

The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. VI.

ONEIDA COMMUNITY, AUGUST 16, 1869.

NO. 22.

POST-OFFICE ADDRESS:

THE CIRCULAR, ONEIDA, NEW YORK.

TERMS:

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COMMUNISM AND ITS MATE.

Home-Talk by J. H. N., Oct., 1859.

CRITICISM bears nearly the same relation to Communism that the system of judicature does to ordinary society. If society cannot exist without government, and especially without a system of courts and police, then *Communism cannot exist without Free Criticism.*

Communism is a new state of society, entirely different from familism or individualism; and every distinct form of society requires a particular mode of meeting and providing against offenses. Communism is so radical in its nature that it cannot exist under the ordinary means of justice and police; but in free criticism it finds its true corrective and protector.

Criticism has the same end in view that courts of law and police have; but it operates upon society differently in one important respect, viz.: while they pay attention exclusively to the *sensible diseases* of society or overt acts of iniquity, criticism attacks the *insensible diseases*, as well as the sensible ones. Open crimes are punished under the legal system of the world, but the interior characters of men are not meddled with; and thus the real sources of crime remain untouched. Our system of criticism undertakes to correct and improve character, so that there shall be no occasion for judicature and police to deal with outbreaking vice. Separated as men are in ordinary social life, they may live with some degree of peace and comfort while the latent diseases of heart and mind are at work; but Communism brings people so closely together, that insensible diseases become sensible, and they cannot live without a purification of character far more perfect than any that exists in common society.

In this simple view, the combination required in Communism might seem to be a

cause of useless distress and suffering, as it discloses evils which are ordinarily concealed. But this objection is obviated by the compensating arrangement which provides an *antidote* for the evils that Communism brings to light, by placing persons where they can examine each other's characters and apply criticism. Free and thorough criticism is not possible in the world, because men are so far apart that they are able to conceal their true characters. They do not know each other well enough to criticise truthfully. Phrenology is undoubtedly the nearest approach to a system of criticism that the world has. In examining "bumps," there is an opportunity, at least, for some shrewd guesses in regard to inner character; and when the examiner is honest and faithful, the subject may be benefited by his criticism. But there is no such thing as coming to a close and decisive encounter with the interior diseases in this way. Criticism of the effectual kind must be limited to circles that have the advantage of uninterrupted acquaintance for a long period. Communism places persons together for this purpose. They are in daily communication with each other, and cannot avoid understanding each other's character, and detecting all insensible diseases.

Thus we see Communism has a double power of improvement. It develops and discloses the littleness, meanness and selfishness of human nature, and at the same time provides an effectual remedy. Communism and criticism are reciprocals reproducing each other. Criticism produces a state that is compatible with Communism, and Communism gives the opportunity and the strength and unity that is necessary to free criticism. We may love free criticism for the sake of the advantages of Communism; and on the other hand, we may love Communism for the sake of the advantages of free criticism.

The popular imagination that Communism is impossible, is founded on observation of the fact that human nature is full of insensible moral diseases, which are sure to manifest themselves as soon as people come into close relations with each other. This prejudice is however predicated on the deficiency which free criticism supplies. People cannot fairly argue from any system of Communism the world has yet seen, against our system, unless they can show us an example where the two things which God designed should be joined together, have been put together. When they show us a case where free criticism and Communism have been united, and failed in

their operation, they have a precedent that will apply, and not otherwise. A thorough system of criticism in combination with Communism, is a *new experiment*: and there is nothing in past experience that can possibly foretell to any scientific man, what will be the result; but there are many things in the nature of the combination, that foretell a good and superior state of society. And the failure of those who may endeavor partially to carry out our principles in Association, should have no weight against our experiment; for it will be found in every instance, that there was not a perfect combination of Communism and free criticism.

'Well,' says the sanguine reformer, 'if free criticism is all that is necessary to successful Communism, then all may enjoy it at once. Let us have criticism, and push it through.' The idea is, that free criticism can be had, without religion and the inspiration of God. We reply, 'If you can really find a way to establish free, honest, thorough criticism without Christ, then sure enough you will succeed: you have found the philosopher's stone, and can live happily without God.' *But*—we do not believe it is possible to establish a school of thorough-going criticism, without the aid of Jesus Christ. Criticism of the inner life, is his invention; and things are providentially so arranged, that it is still under the control of the patentee. Christ and the Bible furnish the only proper *standard* by which to criticise: his Spirit and the Bible furnish the *discernment* necessary to criticise faithfully: these same agencies alone furnish the *love* required in administering criticism, and the *humility and desire for improvement* necessary to a right reception of criticism. Indeed, nothing but religion, an outlook towards eternity, and a fear of God, greater than the fear of mortification, the earnestness of a life that has an eternal scope, and sees everlasting good on the one hand, and everlasting evil on the other, is prepared either to give or receive criticism.

The conditions of Communism are then very clear. Communism is possible only on condition of free criticism; and criticism is possible only on condition of sincere faith in Christ.

THE MAN WHO DARES.

EVERY one has an ideal of the "Coming Man." I think his great characteristic will be comprehended in the electrical word, courage! He will be bold as a lion, but not merely in the physical sense; his, will be an invincible spirit that will joyfully grapple with every combination of evil, and overcome.

Ah, the spirit that dares! It is the only one that thoroughly sounds existence—all things yield to it. The life of the man who has it is lustrous with the prestige of continual triumph. He is a hero wherever he may be. Hurrah for the man who dares!!

The success that goes with daring, is shown in those who bravely undertake abstruse studies. They may be simple folk. To-day they are laboriously plodding among the elements; but mathematics, the most inexorable, and science, the most remorseless, give way to daring. Next year they are far advanced in their abstract pursuit, and what was a difficulty has become a delight. "Custom hath made it a property of easiness," and the spirit that dares to begin has been strengthened a hundred-fold.

Yes, the confidence that this spirit cumulates is wonderful. It breeds a contempt for difficulty. It tends to make a man irresistible. Does that precipice look dizzy to you? Here, perhaps, is one who has scaled it, and he smiles. Why? Because his foot has been on every crag and peak. He has measured it. He has conquered it. He can never look upon it as you do.

The cry, then, is to the feeble-kneed and those whose arms hang down: Be bold! Be bold! Assail, shock, and rend! Push your way through the clouds in front, and you may honey-comb the earth.

Do I magnify the spirit of daring? It is because the spirit of true daring is the essence of faith, and by it we are promised that we can do all things.

A LONDON LAW-OFFICE.

XVI.

THE principles of Chancery law had been a favorite study with me and I had often felt proud of my profession, while recognizing in those principles of Equity, a transcription of what my highest sense of justice and honor commended as the law of God. The men who laid down the various maxims of Equity and reasoned them out to so pure reductions, had evidently done so not only to the letter, but in the spirit of the Bible; and this view of the subject fairly captivated me. This study became the more interesting to me, because I approached it with grave suspicions. Chancery had a notoriously bad character; the iniquity of Equity courts had been a proverb in the land so long as I could remember, and death itself was feared only little less than a suit in Chancery. A man who once got into Chancery, was supposed never to get out again in this life, and it was gravely doubted by many, if he ever got clear of it in the next.

It was told of an old London lawyer, that upon the marriage of his daughter with a young member of the legal profession, he gave her a Chancery suit as a marriage portion. The young husband being honest, and somewhat green, set to work with great enthusiasm to settle up this long protracted suit, and having at length succeeded, he called upon his father-in-law thinking to get commended for his energy and skill in business, but was surprised to meet with abuse from the old man, who told him that he had fooled away a fortune; that suit had been handed down from his grandfather, and should have lasted his lifetime, and the lives of his children after him.

No wonder that the dispelling of such delusive views should cause a reaction in my mind and tend to clothe this branch of my legal studies with peculiar attractiveness. I longed to be placed in the Chancery department, and was not surprised to find such an unsophisticated, honest, old fellow as Vellum allotted to that part of the business.

And now what shall I say about the practice of Chancery?

If a man has ever trusted to a barometer and

been caught in a storm, if he has ever taken up a tub and had the bottom fall out of it, if he has ever trusted a friend and found him false, he may form some idea of my disappointment on discovering the difference between the theory and the practice of Equity, as seen in a London law office.

I found old suits, so old, that some of the documents would have been interesting relics for an antiquary. The practice of the office was only about twenty years old, but interests in these Chancery suits had been transferred from other offices, and I should be afraid to say how long some of them had been under litigation. We had on one occasion the will of Henry VIII produced in evidence, and a wit in court told me that he knew of a suit in which the marriage settlement of Adam and Eve had been put in evidence, but upon consulting Vellum on this point, he thought such a thing was scarcely probable; for it has been doubted by some if such a document ever existed; in fact it was once argued by a young Irish student in our law debating society, that according to the laws of England, the marriage of our first parents was entirely illegal and could not be sustained; their children therefore being illegitimate, was sufficient reason for our losing the inheritance of Paradise.

It required no very long familiarity with Chancery business to discover the way in which suits were perpetuated. In one suit, my office represented one interest, and there were nineteen interests besides; all of them, adverse, and represented by the same number of lawyers. Here then were twenty quarrelsome English people, each afraid that the other was going to get a little the advantage of him, and twenty lawyers, whose interest it was to keep the suit alive. Consultations out of number were convened between lawyers and counsel at which there would be some pleasant chat, some allusion to business, and an adjournment. Meetings sometimes would be called of all the interests, under pretense of agreeing upon a settlement; all the lawyers appeared to be very anxious for such a result; but at the meeting no two of them could conscientiously advise their clients to consent to one and the same thing. So the suit was spun out, while the lawyers pocketed fees and laughed in their sleeves.

The question naturally arises, how do these suits commence, and how do so many people get interested in them? I suppose that a badly drawn will is one of the most fruitful sources of Chancery suits; next to that, perhaps, the omission to make a will gives rise to disputes; but an instance occurs to me which may serve as an illustration of one of the possible occasions of a long litigation.

A wealthy old merchant in the city of London, was a very eccentric man; he quarreled with all his family, and made a will by which he bequeathed all his property to his partner and his partner's children. Besides his other eccentricities, he was a miser and lived alone in a garret, suffering no person to enter his chamber but himself. For years the old man led this strange life; but no one could prove him insane, for he was universally known in his line of business, as the smartest and most successful man in it. If his family could have proved him insane they would have put him into an asylum and taken care of his property for him; they had tried to do it; hence his quarrel with them and his will in favor of his partner. The man who found the large nugget of gold in Australia about ten years ago, told me that he had to keep very "dark" about it, and was obliged to resort to much strategy to get it safely deposited in a bank; that if his finding it had been known, he could not have got away, if he had a dozen lives. The civilization of the nineteenth century seems in some instances to afford but little more protection than the wilds of Australia.

The merchant failed to appear at his place of business one morning; his partner, of course, called at his miserable garret to see what was the matter, but was met at the door of the house by a renegade nephew of the merchant's, who had long since been discarded and disowned. His uncle "was suffering from a fit of apoplexy, and the doctor had ordered that he should not be disturbed." Before any legal steps could be taken the old man was dead,

and notwithstanding his known antipathy to his nephew, had made another will leaving him the whole of his property, over a million sterling. The new will was dated several months previous to his death, when the nephew was out of the country, and was attested by a lawyer and his clerk. No marks of violence could be found upon the old man's person, or any evidence of his having died other than from natural causes; but the witnesses to the will, and the doctor who attended him and gave the certificate of his death, all left the country and could nowhere be found.

Whether all this ever led to a suit in Chancery, I do not know; but it can be easily seen that several interests would necessarily have been involved in it. The nephew took possession of the property and attained a position of influence, having since been a member of Parliament. The partner might have tried to upset the will, to establish the will that was made in his favor; and the merchant's family might also have tried to upset the will, to establish their rights by inheritance; thus there would have been three families claiming the estate, and in the next generation there would have been several branches of each family represented by all the individuals who would have been interested in the property if their expectant rights had not been unfairly dealt with. But there are thousands of ways in which quarrels may give rise to suits, though this most flagrant one has perhaps answered our purpose. Another way in which property may get into Chancery is for lack of heirs or administrators or other legal representatives. Enormous properties have accumulated in the Court of Chancery since the settlement of colonies in this and other countries. People have left their homes, and leaving no traces behind them, links of evidence have thus been lost that never can be recovered; and no one yet knows what will become of the accumulated funds.

One thing I was especially interested in finding out, was how it could happen that nearly every one, or at least a very great number of the English people, could own ("if they had their rights") such colossal fortunes as they represented were lying in Chancery only awaiting sufficient evidence of identity, or rather, of their genealogy. For! it seemed to me, that if all such claims as I had heard boasted of were only half true, all the kingdoms of the earth and the glory of them would fail to realize sufficient to satisfy the demands.

I appealed to Vellum: The solution was plain as the old clerk's pipe-stem.

There are certain lawyers in London who, having means independent of their profession, have acquired a passion for hunting up the owners of estates in Chancery, and do little else all their lives than follow up one clue after another, becoming as interested in it as does the antiquary in his coins and fossils. They very rarely succeed, but I have known instances in which property has been so recovered. The way such a lawyer goes to work is to first assure himself of the correct name and residence of the last possessor, and going to the church-yard of the neighborhood, carefully note every name resembling the one he seeks, having special reference to the predominance of Christian names; it being so much the custom in England to name children after their fathers or after their uncles or other members of their family, the predominance of a William or a George or Robert is taken by these hunters as *prima-facie* evidence of some close connection. He then goes to all the persons whom he can find of the name for which he is looking, and tells them a plausible tale about this enormous property in Chancery, and makes each one believe that he is most likely to be the heir and there is every probability of his getting the estate. Every one of them thinks, of course, that he has a fair chance, and sets to work to find out who were his predecessors, where they lived, when they died, &c., and sends his information to the lawyer, who thus obtains the genealogy of every man in the kingdom whose name corresponds to that of the estate in Chancery. It is within the range of possibility for him to make a "hit;" but whether he does or not, one of the parties he has corresponded with, will not be di-

vested of the idea that he is entitled to an enormous estate in Chancery; and the tale of the lawyer will be handed down to posterity. K.

RECOLLECTIONS OF RAILROADS.

III.

WHEN a child, I was once terrified by the presence in my father's house of a very rough-looking man whom they called a "navvy." He had taken a sub-contract of a very heavy cutting on a railroad, and wanted my father to join him in it and find the capital.

This was the first I remember to have heard of railroads. Some of our friends took much interest in the matter and strongly advised my father to join the man, but having perhaps, scarcely established his faith in railroads and being, besides, busily engaged in Draining, as well as in the construction of Bridges, Turnpikes, Canals, Weirs and Gas-works, he saw no end to the business ahead, and persistently refused to entertain the navvy's tempting offer.

The man got some one else to help him; and although, up to the time referred to, he had been a day-laborer, or little better perhaps, digging dirt by the square yard, he is now a millionaire and one of the most enterprising railroad men of his day, having had contracts in nearly every country in Europe.

The first thing for a railroad company to do after they have secured their act of Parliament and their money, is to perform all the special contracts which they have made for the purchase of lands at fancy prices, or in plainer English, to pay their promised bribes. Such bribing prices do not, of course, extend over the entire length of the line. If such were the case no company could get enough money to buy the right of way, leaving the cost of construction out of the question. Having secured sufficient influence to carry their bill through Parliament they are in a position to coerce the rest of the land-holders into accepting fair terms, by much the same means as, in America, is done under the general railroad act. Having arrived at this stage, the building of the road becomes a very simple matter. Working plans are prepared by the Engineer; valuations of the land are made by the Surveyor; and the undertaking is no sooner open for bids than one of these heavy contractors is ready to step in, and for a stipulated sum, agrees to purchase the right of way and build and equip the road complete, handing it over to the company on a stated day with trains ready to run on it. The performance of such a contract he secures by giving ample bonds, and pledges himself to pay certain sums for every day that he falls behind in the completion of the work.

Such a system saves a world of trouble to railroad companies, and at the same time that the contractor is enabled to make wide margins for profit, on so large undertakings, it costs much less than if the companies were to have the work done in any other way. But it is not always profit with the contractor. I have known a man to make eighty thousand pounds on a job in about two years, and another to lose a hundred thousand pounds in about the same time; but, lose or win, the work goes on with the same energy. Railroad men are little apt to "cry over spilled milk." If they lose on one contract, they are perhaps making a fortune upon some other work; and they have but little chance to know how they are coming out till the work is all completed.

Instances of the founding of large fortunes by railroad building are not at all rare. At a party in London given by a railroad man, I once met at least a dozen men any one of whom was worth not less than half a million, and every man of them had within the previous thirty years worked at the plank and barrow as a day laborer. These people appear to be exempt from the jealous rivalry which obtains between the majority of business men, and when a very heavy undertaking presents itself two or more of them combine to carry it through, becoming partners on that particular job; the same men being at the same time partners of others upon other works. This power of combination gives great executive facilities to the English railroad contractors, and is perhaps, one of the secrets of their remarkable success. It

is a part of the simplicity of their "navvy" life, in which men combine in "gangs" and contract to dig a certain quantity of earth at a stated price per square yard, organizing themselves for that purpose under the leadership of one of their number, whom they call a "ganger;" next above them is a sub-contractor, who has agreed for so much per yard to dig a certain cutting or make a certain embankment; above that again is another sub-contractor, who has taken so many miles of grading; and above all, is the contractor who has taken the contract for completing the entire road; he is responsible for every thing and supplies all the tools, and construction "plant," the other men taking their work one under the other and looking only to the advantage of making good wages.

It will thus be seen how a "navvy" may rise step by step, sometimes contracting on his own responsibility but generally in combination with others, until at last we find him in a London drawing-room, his "hob-nailed" boots replaced by "patent-leathers" and his brawny hands, so used to wielding pick and shovel, now cased in the whitest of *Jouvin's* kids. Think not, however, that these are fops; they feel awkward enough in their uncongenial circumstances; at heart they still are English working men; in their business they recognize no impossibilities and wherever an Engineer can prepare a plan there will be found no lack of bids to do the work.

It has been said, that so soon as Engineers can prepare their plans for a railroad to the moon, plenty of contractors will be on hand to build it.

CORRESPONDENCE.

A VISIT TO SALT LAKE CITY.

Cleveland, Ohio, July 31, 1869.

DEAR BRO. C.—: I have just returned from a business trip to the West, and I feel as if I wanted to talk with you and the O. C. and to express anew my faith in and fealty to Christ. I went as far as Salt Lake City, and was occupied there two weeks with the business (legal) on which I went. I was called away very suddenly and had not time to do so, or I would have written you, for I thought it possible that I could render you some service if you have any business dealings along the line of the U. P. R. R. I saw the Newhouse trap in Salt Lake City; they were obtained from Chicago.

The Mormons certainly furnish an interesting subject for study. I was treated very kindly by those of them with whom I came in contact either in a business or a social way, and so far as externals are concerned they furnish an example of society more sober, orderly, and provident of its members, than is generally to be found in the States. I had no opportunity to observe and study the operation and effect of their peculiar institution, and can say nothing of that from interior examination. The people are simple, plain and unostentatious, many of them being of the lower classes from foreign countries, especially from England.

One sees but little of women on the streets; no promenading as here and in our cities generally: those seen at all, seeming to be on errands or business, and appearing shy and demure and desirous of escaping from observation. I was told that they are directed to avoid contact with the corrupting influences of Gentiles; and, I judge from their usual air, that they obey the direction pretty faithfully. On being introduced to their homes, however, as I was in several instances, I saw no more evidence of restraint in manners than is common in good society.

One sees a great many children there, but I thought they lacked in the bright and pleasant ways, and the sprightly buoyancy which usually characterizes childhood. They have too often a dull, half vacant countenance, which makes an unpleasant impression upon the observer. It may be that this fact is explainable by the one before referred to, viz., the large number of their people who are of foreign birth from the lower classes. It is the boast of the Mormon leaders that they have taken "these poor people" of all nations and gathered them into

the Kingdom of Christ and put them in the way of improvement and progress, &c. &c.

I heard President Young preach one Sunday in the great Tabernacle (the sermon I sent you), and was much pleased with his manner; no dogmatism in his style, but a simple off-hand talk to the people. They are liberal in this, that they invite ministers of other sects to preach. A Methodist one Sunday preached in the Tabernacle, while I was there, followed by President Young.

They provide in the church for their poor, by a system of visitation of families by the Bishop, who is charged to see that every one is supplied who is in actual need, and furnished with employment if the need arises from want of work.

They have formed and carried into effect a scheme of co-operation; and almost every store and shop has a sign on which is painted, first, the motto, "Holiness to the Lord," then underneath, an eye to represent the All-seeing Eye, and then, "Zion's Co-operative Mercantile Institution," or "Banking Institution," or "Manufacturing Institution," as the case may be. The purpose is to furnish the buyer and consumer with all goods and products at the lowest possible rate of profit to the dealer. The Jews and Gentiles denounce the scheme as a Mormon trick, admitting that it is a good thing for the people, yet claiming that it takes away their chances for making money, which is undoubtedly true.

There is much bitter feeling against the Mormons, among the Gentiles, the latter charging them with various deeds of violence and blood, which have been unnoticed by the legal authorities, who are mainly Mormons. But the bitterest denunciations I heard, came from those who were plainly themselves unprincipled and profane, neither fearing God nor regarding man; and this naturally leads one to receive what was said in this regard with much allowance.

Salt Lake City has now about 20,000 inhabitants; and it is estimated that there are 130,000 Latter-Day Saints in the valley. It is thirty-three miles from the Union Pacific Railroad, and has a branch railroad under contract and in process of construction, which will be completed this year. It is just four days travel from Cleveland; fare, \$112.80.

Talking of the O. C. with the people, they seemed to be better informed of its existence and purpose than people of the world generally are. Some of the more intelligent expressed the opinion that they should finally attain to Communism. I could not refrain from assuring them that such must be the result if they follow Christ as they profess they desire to do.

My faith in Christ grows stronger day by day. I confess him in me a Savior from all sin, and am determined to lay hold on eternal life, that is in him alone. While I was gone, and without the cheering and inspiring presence of the CIRCULAR, a great want was felt and unsatisfied.

It is now somewhat over three years since I visited O. C. and gave full adhesion to it and to Mr. Noyes. Since then, through manifold experiences, temptations, struggles and trials, God has blessed my soul as never before. I have sometimes been brought low, have been harassed with doubt and despair; but the grace of God has always been sufficient and more than sufficient for the day of trial. He has been faithful and has shown me many a weakness and many a sin, and saved me, I trust, forever from them. I praise him daily for his criticisms, and pray that they may be continued with more and more effect. I renounce anew all the works of unbelief, and pray that I may be enabled to sit in judgment upon the evil heart of unbelief that once possessed me.

We hear from you through the CIRCULAR; you come to us thus, for which God be thanked; yet a letter from you or any of you would be doubly precious. Yours in faith and love, J. W. T.

Knoxville, Tenn., August 4, 1869.

J. H. NOYES, Esq.:

Dear Sir:—I wrote to your Community some months since, sending a copy of the pamphlet published by our Industrial Association; and asking

for information in regard to your system of a Community. I received a copy of your pamphlet, which I have read with much interest; as I have also read Hepworth Dixon's account of your Community. I can not say that I agree with all your religious views; or with your theory of social life. And yet I am free to say that there are many strong arguments in its favor. A system that does away with the evil, avarice, and the long list of crimes attendant on it; that removes the evils of poverty, destitution, widow-hood, orphanage; and in fact a large majority of the ordinary evils of society; such a system deserves, at least, a candid and full examination.

J. W. N.

De Kab Co., Ill., Aug. 5, 1869.

J. H. NOYES:

Dear Sir:—I understand that you have instituted a reform movement in the domestic and social relations, and heaven knows there is need of reform of some kind. I understand also, that the society is an earnestly religious one, which attracts my sympathies, as I have been a minister of the gospel for over seven years, endeavoring to do good to my fellow men. Can you feel sufficient interest in a stranger who is striving for something higher and more spiritual than the present condition, to write me a full and explicit statement of the nature, aims, plans and success of the society, and on what conditions you receive members, and what inducements the society offers to sincere, earnest, Christian men and women to unite with it.

Yours truly,

J. R. H.

THE CIRCULAR.

O. C., MONDAY, AUGUST 16, 1869.

COMMUNITY COHESION.

“WHAT is the secret of your Community?” asks General Jones. “What makes you hold together so? I have tried to find out, but it is a perfect mystery; I do not understand it.”

“I see,” says importer Brown, “that your men who come here to buy goods all have the same enthusiasm for business that I have. One day it is Allen, another time it is Hamilton or Cragin; but whoever he may be it makes no difference. You all take hold as though each one was especially interested. Now I can understand how a man should work and be active to make money for his own family; but how you can stir round so for two or three hundred who are no relations to you is more than I can comprehend. If I had not seen the fact, I should have said it was totally impossible.”

Why gentleman, we reply, your wonder is to us the most wonderful thing of all. Communism, instead of being the strange thing you deem it, is as natural and inevitable as railroads; in principle it is as simple as the multiplication-table. Two times two are four; here is your single family. Ten times four are forty; here is your Community family. What's the difference? You only break a dozen little bubbles and form a large one. Every Christian Church that has any life in it stands within an inch of the verge of Communism, ready to drop into it by the least forward movement. In a not long time, we fancy, it will seem strange that the world could ever have got on at all with the little one-horse style of family organization that now prevails; so narrow, illogical and uneconomical is it.

COMMUNITY JOURNAL.

ONEIDA.

—We see by the papers, that physicians are denouncing the use of the garter so universally worn by women. They say that it operates as a ligature obstructing circulation, thus causing cold feet, and varicose veins. Like the corset, the garter is a time-honored institution. We hardly think it originated with Mother Eve; but it certainly dates back over five hundred years, and can boast of royal honors as well as popular use. The day has come,

however, when mouldy antiquity is no safe-guard from but rather a provocative of assault. The garter must be condemned when tried on its own merits. It not only impedes natural circulation, and thus injures the health, but in time mars the outline of the limbs, and makes an unseemly depression where nature left it round and smooth. The attack on garters commenced in the O. C. several years ago. Among our leading women, one, at least, discontinued their use ten or a dozen years since. Several revivals followed this first agitation, and now the reform is quite universal. A substitute is worn which is not open to the objections made against the ligature commonly worn by women below the knee. It consists of a piece of India-rubber tape of sufficient length, fastened at one end by a button to the waistband, and at the other in the same way to the stocking. Some substitute for the button a small brass spring or catch, which grips the waistband and stocking wherever it is desired, and thus permits you to lower or elevate the elastic at pleasure. Either of these methods is found very satisfactory, and they are heartily recommended by those who have worn them for years.

—The next great excitement after the eclipse was the blossoming of a Night-blooming Cereus, which was announced the following evening as to come off toward midnight in the hall. The great flower had partially opened by the time meeting was closed; but for some reason or other it declined opening any further until after 2 o'clock, when the last of its admirers retired for the remainder of the night. About 4 o'clock this morning the sleepers in the vicinity were suddenly awakened by suppressed laughing in the hall, the occasion of which will be best explained by the following account given by a partaker in the merriment:

“We left the Night-blooming Cereus about 11 o'clock. It was open then like a wine-cup, with its heavy sheaf of stamens resting on the corolla. The florists expected it would continue to open till midnight, and P. and others were going to sit up and see it fully expanded. For our part, we thought its beauty had culminated; we had seen it at “sweet sixteen,” and were contented not to watch its development into maturity less exquisite. However, we thought if we should awake in the night we would get up and make a pilgrimage to its shrine. About 4 o'clock I found myself awake, and hearing C. stir, said to her, “Do you want to go up and see the flower?” “O yes,” was her quick reply. So we stole from the room, Mary P. behind us, up stairs and into the hall, which we found dark. It was light enough however to see that the plant had been removed from the table on which we left it. I began to search around, and discovered it on D. E.'s table, just as C. was ready to throw the blaze of a lamp which she had been lighting, on to the over-hanging flower. “Why!” was the first exclamation of surprise. We were prepared to see it somewhat wilted, but not to see it so dismantled and shrunk up as it appeared to be. It looked inexpressibly mean. We stood for a minute in blank amazement. My eyes were riveted on the flower, while C.'s wandered on the stalk. “They have taken off all the outside leaves,” said I. “What did they do it for?” What more I should have said, I don't know; but one glance off, and I spied two red holly-hocks on another stalk. They told the story. “It is a holly-hock! A white holly-hock!” We had been hoaxed. P. was the rogue!” The humor of the thing crept over us, and Mary and I began to laugh as we should; but C., with the lamp still in her hand, and looking wonderfully earnest, said *she was going to find the other!* I followed her, saying, “Why, there is not any other, C.” I supposed of course that P. had picked the rare narcotic, and grafted in the vulgar substitute. But C. (who had scanned the stalk as well as the flower) kept on; and before we could make out what her head was running upon, she flew back and told us she had found it. And sure enough! there, in the upper sitting-room was the real night-blooming wonder—as beautiful almost as when we left it. It seemed like a vision, or as when one awakes from a dismal dream. A moment for admiration, but when the completeness of the hoax really

dawned upon us the sublime and the ridiculous got very much mixed, and at last the ridiculous ran away with the sublime, and we laughed till we cried. “Whoever set that trap, this here body put her foot square in.”

—“If you wish,” says one of our agents, “to ride comfortably by railroad, secure a seat in the center of the car. Even then you will have plenty of exercise at the end of a twelve hours ride—particularly if taking a trip *via* the New York & Erie broad-gauge, which is not only the roughest but the most dangerous road that I ever had the misfortune to travel on. The following is the substance of a conversation I once heard while rattling over this murderous thoroughfare:

“Lady (looking out of the car window).—There must be a freight train ahead; just look at that engine!

“Gentleman.—Why, that's *our* engine.

“Lady.—It cannot be; we are not going in the same direction. You must be mistaken.

“Gent.—Not at all, Madam. A common occurrence—very common; every-day affair on this road to look out of the window and see the engine coming right toward you. Dreadful crooked road, Madam. Dreadful!

“Lady.—Is it possible? I should think it would be very dangerous.

“Gent.—Dangerous! I always get out a life-insurance policy before starting. This road has *burst up* eight or ten insurance companies already. There have been one or two instances where a long freight train was going round a curve and the engine ran into the rear car of the same train, throwing it from the track. But I believe the Legislature passed a law limiting the number of cars in each train; and since then the accidents have been cut down to about four a week.

“Lady (nervously).—How far is it to the next stopping place?

“Gent.—About twenty miles, unless we have a smash-up—then it won't be so far. It has been proposed, Madam, to do away with capital punishment entirely, and give the condemned criminals a *free* ride from New York to Buffalo in the rear car of a long freight train as a substitute for hanging. It is calculated that all the convicts not killed outright, on the trip, will be left in such a maimed condition that no fears need be entertained that they will ever after do any harm.”

Evening Meeting.—Mrs. S.—I am interested in a remark made last night, that the promise of a hundred-fold implies a promise of grace to make the proper use of prosperity. God's spiritual blessings are a great deal more important than the external blessings we enjoy.

T.—I think that is true. We have many blessings so great that we hardly know how to justly estimate them; but the greatest blessing we enjoy is faith. The idea that faith is the result of evidence, is a common error; we know that faith is a gift from God, which introduces into us an element that makes us different beings from what we were before. Faith is something that we cannot get by our own efforts. When talking with persons who have been troubled with unbelief, I have vividly realized that faith is the gift of God, and that those who realize it are richer than princes. That is the way in which we inherit all things; our hearts have to get into a certain state of receptivity or readiness before it is possible for God to give us faith. Faith is so much more precious than outward gifts, that God will not give it until we are in a condition to use it rightly.

Mr. W.—I have realized to-day an increase of faith in Christ as a savior of the body. We think of Christ a good deal in a general way as a savior of the body, but he is so in a more special manner than we are apt to think. If any part of the body or any member is diseased, infirm or weak, true faith will attract the power of Christ to that member. It is an interesting fact that faith unites us with all the faithful who have gone before us, from Abraham down, and gives us union with those noble men and women of the past; it is one faith, and the chain is unbroken.

A Fragment.—David in his Psalms speaks several times of praising God in the congregation. To have sympathy with him in this respect, where shall we find the great congregation unless it consists in the numerous readers of the CIRCULAR? Would they not appreciate the praises of God as much or more than any other class of persons in the country? But what shall we say? God is a fountain of goodness and kindness to mankind. He is love; and he loved us so much that he sent his Son away from his home to us, and when he returned home he gave us the greatest of all gifts, the Holy Spirit. Through that, we have salvation from selfishness; freedom from which makes us happy and thankful, and the praise of God arises in our hearts continually.

WILLOW-PLACE.

Aug. 9th.—The putting up of from five to six thousand No. 1 traps per day, is regularly accomplished at the shop. The inspecting and packing keep pace with the finishing. Finishing, inspecting and packing the above number of traps is the work of fourteen hands, including six boys.

—We have enjoyed a succession of green peas since June; thanks to a favorable season and judicious planting. S. proposes that we plant again for a fall crop.

—Mr. Bristol will be pleased to know that the pond-lilies that he transplanted from the old fish-pond to the W. P. pond, are blossoming this summer, and that our parlor table is at present graced with several of the beautiful fragrant flowers.

—Our two young foxes, which are being reared for the taxidermist's art, notwithstanding their confinement are very lively and playful, and elicit from every one that visits them the enthusiastic exclamation, "Ar'n't they cunning!" It has been noticed too, lately, that these "cunning" little foxes in some way attract the old foxes, so that they make nocturnal visits to the little ones.

—W. awoke in the night at the "witching hour" when impenetrable darkness prevailed, with a sound in his ears like the purring of a cat: he listened, and the sound seemed to proceed from the bed near his head. No object could be discovered; but there was that unmistakable *purring* to be heard. He did not scream, his hair did not stand on end; but a tremor ran through his nerves as he peered into the thick darkness to discover this feline intruder. Was it the shop cat "Tom?" or was it some horrid black cat that had stolen into the chamber? were the involuntary questions: but the darkness kept the mystery profound; and there seemed no other alternative than to *feel* out the intruder. But how to dispose of it when caught, was another question that seemed to demand mature reflection. Throwing out the window was suggested, and kicking out the door, and carrying the creature down stairs by the nape of the neck; but no definite action was settled upon, leaving it open till the animal could be secured. Then came the decisive moment, and he groped cautiously for the spot from whence the sound seemed to proceed; but what was his surprise to find nothing tangible but the bed-spread. This gave him courage to "this mystery explore" further, and rising up in bed with the senses now prematurely awake, his astonishment can be better imagined than described, when it is said that the imaginary purring was discovered to be produced by the motion of the machinery at the factory! The intermitting sound rose on the still night air, and flowed into the open window, and with the aid of imagination made the illusion complete.

Evening Meeting.—W. H. W.—Paul says of Christ, "He is made unto us wisdom, righteousness, sanctification and redemption." When we think of our capabilities we should take that into the account. It seems as if that passage embraces the whole range of experience, from our first knowledge of Christ to complete redemption.

E. L. H.—I think there is all power and wisdom in Christ. See what mighty men he made of his disciples, those poor unlearned fishermen.

W. H. W.—We ought not to forget that our highest function is as mediums; and that character does

not depend so much on personal capability as how much Christ can use us as mediums of his spirit. It is for us to become receptive and obedient to inspiration. We want to get obstructions removed, the obstructions to God's fertilizing us. I am getting more faith in that, as the source of faithfulness. Fruitfulness comes from the fertilizing of God's spirit in us. We cannot work this out ourselves; the true way is to present our hearts and minds to God so as to catch his pollen. The atmosphere is full of it, all around us, and it will catch where there is receptivity to it, and will fertilize us and make us fruitful. "Not in him who willeth, nor of him who runneth, but of God who showeth mercy." We have been talking considerably about faith lately. I suppose that is the best condition we can be in to become fertilized. Faith opens our life for his ideas to flow into us. "Ask and ye shall receive; knock, and it shall be opened unto you." Faith sets folks to asking and knocking. I want God to be free to use me and every one of us, free to make the most of us. Prove me, God says, and see if I will not pour you out a blessing. God likes to have us prove him. We do not prove God if we are under fear and unbelief. We prove God by believing that he is rich, and likes to bestow his riches on his children. If we are straitened, it is in ourselves.

WALLINGFORD.

Aug 5th.—One of the first things which Mr. Bristol did when he came here last spring, was to trim the blackberry bushes. He said he had a great appreciation of that fruit. The consequence of his labor is an abundant crop of that berry. We have a bee every other night after supper to pick them, and Daniel takes them the next morning to Meriden, with apples and vegetables, to sell.

Raspberries.—We have fruited four varieties of the black-caps this season, viz. Doolittle, Miami, Thornless, and Seneca. The Doolittle has been as productive as ever, and shows no sign of degeneration yet. We commenced picking them the fifth of July, and ended the first of August. The Miami is a large berry; the plants also are larger than the Doolittle but I think they are not quite as productive: the berries commenced ripening the twelfth of July, and were gone by the first of August. The Thornless, was about three days earlier than the Doolittle; the berries were rather small; the plants also were small and not very productive. The Seneca is a vigorous grower; the new canes are full seven feet high now, but the plant is only a moderate bearer.

—It was proposed that all who would like to, should go up on Mount Tom to see the eclipse, as we could only see a part of it at the house. After the shadow had begun to be seen upon the sun, parties started up the hill with their smoked glasses. When we met upon Mount Tom; we found all the family were there except three. We went down in the meadow west of the extreme top, and seated on the grass, we had a fine view of the sun from time to time as it emerged from the clouds. Just a little while before its greatest obscuration the clouds all passed off toward the south, and we had a full view of the eclipse, until the shadow left the sun just as it sunk below the horizon. In the meantime J. S. V. had been down to the house and loaded the supper into the wagon; and after a game of leap-frog by the young men, and some pitching of quoits, we sat down on the grass and ate our supper.

Evening Meeting.—G. W. N.—I used to think a good deal about being exempt from tribulation and trouble. That seemed to be the limit of my aspiration—to get out of trouble. I thought it was all clear gain if I could get rid of trouble. My position now, is, that I may rather fight, and get a victory. I want to know what there is to overcome, and then overcome it; I feel reconciled to put myself in circumstances to do spiritual labor, knowing that the advantage and gain is not in my getting out of trouble, but in achieving the victory of faith. The question which interests me is not whether I am in trouble or out of trouble, but whether I am standing up in the spirit of faith, and God is using me as a weapon to pull down the devil's kingdom. I don't think there is any other way to meet the principal-

ties concerned. I am learning to take trouble and tribulation with *nonchalance* and consider it a good state to be in. If there is such work to be done, I like to do it. I like to be relieved once in a while, but otherwise I let God do just as he pleases with me. If we got out of trouble, and kept out of it, we should be obliged to conclude that there was not much going on in the way of the world's improvement. I think we are put under rigid discipline from time to time that calls for faith—overcoming faith, and it is a sign there is something going on. Peter said, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing has happened to you." We are apt to count it strange, but it is not strange.

A WALK.

THIS has been one of the few hot days that we have had this summer. It is after supper, and I feel like taking a walk. I think I will go west, as I have scarcely been off the domain in that direction in about eight years, having lived at W. C. during the most of the time. I cut across lots a few rods, and come to the road where it is intersected by the railroad, and where is to be located the new depot. Here men are grading, and teams are drawing sand and stone for the new building. What an important and busy spot is this lonely Weed orchard, as we call it, destined to be, in a little while. Here will be the touching-point between the Community and the great world. This heretofore quiet spot certainly has "greatness thrust upon it."

Three or four rods beyond the depot site are the "high banks," as we call them. They are simply high banks of the creek, which turning a sharp curve at this point, has the bad habit of rushing heedlessly into the clay bank. But the stream found its master, about eight years ago, when Mr. B. took it in hand. He drew the huge pine stumps that cumbered our swamp, down to the water's edge and pinned them there with piles, and afterwards planted willows among them. Already those willows are thirty feet high, and their mop-like roots form an effectual living barrier against waves and ice-cakes of the spring freshets. The saving of land thus effected has proved to be of more importance than we imagined at the time, now that the depot is located so near. Thus it is with all inspired good works. They are often the mother of unexpected children that rise up to bless their parents.

I proceed westward to where the road joins another that runs north and south. Here between the two corner lots stood the "red school-house." But it is evidently the "red school-house" no longer. It has retired a few rods south to the corner lot, and into private life. Instead of being a public shooting gallery for the young ideas of the neighborhood juveniles, it shelters a hard-working man and his family. The growing crops of corn and potatoes, strawberries and grapes, give evidence of care and good taste.

A few rods south on this road, is another cross road running westward.

What a nice meadow (bating the weeds), is each side of the road. It is evident that the cattle do not run in the roads here. How the weeds flourish! It is a good season for elder-berries. Here is an abundance of rag-weed or Roman wormwood growing in a poor spot. Down in Connecticut it is the universal pest of the land, crowding into every place where it is not perseveringly persecuted. Here it is very modest, growing in out-of-the-way places, and no one fears it. What makes the difference, I wonder! What glorious trumpet-weeds to make flutes of! Matted patches of strawberry plants are seen here and there, and now and then the yellow blossoms of the elecampane. Here at my right are two great meadows of unmown grass. It is already so ripe that I can shell out the timothy seeds in my hand. What a waste to leave it till this time! But then I suppose that the farmers could do no better this rainy season. See those men hard at work scratching up their barley on yonder hill-side at the right. It seems late enough in the day to be resting. I suppose that all farmerdom now feels somewhat as I used to on my father's hay-mow, when the huge

hot and dusty fork-falls came rolling in upon me, taxing my utmost efforts to dispose of them. They are certainly having more hay pitched in upon them than they can profitably dispose of this year. Well, here is a land-owner who means to have the full benefit of the law that keeps cattle out of the road. His unfenced corn and potatoes extend right up to the wagon ruts. That is sensible. Why should cattle impose upon us such an enormous fence tax? New York is certainly progressing in civilization.

But see! here I am within less than a mile of the west hills, the everlasting boundary of our landscape in this direction. Now I will take a closer look at the homesteads, the woodlands, the ravines, the pastures, meadows and grain-fields, that we so often gaze upon from a distance. That lime-stone slope evidently yields a heavy burden of crops. What a rich and prosperous farming region lies along the valley at the foot of the hill as you gaze southward.

But the sun has hidden himself behind the pink clouds over the western hill, and I am thus admonished that it is time to retrace my steps if I wish to be at home in time for the eight o'clock meeting. But as I turn and face eastward I am tempted to get over the fence on the right of me and ascend to the top of this rising ground in the luxuriant clover pasture. The cupolas and towers of the barn, two dwelling houses and the new seminary just visible above the top of the intervening headland, intermingled with the green of the numerous lawn trees, present a rich picture. One cannot but imagine that some higher form of civilization is rising there. This effect is much heightened as I approach nearer and mark the new trestle-work of the railroad creeping diagonally across the valley. Again I lose myself in the company of my daily associates, with a renewed sense of the fact that Providence has given me a happy home.

HOME LETTERS.

DREAMS.

O. C., Aug. 14, 1869.

DEAR CIRCULAR:—Strangely enough, we first hear of dreams in the land of Nod. The Bible, they say, first mentions them. They have been a source of great speculation, and of universal interest. Among the remarkable cases on record, the one that tallies with my own train of thought just now, is the instance given by St. Augustine of a physician's conversion to belief in the immortality of the soul, from a dream he had that a friend of his appeared to him and argued on the subject, that if he could recognize him when his bodily sense was locked in sleep, he surely would do so, when that sense was destroyed by death. This would simply show that the spirit has senses independent of the body. But the thought I have in reference to it is, that dreams sometimes give evidence of the marked superiority of those senses, as though they belonged to a higher sphere. How is it that the sense of hearing has been ravished with strains of music far surpassing anything known in the waking hour—the sense of vision with scenes such as are in vain looked for by mere bodily sense? And, in regard to the mind, how is it that we have had at our command both eloquence and reasoning powers to an extent we had no pretensions to when wide awake? This cannot have been the effect of mere imagination. It seems to me that when the bodily senses, relating as they do, exclusively to things of the outer world, become thoroughly paralyzed by sleep, distractions are removed, and the spirit is set free to perceive unshackled those things that relate to the inner world. Hence the transcendancy of the impressions. In the infancy of our race, before the spiritual department had received any training, it was by night chiefly, that intercourse was had between heaven and earth. God came to man "in a dream, in a vision of the night, when deep sleep falleth upon men," &c. (See Job 33: 14-17.) The outer world which had so great a hold upon him, was then shut out, and he became more impressible to the voice within. There were moments taken advantage of by the seers of old, when "in visions of the night" they received their

commissions. Indeed, while asleep, we sometimes appear to be wholly at the mercy of good or bad spirits. So much so in fact, that some of us have been driven, by a succession of otherwise unaccountably distressing experience at night, to resort to the confession of Christ, by way of exorcism.

It is clear that we know not yet how to make the most of our sleeping hours. We want more light. Cannot science help us? And, if dream we must, can we not secure the right sort of dreams? Sound sleep is said to exempt us from dreams, but it has not always been so. In the text above given, "deep sleep" forms an essential feature of the occasion.

R. S. D.

FACTORY AT WALLINGFORD.

Wallingford, Aug. 3, 1869.

DEAR CIRCULAR:—The factory purchased of Hall, Elton & Co., came into our possession on the first of July, and is now being fitted up for the reception of silk machinery. The floors were black and in bad condition, from long use as a spoon factory; but the frame is substantial, and by tearing down partitions, laying new floors, ceiling sides and overhead, and making sundry alterations of doors and stairs, we shall have two large, light, airy rooms, well adapted to our business.

The work is being vigorously pushed by the two carpenters, aided by the machinist, who has finished overhauling the shafting and now becomes an energetic carpenter; by the students every afternoon, who leave their books and take up hammer and nails; and by spare men from other departments, who are glad to lend a helping hand whenever an opportunity offers.

The power is ample. The factory is provided with two good-sized water-wheels, either of which would probably be sufficient to drive our machinery.

J. S. F.

INDUCTIVE SOCIALISM.

W. C., Aug. 5, 1869.

DEAR CIRCULAR:—Your history of American Socialisms has proved very instructive as well as interesting, and has, I think, established one point of great importance; viz., that socialism, or, to speak more accurately, sociology, is an *inductive* and not a *deductive* science. Fourier, and other socialistic leaders who have made so much noise in the world, would have persuaded us that the science of society is one in which, like a problem in mathematics, correct conclusions can be evolved from certain general principles or hypotheses without experiment, and that the regeneration of society will follow as a matter of course upon its re-organization after the model thus prepared. Your series, however, teaches us the exact opposite of this, and shows very conclusively that Social Science, as truly as Chemistry, Natural Philosophy or any of the inductive sciences, requires a solid basis of fact and experiment, from which to derive its theories. We smile at the Ptolemaic system of cycles and epicycles, or the Cartesian vortices, as applied to the movements of the heavenly bodies, and wonder how such absurd theories could have obtained credence; but it seems to me quite as preposterous to expect that a man can seat himself in his closet, and send thence a pen-and-ink reconstruction of society, which shall be final and effectual.

I look forward to the time when social science will be ranked among the exact sciences—given certain conditions, and certain results will inevitably follow—but much experiment and practical research must of course precede this. The facts brought to light in your series, and the conclusions drawn therefrom, are a step in this direction, and have, I think, fully established not a few fundamental principles upon which future experimenters may depend as correct. For this at least, you deserve the thanks of all who are interested in the solution of the great social problem—how to secure happiness to the greatest number.

C. A. J.

THE party in Nova Scotia favorable to annexation to the United States consists of two divisions, one of which advocates immediate annexation, the other

approves of an anterior movement for independence as certain to lead to the desired end. An officer in the British Army whose regiment is stationed at Toronto observed in a recent conversation with a member of the O. C., that he did not see any great benefit to accrue to Canada by annexation, for the result would be that smart Yankees would go into the principal places of profit and crowd out the natives.

BUZZ-SAWS.

DURING the twenty years that the buzz-saw has been in use by the Community, we have had seven persons, or fifty per cent. of the average number of operators injured by that instrument, making an aggregate of ten fingers either cut, maimed or destroyed.

These statistics are probably imperfect, as they are gathered from memory, and at a distance from the machine. They do not include damage done to hired men, small accidents, or narrow escapes, but only the notorious cases of injury done to our own workmen. In view of the figures it may be asked,

1. Has not the buzz-saw thus far been the most costly machine that the Community owns? Allowing two months disablement for each accident, the loss of time it has occasioned has been equal to over one year's labor of a man, saying nothing of the permanent consequences to the injured members.

2. Must our boys who are growing up to take their turn at this machine, go through the same ordeal as their predecessors? The figures show that their chances of escape from mutilation will be rather less than they would be if we sent them into the army in time of war.

3. Is it not time that some new safe-guards should be devised and enforced to reduce the rate of casualties attending the use of this machine? The objection usually raised against protective measures is, that if a person is only careful they are not needed. But an examination of the list shows that men of experience and caution do not escape. If our head carpenters get caught in the machine, what sort of a prospect is there for a green boy who has no practical knowledge of its ways?

4. There are two or three peculiarities about a buzz-saw which make it especially dangerous. 1. Its motion, being circular and almost imperceptible, is calculated to lull rather than arouse the attention. A man instinctively avoids a walking-beam or a trip-hammer, because its threatening is palpable and violent. The only warning given by the saw is its hum; hence the workman's attention must be kept awake by main force; and after many hours of this monotonous strain, who can wonder that a moment comes when there is a tendency to flag. But it is this moment of absent-mindedness that may overtake a usually prudent man, which makes the opening for disaster. 2. The cutting edge of the saw when in motion is actually *invisible*. The point of danger is half an inch from the apparent disc. This probably is a frequent cause of mischief. The workman has to guard himself not only against a *seen* danger but against a postive *ambush*. He must not trust his senses, but must use his memory and judgment constantly as well. The least forgetfulness or inaccuracy on this point is fatal. 3. In the case of two persons working at the same saw, one before and one behind it, unless their motions are properly timed and understood one may impel the other against the saw, and so cause accident.

5. In Connecticut the law obliges railroad trains to whistle at forty rods before every crossing; no matter whether any team is in sight or not. Night or day they must whistle just the same. This rule, though it appears superfluous, has probably saved many lives. Would it not be well, in our Community, to have some universal safety provision for the buzz-saw, established by general consent, and *never to be broken*? Those who are careful, and deem such provision unnecessary, might still submit to it for the sake of those who are inexperienced.

6. Would it not pay to have our inventors spend a week if necessary, in devising the most perfect and convenient saw-guard and finger-saving apparatus?

7. If nothing more is to be done, we might at least hereafter preserve such fingers as may be amputated, and place them properly embalmed and mounted in a glass case above the saw, so that green hands and others may be reminded of the nature of the machine they are dealing with. g.

[The following rules, faithfully observed will almost insure against accidents with the buzz-saw. 1. Always have the floor where you stand entirely cleared of sticks. Sure footing is of the first importance. 2. Never stand or lean in front of the saw when a stick of any kind is in contact with its rear. Sticks catching in the saw are projected toward the front with great force. 3. Never take away a stick from the rear of the saw with your hands while standing in front. The violation of this rule causes nine-tenths of the serious accidents which occur. 4. Never accustom yourself to touching the saw on the side where it is not dangerous. Always keep as far from it as possible. These are the principal points of danger. There are others; such as pinching the parts of a stick together after it has passed the saw to help the person sawing, crawling under the saw-table, &c., which are sufficiently obvious. I would never saw with another person except in case of very heavy timber, nor push a stick entirely by a saw with my finger if it were possible to follow it with another stick. It seems almost unnecessary to add the caution to never look off while about the saw, but I have known a thumb sawed off by the swaying of the body in turning the head to look at another person calling from behind.—Ed. CIR. who has worked much at the buzz-saw and never cut his fingers.]

THE SOCIAL PROBLEM.

LOOKING TO STIRPICULTURE.

[The following is from a vigorous letter written to the New York Tribune.]

*** Granted that there are yet mysteries of the subtle influences of climate, of governments, of employments, food and dress, to be studied and solved; there is at our hand very much neglected knowledge. We could afford to lay aside for a season such fascinating investigations for the sake of building well upon rudimentary principles, for those who are far enough advanced to digest such discussions are in the vanguard. In the rear, grovel and struggle the millions who need first to know the very first principles. Consider agriculture, horticulture, floriculture, to the stock-raisers, even to "fanciers," and borrow from them the lessons they practice so accurately. Think of it! Years of study have resulted in volumes of registered observations and deductions for the improvement of the brute races. How the horse, the ox, the swine, and every other domestic animal has been raised to a higher type of physical being. How even flowers and vegetables are thought worthy of this same care. Yet the precious casket of the human soul is left to dwindle down from one stage of degeneracy to another, till a large proportion of the human race are employed in the vocations that can only flourish upon human decay. With a drug store on every corner, a physician for every man's neighbor, the mart teeming with nostrums, and the whole vast machinery for preventing and punishing crime—which is but another form of disease—are we not a pitiable race? Would similar specimens in the above named lower order of animals be accepted in the market? No! Yet the very men who would be ashamed of such scrofulous, sickly, dwarfed domestic animals, do not even recognize these imperfections when reproduced in the "bone of their bone, and flesh of their flesh." From the perhaps miserable and dejected mother, down to the present scion of the stock, if scions there be at all, comes one unbroken chain of evidence that—though by no means ignorant of at least the physical laws of reproduction—the human family is, through abuse of those laws, incurring consequences even more fearful than those of a mere decrease of population. It does not seem to be numbers alone that we should strive for so much as a higher standard of quality. Infanticide, and sister crimes, are fearful enough; but more to be deplored than these are the dangerous forms of moral and physical disease that insinuate themselves into the life currents, and, once there, claim their right to transmission. But speaking in the aggregate, it is not that children are or are not born, that census rates rise or fall; it is that the reaper Death gathers in his fullest harvest at the unripe ages of from birth to five years. In our own city mark the young life that swarms the tenement houses. Do these uncanny specimens stay always in baby form? for here we mostly find them. The large boys and girls that pass, morn and night, to and

from toil and vagrancy, never half equal in numbers the babes that ten or twelve years ago happened into their families. What cuts their number down? Natural death never swept down such windrows of candidates for manhood and womanhood. Who is responsible? I cannot answer so grave a question. Perhaps, though, the builder and landlord of tenement houses, the Street Commissioner, the "licensed vender," could tell us something about it. It must be that unhomelike dews, foul air, scant water, recking streets, and vile food have somewhat to do with the question. But important as is this phase when dwelt upon, there are yet other bearings by higher phases that after all seem nearer the root of the matter. Cleanliness and other physical comforts are wonderfully conducive to human well-being, but when these conditions obtain, and yet the accusing finger of offended virtue is lifted, what answer shall be devised? The answer is palpable to me—painfully, distractingly so—but, with reference to the people of our own Government, even to those of our metropolis, the answer must be a longer one than I dare hope that even a generous public would tolerate; for the truth is not always the most relishable dish, even when served with *sauce piquante*, less still when garnished as it must be in this case with only bitter herbs, though the chewing thereof leaves the mouth pure and sweet.

CHARLOTTE LOZIER, M. D.

A WOMAN'S PARLIAMENT.

A preliminary meeting of the Woman's Parliament, is to be held in the city of New York on the first Tuesday and Wednesday in October next, the object of which is to organize a legislative body of women to represent women upon all subjects of vital interest to themselves and their children.

The function of the Parliament is to crystallize the intelligence and influence of women into a moral and reformatory power, which will act definitely upon all the varied interests of society.

Among the special objects for which the Parliament will convene are the following:

PUBLIC EDUCATION.

It is very well known that our present public school system, though liberally supported, is disgracefully partial and wholly inefficient. Advantages afforded to boys are denied to girls; physical necessities are only partly realized, and sanitary conditions, especially in country districts, almost wholly neglected. Women, by the absence of a public function, are entirely excluded from any participation in the direction and control of educational affairs; inspection and criticism offer, therefore, the only methods by which they can perform the duty which their care for their offspring imposes upon them, and which they are all the more bound to zealously discharge. Men are ignorant of much that is essential to the welfare of a child, and the strong recommendation of intelligent, practical women upon a subject so vital in its interest to every parent, would carry sufficient weight and influence to secure improvement and final reorganization.

Especially is it desirable to introduce into our school system departments for the industrial and hygienic education of girls, presided over by competent women, appointed for their known fitness for the performance of the duties assigned them, and not by party influence and machinery.

PRISONS AND REFORMATORY SCHOOLS.

Next in importance to the subject of education is that of correction. The present methods employed are partial and unphilosophical, demoralizing rather than reformatory in their results, and wholly unworthy of the intelligence and advanced spirit of the time. Women as well as men are subject to the brutalizing tendencies of the present corrective system, and women, therefore, have a right to examine its claims to public confidence, and protest against its shortcomings.

If there is anything, moreover, that women are competent for, it is to assist intelligently in the work of public correction and charity. Properly, all disciplinary and reformatory institutions should be under the care of women. It is they who found and stand at the head of nearly all private enterprises of this kind; and it is the universal testimony of pastors that churches draw nearly all their moral support from women.

HYGIENIC AND SANITARY REFORMS.

This is particularly necessary in relation to schools and public institutions, and a committee of women should be organized with special reference to it. It is quite time that a matter which so nearly affects the public welfare, and the health and safety of children, should receive the attention of women in such a way as to give their suggestions authority.

FEMALE LABOR.

This is one of the most important questions of the day. It is comparatively new to this generation, women in America having heretofore been exempt, for the most part, from the duty of obtaining a livelihood. One of the results of the late war, and of a more luxurious state of society, is to force this neces-

sity upon women, and the efforts of the Woman's Parliament must be directed towards securing for them the necessary training and the proper remuneration for their labor.

THE DEPARTMENT OF DOMESTIC ECONOMY.

Under this head is included whatever bears upon the subject of the household and domestic service. Living, is the problem of the day; and anything that increases family comfort and lessens household labor deserves hearty commendation and indorsement.

The abolition of the wash-tub, the scheme of co-operative households, of model bakeries, of public laundries, of less work done at home and therefore less necessity for a large number of incompetent servants, would all come within the scope of the deliberations on this subject, and result, it is hoped, in some plain and practical suggestions which would be of lasting benefit.

DISHONESTY IN PUBLIC LIFE.

The corruption which taints every department of public life is so notorious that the theme has become commonplace. Every undertaking for the public benefit is turned into a "job;" every enterprise is taxed to its utmost limit to fill the pockets of a few individuals. Honesty and integrity are not expected, and even so much honor as obtains among thieves is applauded. The best men have given up in despair, and avoid politics as they would contagion. They see entire legislative bodies bought up by one man, and no longer feel that there is any protection against grasping power on the one hand and mercenary meanness on the other. This rottenness has spread even to commercial circles, and threatens to blast our national reputation. Men avow themselves unequal to the task of stemming the torrent, and we call upon the women of the country to the rescue. For their own sakes, for the sake of the husbands they love and wish to respect, for the sake of the future of their sons and daughters, we beg them to utter such a protest as will make men feel that if fraud and corruption are still allowed to run riot, it must be with the certainty of exposure, and at the risk of losing the good opinion of every man and woman capable of forming and expressing judgment. We do not intend to be understood as classing women so much above men as to suppose them superior to temptation; but we do conceive that the disinterested efforts of a body of intelligent women for whom, as ineligible to public positions, no temptations to place or power could exist, might be of inestimable value in exposing wrong and preventing it from being perpetuated.

WHAT THE WOMAN'S PARLIAMENT WILL DO.

It will at once give to women that voice in public affairs which is theirs by virtue of their humanity.

It offers to them the privilege of the vote, without the humiliation of asking for it from those who have no right to withhold it.

It affords them the opportunity of showing that their desire is for the benefit and elevation of mankind at large, and not a personal striving after place and power.

With this view it will be understood that this Parliament has nothing to do with the demand for "Woman's Rights," so-called; it simply recognizes woman's duties, and proposes a way to perform them.

The champions of woman's rights are doing a work which we thankfully and gladly acknowledge, but its discussion and demands would be out of place in the deliberations of an existing Woman's Parliament.

PERMANENT ORGANIZATION.

The organization formed under these auspices is designed to be permanent. Future Parliaments will be composed of representatives, chosen by women themselves on the basis of perfect personal representation; that is to say, each member representing the number of votes she is able to poll, and not a majority vote only, as is the case under the present male system.

We therefore call upon women everywhere to form associations, especially in all the great centres, such as the cities of Boston, Philadelphia, Chicago, St. Louis, New Orleans, Baltimore, and so forth, and see that all necessary information be widely distributed throughout their State, so that women in those sections where no societies exist, can participate by sending their vote to some one of these centres, and receive from thence directions as to the ways and means of conducting branch organizations.

WHAT CONSTITUTES A VOTER.

Any woman can become a voter by the payment of one dollar as a poll tax, for the defraying of Parliamentary expenses, the signifying her willingness, and selection of her candidate.

No political organization being in existence for women, much will have to be done at first by personal effort on the part of candidates themselves, and by their friends.

No money is to be paid until the first permanent Parliament is organized, and then to be strictly accounted for.

Women responding to this call will please send their address to Mrs. J. C. Croly, No. 5 Van Nest

place, Charles street, New York City, in order that notification of the place of meeting can be sent to them. The call is signed by

Mrs. J. C. CROLY,
On behalf of the Committee.

WHAT IS COFFEE COLOR?

In reading an account of one of the birds of paradise, described as being a rich coffee color, I was perplexed to know what color was meant, so I appealed to my friends:

A. said,—“Coffee color? Why it's the color of the coffee-bean just as it comes from the East Indian plantation—a light green. I thought every body knew what coffee color was.”

B. said,—“Don't you know! It's the color of the coffee-bean after it has been roasted—a shiny brown.”

C. said,—“Certainly, coffee color is the color of the decoction itself, made by steeping the berry (an amber brown). I'm never puzzled to know what coffee color is.”

D. said,—“Of course coffee color is the color of the beverage after the cream has been added, just as it is drank by every body all over the world—a rich yellow.”

Having got these opinions from my friends, I reflected that when they severally read the description of the coffee colored bird something like this must take place:

A. will say to himself, “It's a light green.”

B. will say to himself, “It's a shiny brown.”

C. will say to himself, “It's an amber brown.”

D. will say to himself, “It's a rich yellow.”

Now as long as there are such widely different ideas respecting this color, how can a person get an accurate conception of a thing described as being coffee-colored! To add to the ten-fold perplexity which my friends heaped upon the subject, E. suggested that there were several distinct shades between coffee to which milk had been put, and that to which cream had been added, and he thought any one of these might be meant. Who can tell?

MIRAGES OF THE SPORTING WORLD.

The *Overland Monthly*, in a review of Murray's *Adventures in the Wilderness, or Camp Life in the Adirondacks*, after criticising the extravagance of some of Mr. Murray's anecdotes and adventures, gives the following review of *The Trapper's Guide*:

It is a positive relief to turn from *Among the Adirondacks* and Mr. William H. H. Murray, to *The Trapper's Guide* and Mr. S. Newhouse of the Oneida Community. After Murray's extravagance, Newhouse's severely practical book is invested with preternatural charms. For Mr. Murray makes books, and Mr. Newhouse makes traps. There is but one profitable method of catching fur-bearing animals, says Mr. Newhouse, namely, by “steel traps.” Shooting is “a very wasteful method.” Grazing shots “cut a furrow in the fur sometimes several inches in length, shaving every hair in its course as with a razor.” That men should go into the wilderness for any other purpose than to get fur or exterminate wild animals, of course is not Mr. Newhouse's business to inquire. He tells us “what wages a man is likely to make at trapping.” “I,” he says, “have made seven dollars a day for a five week's trip.” A man that once trapped with me caught fifty-three muskrats in one night, which at present prices would be worth fifteen dollars and ninety cents.” Mr. Murray's three-pound trout, and the purely æsthetic rapture of catching it, pale before this pecuniary figure. Murray may pipe, but Newhouse woos us to the wilderness with a music we all understand.

In trapping, man matches cunning with cunning. Trapping we should say is profoundly meditative. It requires not only knowledge of the habits but of the weaknesses of animals *feræ naturæ*. Thus we learn that mink can be “attracted any distance” by a peculiarly delicate perfume, “prepared from the decomposition of eels.” This ancient and fish-like odor lures your purely sensual mink to his own destruction. In these professional studies Mr. Newhouse is often instructive, and always amusing, although his general knowledge of zoölogy is sometimes imperfect. The few sketches by trappers and other “professionals” are interesting from their realism, evident truthfulness, and absence of sensational effect. The simplicity of detail which makes “Robinson Crusoe” so effective, gives a charm to these “narratives” which Mr. Murray cannot awaken with all his anatomy of experience and sensation. There is a practical value to Mr. Newhouse's

book which might make it valuable even if less entertaining.

ITEMS.

EX-SENATOR Foster has accepted the law professorship in Yale College.

MR. GLADSTONE is again quite ill. His condition causes anxiety among his friends.

SECCHI the astronomer attributes the cold weather to the unusual number of spots on the disc of the sun.

ROYAL assent has been given to the Bill for the purchase of the telegraph lines of Great Britain by the Government.

THE tariff of prices for Atlantic telegraph messages has been reduced to \$7.50 gold for ten words and 75 cents for each additional word; Press dispatches half price.

THE recent seizure of the Spanish gun-boats by Marshal Barlow, was fully sustained by the President and Cabinet on the 10th; Mr. Fish stating that he “had positive information that the gun-boats were to be used by Spain against Peru.

THE last General Assembly of the State of Connecticut passed a law requiring three months schooling each year as the legal condition of employing minors under fourteen years of age. If any manufacturers or other persons shall hire a minor contrary to the provision of the law, he forfeits \$100 to the State treasury, for each offense.

THE managers of the Erie Railroad in an attempt to get control of the Albany and Susquehanna Railroad have, besides the purchase of stock and the injunctions of Courts, attempted forcible possession through the aid of armed employés. The two Companies have put the management of the road into the hands of Governor Hoffman until the dispute is legally decided.

THE Spanish Cortes will assemble in October. The first business will be the election of a King. The Carlists are again giving trouble. Estantus, at the head of 500 of them is said to have entered Spain from France, and the entry of other bands at various points is expected. The Carlists are the adherents of Don Carlos, son and heir of Don Carlos the Pretender, and grandson of Charles the IV. Don Carlos has resided some time in England under the title of Count of Montemolin.

CHOY CHEW and Sing Man, merchants from San Francisco, arrived in New York City on Wednesday night, and put up at the Metropolitan Hotel. Choy Chew is partner of the firm of Lun Wo, of Hong Kong and San Francisco; and Sing Man is partner of the firm of Chy Lung, of the same places. They are said to be persons of much intelligence and superior education. Choy Chew has been in America eleven years, and Sing Man eighteen years. Their reasons for coming east are to find new business openings for their firms and to see the eastern cities. Sing Man's firm deals in dry goods, tea, &c., and Choy Chew's firm deals in tea, ginseng, and other produce. They are said to be earnest disciples of Confucius, the great philosopher and lawgiver of China.

THE New York *Tribune* says: “New cable projects are among the wonders of the day's news. A French company propose to connect Lisbon and Gibraltar with England and America upon terms of a moderate concession, and without subsidy. Sir John Young has brought to Canada encouraging news of the project to link Northern Europe to America by way of the Faroe Islands, Iceland, and Greenland. Mr. Milliken, of Philadelphia, advises us that a British fleet will aid our Asiatic squadron in laying and guarding along the coast of China the East India cable, an enterprise in which Americans have chief part. Add to these the cable to be laid between Cuba and Central America, the new Australian line, and the two famous lines uniting America to Europe, and the Red Sea and various Mediterranean lines, not to speak of some inferior enterprises, and it will be realized that the submarine miracle is becoming an every day matter-of-fact.”

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. *Number of members, 302. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the Circular. Theology, Perfectionism. Sociology, Bible Communism.*

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. *Number of members, 35 Business, Manufactures.*

WALLINGFORD COMMUNITY.

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

SPECIAL NOTICE.

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

ADMISSIONS.

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

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rate, 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, Æsthetic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, *Oneida Community, Oneida, N. Y.*

PUBLICATIONS.

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

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

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

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

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

The above works are for sale at this office.

MESSRS. TAUBNER & 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.