several instances that four long flights of stairs led up from the business streets to the dwellings that were built back on the ungraded bluff. On the main street the bluffs have been graded to a depth of forty feet, and filled into the ravines.

#### WILLOW-PLACE.

—The pea-hen, whose lordly mate was long since banished for the unrestrained use of his unmelodious voice, has indefatigably kept her sitting on five eggs in the midst of the strawberry patch, for more than four weeks, and no sign of chick or child as yet appears. The natural period of this fowl's incubation is not definitely known by us, and there is some solicitude felt for the widowed bird, lest her patient labor through all the drenching rains, and other vicissitudes of the long weeks, may be in vain. It is said however, that fowls have a way of knowing by instinct or otherwise, when their eggs are spoiled; when they abandon them. It remains to be seen whether the pea-hen is as discriminating as common fowls.

Later.—The Pea-hen is not without her reward, if three little pea-chickens will reward her for four weeks patient sitting. She keeps well hid away with her little ones, from an instinctive fear, it is thought, that her amiable spouse may appear and kill her brood, at least all of his own sex; for the Pea-cock is said to be exceedingly jealous of the least appearance of rivalry; and will dispatch the male birds on their first coming from the shell if he can find them.

#### WALLINGFORD.

—Evening Meeting.—G. W. N.—The question that interests me a good deal, is, how we may rise into fellowship with the Primitive Church. I suppose it is not for us to say when we shall rise, and when we shall improve; at least it is not for us to dictate about it; it is a matter of intercourse between our souls and Christ in which he undoubtedly takes the leading part.

Christ says, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in and sup with him, and he with me." That lays out the business of our life; and this great fact is the great concern with which we have to do. I think we all ought to have something to say about it; it ought to be the most interesting fact that could possibly come up, and should always be interesting and something to talk about. If it is true, and we believe it, and are acting upon it, it eclipses and overshadows every thing else.

Hearing Christ's voice is undoubtedly the work of

faith. The spirit that hears his voice is the same one that we read about to-day in the 11th chapter of Hebrews. The same kind of faith there described, is the faith that hears the voice that the world fails to hear. The heroes described in that chapter, steered by a course and followed a guidance that the world knew nothing of, because they had a faculty in them that heard the voice of God. That same faculty must be awakened in us to hear the voice of Christ; but it is true, whether we hear it or not, that he stands at the door and knocks, and that it is possible to open the door, and hear his voice, and that he can come in and sup with us, and we with him.

#### OBITUARY.

[From the Home Journal.]

"HON. LARKIN G. MEAD, a prominent citizen of Vermont, and father of Larkin G. Mead, Jr., the sculptor, died in Brattleboro, Vt., on the sixth instant, in his seventy-fourth year. He was, by profession, an attorney, and held at various times important public positions in the Legislature and elsewhere. He was perhaps best known, however, in his connection with the Windham Provident Institution for Savings, a savings bank established through his personal efforts and interest in 1846. This institution, beginning its first year with an accumulation of \$40,000, has now a capital stock of over \$900,000, and is by far the richest and most influential banking corporation in Vermont. Mr. Mead served the bank as treasurer and general manager, from the time of its foundation up to the beginning of the present year, and it must always remain a splendid monument to his industry and perspicacity. A noble type of the old-school gentleman, always courtly and refined; a man universally esteemed and admired; a citizen immeasurably valuable to any community; a husband and father loved and honored to an unusual extent by a large and gifted family; Squire Mead, as the people loved to call him, has ended a beautifully rounded life at a ripe old age, which was marked by wonderful vigor and activity almost up to the hour of his death."

Mr. Mead was a brother-in-law of the Community Noyeses, and it was in his office that J. H. N. spent his first year out of college in studying law. Though Mr. M. would not have been considered as at all endorsing our religious and social heresies, he was large-souled enough to appreciate our sincerity, and he always treated us with respect and kindness. At the time of our persecution in Putney we had the benefit of his public influence and of his legal advice and diplomacy, and we have always considered our connection with him and with Hon. Wm. C. Bradley (the last through H. A. N.) as among the providences which saved us from imprisonment and bankruptcy. His services in that hour of Herod's wrath have caused him to be regarded with friendship by the whole Community, and in the visits they have had the pleasure of receiving from him, they have had occasion to admire those personal traits which made him so universally popular. He was at Wallingford with Mrs. M. but a few weeks before his death, and though the shadow of his last sickness was already upon him, he was still as genial, witty, and wise as ever.

#### CORRESPONDENCE.

The following was not written for publication, but we take the responsibility:

—, Conn., July 16, 1869.

\* \* \* \* Your "American Socialisms" renders such a true verdict concerning the actors in Fourierism in this country that it must be accepted as final. You place every man in the veritable niche which history has provided for him, and there he will stay. The only defect that occurs to me after reading the series, is in the case of Greeley. His responsibility does not seem quite so fixed as the others. He occupied rather an ambiguous position in the movement, and it may be difficult to determine his exact place. Yet that he had a considerable influence and function in promoting the Fourierite movement cannot be doubted.

We might, perhaps, get help to understand his case by considering the *afflatus* that he worked under. The great heats of the Socialist movement of 1843 seem to have always come as the result of combination or the *dualism* of socialistic influx on one

hand, and some kind of religious earnestness on the other. Thus in Ripley and Channing, Fourierism combined with Unitarianism; in Margaret Fuller and Elizabeth Peabody, with Transcendentalism; in Dana and Dwight, with Swedenborgianism. Brisbane, representing French Socialism, infused all these with his element; and the effervescence produced by its union with their religion caused more heat and magnetic effect than any thing Fourier himself was able to get up in France. What, in the case of Greeley, was the religious afflatus that matched and combined with Socialism? It was not Unitarianism, Transcendentalism, or Swedenborgianism, but *Universalism*. He went into it mainly as an indiscriminating philanthropist. Now Universalism is of necessity the weakest kind of religious afflatus that exists. It is but a dilute form of reverence, with but little acid force. The consequence was, that its combination with Socialism in Greeley produced but a comparatively weak ferment. His efforts, either as a propagandist or an experimentalist, did not directly amount to much. What he did, was to take in, with the expansive good nature of his creed, Brisbane the Fourierist, Ripley the Unitarian, Dana the Swedenborgian and Margaret Fuller the Transcendentalist, hoping that betwixt them all they would succeed in making a paradise for working-men: If he did not go to the Fourierist "pic-nic" himself, he lent coach and horses to those who did go (Brisbane driver), and when the hailstorm came that broke it up, he housed the leading fugitives. \* \* \*

"—, Ill., July 20, 1869.—I inclose five dollars toward the printing fund of the Community, desiring to identify myself with you in the publication of the truth God has given you.

The CIRCULAR daily becomes dearer to me as the medium of the Community spirit; always interesting, sometimes so softening my heart that God seems very near, and I come close to you in spiritual fellowship and unity of faith. I think it a privilege full of blessing to be one of your circle of readers, though the Providence of God seems to bar me from seeking bodily union with your school of faith, by imposing responsibilities in the world without. But hope brightens the future with the idea of my ultimate admission into your home, which seems so full of the Divine spirit that I do not wonder happiness is found there. I thank you heartily for the freedom of spirit that has come to me with your teachings. I do not feel hampered by legal fears as I pursue scientific study and follow out the theories once so alarming to me, and yet at the same time I feel that my loyalty to Christ and the Bible is firmer than ever. An inviting field of truth ever widening, seems open before me, and with your school, science and religion seem united in a marriage that renders both doubly attractive.

It would give me great pleasure to visit Onondaga, and see for myself what has been so attractively described by many who have visited you; but I fear I am too far off and circumscribed by circumstances to expect the privilege soon. It would give me great satisfaction, however, if any member of the Community when out here on O. C. business would call upon me and allow me the opportunity of a long talk.

H. A. W.

"—, Conn., June 12, 1869.—Early teaching and example from infancy to manhood, created a prejudice against many of the doctrines advocated by your publications, but I rejoice in the consciousness that these prejudices no longer find a resting place in my heart. The devil has tempted me to think or believe that your institution is composed of a set of selfish fanatics who wish to gain the applause of the world, but do not wish to add to their numbers. I am convinced that this is not so—that the permanency of your Community demands that you be very cautious in admitting members. I would that the world were one grand O. C.—the whole human race one happy family. The Lord hasten the time when Communism shall exist all over our land. May the seed sown by you bring forth a hundred-fold.

About three years since I stopped a few hours at the Wallingford Community to gratify my curiosity, not knowing anything about your people or princi-

ples. I engaged the CIRCULAR, and left impressed favorably. I continued reading the CIRCULAR; then feeling more and more interested, obtained the Handbook, Bible Communism, and Berean, and have derived a deal of pleasure and satisfaction from reading and re-reading them. I am free to confess they are richly laden with truths, and endorsed by the Book of books and teachings of Jesus Christ. Hoping that no historian will ever record the decease of the O. C., I remain truly,  
W. A. B."

## SMITH'S STORY.

XXIV.

THE paper spoken of in my last chapter, published by Peter E. Armstrong, was a strange mixture of truth, error and fanaticism. Some years previous to its publication, Mr. Armstrong had bought 600 acres of land upon the top of a mountain in a wilderness in Sullivan county, Pa., which he named Celesta. He labored under the delusion that he was called of God to organize, and be the steward over a people who were to withdraw from the world, and prepare to meet the coming Lord, as a bride prepares for the bridegroom. He thought the prophetic periods ended in 1843, and that a forty years tarrying period (more or less) might be expected. He claimed exemption from conscription, taxation and death, and said he would admit his scheme to be wrong if either were enforced. Believing in a theocracy, he petitioned the Legislature of Pennsylvania to allow the people of Celesta to be considered "peaceable aliens and religious wilderness exiles from the rest of the commonwealth of Pa." The petition caused some sport among the legislators. One moved it be referred to the "fancy committee." Another moved it be referred to the Committee on Divorces. It was finally referred to the Judiciary Committee. Mr. A. and wife went to the county office and deeded their 600 acres of land to "the Lord, and to his heirs in Jesus Messiah." These were the most remarkable features of the movement. Many of his ideas were practical and scriptural.

My heart was yearning for pentecostal communism, and in my ignorance of the many socialistic failures of the past I thought God must be in the movement, and true Bible Communism would be the final result. I wrote to Mr. A. inquiring the terms of membership, and received a pressing invitation to join. This I determined to do, or at least to see the place myself.

I left the railroad at a station about forty miles from Celesta, and the intervening distance I made on foot through the roughest, stoniest, woodiest country I ever saw. I did not pass a team during the entire forenoon. Occasionally I would come to a log house on the edge of a small clearing. The settlers were mostly Irish and Dutch. Still there was an occasional level farm upon the tops of the mountains, the owner of which had become rich by raising cattle. The last ten miles were through an unbroken wood, with no habitation of man to relieve the wildness and desolation of the scene. I afterwards learned that I might have approached to within twenty-three miles of the kingdom by rail. I found the place to be an elevated mountain vale, bounded on all sides by a wilderness. By incessant toil for eleven years Mr. A. and family had succeeded in clearing and tilling a hundred acres. Four frame dwelling houses, two barns, a saw-mill, and several minor buildings had been erected. It cost about forty dollars per acre to clear the land; and after it was cleared it was worth about five dollars per acre. It was one of the most forbidding spots I ever saw—emphatically "a lodge in some vast wilderness." If it were necessary for God's people to hide from the world to prepare for heaven, I know of no more secret place than the one chosen by Mr. A.; or one so little likely to be coveted by the world. The whole country contained but about five thousand inhabitants, and many who were able were moving away. But these outward drawbacks did not in the least check my enthusiasm. I knew that God could, if necessary, supply our wants as well in a mountain wilderness as in a fat valley. All I wished was to see or feel the leading of the Spirit, to make me endure physical privations cheerfully.

I found that Mr. A.'s family consisted of himself, wife, five boys and two girls. He had been joined two years before by a Mr. R., an old bachelor of very eccentric habits. A few days previous to my coming three other men had arrived. I was put to work in the printing-office with Mr. A.'s second son, while the others helped R. make and burn log heaps preparatory to sowing some fall wheat. I saw at once that we should not be troubled with idlers and pleasure-seekers; there being nothing to attract such persons. Hard work and plain fare were the order of the day. A home must be built by vigorous blows. But this rather suited us; and we took hold of our work with an amount of enthusiasm worthy a better cause. A religious, pentecostal zeal made work easy and attractive that otherwise would have been extremely irksome. After having been there a few days, I wrote to Mrs. S. to pack up her things and come on. I told her I was determined to stay till facts proved the movement to be of Satan rather than of God. I wrote her to sell her nice bonnet and silk dress, as she would have no use for such things there. As I had left my baggage at C., I wrote Mrs. S. to stop at that station and I would meet her there with a team. After sealing my letter I gave it to Mr. A. to mail; but through some oversight it was mislaid and forgotten, and did not come to light in over a week. In the meantime I had been to C., but found no wife. Day after day I waited for a letter, but no letter came. On finding the mislaid letter, I wrote again; for I was more enthusiastic than ever. We were receiving twenty to thirty letters each mail from all parts of the country, from persons wishing to join us. Mr. A. was quite free in his invitations to all Adventists, and the prospect was good for enough folks to make a Community, if that were all. In my second letter to Mrs. S. I still further set forth the undesirableness of the place from a worldly point of view, and presented all the dark side, so that she might not be disappointed. On the day appointed for her to arrive at the railroad station nearest Celesta, I took a horse and started to meet her. The place afforded but one serviceable horse, and he had a sore shoulder, so that I had to go horse-back. Mrs. S. had arrived at M. the previous night, and not knowing if I would meet her, had hired a livery to bring her the twenty-three miles up the mountain. Upon meeting me, about twelve miles from Celesta, she dismissed her carriage and mounted the side-saddle, while I trudged along on foot by the horse's side, and in due time we reached the promised land.

We all lived in one house and ate at one table. Each morning we gathered in one room and had family prayer. We also had prayer-meetings one or two evenings during the week. On the Sabbath (Saturday) we had a free meeting where any one was at liberty to speak, pray or sing.

In a few days one of the men got disgusted and quietly left. We got out the second number of the paper in August; but were so delayed about getting the press work done for No. 3, that Mr. A. determined to purchase a press. This so delayed us that we did not get the third number off until December.

During this interval I worked at clearing land, gathering and threshing buckwheat, and tending the saw-mill. This latter employment gave me great pleasure; for as the saw did not run very fast, I got considerable time to read my Bible. I would frequently get down on my knees and earnestly pray for more light, and more holiness. My soul would be in agony sometimes—filled with condemnation, yet desiring holiness. And I think this was the state of mind of nearly all who came there. They were longing for a higher spiritual life—salvation from sin. And I feel sad as I look back from my present standpoint, and see how many of those earnest, self-sacrificing souls are still wandering in the fogs of Adventism.

Among others who came there was one Tinkham, formerly a Shaker. Being in his room one day, I picked up one of his pamphlets, and saw on the cover—"Bible Communism; presenting a summary view of the religious and social theories of the Oneida Community."

"What is this?" said I.

"Oh," he replied, "that is a work got up by a society of free lovers in York State."

"Why, I never heard of them. How do they live?"

"O, they make steel traps and are a hard set. George Hart knows them. I guess they are honest, but they ain't thought much of."

"Well, I would like to get this book of you, and see if I can get any new ideas from it."

"I'll trade it for most anything."

So I exchanged a pamphlet on gardening for it, and fell to studying Bible Communism. I soon discerned that I had chanced upon some weighty matter which could not be digested in a minute. It treated of a subject upon which I had pondered for years, but had never been able to come to any satisfactory conclusion. But this seemed sound and scriptural, and was only carrying to a logical conclusion the ideas which had caused us at Celesta to become one in dollars and cents. The idea of the tract, that all true believers constitute the family of God, and that all valuables whether persons or things are family property, carried conviction to my mind. Unity like that of Christ and his Father, I saw must banish all exclusiveness wherever God's will is done as it is in heaven. But one of the most striking new ideas to me was that the distinction of male and female, is that which makes man the image of God, i. e., the image of the Father and the Son. Gen. 1: 27. The derangement of the social relation was the first result of the original breach with God. Gen. 3: 7; comp. 2: 25. In the great enterprise of establishing the kingdom of God on the earth, religion held the first interest, and sexual morality the second.

But the tract held that the Second Advent of Christ took place at the destruction of Jerusalem: which idea at that time I could not admit. So I had no thought of ever joining the Oneida Association, although the study of the tract caused me at once to respect them as sincere truth-seekers.

We had been at Celesta but a few weeks when we began to see things in Mr. A. that seemed fanatical. Still we shut our eyes to imperfections as long as possible. But his fanaticism so forced itself upon us that we were finally compelled to abandon the place. First one left, and then another; but I waited till I had been there four months, before my last hope left me. All had then either left or were preparing to leave as soon as possible, except several new arrivals, who of course must learn by experience the facts in the case. Hundreds of persons were preparing to sell their homes at a sacrifice and come to Celesta; being in total ignorance of the facts which caused our dissatisfaction. As a matter of humanity some of the dissatisfied members wrote articles stating the true state of things, which were published in Boston, New York and Battle Creek Advent papers, and resulted in effectually deterring the rush into the wilderness, so that Mr. Armstrong had to abandon the place, and with his family went to Philadelphia.

This was purely an Advent movement; and I know from the large number of letters I read, that the infection was very general among all the Advent sects. Its history adds another fact to prove that there is in every religious movement that which draws the heart to Communism. True religion casts out all selfishness, and makes its possessors one, even as Christ and his Father are one. This is to be the final test which will distinguish true and false disciples. If a Community can be found whose members are one with each other and Christ, as he and his Father are one, that Community will of necessity be in direct communication with the heavens. It was a spark of true religion in each of us, that drew us to Celesta. But fanaticism drove us away. We had longings for true Communism, but were not on the right road.

After leaving Celesta I opened photographic rooms at M., in New York State, and soon afterwards I received through the mail, a paper called the CIRCULAR, published by the Oneida and Wallingford Communities. It seems that a friend of the CIRCULAR in New York city had seen my name in connection with the Celesta gathering, and thereby knowing my interest in Communism sent me a

communistic paper, based on an entirely different platform from the one I had lately abandoned.

# A LONDON LAW-OFFICE.

XIII.

RETURNING to the office after a few hours absence, the old Porter informed me that Mr. Brown had left word for me to meet him in his room the moment I arrived. Wondering what was in the wind that could require such promptness, I lost no time in complying with the instructions.

The Principal was engaged with a client when I entered his room, but immediately breaking off his conversation, he pointed to a pile of maps on the floor. The rolls were about eighteen inches long, mounted on heavy canvas. I knew at once that there was railroad business on hand, for my father was an engineer and my eyes had long been accustomed to railroad plans; but I was little prepared for the responsibility I was about to assume. "Take those plans, Mr. E.," said the Principal, "and get up a reference with as little delay as possible; they should have been here a long time ago, but those engineers are always behind," casting as he said so, a jocular glance at the gentleman who sat with him. "You must have every thing ready, and all your papers in this office within six weeks from to-day; call for what clerks you need, and spare no expense in getting all necessary information; you will be responsible for the correctness of every item." My first impulse was to expostulate and point out the absurdity of placing such business in my hands; but seeing me hesitate, he quickly appealed to my pride. "Stephenson," said he, "let me introduce you to my articled clerk, Mr. E.; he is going to be as big a man as the Duke of Wellington some day." The great engineer shook me by the hand while he expressed his gratification of making the acquaintance of rising young men, and I realized in that moment what a stimulus one sometimes be given by the countenance of eminent men. If certain failure had been before me—and I saw no possibility of success—I should have found it much easier to make the attempt than to demur, after the flattery of such an interview. An introduction to a mere nobleman would have failed to produce the desired effect; their words are cheap, and their politeness lavishes itself upon any snob who may have the power to advance their political interests, but there is something sterling in the countenance of scientific men that carries weight when other influences have been forgotten. Scrambling up the maps, I hurried to my room, placed them on the table—twenty of them in all—locked the door and looked at them; not in the way to make any critical examination of their contents, so much as to vacantly stare at the pile and repeat in the spirit of Dominic Samson, *pro-di-gi-ous!* Two facts gradually dawned upon my mind, until they made themselves perfectly intelligible to me; the first was, that something was to be done; the second, that I had to do it. Arrived at these conclusions, I proceeded to examine the plans with a view to business. I found each roll to represent the line of road and a line of deviation through each parish, and that every field or lot touched by such lines was colored pink and numbered; that was all the material I had to work with, and the more I looked at it, the more confused my ideas became.

Having tied my papers together ready for a start, I sallied off on a tour of discovery through the office; but every body was busy. A Parliamentary session was ahead and none had time to talk; everything was in a drive; there would be no billiard playing for the next two months at least. In answer to my questions, I met the same reply from all, "Dont pother now, there's a good fellow, you can't take your reference by stopping around here; better take the first train and get on to the ground as soon as possible." Profiting by this advice I called a cab, stowed away my papers and drove to Barnard's Inn, put together such few articles of dress as I thought would be necessary for country work, and was ready for a start. My valise is packed, the Gyp stands ready to take it to the cab, nothing seems to be done but to go, yet something seems to hold me back; what is it? I have

assumed a responsibility involving thousands of pounds sterling, I know nothing of the business, and everything depends upon me. I determine to have nothing to do with it; and telling the Gyp to discharge the cab, I sit down and commence writing a letter to Mr. Brown setting forth the absurdity of entrusting such business to a mere boy, and my utter inability to undertake it.

I had not quite finished my letter, when the thought struck me, that God could help me do the business; it seemed almost blasphemy at first, for I had never been taught to look to God in affairs of every day life; to pray for daily bread, for the conversion of sinners, for power to resist temptation, to confess my sins and call myself by all the disrespectful terms I could think of, this was all the intercourse I had ever held with God. To ask him about a simple matter of Law business seemed dropping from the sublime to the ridiculous, and I shrunk from the idea; but still the thought urged itself upon me, so falling upon my knees I asked God to help me and show me what to do and how to do it. In a moment I felt refreshed and free, tore up my letter and from the beginning to the end, experienced no serious difficulty but what I felt fully capable to surmount.

Within half an hour I was seated in a first-class carriage on the Eastern Counties Railway, bounding along at the rate of forty miles an hour, and at night as I sat in a quiet country inn taking a meal of roast chicken and ham, a portly landlord sat in the chimney-corner puffing his cloud of smoke from a yard of clay, and toasting his shins before the fire on the hearth; for it was in the fall of the year and a fire was a cozy companion so soon as the sun went down. Having finished my meal I also withdrew to the old chimney-corner and joined "mine host" in the social pipe, expecting that during the evening some of the farmers and laborers would happen in, as is the custom in country villages, and that from them I could learn of some one who could help me to glean the information I required about the property in that parish. I had not talked many minutes with the landlord before it seemed generally known throughout the village that there was a railroad man in the place, as though the very walls had ears. The commercial enterprise of the locality was soon represented in the persons of the village blacksmith, the shoe-maker, tailor, &c., all of them curious to find out every particular, and all knowing so much, that I could gain nothing from them. Having discovered that the railroad was not going to be built the next day, and perhaps not the next year, and that the company had not as yet obtained the powers to build it, they ceased to manifest as much interest in my business as they found in the small talk and scandal of their immediate neighborhood; so taking my hat, I called on the parish clerk and made an appointment with him for an examination on the following day, of the parish map and reference, usually kept in the vestry of every parish church. This was a start, and I began to feel a little sanguine of success, but my courage again failed when I came to the examination; true, there was every field and lot numbered, and the owner's and tenant's names set down, but the numbers did not correspond with those on my plans; and where to locate the line of railway on the map, I had not the slightest idea. Besides, this map was, perhaps, forty or fifty years old, and numerous changes had since taken place in ownerships, &c. After poring several hours over red lots, green lots and lots of all sizes and colors, I gave it up in disgust, and went out on the land. The clerk went with me and pointed out the parish boundary; I also found some stakes that had been set up by the engineers, so that I was no longer in doubt as to the location of the line; then, by laying a scale on my plan, I found that the line of deviation was one hundred feet on either side; the clerk also told me whom the land belonged to, and to whom it was leased; he was quite certain of the facts, and by his help I got over a mile of ground during the first day, having only to go to the farm-houses occasionally when my guide was in doubt about the correct Christian names. This involved a great deal of walking, as my work was in the meadows near the river, and the farm-

houses were invariably on the high land, some of them a mile or more from me; I therefore wrote to London for a clerk. I felt that God was helping me, and having made a good beginning, I determined to hold on to the man I had been so fortunate in finding, till some one else turned up to make a connection at the point where his knowledge ceased. I accordingly invited him to take dinner with me. Beefsteak and beer is a wonderful stimulus to the confidence of an Englishman, and this old man was no exception to the rule; his entire personal history, together with the secrets of his courtship, marriage, family quarrels and domestic troubles generally, were freely placed at my disposal, all of which was of very little interest to me, and I am not aware that I have ever betrayed the old man's confidence. It is an old saying, "that there is a black sheep in every flock," and it was the black sheep in the parish clerk's story that alone attracted my attention. "Harry Carter," was a nephew of my guest, and had always been a wild lad; his parents gave him a good education, and a trade, but they died when he was still young, so that "Harry" became dissolute, and now spent his time in smoking, drinking and poaching. A boy in England who loafs around with a gun, is pretty sure to have a bad character, and is invariably supposed to be a great deal worse than he really is; but a man who does so, generally merits all the suspicions of evil that fall on him, for he cannot get a living with his gun unless he shoots game; and as all the game belongs to the landholders, it is fair to infer that such people steal for a livelihood. Poachers are quite apt to know whose grounds they trespass on, therefore the idea struck me that "Harry Carter" was just the man I wanted; and with "Harry Carter" I soon found means of gaining an interview.

No Yankee could have displayed more shrewdness or independence than did this fellow. I was annoyed at first with his impudence, but remembering that I wanted to use him, I pocketed my pride and soon found a better side to the man. His story was, and I afterwards found it corroborated by others, that he was brought up as a house-painter, and when a young man, was once employed in his business, at a school for young ladies. Among the pupils, was a young lady who fell in love with the good-looking painter, and one day, while he was painting the outside of a window she met him on the inside and they made an appointment to elope. The man told me that he was not in love; that they ran away and got married simply for the fun of the thing; but they both of them paid dearly for their frolic. The young lady turned out to be the daughter of one of the Chief Justices, who has since been Lord Chancellor, and no small fuss was made about the elopement; the couple were overhauled soon after their marriage and "Harry" was threatened with imprisonment, but as that could not be done without a public trial, and as such a proceeding would expose the family to disgrace, they hushed the matter up by giving him an annuity on the condition of his giving up all claim to his wife. He signed the agreement, and his wife went home to her parents; he had never seen her since, "but," said he, "that was the last day's painting I ever did, and it has been a curse to me ever since; nobody would employ me at my trade afterwards, and as I have money enough to live upon without work, every body looks upon me as a vagabond, and I am got so lazy now that I would n't do a day's work on any account."

"But how do you employ your time? I inquired, 'you can't sleep always.'

"Well," said he, "you see, I sleep a good deal day times, and then at night I walk round my estates and take my sport."

"Your estates! I did n't know you had any."

"Oh!" said the poacher, "you're a good deal too particular, I like to talk figurative like sometimes, same way the parsons preach. 'You see,' pointing to a splendid mansion near by—"them fellers never earned a penny in their lives, they're a good deal lazier than I am, and yet if they were to see me hunting and shooting about their grounds, they would put me to jail for it, as if I had n't got as much rights as they have; but I'm a peaceable kind

of a feller, and sooner than have any fuss with 'em, I says to myself, you big folks can do as you mind to all day, and I'll enjoy my privileges after the moon gets up."

"But, if you were once caught you would be punished; your pretended rights would hardly screen you in a court of justice."

"For the matter of that," said he, "there's Squire Thomas up there that owns half a dozen parishes, he's the Beak (magistrate), and he always sends for me when he wants an extra nice dish of fish for his friends; I can beat his keepers all hollow at catching fish, I know just where to go and lay my hand on the best of 'em, while them fellers would have to hunt a month of Sundays and then not find em. I took a basket of fish up to the Squire only this morning, and says the Squire, 'Harry,' says I, 'them fish was caught in my river.' 'Squire,' says I, 'taint likely no ways that a man 'ud have the cheek to catch them fish and bring 'em right to the owner to sell.' He swears awful, does that ere Squire Thomas; he must learn it of the parson, for they are mighty thick together, so says he, 'I knows them fish was caught in my river, I'll swear to em.'

'A man must have a mighty easy conscience,' says I, 'that can swear to the spots on a trout. Fact is, Squire,' says I, 'as I was walking round last night to protect the gentlemen's property like, I see a man catch them fish up on Squire Tapscott's land, so I up and buys em and I brings em right here, for thinks I to myself, them Squires don't like one another first-rate, and mayhap 'twould be a treat for Squire Thomas to have some fish that did n't belong to him.' Well the Squire swears again and buys the fish. And then, sometimes I goes to Squire Tapscott and says the same rigmarole, and twould n't sound very well to be told before the Beak, and they knows it."

I was considerably amused with the man's volubility, and at once hired him; he turned out to be of most valuable assistance to me, for he knew every man for many parishes around. Whatever information he lacked, he proved most faithful in hunting up for me, and if every thing had gone smoothly I should have had my reference completed two weeks before the time; but when I was almost through, the engineers changed the line in a part where it passed through a quantity of Lammis Lands, and I had to go back and take a new reference through so much of that portion as they had changed. E.

## THE SOCIAL PROBLEM.

[From the New York Evening Post.]

### MR. MILL'S PLEA FOR WOMEN.

Mr. John Stuart Mill has published a little volume entitled "The Subjection of Women," which has just been republished in neat style by D. Appleton & Company. In this he sets forth strongly the legal disabilities and subordination of women in England, and argues in favor of destroying every distinction between the sexes in respect to the rights of property and of citizenship. He would have women entitled to their own earnings and inheritance as a separate estate; he would open to them every profession and employment which they may choose to undertake; he would confer upon them the elective franchise, and make them capable of holding every civil office. But his work aims even more to influence public opinion than to secure a change in the laws. It is addressed to the prejudices and impressions which society holds against "the invasion of man's sphere by women," as it is called; and is skillfully framed to uproot these from the reader's mind, and to make him feel that at present one-half of the human race are cruelly suppressed and enslaved by the rest.

On those to whom the whole subject is new, Mr. Mill's argument is likely to make a deep impression. He raises many difficult questions; and condenses into a small space a surprising amount of thoughtful comment on the present condition of society. But there is one point which many regard as the key to this whole controversy, and which he does not meet at all. All modern civilization is built up of families. It is at home, that is to say, in the family, that the young learn life and acquire character. Here the coming generation is formed, and the hope that the future will be better than the past grows out of the belief that the good that was in the past is garnered,

in its best form, in the family circle; and there made the beginning of a new progress.

Now the foundation of the family is the marriage relation. The union of man and woman, with no separate interests or aims: he for the work of the world, and the maintenance of all in the struggle for life; she for the burdens of motherhood, the care of offspring, and all the duties of the household; this union, in its ideal the most perfect known to the world, is regarded by society as its most precious institution. All the sanctions of religion and of law are thrown around it. Public opinion venerates it; modern literature celebrates it as fervently as the ancients did warlike valor; every child learns to feel that entrance upon it is the crisis which decides success or failure in life. Now there is an instinctive dread in most minds that this doctrine of the political activity of woman will in some way impair the marriage relation, and so threaten the family with injury or ruin.

This is the question which Mr. Mill does not touch. He not only does not meet it, but he carefully goes out of his way to avoid it. One of his complaints is of the difficulty a badly-treated wife finds in obtaining a separation. He would give her the power of leaving her "tyrant" at pleasure; and, doubtless, though he does not expressly say so, would require the tyrant to support her without receiving any return. But whether he would grant absolute divorce, with the privilege of marrying again, on the ground of bad treatment, or uncongeniality, or by mutual agreement, he does not say. From the general tenor of his argument we must infer that he favors a far larger liberty of divorce than now exists.

But even the privilege of separation which he distinctly advocates is not exhaustively discussed. No one doubts that such a privilege would be beneficial in some cases; it would often prevent oppression and brutality. But would it not remove at once a most important check upon rash and improper marriages? Would it not lower the ideal of marriage in the minds of the people? Would it not in these ways do far more harm than it would prevent in the individual cases of hardship now suffered for want of it? In many states of the Union the rights of separation and divorce have been extended very liberally indeed; and the result has been a manifest decline in morality. In Connecticut and in Indiana, as the recent work of President Woolsey on Divorce has shown, there is really reason for alarm at the lowering of public opinion on the subject of marriage. It may be true that the English laws are too rigid; but in this country many of the best thinkers are satisfied that they have been too far relaxed; although nothing like the license which Mr. Mill seems to desire in this respect has in any State been admitted.

On the whole, while Mr. Mill's book is filled with suggestive and stimulating thought, and ought to be read with care by students of society, it cannot be accepted as final on the controversy it discusses. Many of its leading positions are likely to be gradually accepted, and if so, the position of women in human society will be elevated, as their culture increases and as society itself is developed. But before a social revolution can be achieved, such as will efface every distinction of sex in professional and political life, its advocates must show that the change will not destroy all that is purest and most hopeful in our Christian civilization. They must show that it will not weaken the marriage tie and dissolve the family.

## ITEMS.

CHARLES WENTWORTH DILKE, member of Parliament for Chelsea, presented a petition signed by 25,000 women of Great Britain, asking for the elective franchise.

THE Pacific Railroad Co. has agreed to carry fruit from California to New York at five cents per pound. The price of through passage for emigrants is fixed at \$50 from New York, and \$38 from Chicago.

A TRIAL for murder closed in Washington, D. C. on the 20th. The jury was composed of six white and six colored men. This is the first murder trial in the District of Columbia in which colored men have served as jurors.

A DIFFICULTY arose about landing the French cable on American territory, owing to the fact that the French government had granted to the Franco-American Telegraph Company a privileged charter, thus creating a monopoly which would prevent the landing of American cables on French territory. The manager of the French Company after several interviews with the Secretary of State agreed to give up the exclusive privilege in France and to accept the future legislation of Congress in regard to Atlantic telegraph cables. Mr. Fish then gave the Company permission to land the cable at Duxbury, Mass.

## Announcements:

### THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

### WILLOW-PLACE COMMUNITY.

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

### WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 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 Continence.

### ADMISSIONS.

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

### STEEL TRAPS.

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

### WILLOW-PLACE FOUNDRY.

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

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

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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,

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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

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### PICTURES.

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

### PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

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

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