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WORK AND REST.

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

THE spirit of labor under the curse, or the spirit of will-works, is *laziness*. Whoever prays to be delivered from laziness, should understand that he is praying to be delivered from hard work: for laziness and hard work are one and the same thing. The spirit that is under selfish influences, that has not faith in God, is of course weak and unfruitful; and so is compelled to make hard work of whatever it does—it has to put forth what may be called a fungus-will, in doing the necessary things. That spirit, the moment necessity ceases, is the laziest of all spirits. Its activity is forced. It labors with the end constantly in view of getting into a state of inactivity—with a mistaken notion that it can find comfort and pleasure in doing nothing. And it universally finds that when it has reached its fool's paradise, where it has nothing to do, that it is in the hardest possible labor. No labor can compare with the condition of a weak, feeble spirit, with nothing to take up its attention. Whether that spirit is in the state of work which is called industry in this world, or in a state of inaction, it makes no difference. It is a hard working, lazy spirit in every condition. Its fruit, whatever it produces, is not acceptable to God: it is good for nothing to him, except as manure for something better. When God says he 'will reward every man according to his work,' he does not mean that he will reward 'dead works' with good wages. A man may work hard to build a tomb around himself: may sweat and puff, with his coat off and trowel in hand; he may lay a wall a foot thick around him, turn the arch over him brick after brick, till he has entirely buried himself. What is the net profit of such *work* as that? But this is what men are doing who are devoting themselves to un-inspired work. Every stroke of their hands is laying a brick of their own tomb, vaulting themselves in.

"Let us therefore labor," says Paul, "that

we may enter into rest." Let us labor: but let us labor with the right end in view. What is "rest?" It is a state of fruitfulness that proceeds, not from will-works, but from vital growth. A grape-vine rests all summer, and yields forth its clusters in the autumn. There is no hard work about that. It produces splendid results, beautiful fruit, without hard work. What is the condition of the vine? In the first place, it has a good vitality; the original germ of life in it is thrifty, and of a good nature. Besides it roots itself in rich soil where it has plenty of material: and then carries on a love-game with the sun and rain, the heat and moisture, from God above and the earth beneath. There is rest, and there is fruitfulness. "Let us labor therefore to enter into rest." What shall we do? Seek in the first place *good life*. We get that from Christ. "Lay hold on eternal life." In doing this we shall find that we are getting into circumstances which are adapted to the growth of that life. No matter what comes to it: every thing is pabulum to true life. Labor then to get a good life, and God will take care of the rest. To good life, the sunshine and rain and earth, every thing above and below, will help forward its growth and fruitfulness.

HEALTH AND RIGHTEOUSNESS ONE.

FAMILY TALK, W. C., SEPT. 23, 1869.

N.—The essence of all virtue and righteousness and holiness is expressed in the word *health*. That word describes the character of God. It includes everything good. By health I mean health of the soul and heart and mind first, and then of all the organs that express the life. It is that which distinguishes Jesus Christ from all other men; he is *thoroughly healthy*. It should be the highest ambition of the Community to be healthy, and have it said of us, That is a healthy people. It is a glorious thing to have the consciousness of faith that God is healthy. You think that it is so; but when you not only think, but *know* and *feel* that God is healthy, his life will begin to work in you.

G.—I am quite sure that health begins in the soul. Every time that I get a victory over unbelief, and thorough judgment and separation from an evil spirit takes place in me, I feel that so far there are good stones laid toward health. I believe such experiences and separations are genuine; there is no hocus-pocus about them. The same parasite cannot infest us again.

N.—Now in regard to the health of the body: the physiologists say that you must arrange circumstances; you must exercise; you must manage your diet, &c., &c.; but you cannot

do all that until you get wisdom; and perfect wisdom is simply health of the mind. That is what you want before you can arrange your circumstances at all to affect your health. Moderation has every thing to do with health in all directions. Moderation is probably the most powerful agent in health that we have. Well, that is the life of God. It is the wisdom of God. You cannot get it from any other quarter. Paul indicates where it comes from when he says, "Let your moderation be known unto all men: the Lord is at hand." The nearer we get to God, the more perfectly we shall get the essence of all wisdom and health, which is moderation. All the medicines that are advertised in all the papers, will not begin to do that for us which a little moderation will.

E.—Is there any connection between what you say in regard to moderation, and the fact that scientific men are the longest lived?

N.—There is no doubt of it. Every thing that extends the reign of truth in us, tends to moderation. Moderation is the same thing as self-government. We shall sometime think of health very much as we do of money and property. We shall become ambitious to have an enormous amount of it—to be millionaires in health. The Community will store it up as common property, and go into an account of stock, to see how much of this wealth it has.

G.—This doctrine of moderation has to be reconciled with the parallel doctrine of doing with your might what your hands find to do. I have faith that the two things will not only be reconciled, but we shall find that they are one.

N.—They are identical. A man can't be a giant unless he has a tremendously strong basis of moderation. "*Ubi debilitas ibi irritabilitas.*" Weakness, and this fiery rush of the passions, go together.

H.—I am reminded of a remark of Prof V. He said that persons who are irritable are apt to say it is because they are nervous; when, in fact, it is because there is a deficiency in them of nerve power. A man who is the most nervous has the most power to control his nerves.

G.—I love to think of God's nature as being automatic. That is, you are not going to surrender yourself to his life and then get up a counter-current of your own for fear that it will run you off the track; but the life of God stops you at the right time; and it is because we fail of following the true impulse from God that we are led into excess. I am satisfied that if we are thoroughly faithful to the highest pleasure even, it will tell us when to stop, and take care of us.

N.—Paul's definition of charity is nothing more nor less than a definition of health. That is all there is to it. Read his points one by one, and see how many of them consist in moderation and self-control. A nervous person cannot "bear all things" and "endure all

things." His definitions of charity might be pretty much all summed up in saying, "It is not nervous." It is nothing but health. It is not a duty, but an actual substance. God's being and health—that very life that has all those qualities in it—is a substance, and it can flow into us. It is a *seed*. It is not a duty. "Seek first the Kingdom of God and his righteousness, and all other things shall be added unto you." The righteousness of God is health.

G.—We are encouraged to seek that kind of health. Let us seek it and never give up. We shall get it and get all that goes with it. We shall glorify God before the world as a healthy Community.

N.—It will be known sometime that we have got millions of health-cash in our safe.

THE "END OF THE WORLD."

GIBBON insinuates in his history, that the Primitive Church expected not only the Second Coming of Christ, but the *destruction of the material world* within their own lifetime. By thus coupling together and confounding two things that are entirely distinct, infidelity is able to make a very strong case against the apostles, for we see that the material world was not destroyed at the crisis which they expected, and the inference is that they were dupes of false imaginations.

But it is not true that the apostles and Primitive Church expected the "end of the world" in a material sense at the time of the Second Coming. They got their ideas of things to come from Christ's discourse, recorded in the 24th of Matthew, and in the parallel passages in the 13th of Mark, and the 21st of Luke; and in that discourse we find several sayings that plainly contemplate and imply the continuation of the world's existence and historical course *after* the Second Advent. For instance, while the coming of the Son of man is placed *immediately after* the terrible tribulation that came on the Jewish nation in A. D. 70, and is confined to that precise time by divers modes of statement, and with double-and-twisted emphasis, on the other hand that same tribulation is spoken of, not as the end of the world, but as the beginning of the desolation of Jerusalem under the barbarism of the Gentiles. Christ's words are, "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21: 24.) Instead of a false prophecy of the end of the material world, here we have a brief but accurate sketch of the fortunes of the Jews and Gentiles in the ages after the destruction of Jerusalem, and after the Second Coming—a sketch which has been thoroughly vindicated by the course of events.

Again Christ, in reference to the terrible sufferings at the destruction of Jerusalem, said, "Then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be." (Matt. 24: 21.) Here again is a glimpse into the future of the historical world, *after* the Second Advent. Christ evidently contemplated the great crisis of the destruction of Jerusalem and of his Second Coming, as in the middle between a past and a future of the world's history, and pronounced it unparalleled in both directions.

In fact the occurrences which Christ specified as directly connected with his descent from heaven, imply that the visible world was to continue on its course. He said, "In that night, two men shall be in one bed; *one shall be taken and the other left.*" Where, we might ask, *could the one be left*, if the world was to be destroyed at the Second Coming?

It is certain then that Christ neither imagined himself, nor gave any occasion for others to imagine, that the material globe would come to an end at his Second Advent; and then consequently it is certain that the apostles and sound believers in the Primitive Church were not duped by any such imagination; for they looked into the future through the words of Christ, and faithfully believed what he said—not more nor less. It is certain that they believed that he would come again in the glory of his Father, within their own lifetime, for he said he would. And it is equally certain that they saw the continuance of the world through the times of the Gentiles, *beyond* that glorious appearing, because he so taught them, and they had his words on record, and could not mistake them.

STUDENT AIMS.

THE objects of college education are different with four classes of students. The Practical class set before themselves the making of money, and go to agricultural colleges, or take a scientific course with a view to its bearing on technology. The school of Mines connected with Columbia College in New York, is the best example of systematic study with a direct view to money-making. The school originated during the gold and silver mining excitement of 1864-5.

The second may be called the Scientific class, embracing those who are intending to become doctors of medicine or teachers of the physical sciences. Though not insensible to the money motive, they especially desire fame.

The third may be called the Legal class. Their eyes are fixed on the power which consists in influence over men; their attention is sometimes turned toward the military profession, but oftener toward politics as the surest road to the positions they covet.

The fourth may be called the Priestly class; they aim at moral and spiritual influence. They expect mankind to stand to them in the relation of sheep to a shepherd. Editors and writers may be put into this class, since the press of to-day has to so great an extent taken the place of the pulpit and rostrum of the past.

These four classes have this feature in common, they each seek truth for the distinction which it gives to the individual. In short, their motives are all tainted with selfishness.

We should be glad to see society so organized that pecuniary motives should be entirely removed from those in pursuit of truth. Truth is too beautiful and pure, to be courted for her money, nor is it to be wondered at if she spurns such suitors. Seeking truth for the individual distinction she brings, whether it be political, intellectual or spiritual, is like marrying for family position; and is an unworthy motive for a true man. We believe that truth can be courted for her own sake, but she will never suffuse with her magnetism, and make the student know that his love to her is reciprocated until he stands before her in the purity of unselfishness.

ated until he stands before her in the purity of unselfishness.

In the reorganization of society that is coming, may we not look for students with new aims? Has not the world been sufficiently cultivated by the experience of the past, to produce unselfish fruit? Will colleges always educate men to seek their own? Can men be taught to appreciate the power there is in love, to make one see truth in another, and hence esteem others better than themselves? Can men be taught to receive truth calmly and humbly when the truth places them in subordination to those who deserve to be above them? Can the intellect of mankind be organized so that each can be inspired by those wiser and better, and the wisest be inspired by God? Can education and inspiration be combined?

The college or university that shall first give a favorable answer to these questions, will draw to itself the best blood of the nations and will rule the intellectual world. Carlyle's maxim that "those should rule who are capable of ruling," might be filled out by saying that in this case those who are capable of ruling shall deserve to rule. Each will perfectly rule those below, because perfectly obedient to those above. Education in humility will enable every one to recognize his superiors, and thus form a channel through which the highest inspirational truth can flow; while education in the art of serving others regardless of self, will link the lower to the higher with a chain of love.

HEAD AND HANDS.

THE common notion that it is right for one class of persons to give themselves wholly to intellectual and spiritual pursuits, as ministers for instance do, while they leave their physical wants to be provided for by another class, is founded on the doctrine of division of labor, which in this case teaches that the minister labors with his brain, and that his head-work is a just equivalent for his neighbor's manual labor. Suppose we try this theory by reducing it to its most simple form, thus:

Two men find themselves placed together, if you please, on a desert island, where they are to get their living and make the most of themselves. One says to the other, "Let us now divide our necessary labors; you may dig, and plant, and hunt, and build, for both of us; and I will reflect, and make sermons and books, and do the spiritual and intellectual business for both." Would this be a fair proposal? Might not the man destined to manual labor, reply to the candidate for head-work in this manner: "I cannot get the benefit of your head-work so easily as you get the benefit of my manual labor. If I catch two fishes and give you one, you have the same share in the results of my labor as I have; but if you get good ideas, and think, and read, and write enough, apparently, for both of us, I cannot get the benefit of all this in any off-hand way, as you eat my fish. Even if you preach to me and teach me never so much, I must still think and study for myself; and for that purpose I must have leisure as well as you. Your plan of putting double work on me will make a brute of me in spite of all your preaching. And on the other hand you need the benefit of working with your hands, as

well as I. If you do nothing but study and teach, you will become nervous, and will not be able to attend to your pastoral duties long.—So your scheme will ruin us both, by making a brute of me, and a baby of you. Our better way is to go about our necessary labors together, and make the most of ourselves, both as to soul and body, by a right mixture of work and study.”

WORD HISTORIES.

MUCH entertainment, as well as instruction, attends the study of the history of words. While amusing myself in this way, I have noticed words, vastly unlike in meaning, whose curious and similar derivation caused me to class them together. I use the term derivation, though perhaps I should not, for instead of being traceable to a root, most of them are simply proper names, or proper names with slight modifications, and it is only by association of ideas, and custom—custom often begins in ridicule—that they have come to mean what they do, and be used literally instead of figuratively. That the reader may better understand what I mean, I will give the list without further preface, except to say, that the collection was made originally for my own instruction and entertainment, and perhaps will contain nothing new to many.

Sandwich.—According to that convivial antiquarian, Francis Grose (in his Dictionary of Provincial English), there was once a certain Earl of Sandwich who was so fond of pieces of bread and butter interlarded with slices of meat, that this desirable article of food came to be named after him.

Orrery.—This astronomical machine for exhibiting the motions of the heavenly bodies, was so called out of compliment to the Earl of Orrery; the more common name for such a machine is planetarium.

Stentorian, meaning extremely loud, is from Stentor, a Grecian herald in the Trojan war, whom Homer describes as “great-hearted, brazen-voiced Stentor, accustomed to shout as loud as fifty men.”

Panic.—This word, meaning sudden, causeless fright, is from the Greek *Panikos*, belonging to Pan. Pan was one of the mythological deities of the Greeks—“god of shepherds, guardian of bees, and patron of fishing and hunting.” There are two reasons given by different authors for naming the peculiar species of fear mentioned above, from him. According to Herodotus, Pan caused the Persians at the battle of Marathon to be struck by a sudden terror, thereby assisting the Athenians; hence the word *panic*. Again, it is said that Pan, residing in Arcadia, in woods and the most rugged mountains, had the caprice of terrifying the inhabitants of the adjacent country, even when he was not to be seen; so that kind of “fear which often seizes men, and which is only ideal, or imaginary, has received from him the name of *panic*.”

Tantalize, &c.—We all know what it is to be tormented by having our desires, excited by view of some good thing, frustrated; but how many of us, in using this word, recur in mind to the fable of the Phrygian king Tantalus (from whom the word is derived), who was condemned to be plunged into cool water, without the power of quenching his thirst, and to have choice, luscious fruit hung over his head, but so he could not reach it to satisfy his gnawing hunger.

Rodomont, and Rodomontade.—These words are from *Rodomonte*, a famous Moorish hero in Ariosto's “*Orlando Furioso*,” a great boaster, who is represented as king of Algiers, and the “bravest and fiercest of all warriors.” Since the publishing of this celebrated poem, vaunting, and empty bluster, has been stigmatized as *Rodomontade*, and a vain boaster as a *Rodomont*, though the latter is somewhat obsolete.

Gasconade.—This is synonymous with *Rodomontade*, and is from the French *Gascon*, an inhabitant of Gascony, “the people of which are noted for their boasting.”

Buncombe or Bunkum.—“*To speak for Buncombe.*” This phrase is peculiar to the United States, and is

used in reference to that which is mere talk, or speech-making for show. Concerning the phrase, Dr. Darlington says:

“The phrase originated near the close of the debate on the famous “Missouri Question” in the 16th Congress. It was then used by Felix Walker—a naïve old mountaineer, who resided at Waynesville in Haywood, the most western county of North Carolina, near the border of the adjacent county of *Buncombe*, which formed a part of his district. The old man rose to speak while the house was calling for the “Question,” and several members gathered around him begging him to desist. He persevered, however, for a while, declaring that the people of his district expected it, and that he was bound to “make a speech for Buncombe!”

Laconic.—Whatever is concise, brief, or sententious, is thus designated. The word is from *Laconia*, the country of the *Lacones* (Spartans, Lacedemonians), as the latter affected an extremely short and pithy style of expressing themselves.

Silhouette.—Outline representations of objects filled in with a black color, and profiles cut out of black paper, were called *silhouettes* in the last century, and fore part of this. It is something like what has made its appearance within a few years under the less euphonious but more high-sounding title of *psaligraphy*.

Disraeli tells the following curious story as to the origin of this word:

“It is little suspected that this innocent term originated in a political nickname. *Silhouette* was minister of state in France in 1759. That period was a critical one. The treasury was in an exhausted condition, and Silhouette, a very honest man, who would hold no intercourse with financiers or loan-mongers, could contrive no other expedient to prevent a national bankruptcy than excessive economy and interminable reforms. Paris was not that metropolis where a Plato or a Zeno could long be minister of state, without incurring all the ridicule of the wretched wits. At first they pretended to take his advice merely to laugh at him. They cut their coats shorter, and wore them without sleeves; they turned their gold snuff-boxes into rough wooden ones; and the new-fashioned portraits were now only profiles of a face traced by a black pencil on the shadow cast by a candle on white paper. All the fashions assumed an air of niggardly economy, till poor Silhouette was driven into retirement, with all his projects of savings and reforms; but has left his name to describe the most economical sort of portrait, and melancholy as his own fate.”

Gibberish.—The origin of this word seems to be involved in mystery, and the story I give of it is not founded on authority obtained from works on etymology, but merely on hearsay, rumor, or conjecture.

In the ninth century there flourished an eminent Arabian alchemist and philosopher, by name of Geber, who was the founder of the Arabian school of chemists of that century. During the middle ages, Geber's authority in alchemy stood unrivalled, and Cardan, an Italian savant, reckoned him as one among the twelve subtlest geniuses of the world. This is fact.

As for tradition, the story runs that the learned Geber wrote *five hundred volumes** on the subject of Alchemy, which, though containing many valuable facts and interesting hints, were remarkable for their rambling style, incoherency, and want of point; so that whatever was unintelligible, came to be popularly stigmatized as “Giberish,” hence the term, *gibberish*.

We read, that “some are born great, some achieve greatness, and some have greatness thrust upon them.” It occurs to me that a portion of the individuals concerned in the above stories, have had a most unenviable greatness, or eminence thrust upon them, making them become as it were, “a by-word among all the people.” Though no sympathy should be wasted on such imaginary characters as *Rodomonte* or Tantalus, yet one cannot restrain a spasm of commiseration for poor Silhouette, whose name is handed down to posterity associated with so lugubrious an art. As for that Kentish earl, who en-

* The Am. Cyc. says that only fragments of his writings are now extant.

lived the darkness of the middle ages by regaling himself on bread and butter and meat, one's sympathy for his undignified distinction is mingled with admiration at the ingenuity of the fate that has erected such a novel monument to the memory of his gustatory powers.

THOUGHTS ON FRUITFULNESS.

LOOKING at our butternut tree this morning, heavily loaded with fruit, suggested to me the following train of thought. Why should not old age be as productive as youth? Old people certainly have advantage of the young in experience, and ought to be wiser in many respects; yet this has not as a general thing been the case. There are however some exceptions. Moses was a splendid example of fruitfulness in old age. He lived to the advanced age of one hundred and twenty years, yet the inspired historian says of him that “his eye was not dim, nor his natural force abated.” His life was a laborious one; and had he been actuated by no higher motive than the world have, that of getting a living, he would most likely have worn himself out and died a decrepit old man. On the contrary, in active obedience to God, he was sustained in the elasticity and vigor of youth, to the last.

It is those only, whose early lives have been spent in pleasure-seeking, in serving themselves, and in “laying up treasures on earth,” who grow old, first in spirit; then follows as a matter of course, the gradual decay of the mental and physical powers. Even if the man changes his course, if he sincerely repents of the crimes and follies of his youth, he experiences great loss, for he must in some measure reap what he has sown. Great earnestness on his part, together with the grace of God and his abounding mercy, may enable him in time to recover himself and bear fruit unto God. This is our hope.

KITCHEN-MAN FOR ONE DAY.

ONE day of experience as second kitchen-man, made me feel more forcibly than ever before the analogy that exists between the internal working of the Community, and the organization of the human body. The gentle expansion of the chest, the muffled sound of the beating heart, and the rippling pulse, are indications that would scarce lead one to suspect the busy complex functions that are going on within. The machinery of the human body runs almost without noise because of its perfect adjustment.

I have lived in families where slaves performed the household work, where caste reigned, and another race performed the kitchen duties in a separate world of their own. I have lived also where the money motive impelled the kitchen machinery; where hired servants did churlishly the letter of their contract, with a different religion, and interests more apart from their employers than slaves from their masters. Again, I have seen the wife do “drudgery,” and wish she were a man. Never before have I seen an organic, happy, kitchen. Chemists may some day tell us why food cooked in such an atmosphere tastes so much better than any other.

My day's work began at seven o'clock, with putting two pans of apples through a paring machine; then I cut dried beef for dinner, with several interruptions, once to lift a heavy jar, once to wash a bushel of potatoes—which I did in a few minutes with the aid of a revolving machine—and once to carry two heavy pails. I overheard the conversation of the kitchen mother as she planned the work, herself unincumbered, and her intelligent directions reminded me of the function the brain plays in the physical economy. It was her part to arrange the hours of one and another, in that department, so that each should have time to study; for all the cooks, and table waiters, and kitchen helpers, are to attend recitations and lectures at the new Academy across the road.

The reason why the machinery of the kitchen moves so noiselessly, is that the organization is of such a grade that the highest motives are brought into play, and each one is so related that brotherly love

can have opportunity to oil all parts of friction. The head directs for the benefit of the subordinate; and this the subordinate feels. The busy workers, like hands and heart joyfully perform the behests of love; no lash, no scolding, no difference of religion, no overworking, the most honorable willing to be the servant of all—mopping and dish-washing done by the aristocracy, if you please to call them so.

To get butter for dinner, from the firkin, to cut the bread for two hundred, and put ice into sixteen pitchers, brought me to the point in my work where, asking the first kitchen-man, What shall I do next? he replied, "You are through for to-day; the butter-nut picnic instead of supper, will leave you entirely free."

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O. C., MONDAY, OCTOBER 4, 1869.

MONOGAMY AND POLYGAMY.

THE HISTORY AND PHILOSOPHY OF MARRIAGE; or *Polygamy and Monogamy Compared.* Boston: Jas. Campbell. 1869.

This little book has called out a variety of opinions in the reviews of the public press. Some, of course, attack it with invective, others with ridicule, while, from quarters least to be suspected of sympathy with the rising agitation of the marriage question, comes a measure of fair treatment. The book, although it does not make a perfectly clear case for polygamy, certainly is well written, and deals with a matter which is undoubtedly much in men's minds, but only beginning to be spoken of.

The main points of the author's argument, can be condensed as follows: Love between the sexes is not essentially degrading, to be looked upon with shame, as is the fashion with ascetics. It is pure and ennobling in its nature when indulged in accordance with God's laws. The polygamous nations have been most prosperous: in them illicit love is not stimulated. Modern civilization has been effected by Christianity in spite of monogamy. The amativeness of great men, he holds, is uncontrollable, and demands more than one object, while that of women is invariably limited to attachment to one man. The vices of society as it exists in Europe and America, are chargeable to the system of monogamy, and are a reproduction of ancient abuses which always followed the heathen monogamic nations when they rose to wealth and power. The Bible nowhere prohibits polygamy, and is entirely the product of a polygamous race. Monogamy as it exists in Europe, is an inheritance from heathen Rome.

We think the author has been led, by his zeal for polygamy, into some special pleading which opens vulnerable points to the critics. But we think that they badly overshoot their mark; and on the whole the "Christian philanthropist," as he styles himself, maintains his ground with arguments which cannot be pooh-poohed away. His conception of the innate purity of amativeness, is noble. It is the truth. But he makes a great mistake in supposing that institutions of any kind can impart purity to bad men, or that the faith which is in Jesus Christ cannot control the passions of the most vigorous. Then again he falls into an error, in his haste to secure the adoption of polygamy, which the most superficial examination of facts would correct, viz.: that women are incapable of loving more than one man at the same time. The real fact is, there is scarcely any difference between men and women in this respect. On this point he takes up for his purpose one of those sentimentalities which have descended to us through generations of fiction-writers, until they have become apparently unquestionable. His comparison of man and women to the sun and planets, though pretty, is purely fanciful. A comparison of natural facts is a useless argument, except for purposes of illustration, unless there be a real connection in the nature of things. Comparisons like this, can be selected from nature, to justify any conclusion whatever.

The writer lays himself open to the attacks of the

critics by charging too much of Roman and modern corruption to the mere institution of monogamy, while every religious thinker knows that *sin* planted in the heart by the devil, is the cause of the world's misery. At the same time, it cannot be denied that he makes a strong case against monogamy considered as a second cause of vice and misery. It undoubtedly aggravates sin in unregenerate men, as does any other strong legal system. And it forms a stronghold of selfishness, at least for women, while the dispersion of love in polygamy must create a partial school for generosity and unselfishness on the part of both men and women. But this is supposing that Christian love reigns in the household; otherwise the jealousies and intrigues of heathen monogamy might be redoubled.

The critics have entirely ignored, what seems to us the strongest part of the book, viz: where the writer shows that in the third and fourth centuries there was a fusion of Roman social institutions, with the corrupt, apostate Christianity of the three centuries following the apostolic age, to form the social and religious state from which our Protestantism claims its descent. Objections are made to the author's argument that the social degradation of society under the first six Roman emperors was due to the institution of monogamy, on the ground that co-existent polygamous nations showed an equal state of depravity; but these objections do not touch the all-important fact, that the socially corrupt Roman Empire, whatever may have caused its licentiousness, was actually the direct progenitor of the social system which, in our modern civilization, is surrounded with all the sanctities of the Christian religion. Those of our readers who accept our view of the Second Coming of Christ, and the consequent apostasy of the so-called Christianity of the centuries succeeding the apostolic age, will have but little difficulty in seeing that whatever may be the comparative merits of monogamy and polygamy, our modern marriage system has no very pure parentage to boast of, being descended from heathen Rome, married to apostate Christianity.

The following are those portions of the author's argument which bear upon this important question:

The introduction of Christianity effected no violent revolutions of any kind in the social relations of men and women, except by purifying these relations and enforcing the duties dependent upon them. Christianity did not dictate any particular form of government, or any code of laws, but enjoined obedience to the existing laws, when they were not inconsistent with the laws of the gospel. The first Christians, while they were themselves scarcely tolerated, were not inclined to attempt a social revolution by opposing the established system of monogamy; but they attempted to oppose only its vices, and to remove them. They insisted, from the first, upon purity and chastity in men and women equally. They denounced prostitution, adultery, and frequent and capricious divorces, and did what they could to eradicate their practice. But, before they attained any degree of civil or religious freedom, or were in any situation to introduce the purer system of polygamy, they had themselves become thoroughly Romanized; and the errors of Gnosticism, Platonism, and Montanism had then prevailed so extensively as to impel them, at last, to attempt a social reformation in a direction quite contrary to polygamy, by discouraging marriage and by introducing asceticism, monasticism, and celibacy.

Christianity was not fully tolerated in Europe till the time of the Emperor Constantine the Great, in the former part of the fourth century; and was not established by law as the religion of Rome, till the reign of Theodosius, in the very last part of that century; while Gnosticism and its cognate errors began to be disseminated even in the first century, in apostolic times; they prevailed extensively in the second century, and had permanently corrupted the church in the third and fourth. While the different Gnostic writers and teachers differed greatly from one another on many points of belief, they were generally agreed in their fundamental doctrines, which sprung from the ancient Persian or Magian system of religion, and which taught the existence of two eternal beings,—Ormuzd, or God, the author of good, and the creator of light, which is his emblem; and Ahriman, or the Devil, the author of evil, and the creator of darkness, his emblem. They believe that the world consisted of spirit and of matter, both being eternal; the latter, essentially evil, formed or moulded by the Devil from the eternal substance of chaos, and the former, essentially good, proceeding out of God, and still forming a part of God: hence, that the body is vile, wicked,

and dark; while the soul is pure, holy, and light. The body, therefore, with its appetites and passions, should be despised and subdued; while the soul, with its superior attributes, should be cherished and obeyed. The principal Gnostic teachers of the first century were Simon Magus, Menander, and Cerinthus. * * * * *

In the second century, the Gnostic Christians became much more numerous and influential. Among the writers and teachers whom historians particularly mention were Saturninus, Basilides, Carpocrates, Valentine, Bardesanes, Tatian, Marcion, Montanus, Tertullian, and Origen. Saturninus (A. D. 115) taught that Satan, the ruler of matter, was coeval with the Deity; that the world was created by seven angels, without the knowledge of the Deity, who, however, was not displeased when he saw it, and breathed into man a rational soul. Satan, enraged at the creation of the world and the virtue of its inhabitants, formed another race of men out of matter, with malignant souls like his own; and hence arose the great moral difference to be observed among men. The moral discipline of Saturninus was ascetic and severe: he discouraged marriage, declaring it to be the doctrine of the Devil; he enjoined abstinence from wine and flesh, and taught to keep under the body, as being formed from matter, which is in its essence evil and corrupt. Bardesanes wrote about A. D. 170, in the time of the Emperor Marcus Aurelius. "His moral system was ascetic in the extreme; he enjoined his disciples to renounce wedlock, abstain from animal food, and live in solitude on the slightest and most meagre diet, and even to use water instead of wine in the Lord's supper." Montanus (A. D. 175) insisted upon more frequent and more rigorous fasts than had yet prevailed in the church, for they had hitherto fasted only during the passion-week; he forbade second marriages; taught the absolute and irrevocable excommunication of adulterers, murderers, and idolaters; required all chaste women to wear veils; and forbade all kinds of costly attire and ornaments of the person. His most distinguished disciple was Tertullian, bishop of Carthage, a very learned and voluminous writer, whose works have been held in the greatest estimation in every age. Origen, a still more learned and more voluminous writer, and a very eloquent preacher, embraced the Gnostic errors when a young man, and carried his principles of subduing the passions of the body to such an extent, that he made a eunuch of himself; but in after-life, when he had spent many years in studying, translating, and expounding the Holy Scriptures, and understood them better, he regretted the rash act of his youth, and greatly modified his Gnostic sentiments; so much so, that many have accused him of teaching different views of the same subject, and of contradicting himself.

The first Platonic philosopher who joined the Christians was Justin Martyr, who was beheaded at Rome A. D. 155; followed by Clement of Alexandria, A. D. 192, who had a school in that city called the Catechetical School, which attempted to harmonize the philosophy of Plato with the materialism of the Gnostics by means of the common medium of Christianity. This scheme was called the New Platonism; and a long contest prevailed between the followers of this system and the advocates for gospel simplicity. But the victory appeared to be on the side of the Platonists, which assured the lasting corruption of Christianity; for learned Christians now began to maintain that the Scriptures have a double meaning; one literal and plain, and the other latent and symbolic: the literal or exoteric sense to be taught to the people, and the latent or esoteric sense to be communicated only to the initiated and the faithful. A similar distinction in morals followed. There was one rule for the multitude, and another for the aspirants to higher sanctity. These were to seek retirement and to mortify the flesh, avoiding marriage and all indulgence of the senses. Hence originated the austerities of religious hermits; hence the celibacy of priests, monks, and nuns. * * * * *

While these Gnostic and Platonic sentiments were at work corrupting the church within, the state of social life without the pale of Christianity was much the same as it has been described under the first six Caesars; or, if the testimony of all the contemporary writers can be believed, it was becoming more and more corrupt. The Christians formed but a small minority of the whole population, and they were generally hated, and often persecuted. It is scarcely possible for us to conceive of any greater depravity than that of the age of Caligula and Nero; and we do not wonder to learn that in the succeeding century the once mighty Roman Empire was beginning to totter to its fall. But before it fell it was destined to be upheld a while by the fortitude of Christian patriots; and, in turn, the purity of Christianity was to become more and more sullied by its long contact with Roman depravity, and its intimate complicity with Roman monogamy.

In the former part of the fourth century, the two joint emperors were Constantine and Licinius. They agreed, at first, to tolerate Christianity; but Licinius violated his agreement, and commenced a persecution. Then Constantine, who had himself been a pagan hitherto, resolved to favor the Christians

more than he had done already, and thus attach to himself the most industrious and peaceable citizens, and the most brave and loyal soldiers of the empire. In the year A. D. 324 the cross appeared for the first time upon his banners; his rival was defeated, and he became sole emperor. Then Constantine issued circular letters, announcing his conversion to Christianity, and inviting the people to follow his example. This call of the powerful monarch was not unheeded. The Christian faith spread rapidly: ministers of religion thronged the royal court, and offices of honor and profit were conferred upon Christians. Yet Constantine himself, through all his subsequent life, was only a catechumen or inquirer, and was not baptized, and received into full membership in the church, until he was near his end. And, in the mean time, he left the ancient system of the Roman state undisturbed; and paganism, with its corrupt monogamy, was still the law of the land. At length Theodosius, his grandson, required the Senate, a majority of whom had hitherto remained pagans, to choose between the two religions; and they were finally induced to vote in accordance with his wishes, in favor of Christianity. He soon (A. D. 392) published a severe edict against paganism; and "then pretended conversions became numerous, the temples were deserted, and the churches filled with worshippers, and the religion under which Rome flourished for twelve centuries ceased forever."

And then at length, when Christianity became paramount in the State, a permanent and decided social reform might have been possible, had they tolerated polygamy, as the first Christians had done in Judæa and other Asiatic countries; for they would thus have made it possible for all to be married that wished to marry, and thus have guarded themselves from the terrible licentiousness of the pagans, by the influences of which they were surrounded on every hand. But on the contrary, impelled by the prevailing influences of Gnosticism, they not only retained their former monogamy, but they made it more strict and ascetic than before, and attempted an impossible reform by suppressing the amorous propensities, and vainly endeavoring to eradicate them. The bishops and doctors of the church had already done what they could to discourage marriage, and bring it into disrepute, especially with the ministers of religion; but now they forbade it to them altogether.

Thus the seeds of Gnostic error, that had been sown in the church during the former periods of its history, now sprung up anew, and bore a plentiful harvest. "Nothing," says Keightly, "is more characteristic of the corruption which Christianity had undergone than the high honor in which the various classes of ascetics were held. These useless or pernicious beings now actually swarmed throughout the Eastern empire, and were gradually spreading themselves into the West. We have shown how asceticism has been derived from the sultry regions of Asia, and how it originates in the Gnostic principles. It had long been insinuating itself into the church; but after the establishment of Christianity, it burst forth like a torrent." "The hope of acquiring heaven by virginity and mortification was not confined to the male sex: woman, with the enthusiasm and the devotional tendency peculiar to her, rushed eagerly towards the crown of glory. Nunneries became numerous, and were thronged with inmates. Nature, however, not unfrequently asserted her rights; and the complaints and admonitions of the most celebrated fathers assure us that the unnatural state of vowed celibacy was productive of the same evils and scandals in ancient as in modern times."

ASSOCIATION AND CRITICISM.

WE have said that Free Criticism is the only element in which Association can prosper; but after all, criticism was not made for Association so much as Association was made for criticism. Association is the meeting-house, and criticism is one of the ordinances of grace, for the convenient observance of which, the meeting-house was erected. We esteem it as an ordinance superior to any among the sects; and while they build churches and cathedrals for the sake of "sanctuary privileges," we gather Associations for the sake of free criticism. The family organization does not offer the conditions necessary for our object: neither do the common church organizations, or the entire social relations of ordinary life. We want the arrangements of Association, to give criticism anything like a fair chance.

Let us look at the disadvantages in this respect of the family organization. In the first place, the two elements that constitute this organization, conjugal love and philoprogenitiveness, are proverbially deceptive in their influence. Can we reasonably expect that parents will be good critics of their children, or husbands and wives of each other? The family

spirit is not a good medium in which to give criticism or receive it. It is liable, on the one hand, to an insensibility, and a spirit of indulgence, a foolish tenderness, which will allow faults to go uncriticised; and on the other, to a want of that respect which insures a good reception when criticism is given. Ordinary families are too small for any thing powerful in this line. There is not one family in a thousand that has numbers and intelligence sufficient for the purposes of thorough criticism. By the time children are old enough to criticise, they go away from home. In common life the father of a family is absent a great part of the time, occupied with his business. His family knows but little about him in his active character, and he is as unacquainted with their every-day life. To do any justice to a man of business, critics should be summoned from his office, his shop, his field. Where the man's work and the children's school is out of the house, and the mother has no part in either, any attempt at mutual criticism would be very imperfect. Children that play together are in the best situation, generally, to criticise each other. To have a complete jury in any case, a person's companions in labor and business, in study and sport, should be called. The family as it is ordinarily organized is far from affording a company of this description.

But if the family organization is so deficient in respect to the facilities for administering a thorough course of criticism, the common church organizations offer still less. The minister whose office it is to reprove, rebuke, exhort, &c.,—what opportunity does he have to become acquainted with the private character of his flock? He always sees them in their Sunday clothes—in their best dress spiritually if not literally. There is no man in society who has so little access perhaps, to spontaneous human nature, as the man whose title is *Reverend*, and toward whom all the common people maintain a respectful reserve. The acquaintance of church members with each other is also very limited, touching as they do in their religious character only, which is commonly to the whole character, as Sunday is to the six days of labor—at the most but a seventh part.

We do not see how any social arrangement short of Association, can secure the full benefit of free criticism. Clubs and societies might be formed, but the members would always labor under the disadvantage of imperfect acquaintance. In Association, those who sit down together in the evening, have been associated all day, and there is no side of your character that some one is not familiar with. Ordinary circumstances may afford you scanty accommodations to wash your face, but Association is the only thorough water-cure, where *douches*, and regular baths are practicable.

COMMUNITY JOURNAL.

ONEIDA.

—September departs gloriously, after doing its work of rounding off the season. It would seem proper to reckon it, this year at least, as part of the summer, it has fulfilled so admirably what the preceding months left in such imperfection. When have we had a season that gave, on the whole, a better net result in respect to the various products of the soil—grass, grain and fruits? The corn crop, that August left looking so spindling and sickly, took heart under the sunnier skies of September; and as it now stands in stooks, with "the full corn in the ear," the farmers congratulate one another on the gratifying results. In respect to fruits, with the exception of apples, of which there is an average crop, there is an overflowing supply. Pears are so abundant that their market price brings them within the reach of the poor and parsimonious alike, while their quality is unexceptionable. The same may be said of grapes; and the Community table is furnished with a daily dessert that would gratify an epicurean taste. But we must not drop this topic of the weather without returning thanks in behalf of the carpenters and builders, who regard every sunny day as a golden opportunity for masons, slaters, tinnerns, and all the craftsmen who are plying their different arts

to bring the new wing to completion. The main part is already up, inclosed, and some of the floors laid. With its Mansard roof and iron-ornamented window caps, it has quite an aristocratic appearance, in contrast with its less pretentious neighbor.

—The new Academy, now an established institution, promises to realize the much attempted but generally unsuccessful manual-labor school. Of the sixty-five students who attend daily recitations, a considerable class are past their "teens," and divide their time about equally between work and books. In ordinary society many of them would consider their education finished off, and be already settled down to the routine of business, and housewifery. The Community sets no bounds to education and improvement, and the lists are open to all classes. The inherent interest in the Community for liberal education, has been stimulated by the Yale graduates, and under this impulse we see no stopping place short of a University education for all who aspire to that degree.

—Hurrah! the first *passenger* train passed the O. C. Depot, on the Midland, yesterday morning, Oct. 1st. The train was "made up" for a special purpose, to convey the people of our southern valley to the Oneida Town Fair; and in its passage from Pratt's Hollow, twelve miles distant, enough passengers were collected to give the five cars the appearance of being well filled. To-day (Oct. 2,) being the last one of the Fair, with the added attractions promised of a balloon ascension, the Fair-going yeomanry of the valley turned out *en masse*; and though the train consisted of nine cars, they were all more fully packed, if possible, than the five of the previous day. The Community is not much of a Fair-going people, though we send our productions by invitation. Thirty or more men and women from our neighborhood, took passage at this station.

—One of our machinists, calling recently on patent agents in New York, saw in their office a man who had brought from California a machine for producing perpetual motion, upon which he wished to secure a preliminary patent. The contrivance was almost a success, and his journey from California was undertaken that his right of invention might be entirely unquestioned when he had overcome some slight difficulties. The patent agents said they have frequent applications for patents from men who think that they have made the great discovery. One man tried, some time ago, to patent a machine for pumping water back into the mill-pond after it had been used on the mill-wheel.

—Some eight or nine months ago there was a story in the papers, that five couples had eloped from the Community in one night. We corrected the mistake, and said we hoped what they did would appear under the head of addition instead of subtraction. Addition No. 1 has appeared, to the joy of two-hundred and fifty expecting friends.

Mailing the Circular.—The hour spent in preparing the CIRCULAR for the mail is one of the pleasantest of the week to me. This work is done in a "bee, in which both sexes, young and old, mingle. On these occasions the composing-room presents a lively scene of groups around the different tables; some folding papers, others enclosing them in wrappers, while children pass them from one to another as they are needed. We notice one little girl takes great delight in securing a high stool by the side of her father, who is an expert at folding; and here she makes herself really very useful, by lifting the corner of the paper ready for her father to catch as soon as he throws aside the one he has folded. The old laborious method of writing the address is changed to the easy and attractive one of printing them with what is called the mailing machine. In less than an hour after the CIRCULARS are printed, they are in the mail-bags.

Testimony.—I am glad of this opportunity to testify to the goodness of God in quickening my mind and giving me an appetite for study. Much of my past experience about study has been unsatisfactory. I have had a painful sense of my need of an education, and yet found great obstructions in applying myself to books. My memory, never very good,

has seemed to grow weaker. I have made many resolutions to be more studious, but often after taking up a study have let the time appropriated to it, be encroached upon by work or consultations about family matters. In short, I have been afflicted with mental laziness—living in a kind of 7th of Romans experience—doing not the good I would, but the evil I would not. For the truth's sake I wanted to improve my mind; but failing to live up to my resolutions, I fell into condemnation. It seemed to me the spirit of my ancestors pressed upon me like an incubus, constraining me to travel the same path they had trod. On the other hand the truth demanded that I should rise to a higher plane of intelligence. The struggle has been severe, but God has heard my cries, and has given me a refreshing sense of justification. I am conscious of a new attraction for study, that has the elements of patience and plodding in it. I wish to render a tribute of thanks to God for his goodness.

S. K. D.

—*Squirrel's Work.*—Some one has deposited in our cabinet of curiosities a half-dozen butternut shells in the state they were left picked of their kernel by a squirrel. Attention is called to the economy of the little rodent by pencil marks on the paper under them, as follows:

It will be observed:

1. That the opening is on that side of the nut which gives access to the flat side of the kernel.
2. That the opening is nearest to the blunt end of the nut, where the most of the kernel lies.
3. That the opening is no larger than is absolutely necessary, less than half an inch square.
4. That every particle of kernel is extracted.

Query. How does the squirrel know before trying, exactly where and how the kernel lies? By observing the mesial line, or by smell, or by clairvoyance?

There was only one nut in a great hoard which showed a liability of the squirrel to make a mistake. On this he began to gnaw on the wrong side, but he was evidently deceived by the unusual prominence of the line that passes round the nut at right angles to the mesial. He soon discovered his mistake however, and worked round and struck the kernel at the right spot.

WILLOW-PLACE.

—After successfully establishing the manufacture of silk machine-twist, the O. C. is venturing now upon the practical experiment of silk-weaving. The business is inaugurating by weaving ribbons, and the clangor of the loom is now daily heard at the silk-factory; skilled weavers, who served a seven-years' apprenticeship in Derby and Coventry, presiding over this department. We begin with weaving plain black ribbons; but another loom, with its towering 'Jacquard attachment,' suggests prospective possibilities of infinite varieties of pattern and color. The first specimen of O. C. ribbon, four inches wide with satin edge, has been cut from the loom for exhibition at the Oneida town fair.

Evening-meeting.—*W. H. W.*—I had some thoughts the other day about the law of supply and demand. Mr. Noyes used to talk about that some; his idea was that supply and demand matched each other. Applying that to spiritual things, it seemed to me that supply and demand matched there too. The spiritual firms, you might say, whatever they are, are ready to supply every reasonable demand whatever upon them. If people demand signs and wonders, or miracles even, they will be pretty sure to be supplied with them. The spiritual world is full of commodities of one kind or another, waiting for a market, and wherever there is a demand in this world, the supply will be on hand to match it. If people demand signs and wonders and spiritual-jugglery, they can have plenty of such, as is abundantly proved by Modern Spiritualism, &c. If people discard all these, and choose to do business with the firm of Jesus Christ & Co., they will find that market equally open to them with the genuine commodities of the resurrection world—righteousness and unity.

I had some late experience which gave me quite a vivid realization that the spiritual world is open and accessible—not only this lower sphere, where sor-

cery, rappings, &c., come from; but the higher sphere of Christ and the Primitive Church, where, if people go and present their demands, they will be met with something that will give comfort and satisfaction—that which will strengthen and build them up. People will as surely get what they are seeking for from that world, as from the lower sphere of hades. We say we will not accept anything that is mixed up with sorcery, or evil in any shape. We go clear above that, and seek our supplies from the New Jerusalem market—the Jerusalem which is above, which is free, and the mother of us all. There is where we get our food—where all our real comfort and happiness comes from; and I believe it is just as accessible to this world as is hades.

These things are hidden from the "wise and prudent;" they put them all aside—the New Jerusalem, hades, and all—because they are not open to their carnal vision; when in fact they are more real than anything they can discover with their microscopes, or telescopes. I believe whoever will withdraw from this outward world, and turn his attention towards this interior world, where God and Christ are, will be met—will receive peace and comfort. There is no doubt about it—if you knock it will be opened to you—you will be met every time; and will receive strength and life from contact with that world.

WALLINGFORD.

—Yesterday, the 25th, being the 4th anniversary of the Canada excursion, J. H. N. thought the most appropriate way of celebrating it would be by having a little target-shooting. This plan was enthusiastically entered into by T. L. P. and J. P. Hutchins, and accordingly at an early hour in the afternoon, the three, J. H. N., T. L. P. and J. P. H., might have been seen climbing Mt. Tom for the purpose of finding a suitable place to carry out the scheme. After some search a favorable place was found on the back side of the hill, and preparations made for the sport. The "target" consisted of a pine board two feet long by fourteen inches wide, covered with white paper, and marked off with circles in the usual way, with a "bull's-eye" in the center. The distance—about twenty rods—was paced off, and the target placed in position against a small shrub. The day was not all that could be desired for a display of marksmanship, quite a breeze blowing from the south-west. However, a suitable "rest" was provided, and the game begun. T. L. P. takes the first shot, but after a careful aim misses the target altogether. J. P. H. tries his hand next, but with no better success. Last, J. H. N., who advising with his predecessors as to how they had aimed, directs his aim accordingly and hits the target just outside the outer circle, or about seven inches from the center. Better luck next round, T. L. P. coming within half an inch of the "bull's-eye." After a few more shots the target was moved to a better position, somewhat nearer the point shot from. The marksmanship then improved somewhat, and at the fifth round T. L. P. pierced the "bull's-eye." This was thought pretty good at fifteen rods on a windy day. After one more shot around without a rest, in which T. L. P. and J. H. N. only, hit the target, the sport was ended. The rifle used was one of Remington's, and had been carried by J. H. N. all through the Canada campaign.

WHY WE BELIEVE IT.

THE New Testament limits the time of the Second Coming within the period of the apostolic age:

1. By Christ's declaration, "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom."
2. By his declaration, "Ye shall not have gone over the cities of Israel till the Son of man be come."
3. By his detailed description of his Second Coming in connection with the destruction of Jerusalem, and his verifying the same, both as to time and circumstance, by a tremendous oath,—"*Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away.*"

Now leaving aside all additional or human testi-

mony, we here find God's word thrice pledged to the fulfillment of that event within the time specified, and we accept it as true. It stands on the veracity of God. Nothing could be added to strengthen the proof, and no amount of human denial can weaken it. We therefore believe that Christ did come personally as he promised, and that the accompaniments of his advent, the first judgment, and the resurrection and translation of his followers, all took place as predicted, "immediately after" the tribulation of the fall of Jerusalem. "Let God be true and every man a liar."

CORRESPONDENCE.

Girard, Pa., Sept. 26, 1869.

DEAR CIRCULAR:—The short space usually devoted to "Correspondence" in each number of THE CIRCULAR, is always full of interest to me. "Straws show which way the wind blows," and the little items from all parts of the country which find expression there, show there is a "leaven" silently working, which in Christ's own time will thoroughly "leaven the whole lump" of his followers, and bring them from their present separated and scattered condition, into the *oneness* with himself and each other for which he so earnestly prayed (John 17th), that the world might thereby know that God had sent him.

"W. H." of Port Huron, Mich., complains of the want of "congeniality" in the world; and that is the experience of all who accept Christ as a full savior from sin, and who endeavor by righteous living to show the world that they are *one* with Him, and in fellowship with the "invisible church" of which he is the Head.

It must be pleasant for believers to *dwell together* in peace and harmony; and I sometimes feel as though I was losing great spiritual good as well as social culture, every day that I remain out of Association with true Christian believers, and could easily adopt the words of "C. H. G.," of Ohio, (CIRCULAR No. 24),—"I for one would very much like to join yours." But I know that Association is not every thing, but Christ is; and we must school ourselves to be content and happy under all our unpleasant surroundings and trials of heart. If we cannot learn to live in fellowship with Christ and in obedience to the truth, outside of Association, there must be something lacking in our faith, which would be well for us to discover before we attempt Communal life.

"J. H. N." (in his Home-Talk, CIRCULAR No. 26), gives the true idea of the material necessary for forming Communities when he says: "We must have men of God—men and women of faith and spiritual power, to *begin with*, prepared beforehand, and prepared independently of Association, who are not dependent on Association for their gifts and qualifications, who have had fellowship with Paul's 'rough-and-ready' experience, and know how to live *in* Association, or out of it." Such people when brought into close contact will naturally affiliate, and the disagreement which may arise from misunderstandings will be more easily adjusted, and the Community become a success; as it has already proved to be at Oneida and its branches.

Yours, in Christ C. F. P.

[A correspondent from Missouri writes us an earnest defense of the Bible, because in a recently-published Home-Talk it was classed, for the sake of an illustration, with the Sabbath, marriage, and death, and the four mentioned together as "old things." The classification he thinks is hardly consistent. We like our friend's loyalty to the Bible, and trust that a more careful study of the Home-Talk in question—"Newness the Soul of Christianity"—will convince him that its author is not unappreciative of the inspired record, and has really given no occasion for this friendly warning. The concluding paragraphs of our correspondent, relating some personal experience, we give below:]

"I have an experience to relate in regard to conquering sickness by faith. Last week was a busy one at our Agricultural Fair. I had in hand the painting of a picture of Christ our Agri-

g of a two

horse farm wagon, which was to compete with others for its superiority of finish. I had strained every nerve and muscle to its utmost, and just as I was about to varnish it, fever, chills and dizziness overwhelmed me. If it was not finished then and there, the wagon would be too late for the Fair, and my employer badly disappointed. I believe there is the same healing power to-day in the name of Christ as there was in the Primitive Church; and firmly believing that the living Christ within had all power on earth and in heaven, over sickness, death and the grave, I prayerfully placed my faith on him as the Physician; and lo and behold, the fever and sickness left me, I know not how, and I was enabled to finish my work, and get at the Fair the premium for it, besides. I am extremely thankful for this experience of life within. A new light is dawning within me concerning the meaning of Christ's saying that by believing on him we should never die.

"O for more and greater and ever increasing faith in the saving power of Christ in us; what may we not conquer with it, and gain by it? All the world's riches are but trash in comparison. Love, perfect love, the end and aim of my life, seems nearer every day, and ties me to you with cords of affection. I cannot keep my thoughts from you, and beg you to sometimes think kindly of your stranger friend,

J. G. P.

[The following extract is translated from a letter recently addressed to the Community in the German language:]

Russellville, Ky., Sept. 18, 1869.

HONORED FRIENDS: Your *Circular* grows dearer to me every week, and I could not do without it. The Home-Talks of J. H. Noyes are so excellent and comforting—they awaken the want for a better life—make one better acquainted with and more confident in his Creator! our common Father. Oh how thankful am I to you, dearest friends, for so great a comfort and hope of a better future. God must look down upon you well pleased, and strengthen you in your noble undertaking. I am sure you will not reject my application to sometime live among you. I will therefore wait patiently and strive to become better, in order to become a more worthy member of your society. You have taught me to think as you do, to pray as you do: you will certainly not be cruel enough to take away from me the hope of some day being united with you.

With much respect, F. A. W.

MARRIAGE OF COUSINS.

[Somebody who married his cousin, is roused to the defense of consanguine alliances by an article of Mrs. Wilbour's in the *Revolution*, deprecating them. He sends an article to the *World*, from which we make some interesting extracts, believing with him that the common theory on this subject is a "stock notion" which has no more foundation in truth than unlucky Friday, or any other popular superstition:]

First, I want to dispose of the theological side of the question. Moses laid down certain rules on this subject (not adverse to the cousins, however), which have been the foundation of the restrictions in the civil law. The Romish Church largely increased the range and number of the prohibited degrees—and wisely, too; for the embargo was profitable in the way of dispensations—carrying them to an almost homeopathic dilution of kindred blood; a policy that affected only the lowly and the poor; the influential and the rich got papal permits—and their cousins, if they wanted them. It was one of the most useful 'indulgences' of that thrifty organization. But some of your readers who believe more in Moses than, I fear, Mrs. Wilbour does, may like to know how the marriage of cousins was regarded under the Theocracy. There is a case in point. The daughters of Zelophehad (there were five of them) had been debating this question from the worldly side, and came and stood before Moses and before Eleazer, the priest, and before the princes and all the congregation, by the door of the tabernacle, and asked the collective advice about their getting married, and whom they should take to husband. (They had droll ways, but very practical ones, of doing this thing in those days.) 'And Moses brought their cause before the Lord,' and the result was that 'even as the Lord commanded Moses, so did the daughters of Zelophehad, for Mahlah, Tirzah, Hogbah, Milcah, and Noah, the daughters of Zelophehad, were mar-

ried unto their father's brother's sons.' (Numbers, chapters xxvii. and xxxvi.) The New Testament is silent upon the subject; the Biblical record stands as above. * * * *

The writer has had his attention directed to this matter of consanguine influence for many years. Of perhaps a dozen marriages of cousins within his knowledge, but one has so far developed the fact that the parties were congenitally unsuited. In this case there are two epileptic children, a simple case of hereditary transmission. The issues of the rest are 'fair to prime,' as we say in trade, and I see no logic in making a text of the two referred to, while ignoring the other sixty. As much congenital scrofula, incipient phthisis, mental incapacity or derangement, as many deaf, dumb, blind, halt and rachitic people will be found among children of any other class you may select as among those of cousins. It is easy to underpin any theory by ex-parte evidence.

A distinguished medical professor and writer was, a few years since, one of a committee appointed by a Legislature of a Western State to examine and report on the condition of its public asylums and matters connected therewith. He went into the investigation, as he told the writer, strongly committed to the prevailing view upon the subject, and he went on for some time gathering materials for an essay in reprehension of such alliances. But, being a man who looked at both sides of the question, he satisfied himself before he got through that an honest and judicial classification of the facts found among the unfortunate class most favorable to his desired induction would not support it. And so the essay is yet unwritten.

Indeed, if one chose, he might take up the reverse thereof and claim that, so far from such marriages being contra-indicated by our present knowledge upon the subject, they are more fruitful of physical vigor and typical beauty, and particularly of talent, than those unallied by blood. The aristocracies of Europe, and especially that of England—where for a thousand years consanguine marriages have been the rule and alien ones the exception—are recognized as the finest class type of men and women in the world. And in arts and arms, as well as in the intrigues of courts, their genius and their exploits form the great legacy of history to mankind. Take out the lines of Cyrus and Ptolemy, of Antonius and Constantine, of Theodosius and Comnenus, of Justinian and Charlemagne, of Alfred and Plantagenet, of Hapsburg and Hohenzollern, of Brunswick and Nassau, from the world-story, and little would be left of it! Take away the deeds and memory of all who have sprung from consanguine alliances, and what a hiatus would be made in that volume of philosophy teaching all time by the example of its great men!

In the lower animals, where the law has been best studied, it is known that the finest points are developed and preserved by breeding in and in. It is by this process in the vegetable world that you have Glout Morceaux and Newton pippins, instead of choke-pears and acid crab-apples—the rose and the dahlia, as we now have them, in place of their very different originals. Darwin, the best living authority on this subject, states that "with cattle there can be no doubt that extremely close interbreeding may long be carried on advantageously with respect to external characters, and with no apparent evil so far as constitution is concerned." Gibbon stated the fact as seen from a historical stand-point clearly by saying that in regard to such marriages "reason is mute, nature indifferent, and custom various and arbitrary." The ancient Greeks, to whom we yet go for our models of intellect as well as of form, were habitual trespassers against Mrs. Wilbour's physiology. The modern Jews, who possess the purest national blood in the world, and are to-day at the head of all its artistic, commercial and financial activities, are transgressors above all other races—if her views are sound. She will hardly claim that they are a dull, scrofulous or physically degraded people. That the exact contrary is the fact, is on all hands admitted.

We know the law governing this whole question—certified by physiology, and none the less true for having been uttered by Moses, while yet his face shone with the glory of the Presence from which he had just received the Moral Code for mankind—"Visiting the sins of the fathers upon the children to the third and fourth generation!" A dread and mysterious law, but one that is laid upon us all. In every department of nature we see this federal relationship, this marvelous metastasis of the penalty of sin. It may not be according to our ideas of justice, but it is *true*. Every generation is made to a large extent the custodian of the welfare of those that come after it.

There is just this about consanguine marriages, and there is no more. In any family in which there is a morbid diathesis of any kind, it will, unless over-laid by unfavorable temperament or other neutralizing conditions, tend to reproduce itself intensified in the offspring of the infected blood. If such diathesis does not exist, or if existing it is neutralized by an adverse predominance in one of the parents, it will be eliminated, and will not probably reap-

pear. In a word, the same intelligence, forethought, and common sense which are found to be useful in other secular matters, are applicable to this.

A recent verdict of the Societe de Medicine of Paris covers the whole ground. "If a robust and handsome young man marry his own cousin, equally young, healthful, and handsome, their children will have the best of chances for inheriting the characteristics of their parents. If a feeble and delicate young man marry a cousin equally feeble and delicate, it is evident that the prospects of the offspring are poor indeed. Thus, if consanguineous marriages are injurious, it is because the hereditary imperfections, like factors multiplied into themselves, produce their squares. There is a family of Jews at Amsterdam who have intermarried for centuries, yet their physique is superb. Statistics bearing upon this question are valueless, as they can give no idea of the hereditary antecedents or physical condition of the parties.

THE ART OF ADVERTISING.

Mr. P. T. Barnum, is to publish in a few days his second autobiography. It bears the title, "Struggles and Triumphs, or Forty Years' Recollections of P. T. Barnum, written by himself," and will be sold by subscription. In this revised history of his life he is frank enough to confess that his earlier volume of reminiscences was nothing but an advertisement of the Museum, but in the present work he intimates that he tells a true tale, and hopes to be judged by posterity on the faith of what he here sets down. One of the most characteristic stories in it is the following:

"I thoroughly understood the art of advertising, not merely by means of printer's ink, which I have always used freely, and to which I confess myself so much indebted for my success, but by turning every possible circumstance to my account. It was my monomania to make the Museum the town wonder and town talk. I often seized upon an opportunity by instinct, even before I had a very definite conception as to how it should be used, and it seemed, somehow, to mature itself and serve my purpose. As an illustration, one morning a stout, hearty-looking man, came into my ticket-office and begged some money. I asked him why he did not work and earn his living? He replied he could get nothing to do, and that he would be glad of any job at a dollar per day. I handed him a quarter of a dollar, told him to go and get his breakfast and return, and I would employ him at light labor at a dollar and a half a day. When he returned I gave him five common bricks."

"Now," said I, "go and lay a brick on the sidewalk at the corner of Broadway and Ann-st.; another close by the Museum; a third diagonally across the way at the corner of Broadway and Vesey-st., by the Astor House; put down the fourth on the sidewalk in front of St Paul's Church, opposite; then, with the fifth brick in hand, take up a rapid march from one point to the other, making the circuit, exchanging your brick at every point, and say nothing to any one."

"What is the object of this?" inquired the man. "No matter," I replied; "all you need to know is that it brings you fifteen cents wages per hour. It is a bit of my fun, and to assist me properly you must seem to be as deaf as a post; wear a serious countenance; answer no questions; pay no attention to any one; but attend faithfully to the work, and at the end of every hour by St Paul's clock show this ticket at the Museum door; enter, walking solemnly through every hall in the building; pass out, and resume your work."

"With the remark that it was 'all one to him, so long as he could earn his living,' the man placed his bricks and began his round. Half an hour afterward, at least five hundred people were watching his mysterious movements. He had assumed a military step and bearing, and looking as sober as a judge, he made no response whatever to the constant inquiries as to the object of his singular conduct. At the end of the first hour, the sidewalks in the vicinity were packed with people all anxious to solve the mystery. The man, as directed, then went into the Museum, devoting fifteen minutes to a solemn survey of the halls, and afterward returning to his round. This was repeated every hour till sundown, and whenever the man went into the Museum a dozen or more persons would buy tickets and follow him, hoping to gratify their curiosity in regard to the purpose of his movements. This was continued for several days—the curious people who followed the man into the Museum considerably more than paying his wages—till finally the policeman, to whom I had imparted my object, complained that the obstruction of the sidewalk by crowds had become so serious that I must call in my "brick man." This trivial incident excited considerable talk and amusement; it advertised me; and it materially advanced my purpose of making a lively corner near the Museum."

—*Tribune*.

CONSIDERANT IN PARIS.

WE translate the following from "*La Science Social*" of Sept. 16th. The journal is published in Paris, and is the organ of the Socialists of France:

"Victor Considerant returned to Paris the third of Sept. All his old friends and associates are constrained to clasp his hand. They have observed with pleasure that sixteen years under the skies of Texas have altered neither the constitution nor the wonted energy of the ancient chief of the phalansterian school. It is therefore to be hoped that he will resume his active position as a promulgator of ideas; and take his post for action at the head of the line of battle now forming, in the name of the principles of Socialism against the plagues of civilisees.

"The *Liberte*, after announcing the return of Considerant, adds: 'It will be curious to see the modifications which a twenty years residence in America has wrought upon his phalansterian ideas.'

"It is presumable that the eminent disciple of Fourier will not be long without answering the question thus put. From the first conversation with our friend, we can affirm that, if he returns with an exalted opinion of that which they are accomplishing, in North America and with the opinion that the social and political condition of that vast country is far in advance of our old European societies, he retains also as firmly as ever the conviction that the salvation of the world lies wholly in the principle of association and in the applications which it will receive, in accordance with the principles of science, subjected to experimental verification."

SCIENTIFIC ITEMS.

MOUNT ETNA is said to be in a state of violent eruption.

VAN NOSTRAND'S *Engineering Magazine* thinks that as one consequence of the Avondale coal-mine disaster, mining by machinery will now receive more attention.

Harper's Weekly states that Lord Rosse's great telescope has been fitted with machinery for producing continuous motion so that a heavenly body can be accurately followed, as with an equatorial. The reflector has been used for concentrating the rays of the moon upon a thermopile, and the fact established that there is a sensible amount of heat received from the moon. Lord Rosse has also estimated that at the time of full moon the temperature of the moon's surface must exceed that of boiling water by more than 280 deg. (Fahrenheit). Sir John Herschell had years ago asserted that this must be so, and it seems not unlikely, when we consider the long and steady action of the sun at the time of full moon on the surface of the moon which is towards the earth. For a period of several of our days the sun would be nearly in the zenith of the lunar sky, pouring its rays on a surface unprotected even by an atmosphere, still less by clouds. What proportion of the heat which we get from the moon is from its radiation, and what proportion from the immediate reflection of the sun's rays, is still a problem.

The *World* says that Mr. Bateman, of England, and M. Revy, of Vienna, have presented to the British Association a plan for a railway across the Straits of Dover, which has received commendation as the best yet proposed. The plan is that of a cast-iron tube large enough for the passage of cars of the ordinary construction, to be laid along the bottom of the Channel, averaging 110 feet below the surface of the water. Commencing at one side, a horizontal cylinder or bell would be provided, of sufficient capacity and so arranged that as piece after piece of the tube was built in its place the bell could be put forward for another piece, and so on till the other side of the Channel was reached. The distance is twenty-two miles. The line would be wrought by pneumatic pressure, securing pure air all the way, and precluding all possibility of accident from collision. Express trains would cross in 45 minutes, ordinary trains in about an hour. The accommodation would be sufficient for 5,000 passengers and 10,000 tons of goods daily, and the estimated cost 50 million dollars. This was the only part of the plan that was doubted, one engineer expressing his opinion that the sum would not be sufficient; but Mr. Bateman was ready to give ample guarantees for the completion of the line in five years for that sum.

THE *Scientific American*, in its report on the silk department of the Exhibition of the American Institute, has the following: "The Oneida Community, of Oneida, N. Y., exhibit a fine case of machine-twist, which is not only admired for its intrinsic merit, but for the superior manner in which it is spooled. It is quite evident the Community can 'do some things as well as others.'"

An old Virginia hunter, who heard Bishop Meade preach in his clerical robes without manuscript, paid him this compliment: "He's a right down good preacher, and he's the only one of them petticoat preachers that I ever heard that could preach without a 'rest.'"

ITEMS.

MR. PEABODY sailed for Europe Sept. 29th, in the steamer *Scotia*.

THE public debt statement shows a reduction of the debt in September of \$7,467,429.30.

THE Duke of Genoa has been agreed upon by the Regent's Cabinet as a candidate for the throne of Spain.

SPANISH re-enforcements have sailed for Havana, and the steamer *Hornet* has left the United States to aid the Cubans.

THE mediation of the great powers of Europe in the matters at issue between Turkey and Egypt, has been satisfactory.

THE Paraguayans under Lopez have been attacked by the allies, and twice defeated with heavy loss. Lopez with the remnant of his army had fled, and the Provincial Government at Asuncion had declared him an outlaw.

A DISPATCH from Suez, via Alexandria, announces that the barriers against the passage of the waters of the Bitter Lakes have been removed, and M. Lesseps has passed through the canal in a steamer from Port Said to Suez in fifteen hours.

THE New York Republican State Convention met at Syracuse Sept. 29th, announced a platform, and nominated a ticket of officers, headed by George William Curtis for Secretary of State. Mr. Curtis's personal interests, however, compelled him to decline the nomination.

THE *World's* correspondent in Paris, thinks that the Emperor cannot possibly live more than two years. A Liverpool journal asserts that he will abdicate at an early day, and the Prince Imperial be proclaimed Emperor of France, with the title of Napoleon IV., the ex-Emperor holding office as President of the Council.

DR. HAYES, and Mr. Bradford the artist, have arrived at St. Johns, N. B., returned from their Arctic expedition. The object of their voyage was to obtain sketches of interesting points, and they are said to have been very successful.

CAPT. C. F. HALL, the Arctic explorer, after a residence of five years in the polar regions, has arrived at New Bedford, Mass., bringing the remains of one of Sir John Franklin's men, and various other relics of the lost expedition. The statements of Capt. Hall corroborate previous reports of the death of Franklin and all his party. The Captain proposes to return next Spring and push his journeyings to the North Pole.

THE German Polar Expedition is also heard from. It was in the neighborhood of the island of Shannon (75 deg. N. lat.) near the east coast of Greenland, and expected to winter between 80 deg. and 85 deg. N. lat., and make sledge excursions into the interior of Greenland. The chief purpose of the expedition is geographical discovery.

FRIDAY, Sept. 24, was a day long to be remembered in Wall Street. A combination of gold-gamblers succeeded in forcing the price of gold to 161, from which it fell within an hour to 138, in consequence of the announcement that the Government would sell largely. Many brokers failed, and panic and confusion ruled throughout. Business suffered extremely, and more or less trouble and excitement still prevail.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 292. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the *Circular*. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

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

WALLINGFORD COMMUNITY.

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

SPECIAL NOTICE.

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

ADMISSIONS.

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

STEEL TRAPS.

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

WILLOW-PLACE FOUNDRY.

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

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

MACHINE TWIST AND SEWING SILK.

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

MOUNT TOM PRINTING-OFFICE

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

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

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

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

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 85 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 35 cents per single copy, or \$2.00 per dozen.

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

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

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

The above works are for sale at this office.

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