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TERMS:

Free to all. Those who choose to pay may send one dollar a year.

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

THE CORONATION OF CHRIST.

[By J. H. N., August 4, 1859.]

WE may properly call the Second Coming of Christ, which took place immediately after the destruction of Jerusalem, *the Coronation of Christ as King of the Universe*. He was then acknowledged "King of kings" in the invisible world, where the great mass of his subjects dwell. But it must be admitted that Christ's Second Coming was a failure with reference to an intelligent reception of it in this world. Christ himself predicted this fact. He said, "When the Son of man cometh, shall he find faith on the earth?" There was at most only a "remnant" here who were in a condition to intelligently receive him: to the great mass of mankind, he came "surrounded with clouds and darkness." He planted his throne on earth, in the destruction of Jerusalem and heathendom, and in his triumphant ascent over the Roman Empire. And those who search the deep things of history, will perceive abundant evidence that he has ruled the world since "with a rod of iron." Still, faith has not received him as King of the world, because there was next to no faith on earth when he came "in his power and glory;" and what little did exist was absorbed into the invisible kingdom. There were none left to proclaim the Coronation, so as to make a true impression on the world. The nations, blindly looking at the terrible events of the time, doubtless interpreted them according to the principles of unbelief, and without understanding that they were the fulfillment of the predictions of Christ and the prophets. Daniel said, "none of the wicked shall understand, but the wise shall understand." The whole earth was then covered with unbelief; and faith being the antithesis of wickedness, it is evident that the great mass of mankind were in the category of those who, as Daniel predicted, should not understand.

The fact that Christ's Second Coming has never been fairly recognized and acknowledged

in this world, accounts for the sad truth uttered by Kossuth, that "*there is yet no Christian nation on earth—not a single one among all.*" No: and there never has been a Christian nation! The nations of the present time have advanced in civilization and comity far beyond the conditions of the Jewish or Roman nations, or any of the nations of the middle ages. If then, there is now no Christian people on earth, there never has been one. Though Jesus Christ was announced, at his Second Coming, in thunders of providence, to this world as well as all other worlds, as "King of kings," possessing "all power in heaven and on earth," yet no nation has intelligently accepted him as King; and he has been compelled to rule in the midst of his enemies, and make head against a chaos of conflicting forces in this world, from that time till the present.

Many things now indicate that the experiment which Christ made at his Second Coming, of approaching this world in the glories of his spirit and presence, is to be repeated. Heaven was ready to receive him then, but this world was not. It "bolted the nomination," and has since, either openly or secretly, revolted against it. But Christ is never thwarted in his designs; and he will pursue his purpose until he secures his election, in one way or another, as Sovereign of the world. He told the Jews that "the kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.) This passage is commonly understood as referring to the transmission of the gospel from the Jews to the Gentiles, *at that time*: but this interpretation cannot include the full intent of Christ in these words. No Gentile nation, more than Jewish, received the gospel at that time: only a "remnant" of any nation received it. And since then, no "power on earth" has risen into the majesty of national independence, with faith enough to receive "the kingdom of God, and bring forth the fruits thereof." The Puritans under Cromwell *did* set this object before them, and approached nearer to its attainment than any people in all the ages that are past: but even they fell short of its complete realization.

When Christ was crucified, Pilate wrote his title, and put it on the cross—"Jesus of Nazareth, the King of the Jews." Then the chief priests of the Jews requested him to "write, not The King of the Jews: but that he said, I am King of the Jews. Pilate answered, What I have written, I have written."

(Jno. 19: 25.) God intended this inscription should stand there as Christ's claim of sovereignty over the Jews. He was rejected by them, yet he maintained his claim: and after his resurrection he declared that he was King of the world. "All power is given unto me in heaven and in earth." (Matt. 28: 18.)

Christ's word is pledged to find a nation that will receive him, and bring forth the fruits of his gospel: and that pledge will be redeemed. He will again approach the world in his majesty, and a nation will be ready to receive him, as the heavens were in his first approach. And what nation shall have the great honor of thus welcoming back the exiled King of the world? We believe the people of these United States are that nation—that here the grand Coronation will take place. Here the true faith, "the faith once delivered to the saints," the faith that says, "*The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King,*" has been again introduced into the world; and it is steadily growing, increasing in power and influence; and it is preparing the nation to receive Christ—to receive the kingdom rejected by the Jews, and bring forth the fruits thereof. See the longing desire Christ had toward the Jews: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." He has been brooding over the world from that time till now, longing after a nation, or a city as a representative of a nation, that will accept him, and allow him to regenerate it, and make it fruitful in his own spirit and righteousness. He has had long patience, and "abode his time," but not in vain. He will yet receive the precious fruits of his labors, and his soul will be satisfied.

CANNING BEANS AND TOMATOES.

CANNED lima beans are quite a desirable article, especially during the season when they cannot be obtained fresh from the vines. We are aware, however, that the public do not always get them in the best state of preservation. When they are not gathered at the proper time, or are allowed to stand too long after picking, they become stale before the process of canning, and whatever the pains taken to preserve them are nearly worthless.

Except under peculiar circumstances and with skillful treatment, the Lima bean is generally too late to be produced in its greatest perfection or in paying quantities in our northern

states; consequently we must needs substitute other varieties if we would have fresh canned beans for our table. We would recommend as a good substitute, the variety generally known by the name of the "calico bean;" it doubtless has a more scientific name, but this is the only one that we are familiar with. When rightly cooked or preserved, this bean proves to be very palatable and nutritious, though some might object to its color, as it is a red and white bean, and, though very pretty before cooking, turns a dark color afterwards.

The process of canning both shelled and string beans is substantially the same as for peas. The same syrup is used, and they are cooked three or four minutes before putting them into cans. This improves their quality, by making them less rank in flavor. Beans may be safely packed without the calcium bath, by boiling them three hours in a water bath after they are canned. The calcium bath, however, shortens the process.

A bean called Early Valentine, is the best of all the varieties we have yet tried for a string-bean. When put up fresh from the vines it will be found to be excellent for table use. A small machine is used to do the cutting, which very much lessens the labor of packing them.

CANNING TOMATOES.

The tomato, probably, stands at the head of canned vegetables, the immense quantities of them canned and sold every year being pretty good evidence of the fact. Like all other canned vegetables and fruits, in order to preserve it with as much as possible of its natural flavor, it must first be well grown and well ripened, and then gathered and canned while perfectly fresh. Tomatoes that are packed late in the season, and in a half-ripened state, are scarcely worth the price paid for the can.

The method of preserving tomatoes is simple. They are first slightly scalded, sufficiently to peel nicely, and, when peeled, are thrown into pans in order to let some of the watery part drain off. They are then packed into two-and-a-half pound cans, leaving just room enough for a large spoonful of syrup. This syrup is made by dissolving two and a half pounds of salt, and the same amount of sugar, in one gallon of water. The cans are then sealed and placed on sheet-iron pans, holding thirty-five cans each, and lowered into a vat containing boiling water of sufficient depth to cover them. If a can is not tight, it may be readily discovered by the air which will escape through the hole, causing bubbles to rise to the surface of the water. The leaky can should be immediately taken out and the hole stopped. All kinds of vegetables, and fruits put into cans, should be first tested in this way before they are bathed. When a vat full of tomatoes has thus been tested and prepared, the pans are lowered into the vat, one top of the other, and the steam let on, allowing the tomatoes to boil thirty minutes. In case cans larger in diameter are used, longer cooking will be necessary. When the tomatoes are done, the pans and their contents are hoisted out, and the cans, after they have cooled a little, are vented by opening the prick-hole in the cap with soldering iron, allowing the steam to escape, and then imme-

diately closing the aperture. When the cans have cooled, if all is right, the heads will snap in by a slight pressure, showing that there is a good vacuum.

H. T.

THE ONEIDAS.

BY S. H. R.

I.

THE IROQUOIS.

"As monumental bronze, unchanged his look:
A soul that pity touched, but never shook;
Trained from his tree-rocked cradle to his bier
The fierce extremes of good and ill to brook
Impassive—fearing but the shame of fear—
A stoic of the woods—a man without a tear."

THE stout-hearted Columbus sailed away over the unexplored ocean to the westward, in 1492, and returned to Europe with tidings of a new world of boundless wealth and resources. At the same time he introduced to the Eastern nations a new branch of the human family, upon whom his mistaken notion that he had found the eastern shores of India fastened the name "Indian."

Notwithstanding minor differences in form and color, effected by climatic influences and personal habits, and the great diversity of language, it is believed that the primitive inhabitants of this continent all sprung from a common stock. The microscope shows that the hair of the Indian is invariably round, while that of the Caucasian is oval, and of the African, excentrically elliptical. In Peru and Mexico the Americans had attained a high degree of semi-civilization and established two gigantic despotisms, which the Spaniards in their mad search for gold overturned and blotted out forever; but in the North they were found still in the hunter or savage state, generally divided into petty tribes, at war with each other and fiercely maintaining their independence of all control. The tribes of the United States have been variously classified by different writers. Schoolcraft groups them in the following linguistic families: Algonquins, Iroquois, Appalachians, Dacotas, Shoshonees, Achalaques (Cherokees), and Natchez. Of these the Algonquins, occupying the greater part of the country from Hudson's Bay to North Carolina, and from the Atlantic to the Mississippi, were far more numerous than any other group; but the Iroquois, located right in the midst of the Algonquin tribes, were the master spirits of North America.

The greater portion of the present State of New York was occupied as their home territory by the five confederated Iroquois nations—the Senecas, the Cayugas, the Onondagas, the Oneidas and the Mohawks. These bold and politic nations surpassed all the other hunter tribes in strength of character, towering ambition, enlarged views of government, civic arts and warlike prowess. At the commencement of the seventeenth century they were actively engaged in a war of subjugation with the surrounding Algonquins and all the cognate Iroquois tribes except the Tuscaroras. The early French, Dutch and English colonists soon learned by observation, and through the other Indian tribes, of the existence of this powerful, haughty, and aggressive league, whose very name inspired its enemies with terror and dismay. Collectively these confederate nations were styled Massawomekes by the Virginia Indians, and Meng-wee or Mingoes by the Delawares; but the Dutch called them Maquas, from the name the Mohi-

cans gave the Mohawks; the French christened them Iroquois, it is said from their favorite exclamation *Yo-hah!* while among the English they were known simply as the Five Nations. They, however, authorized neither of these titles, but called themselves by a name meaning "people of the long house," which has been given in as many as half a dozen forms by different writers; as, Aganuschioni, Hodenosaunee, Konoschioni, &c.

The Iroquois possessed the distinctive peculiarities of the red race, to which they had added marked distinguishing mental and physical features of their own. They were tall, straight and supple, of reddish brown or copper color, with small hands and feet, straight black hair, lofty but retreating head, dark eyes, prominent cheek-bones, aquiline nose, harsh mouth, and little or no beard. In disposition they were a strange mixture of the taciturn and boastful, gloomy and poetical, generous and cruel, resolute and indolent. Their perceptive faculties were immense. It has been claimed that like all their race the Iroquois were incapable of inductive reasoning and searching analysis, but there seems to be no ground for the assumption. They were rapid in forming conclusions, keen in retort, subtle in debate, and renowned for fluent, lofty eloquence. Their speech abounded in singularly bold and striking metaphors. The Iroquois had fortified castles and villages, and relied more upon agriculture than the chase for subsistence; but, except the dog, they had no domestic animals—the essential aids to civilization. Being ignorant of the use of metals, they were forced to make their arrow-heads, axes and various utensils, of stone. Their dress was made of skins, which they tanned in a superior manner.

Colden, the historian of the Five Nations, says they arrogated to themselves the title *Ong-we Hon-we*—"real men, or men surpassing all others." The tests of this manhood were daring acts of valor in the chase and on the war-path, superior skill in shooting and wielding the tomahawk, great strength and fleetness in wrestling and running, uncomplaining endurance of cold, hunger and fatigue; but above all, unconquerable fortitude under torture. Male children were laced to a board from head to feet soon after birth, to secure the desired erectness of figure in after life; and in this enviable position the destined warrior spent his infancy, borne about on the back of his mother, or suspended from the pole of a wigwam or the bough of a tree and left to learn his first lesson of silent endurance. From early childhood the Iroquois children were taught to ignore pain. A boy and girl have been seen to test each other's courage and firmness of nerve by placing a glowing coal upon their bare arms, laid together so that if either shrunk the coal would drop, and then suffering it to burn into the flesh and cool. If they showed no sign of pain they were warmly applauded by parents and friends, but were loaded with contemptuous derision if they writhed under the smart or shook the fire off.

The boy's education consisted in physical exercises, shooting with the bow, learning the habits of animals, and listening to the oral lore and historical traditions of his nation. At the age of fourteen or fifteen the youth subjected

himself to a rigorous fast, after which he donned the three-pointed blanket and assumed the duties of a warrior, but was not permitted to wear the coveted eagle's feather till he had distinguished himself in actual battle. War, hunting and oratory were considered the only worthy pursuit of a man. The young man attended the councils of his nation, and of the League, and felt his whole soul stirred to heroic action by the fervid eloquence of the Iroquois war-chief or venerable statesman. Fired with uncontrollable ambition to win a name that would make the enemies of his nation tremble, the young warrior started on the war-path, and was mysteriously initiated by precept and example into all the cunning strategy of Indian warfare; for the Iroquois were renowned for artifice fully as much as for valor, and held that the greatest glory consisted in outwitting and slaying a foe without needlessly exposing their own lives.

In the estimation of the Iroquois, complete self-control constituted the crowning glory of manhood, and in presence of a stranger or an enemy they were apparently impassive as statues. It was considered disgraceful in a warrior to allow anything to cause him to manifest surprise or curiosity, and the greatest dishonor to be forced to exhibit weakness under the eye of an enemy. If the chance of battle made him captive, he awaited the most fiendish tortures with stoical composure; for by his code of honor he was bound to maintain the superiority of his nation in this final ordeal. While under the hands of his savage tormentors, with a fortitude that dwarfed the Spartan's, he raised his death-song and in an unfaltering voice chanted the praises of his nation and his own exploits, or mocked his captors as woman-hearted in battle and lacking skill in applying the torture. This superiority to bodily anguish is all the more surprising when it is remembered that by nature they were susceptible of great mental excitement, and endowed with singular acuteness of all the senses.

If a large brain is any evidence of intellectual capacity, the Iroquois would seem to have been capable of a high order of mental culture; for careful measurements of a limited number of skulls show the average Iroquois brain to have been 88 1-2 cubic inches—eight inches larger than that of the polished Peruvian. Whatever development, however, they may have been capable of, it must not be forgotten that they were still savages; for though in peace they were gentle, hospitable people, firm friends and faithful allies, in war they were a tempest of wild destruction, showing mercy to neither man, woman nor child. The same lips that uttered lofty sentiments which excited the wonder of the civilized world, could raise the fiendish war-whoop. In fact the character of the Iroquois, as depicted by those who have studied it carefully, is one of striking antitheses and strange anomalies. But if we would know the truth respecting the Iroquois, we must pursue our researches with a mind unbiassed by the wild nursery tales of our childhood—in which the Indian appeared as little less than a fell demon who delighted in nothing but blood and fire—as well as by the opposite ideal of the no-

ble, virtuous and happy child of nature, and carefully glean the facts from conflicting records, known results, and logical inference.

THE SOCIAL PROBLEM.

AN IMPORTANT DECISION.

We published in full the important decision of Judge G. G. Barnard, in Chambers of the Supreme Court of this city, on Saturday last, in the case of Beatrice Bissell, an infant, by her guardian, against John B. Bissell, for a limited divorce on the ground of abandonment. The defendant admitted the abandonment, but denied the marriage. The parties had been living in Brooklyn. The plaintiff's case was that a marriage having been agreed upon between them, and the usual preparations having been made on her part, she met the defendant (1867) by appointment in New York, and that while they were riding together in a carriage in the Park, defendant placed a ring upon her finger, saying, "This is your wedding ring. We are married. We are married just as much as Charles is to his wife (referring to his brother and sister-in-law). I will live with you and take care of you all the days of my life as my wife;" that to this she assented, and that accordingly as man and wife they lived together till his abandonment of her in August last; and that shortly before the abandonment he induced her to sign a paper, drawn by himself, stating that no marriage ceremony had been performed between them.

The defendant, on his examination, put in the plea that he never agreed to take the plaintiff as his wife; that it was agreed she should live with him as his mistress and that he should pass her off as his wife; that he gave her the wedding ring so as to deceive other people and to avoid suspicion, as he feared if discovered in their boarding house that they were not married they would be turned out. There was no pretence that up to the time of the alleged marriage the plaintiff was not blameless in her conduct.

Judge Barnard, after reviewing the evidence, the law, the authorities and the precedents bearing upon this case, declared himself satisfied that an actual marriage was contracted between the parties, and that if the defendant, while endeavoring to accomplish the ruin of a virtuous girl, blundered into matrimony, he has no one but himself to blame. The Judge further remarked that "if the practice is as common as the defendant alleges of men passing off their mistresses as their wives, and allowing them to bear their names without any marriage contract, it is time they should learn the risks to which they expose themselves;" that there should be a decree declaring the plaintiff the lawful wife of the defendant, and adjudging a limited divorce and alimony, with costs and reasonable expenses. Judge Fithian's recent decision in the case of Durand vs. Durand is of the same character, and these examples are, at this time of general lawlessness, to be especially commended; and they will meet the endorsement of all honest men, in view of the good effect they will surely have as a warning to the whole tribe of graceless adventurers.—*N. Y. Herald.*

[We find the following pleasant paragraph about the O. C., in the *Brooklyn Argus*.]

ONEIDA COMMUNITY.

This association of men and women, which is the first successful attempt at a practical communistic life, is flourishing finely. The Oneida and Wallingford people boast that they raise the biggest and healthiest babies, the best crops of fruits, roots and cereals that can be shown and verified anywhere. They produce also silks, ribbons, and other articles of the kind; they manufacture animal traps on a large scale, for the capture of common rats, muskrats, mink, fox, otter, beaver, and the black and grizzly bear; and, true to the instinct of the age, they have their own printing-office and organ. We get the CIRCULAR weekly, and have frequent cause to regret our want of time to read each number patiently through. The CIRCULAR is to those among whom it is printed, and their co-thinkers of the country, what the *New Moral World* and the *Shepherd* were to the English Socialists of thirty years ago. The Oneida people have put the world in their debt by the proof that Shaker asceticism is not indispensable to the success of a combined and co-operative social and industrial life. Such successes keep human hope alive, impart something beyond mere rhythm to the hackneyed line—"There's a good time coming, boys!" All the previous attempts of this kind—those of New Harmony, Motherwell, Tytherly, Brook Farm, Red Bank, Lebanon, &c., are utterly eclipsed and outrun by these latter-day Communists, who seem to have discovered the secret of blending the pleasures of sexual love, the comfort and attachments of the family, and the energy and singleness of purpose so essential to a common aim. They are unlogged and unfrozen by the unnaturalness of the followers of Ann Lec, while

they appear to be free from the dissoluteness into which English Socialism ran. We are not sure, however, that we should agree with the CIRCULAR's definition, or even its understanding of "love." But that does not blind us to the high intellectual character of the CIRCULAR, nor to the fact that the Oneida and Wallingford Communities contain a number of highly gifted and cultivated minds, as the columns of their organ attest.

TWO FLUIDS.

AIR.

How easy it is to forget the immense extent, the tremendous weight, the vital importance of the vast sea of air at the bottom of which we move, and into which we can mount but a few miles at the most! A sea whose depth is fifty miles, and whose area at the bottom is equal to the surface of the globe—nearly two hundred millions of square miles; which, light as it seems, and readily as it yields before us, nevertheless presses upon each square inch of our bodies with a weight of fifteen pounds, or fourteen tons and a half upon the whole surface; and as the pressure is exerted equally upon the inside as well as upon the outside of bodies, very serious effects follow its removal from the surface. Upon great mountain heights and upon the high table-lands of Peru the ears feel ready to burst, and blood flows from the eyelids; balloonists experience great discomfort in the loftier regions of the atmosphere; the poor little mouse under the exhausted receiver of the air-pump swells almost to bursting with the information that there is a terrible lack of equilibrium between the inner and outer atmospheric pressures; and the miserable fish suddenly dragged up from deep waters has sometimes its stomach forced out through its mouth by the expansion of the air in its swim-bladder, relieved of its accustomed pressure from without. So that "trifles light as air" may be heavy enough under certain circumstances.

Air is commonly described as a mechanical mixture of the two gases oxygen and nitrogen, in the proportion of four parts by bulk of the latter to one of the former. The oxygen alone is the essential and life-giving element, and it is diluted by the nitrogen in order to prevent its too energetic action in the lungs. But, in point of fact, pure air does not exist; there is always mingled with it a variable amount of other matters, which, although hardly appreciable in a moderate bulk of air, exert an aggregate influence of great importance. In every two thousand parts of air is about one part of carbonic acid gas, which is the food of plants; there is generally a trace of nitric acid and of ammonia; and there are in even the clearest air very minute particles which the housekeeper stigmatizes as dust, but which the microscopist finds to be not merely fine particles of earth, but scales of insects' wings, scales of our own skin, hairs, spores of plants, and minute germs which, in a proper fluid, give rise to the living organisms which have been, and by some are still, supposed to be spontaneously generated.

And besides all that, the air contains water in the form of vapor to the extent of about two-fifths of a pint in a thousand cubic feet; which, if condensed at once all over the earth, would cover it to a depth of five inches.

WATER.

Like the air, water is a fluid, but it is in the next condition of matter, the liquid; and though it also is composed of two gases, yet they are combined chemically, and not merely mixed. A mechanical mixture of eight pounds of oxygen and one pound of hydrogen is not water until chemical action is induced by fire; and this water would be, what we never find in nature, absolutely pure. For in the clearest spring-water each gallon contains from one-twentieth of a grain to 88 grains of salts; the ocean holds from 2200 to 2800 grains per gallon; the Dead Sea from 11,000 to 21,000; and the waters of a little salt lake east of the steppes of the Volga, in Russia, contain three-fifths of their weight of salts. Both these, like our own Great Salt Lake, have become what they are by a process which is going on all the time with the ocean; every stream that runs to the sea carries to it a certain amount of salts; and as this can never leave it, evaporation taking up only fresh water, there is the chance of an ultimate confirmation of the fears of the man who, according to fable, lost in the sea the mill which forever turned out salt, since he had forgotten the magic words by which its operations could be suspended. Practically, however, we need not fear the premature salting of our fish.

Boundless as the ocean appears, it is limited compared with the air. It is five or six miles in depth, and covers about three-fourths of the surface of the globe. But its presence is not confined to the ocean. As we have seen, it is a constant part of the atmosphere; it presents itself to us as snow and ice; it percolates through soils, and forms a part of the hardest rocks. Into our bodies it enters so largely that they have been described as a few pounds of charcoal, etc., mixed with several pailfuls of water.

In fact, a man of one hundred and fifty pounds weight consists of one hundred pounds of water and fifty of solid matter. Of the tears and perspiration it forms about ninety-nine parts in a hundred; of the blood, seventy-eight; of the bones, thirteen; and even of the dense enamel of teeth, two parts in a thousand.

As said above, both air and water are fluids, and readily yield to the movements of bodies; both serve as media in which locomotion is performed; but the conditions of aerial locomotion are very different from those of aquatic, on account of the difference in their density, and so in their power of resistance and of support. The lightest bird must make an effort to rise into or remain in the air; but upon the water birds float; and it nearly buoys up the fish which inhabit its depths. The difference in their weights and densities is as 1000 of water to 12.9 of air; which means that if a certain quantity of water weighs a thousand ounces, an equal quantity of air will weigh only one and two-ninths ounces.

—*Harpers' Monthly.*

THE CIRCULAR.

O. C., MONDAY, DECEMBER 6, 1869.

THE FORTH-COMING HISTORY OF

American Socialisms.

This book is now in the hands of J. B. Lippincott & Co., well known publishers of Philadelphia, and will be for sale in the course of the present week. It is an octavo volume of six hundred and seventy-two pages, well-printed and well-bound. The publisher's price will be four dollars per copy; but we have reserved the right to sell it to our subscribers at three dollars. The postage on it will be about fifty cents. On receipt of \$3.50 it will be sent, post-paid, to any name on the CIRCULAR's subscription-list. Some may choose to have it sent by express or by private conveyance, at their expense; in which cases only \$3.00 need be remitted. Our "permanent subscribers," who are entitled to it without pay, will please inform us where and how they will have it sent to them.

PROVIDENTIAL CRITICISMS.—It is "set in upon our minds," that we ought to preach a sermon on the Richardson assassination; but we have not time for anything long and elaborate, so we will give some heads of discourse that seem to us appropriate to the occasion.

1. We might enlarge on the criticisms that are befalling the conjunction between Literature and Licentiousness, in this case and in the late Byron affair.

2. We might inquire whether the *Tribune* is not under criticism for exalting literary ability above moral integrity, in this case and in the case of Mr. Young?

3. We might consider the position of Vice-President Colfax, as monitor to the Mormons, and at the same time best friend to Richardson.

4. We might consider the position of H. W. Beecher and the other clergymen who have sanctified Richardson's doings by marrying him to an Indiana divorcee.

5. As McFarland clearly represents the marriage system and the marriage spirit, and would have been called a sneak by all high-toned gentlemen of the old school if he had not done as he did, we might raise the query whether hanging him will not be hanging marriage?

6. We might by way of improvement show that all these things help on the trial of marriage, and must result in its condemnation as one of the "twin relics of barbarism."

COMMUNITY JOURNAL.

ONEIDA.

—*Nov. 29.*—Yesterday was the Community thanksgiving day. Turkeys, with the usual et ceteras, for dinner. In the evening, an impromptu masquerade and fancy-dance were welcomed for an hour's indulgence. Free latitude was granted in respect to costume, and many were the varieties and shades from the beautiful to the grotesque, that appeared in cotillion or contra-dance. The sensation of the evening, however, was reserved for the "giant" who came stalking into the hall, not like the "Cardiff Giant," "mit nodings on," but dressed as the giant may have dressed before he "petrified." To explain, this modern giant proved to be a compound being, made up of a six-foot man with a four-foot boy on his shoulders, so combined and costumed as to make, with a tall stove-pipe hat, a most colossal and imposing figure; and if there was not so much money in it as in the Cardiff man, it served the purpose to "bring down the house."

Dec. 1st.—A rainbow! This unusual phenomenon in winter made its transient, but quite brilliant appearance, above the north-western horizon this morning, calling to mind the old couplet,

"Rain-bow in the morning,
Sailors take warning."

It is hoped the "warning" came in time for the gallant tars, though a terrific gale had been blowing for several hours before the "bow was set," and Mr. U. expressed fears at the breakfast-table that it would prove disastrous to coasting vessels.

—*Dec. 2.*—Mr. Henry Wilson, who sold his farm to the Community, had an auction yesterday, to sell off his live-stock, farming implements, &c. We get a small "sugar-bush" with the farm; and A. L. B. attended the sale, and bought 150 sap-buckets. We have possession of the place next spring.

—W. C., with its more southern latitude, reads the reports from Oneida of snow and sleighing, ice and skating, almost incredulously. In return, they give us pictures of the bare brown fields, sunny slopes, and the open Quinipiac, charmingly cool and inviting to bathers.

—Perhaps our readers will be interested in an account of the way we dispose of the sewing for the children. Little romps and tumblers—growing fast—of course there is a deal of sewing to be done for them. But there is no private responsibility. Mrs. E. or Mrs. P. need not weary themselves looking after the mending, darning, refitting, enlarging, making, and the thousand-and-one things connected with the care of their little ones. No; this is the way we do it. Two or three women are appointed to superintend the clothing of the children, and every once in a while, more especially in the fall and spring, a grand campaign is instituted to prepare for the coming season. The clothes that the largest ones have outgrown, are tried on the next in size, and it is ascertained just how many new garments need to be made, and how many old ones will do by fixing over. Then the cloth for the new dresses, aprons, underclothes, &c., is cut into shape, and the old garments, if need be, washed and prepared for fixing over. Now, a "bee" is called. On the bulletin appears a notice something like this: "A bee for sewing, in the Hall, at 2 o'clock." All who are at leisure, or have an attraction (and there is always a goodly number), make their appearance in the Hall at the appointed hour, work-box in hand. The lady who oversees the bee has a large basket-full of work, which she distributes to one and another with the necessary instructions. Energetic Mrs. T. always sits in one corner, at her sewing-machine, stitching away, as for dear life, on the work that scores of busy hands are preparing for her. The bees last an hour or two, as the exigencies of the case demand, and are called as often as necessary. As for the inevitable buttons that come off, the button-holes that tear out, and the many rents, here and there and every-where, the staff of women at the children's house attend to these as they daily occur. But the always-on-hand mending is often more than they can do; there are certain ones, however, ready to lend a helping hand, whom they feel free to call on

in any emergency. One genial-hearted woman, (Aunt S—we call her), who never had a child of her own, but loves the little ones with all her heart, voluntarily darns the dozens of little stockings that come weekly through the wash; and this is but a specimen of the general interest taken in the welfare of the children.

—*Evening Meeting.*—T.—An article appeared not long since in a popular periodical, which undertook to show that modern society is, to a certain extent, tainted or saturated with the poison that comes from bad social practices; and that the diseases thus engendered have, by their remote effects descending from generation to generation, affected nearly the whole race, and caused many diseases that appear under other forms. The article suggested the thought that this might be the case in the spiritual sphere. It says in the Testament that the "whole world lieth in the wicked one." In the religious world, a subtle, wide-spread disease, seems to assume the form of unbelief, which distributes itself in such an insidious way, that its effects are not always easily traced. In thinking of this subject, I concluded that, as in the physical disease, the best chance of getting rid of it is by isolation and cutting off communication with the sources of it. If a number of people could be physically cut off from the sources of these social diseases, in the course of a few generations, were they in healthy circumstances, they would probably expel the last vestiges of these disorders and become as good as new so far as they were concerned. Now many of our fellowships and sympathies with those outside our circle may be apparently innocent and harmless, and yet they affect our spiritual condition. Our separation from the world is for the purpose of isolating our life from the life that lies in the wicked one, and letting the spirit of God in upon us. In thinking of it in that way, I realized that, although we might not be able to see any particular harm in having this thing or that in common with the world, it still must have its effect. I am sensible that unbelief is a poisonous disease, and that we must get God's life in us to purge it out. Unbelief comes to us through every avenue of sympathy with those who are in bondage to it, unless we get the life of God pushing in the opposite direction. The "home" we talk about so much is that region of our spiritual life where God's spirit is pushing out this spiritual disease, and letting in life, strength and happiness. No matter if it is a good while before we do anything that attracts the attention of the world and gets its approbation; by enlarging the sphere where this spiritual venereal disease is driven out, and faith has its true, healthy action, we are doing a good work that all will appreciate, by and by. Our separation from the world has helped to put a wall of fire between us and universal death.

WALLINGFORD.

—The printing of the last sheets of "American Socialisms," was the occasion of some enthusiastic demonstrations. The more jubilant rang the bells, beat the drums, and exploded gun-powder. At the supper-table, there followed "the feast of reason, and the flow of soul," accompanied with a volley of toasts and sentiments as a kind of pyrotechnics.

—The two carpenters O. C., dispatched to us, are busily engaged refitting the building adjoining the silk-factory, for a wash-room. A steam boiler is to be procured for this department, together with all the improvements calculated to reduce the labor of washing to the minimum.

—The foreman of the farming department gives the following report of the cereal products the last season. Wheat, forty-one bushels; rye, one hundred bushels; oats four hundred bushels; corn, three hundred bushels. This, for old Connecticut, with farming a subordinate interest, besides! We thresh the rye by hand, that we may make the most of the straw, and this gives us the unwonted music of the swinging flail.

—A late family criticism of a young woman, of English parentage, elicited the following remark from Mr. N.: "I am inclined to think that whenever we touch the English we find that they belong either to the aristocracy and partake of its vices, or

else that they belong to the poorer classes and have their jealousy of the rich. I don't think the Community spirit is like that of either of these classes; it is neither aristocratic on the one hand, nor does it have the small-hearted feeling of the poorer classes, on the other. The vices of the rich and the poor are very prominent among the English, a good deal more so than in this country; they are instilled into the English blood. I trust the Community is working into a true medium where there is neither rich nor poor, but all are rich and all are poor. It is a good thing for folks to feel rich in regard to faith in God, faith that in him they have an abundance of every thing good. Then on the other hand it is an excellent thing to feel poor if it makes us feel humble and in want of all things from God—weak and thless in ourselves. That is a good feeling, for blessed are the poor in spirit."

THE BIBLE IN SCHOOLS.

EVER since the fall of 1840, there has been more or less contention between the Protestants and Catholics of Cincinnati, concerning the administration of the public schools, the Catholics urging every now and then, that their "religious rights are injuriously affected by the common school system," and remonstrating at the injustice of taxing them for the support of schools where the Protestant version of the Bible is read, thus preventing their children from receiving any benefit from the same. Until the present year, however, the Catholics, and those who support them, have failed in carrying any point they attempted, but now, as it appears, they have been able to make their remonstrances heard to better advantage.

At a meeting of the Board of Education of Cincinnati, last October, a Roman Catholic offered a resolution looking toward the union of the schools under the charge of the Catholic church, with the public schools. After considerable discussion, the following amendment to the resolution was offered:

"Resolved, That religious instruction, and the reading of religious books, including the Holy Bible, are prohibited in the common schools of Cincinnati, it being the true object and intent of this rule to allow the children of the parents of all sects and opinions in matters of faith and worship, to enjoy alike the benefit of the common school fund.

Resolved, That so much of the regulations on the course of study and text books in the intermediate and district schools (page 213, Annual Report) as reads as follows: 'the opening exercises in every department shall commence by reading a portion of the Bible by or under the direction of the teacher, and appropriate singing by the pupils,' be repealed."

The knowledge that such a matter was before the Board, caused much commotion in the city, and many were the petitions and protests against the adoption of the resolution to exclude the reading of the Bible and religious singing from the public schools. On the 1st of Nov., however, the Educational Board voted (twenty-two against fifteen) in favor of the resolution. It is said that this Board is composed of forty members, eighteen of whom are Protestant, and the remainder Catholics, Free Thinkers, and Jews; and that the Catholics and Free Thinkers combining, obtained a majority.

The moment it was known in the city that the Educational Board had ordered the prohibition of the reading of the Bible and singing of sacred songs in the schools, there was great excitement among those opposed to the move, and a petition was sent to Judge Slover of the Supreme Court, urging him to grant an injunction restraining the Board from carrying the resolution into execution. An injunction to this effect, was filed the next day after the passing of the resolution by the Board. Both parties made their plea before the Supreme Court, in November, but it is said that the final trial and decision of the case will be deferred until the session of the Court the coming spring. Meanwhile, the injunction remains in force, and the management of the public schools will remain as it was before the passage of the resolution.

But pending the trial and decision of the matter, the discussion of the question, pro and con, in the principal papers of both east and west, is animated and interesting, and the subject seems to attract

more and more attention, daily. Meetings sympathizing with both parties have been held in several of our cities. It is considered by many of the papers, to be "creditable to the moral tone of the people, that the comment has been, in general, unfavorable to the action of Cincinnati."

The principal objections of those who oppose the exclusion of Bible-reading, prayers, &c., from the public schools, are, that it will have a bad effect on the next generation, it being, in many cases, the only opportunity that scholars have of hearing the Bible, or of being taught anything concerning religion; that the move is a concession to Catholicism, and consequently, will help to build up the Romish church; that it is, in fact, an attempt on the part of the Catholics, to break up the public school system, and have the money employed in their support appropriated to sectarian schools; that it will not conciliate the majority of Catholics, whom nothing but the entire abolition of our public school system will satisfy; &c., &c.

The following extracts will show the views of those who support this side of the subject.

[From a speech by the Rev. Mr. Mayo of Cincinnati, the champion for retaining the Bible.]

The people of Cincinnati, above all other things, will not divide the school fund so that Catholic schools can be supported directly or indirectly, by the public money. They don't believe in Protestant, or Hebrew, or atheistic sectarianism in public affairs. They don't believe, in any shape, in the sectarian predominance in public affairs of a church that never yet educated the people, except on compulsion by the civil, or irresistible pressure by the social power. If the Catholic people choose to put the education of their children in the sole care of their priesthood, they can do so. If Hebrews choose to put religion out of the schools by the help of a Church which has persecuted the Jew as if he were a wild beast for a thousand years—that, to-day, puts off the Jews into a loathsome Ghetto in the only city where it has full swing; that only last year vilified every Jew in Cincinnati, through the mouth of its Archbishop—why, let them do so. If radical religionists and atheists choose to help Rome divide and destroy our beautiful school system, they can do so. They will be its good friends as long as they help to do this; and when they are used they will be thrown away like a broken ladder up which this Church has climbed to power. Any sect of philosophers, politicians, partisans, that will help the Church to do this will be repudiated—is repudiated to-day—in terms it will be wisdom to heed.

[From an editorial in the *Tribune* of Nov. 8.]

Educated in the common schools of New England (the seed-bed and nursery of all Common Schools), we like the idea of having the Bible used as a text-book in schools. It was so used in the schools where-in we were taught, and we cannot realize that it ever did us any harm. On the contrary, we believe that such use of the Good Book not only exerts a wholesome moral influence, but imparts a beneficent intellectual stimulus. We believe the Scotch are a more intelligent, more capable, more thrifty race because of the Bible-reading to which they are generally and eminently addicted from infancy. We do not consider every part of the Bible well adapted to use as a school-reader, and would not have it so employed (as, in fact, it never is); we would, in a school attended by Hebrew children, select such portions for reading or recitation as would give them no offense; and so in all things we would respect convictions that differed most widely from our own. But, so far as it was left to our choice, we should wish to continue the use of the Bible in Schools.

The great body of those who seek to drive the Bible out of our Schools, will not be satisfied after they have driven it out, but will insist on breaking up our Common School system into sectarian fragments. They are determined that their children shall be schooled in the tenets of their especial theology and ecclesiasticism, not in their own churches and Sunday-schools, on that day of the week which is by law and usage devoted to religious uses, but on other days, as a part of their schooling in letters. They will not allow secular and religious education to be given separately; they refuse to unite in upholding the sanctity of Sunday; they object to such general religious instruction as has hitherto been given in our schools, and object to education without religion, as godless—in short, they will be satisfied with nothing but the substitution of denominational for common schools. Hence, if we give up the Bible, we only weaken the Common School system by offending, if not alienating many of its oldest and firmest supporters, while we fail to conciliate its enemies, but only incite them to new and inadmissible exactions.

[From a speech by the Lieut. Gov. of Ind., at an anniversary meeting of the Young Men's Christian Association of Cincinnati.]

It is too late in the day to deny that the permanency of our free institutions depends upon the dissemination of Bible truth in the hearts of the people.

That question has been settled long ago, and the great truth, uttered long since, that it is "Righteousness that exalteth a nation," is no longer doubted."

The divine law as thundered forth from Sinai, and the pure and just doctrines of Him who spake as never man spake, are found, after the experience of many centuries, to be the best guides for the just government of men.

It is a code that tolerates no despotism, no slavery, no inequality, before the law.

The Bible then, should not only be read in our churches, in our families, but its divine truth and pure moral precepts should be instilled in the hearts of the young at all our public schools. [Immense and prolonged applause.] And from my stand-point I must say that the exclusion of the Bible therefrom is as unwise and unpatriotic, as it is wicked and senseless. [Enthusiastic applause.]

[From the *Dayton Journal*.]

Now to be consistent, this remarkable School Board should make haste to expunge every religious sentiment offensive to Roman Catholics from every text-book in the schools. To meet the views of the Israelites, every word alluding to Christ and Christianity should be expurgated. To satisfy infidels, the words God, Jehovah, the Lord, and every sentence implying the Creator, should be torn out of the school books! * * * The Romanists claimed that to read the Bible in the public schools was sectarianism. Yet, as they openly proclaim, they propose to destroy what they denounce as sectarianism in the schools, in order to establish the worst species of sectarianism in the school system itself; for if a portion of the school-fund is set aside for the Catholics, another portion must necessarily be set aside for Freethinkers, another for the Episcopalians, another for the Methodists, another for the Presbyterians, and so on to the end of the hundred and odd sects which claim existence in Ohio. By this time we shall reach the end of the common school system. There will be no such thing as popular education, and the decay of democratic-republican sentiment will inevitably follow. The Cincinnati School Board have perpetrated a wrong, and they will be rebuked for it by the people.

Those who sustain the action of the Cincinnati School Board, do so on the ground that it is but in keeping with the liberal and democratic principles of the American people, and is in accordance with the golden rule; that the reading of the Bible in the public schools is a mere form, has no religious influence on the scholars, and its abolition will not affect the cause of religion either one way or the other; that the state and religion have no connection, and should not be connected; &c., &c. A writer on this side, briefly sums up the arguments of his party, as follows:

1. That our common schools are managed by the government, and supported by public funds, which are collected by a general tax levied indiscriminately upon all tax-payers—whether they be Catholics, Protestants, Free Thinkers, Deists, or Atheists.
2. That the prime object of these schools is to furnish to the masses an opportunity for acquiring the rudimentary elements of a common education, such as will fit children to become useful and thrifty citizens; and not to inculcate any of the special doctrines of the Christian religion, or favor any of the peculiar tenets of religious sects.
3. That, in the constitution of this government, both state and national, all the people considered as citizens occupy the same ground and are entitled to precisely the same rights; and that too without any reference to their religious creeds. This makes a complete severance of all organic connection between religion and the state, and leaves the citizen free, without any pains, penalties, or disabilities, to exercise his rights of conscience according to his best judgment, with the single qualification that he must not so exercise them as to interfere with the rights of others.
4. That the reading of King James's version of the Scriptures in our public schools is practically a Protestant method of religious teaching, which, however agreeable to the great mass of Protestants, is offensive to the conscientious scruples of Catholics, and perhaps some others, who, although they are taxed to support these schools, decline for this reason to send their children there, and substitute therefore private schools under their own special management.

As regards the separation that this party claims should exist between religion and state, the justice of the move, the useless form to which Bible-reading in the schools is already reduced, &c., read the following extracts:

[From the *Independent* of Nov. 25.]

We believe that it is best for the state and best for religion that the two should in no way be organically connected, and that each should in this respect

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let the other alone. Let religion take care of itself, in the spontaneous and voluntary keeping of its friends, and not look to the state for direction or support. It did so in the apostolic age, and it can do so in any age. This is the American doctrine, and we believe in it. We believe it to be just as good and just as true in application to that governmental machinery for popular education which is styled a *public school* as it is anywhere else; and we would as soon apply it here as we would elsewhere. We think it but just to concede to others, even if they be Catholics, what in like circumstances we should demand of them.

Protestants have no more right to force the reading of King James's version of the Scriptures upon the children of Catholics, than Catholics would have to force the Douay* version upon the children of Protestants. Both are alike taxed for the support of public schools, and both live under a government which disowns all formal connection between church and state.

It necessarily results, from this view of the case, that the controversy between the Protestant and the Catholic can never be harmoniously settled, except by their mutual agreement to omit the reading of *any* version of the Scriptures in our public schools. They must come to this point, or continue the warfare, deciding the question in this locality and that according to the accidental preponderance of numbers. If this be all that the Catholics desire, then we can see no sufficient reason why Protestants should not meet them on this basis. It is a fair basis, just to all parties. It places the Catholic and the Protestant on precisely the same footing. It not only accords with the genius of our republican institutions; but also exempts the public school system from any possible charge of sectarianism, and opens it widely and broadly to the children of all classes. With it the Catholic ought to be satisfied; and surely the Protestant can afford to make the concession (if such it be), when he remembers that, if the Douay version were the one in debate, he would demand a like concession to his views.

[From the *Independent* of Nov. 11, by Wm. Lloyd Garrison.]

Esop tells us that, when the judge supposed that it was his own ox that had been gored, he was quite charmed with the ingenuousness of the farmer who stood before him; but, on being told that it was *his* bull that had gored the farmer's ox, he gravely replied that that materially altered the case.

* * * * * Suppose the Catholics in Cincinnati were to obtain control of the public schools in that city, and, rejecting our own version of the Scriptures, should enforce the reading of the Douay Bible, how long would the Protestant portion of the population submit to such an imposition? Would not a tremendous excitement follow, and a declaration go forth that the Protestant children should be withdrawn if the objectionable book were not? But the Catholics are probably almost as numerous as the Protestants in Cincinnati (the relative number is of no consequence), and they object to the reading of our Bible in the public schools to which their children go, just as earnestly and conscientiously as we should do in a reversal of the case. This admonishes that the enforced reading of neither the one nor the other version should be ordered or allowed, the schools being for secular purposes, and not for religious instruction.

The removal of the Bible, in the present circumstances, will not be any indication of religious degeneracy, but rather of growth in popular enlightenment and the recognition of equal rights; and this constitutes the best condition for continued intellectual, moral, and religious advancement. Religion needs no artificial or conventional props.

[From the *Evening Post* of Nov. 12.]

I assert that in none of our leading schools is the Bible used as a text-book—it is never used as a reader or a spelling book, and is never employed in the class rooms. It is never read by the pupils, and is only introduced at the daily opening of the schools, when the rules require that a school officer, or in his absence the principal, shall open school by reading to the scholars a portion of the Holy Scriptures. At this hour, 9 A. M., the scholars, fresh from their morning walk and the bustle of assembling in the large room, are mentally occupied with the approaching recitations for the day; and the school officer, reading the Bible to such an audience, may be excused for hurrying over his task, even if he happens to be a good reader, which, I can assure you, is rarely the case.

It is my firm impression that the reading of the Bible in the public schools has no effect whatever on the minds of the pupils except when an innocent school officer raises a laugh by blundering over a word; and I assert that judicious Protestants would

employment of the Bible, and intelligent Roman Catholics would cheerfully withdraw their objections to sectarian teaching, if they could be present at the actual every-day performance of the reading of the Bible in the public schools. By giving up this practice we lose nothing in a moral point of view, and we gain a rational and logical advantage over the Roman Catholics while abandoning useless and untenable ground.

[From the *Weekly (N. Y.) Sun* of Nov. 17.]

On one account, however, what has been done in Cincinnati is not to be regretted. It brings before parents with startling plainness the legitimate results of the principle upon which the instruction of children is conducted in too many, not only of our public, but also of our private schools. The Bible and religious teaching have been formally condemned in Cincinnati, it is true, but have they not been really condemned and excluded there and elsewhere for a long time past? It makes little practical difference whether or not a few verses of the Holy Book are read every morning, or whether the songs sung have or have not religious expressions in them, so long as the whole spirit and tone of the school are irreligious. A vote like that of the Cincinnati Board is only hauling down the flag long after the fortress has surrendered.

Though there are many Catholics that may be conciliated by this concession on the part of the Protestants, yet it is claimed, and is probably true, that the greater part of them are not satisfied with the decision, and are not willing to send their children to schools where the Bible is not taught at all, any more than they are willing to have their school-tax go to the support of Protestant schools. The following from a leading Catholic paper, will best illustrate the views of this class:

[From the *New York Tablet*.]

The School Board of Cincinnati have voted, we see from the papers, to exclude the Bible and all religious instruction from the Public Schools of the city. If this has been done with a view to reconciling Catholics to the Common School system, its purpose will not be realized. It does not meet nor in any degree lessen our objection to the Public School system, and only proves the impracticability of that system in a mixed community of Catholics and Protestants; for it proves that the schools must, to be sustained, become thoroughly godless. But to us godless schools are still less acceptable than sectarian schools, and we object less to the reading of King James's Bible, even in the schools, than we do to the exclusion of all religious instruction. American Protestantism of the orthodox stamp is far less evil than German Infidelity.

In a community in which all are Catholics or all Protestants, or in which only Catholicity or Protestantism has any recognized rights, a system of Public Schools supported by the State, leaving the religion to be looked after by the spiritual authority, is defensible, and perhaps the proper system to be adopted. Such in fact, was the case, in their origin, with New-England Common Schools. The difficulty begins the moment the community becomes divided into Catholics and Protestants, with both placed on a footing of perfect equality before the State; for then the State is bound by the conscience of each alike. The State has no right to exclude the religion of either; for it is never the educator, and obviously the religion of both cannot be taught in one and the same school.

Since our community is composed of Catholics and Protestants, and both have the same political and civil rights, and the Government is bound to respect and protect the conscience or full religious liberty of each, it can sustain no system of schools for both to which either the Catholic or the Protestant objects. It must, then, either leave the whole question of education, as it does religion, to the voluntary principle, or it must divide the schools, as is done in most European nations, into two classes, the one for Catholics and the other for Protestants, with the education in each under the supervision and control of its respective religious authority. Nothing less than either the one or the other will secure to Catholics their equal rights and satisfy the Catholic conscience.

This discussion concerning the place that the Bible shall occupy in our public schools, has suggested the inquiry to some as to how the Bible question is met in Prussia, where the public schools are managed so as to suit all sects, though it is said that many Catholic and Protestant children go to school together. Several accounts of the Prussian system are given in the papers, the main points of which, are, that "in all the Protestant schools Luther's catechism is regularly taught, and in all Catholic schools the catechism of the communion. Where the schools are mixed they have combined literary with *separate* religious instruction, and here all the doctrines of the separate denominations are taught separately

and assiduously." Again, in mixed schools, the predominating sects are often allowed to choose each a teacher. It is said that disputes about separate or mixed schools are never heard of in Prussia, though "nothing receives more attention in their schools, than the Bible. It is taken up early and studied systematically."

CORRESPONDENCE.

CHRISTOPATHY.

Plattsburg, Mo., Nov. 8, 1869.

DEAR FRIENDS:—I for one am willing to openly espouse the doctrine taught in the CIRCULAR, that disease may be cured by faith in Christ. All the old systems attempt to cure sickness from the exterior. Trying to affect a supposed interior cause, they attempt to reach it through its effects. Sickness is the symptom of a disordered system, and physicians attack the symptom in hope of curing the disease. And what is the method pursued? The patient puts himself under the control of a person who in many cases knows nothing of the root of his malady; he swallows doses of disgusting stuff, the nature of which is a secret to him, and is made to believe that the heart, the liver, or the lungs are affected, and must be brought under the action of medicine in order to facilitate recovery. It is said, too, that certain diseases make a person peevish, or angry. But this method of external treatment is in many cases a system of guess-work, as the cause of disease may be in the inner existence. It is like trying to accomplish the soul's conversion through rites and ceremonies.

Yet some say the idea of curing by faith is the product of mysticism—the chimera of a fanatical sect. "What!" say they; "put all the learning of ages to nought: discard all the wisdom of the world-renowned physicians, from Hypocrates down to the present time: throw all their systems of healing to the winds, and trust only in an imaginary power! This is nonsense, and must be ridiculed out of existence."

But let us see. God is the source of life. He breathed into man the breath of life, physically and spiritually. And death entered the world through the separation of man from God, that was caused by the sin of unbelief. Sickness is only a sign that death has commenced its work. If death is the effect of unbelief, then the latter is the great cause of every evil that man is subject to. Unbelief causes disobedience; this in its turn gives free scope to the passions and appetites, and sickness is the result. The reason why sickness and death exist, is because people search the material world for help, while they do not believe in, but ignore the very Spirit of life. Thus faith and unbelief are the two great antagonists in this conflict. Faith says—"Believe in the life-giving power of the Spirit of God. Open your heart to Him by whom all things were made, who searches your very thoughts, and who therefore thoroughly understands your case. His Son Jesus Christ in human form has conquered death and the grave for you, and he promises all who submit to him, that they also shall be victors over their enemies. And there is no secret, no guess-work about his system. He does not feed on our diseases, nor live on our infirmities, that he should withhold from us the knowledge of salvation. He offers salvation from sin, through faith, on the easiest terms—free to all who will be cured. And succeeds in killing disease in its very root, because he commences by curing the soul, the seat of disease."

Thus, my friends, I have given you some of my thoughts on Christopathy. When the rear-guards of the devil's army, in the shape of ailments, turn upon me, I simply bid them depart in the all-prevailing name of Him who is the Savior of soul and body; and they vanish, I know not whither. If Christ commands sickness to depart, the enemy knows his Conqueror too well to linger. But without earnest prayer, it is my thorough conviction that this faith-power will be granted to none; because prayer is the prescribed channel between God and us. * * * * God bless you all, old and young, my more than brothers

* Douay, a town in France, and once the seat of a celebrated Roman Catholic college. A translation of the Bible into English was made at this college, the New Testament being printed in Rheims in the 16th century, and the Old Testament in Douay in the 17th century. This is the translation received into the English Roman Catholic Church, and known as the Rheims or Douay version.

and sisters. I wish the good Father above would soon permit me to join you. But His will, not mine, be done; and so Good-bye.

J. G. P.

MOMENTUM AND VIS VIVA.

By J. J. Skinner, Ph. B., Principal of O. C. School.

III.

IMPACT OF ELASTIC BODIES.

IN the formula deduced in the last article for the common velocity of two bodies after impact, one of them was supposed to be at rest before impact. In order to make the formula more general let us suppose both the bodies to be in motion, in the same direction, their centers of gravity being in the same line of motion, and suppose their velocities to be such that impact shall occur. Let M and M' be the masses of the bodies, and U and U' their respective velocities. Let M' be in advance of M ; then in order that impact may occur, U must be greater than U' . In that case the mass M will overtake the mass M' , and have its velocity reduced by the impact, while that of M' will be increased, until they acquire a common velocity. Let X represent that common velocity, or the velocity of the two bodies at the instant their velocities have become the same. Then, by a course of reasoning similar to that employed before, we shall have the proportion,

$$M : M' :: (X - U') : (U - X);$$

from which we get $X = \frac{MU + M'U'}{M + M'}$.

The common velocity is deduced without reference to the nature of the bodies, and is therefore the same for elastic as for inelastic bodies. The bodies would be compressed by the impact, and if perfectly inelastic would remain compressed, with no tendency to recover their form, and would move on with the common velocity. If they were elastic they would immediately tend to recover their form, and in so doing would re-act upon each other in such a way as to produce a further change of velocity in each; and they would separate, and neither of them retain the velocity X . In the impact of elastic bodies we therefore distinguish two periods of the action. In the first period the bodies are compressed, and acquire a common velocity, and in the second period they to a greater or less extent recover their form, and their velocities again become different.

A perfectly elastic body would be one which after compression should completely recover its form, and which should exert in the recovery of its form a force exactly equal in intensity, at corresponding points of the action, in the inverse order, to the force by which it was compressed. There are no known solids which are perfectly elastic. Physicists usually call the force with which bodies are compressed the *force of compression*, and the force with which they recover their form the *force of restitution*; and the ratio of these two forces, for the various common solids, has been determined by experiment. This ratio is called the *modulus of elasticity*.

If impact were produced between two perfectly elastic bodies a certain velocity would be destroyed or generated in each respectively during the first period of the impact, while the bodies were undergoing compression and acquiring a common velocity; and since they would be urged apart in the recovery of their form by a force correspondingly equal in intensity and duration to that exerted in the compression, each would suffer a further change of velocity during the second period of the impact, equal to the change produced during the period of compression. If the bodies were perfectly inelastic there would be no second period to the impact and no change of velocity in either from the action of a force of restitution. And it is obvious that with bodies partially elastic the ratio of the change of velocity effected in each body during the first period of the impact to that during the second period will depend on the degree of elasticity of the substances. This ratio is taken by physicists as equal to the modulus of elasticity. Whether that modulus is so determined that this is precisely correct in all cases, may perhaps admit of question; but for all the purposes of the present discussion we may consider it

sufficiently accurate. This ratio or modulus is denoted by E . For perfect elasticity E would be equal to 1; for perfect inelasticity it would be equal to 0; and for all intermediate degrees of elasticity its value is between those limits.

Recurring to the case of the mass M' moving with the velocity U' , followed in the same line by the mass M with the velocity U , greater than U' , an expression has been found for their common velocity at the instant of greatest compression, or the close of the first period of the impact; and that common velocity has been denoted by X . The velocity which the mass M will have lost during this first period will then be represented by $(U - X)$; and the velocity which will have been imparted to M' in the same period will be represented by $(X - U')$. In the second period of the impact the force of restitution, from the elasticity of the bodies, will still further diminish the velocity of M and increase that of M' . The ratio of the velocities destroyed or produced in each body during the two periods being E , the subtraction from the velocity of M in the second period will be $E(U - X)$; and the additional velocity imparted to M' in the same period will be $E(X - U')$. Thus the total subtraction from the velocity of M , during both periods of the impact, will be

$$(U - X) + E(U - X);$$

and the total addition to the velocity of M' during the whole time of impact will in like manner be

$$(X - U') + E(X - U').$$

If we now denote the velocity of M after the bodies separate by V , and that of M' by V' , we shall therefore have

$$V = U - (U - X) - E(U - X) = X - E(U - X).$$

$$V' = U' + (X - U') + E(X - U') = X + E(X - U').$$

If in these formulas we substitute the value of X previously obtained, we find after reduction,

$$V = \frac{MU + M'U'}{M + M'} - \frac{M'E(U - U')}{M + M'}.$$

$$V' = \frac{MU + M'U'}{M + M'} + \frac{ME(U - U')}{M + M'}.$$

If the mass M' were moving before impact in the direction towards M , instead of in the same direction, we should find the same formulas with the exception that the algebraic sign of U' would be changed throughout. If the mass M' were at rest before impact, U' would be equal to 0. The latter part of this demonstration mainly corresponds to that given in Silliman's Physics.

From the above formulas, if we know the masses of the two bodies, their velocities before impact, and the value of E , we can easily determine the respective velocities of the bodies after impact; and knowing their velocities we can then calculate the momentum and vis viva of each. Let us illustrate the use of the formulas, and the proper interpretation of the results, by the solution of a special example.

Suppose there be two cast-iron balls weighing respectively 32 1-6 pounds and 160 5-6 pounds. Their masses will be $M = 1$, and $M' = 5$. For simplicity suppose M' to be at rest, but free to move, and suppose M to strike it in the line of their centers with a velocity of 1,000 feet per second. We shall have $U = 1,000$, and $U' = 0$. Take the value of E for cast-iron at 0.73, as given in Silliman's Physics, and suppose the balls capable of enduring the shock without breaking. Then by substituting these values of M , M' , U , U' and E , in the formulas for the value of V and V' , we obtain after reduction

$$V = -441\frac{1}{2}, \quad V' = 288\frac{1}{2}.$$

The value of V being negative we infer correctly that the ball previously in motion with the velocity of 1,000 feet per second will recoil from the shock with the velocity of 441½ feet per second in the direction opposite to that of its former motion. But its momentum, or the intensity of the constant pressure required to bring it to rest in one second will nevertheless be $441\frac{1}{2} \times 1 = 441\frac{1}{2}$ pounds. The value of V' being positive the ball previously at rest will move with the velocity of 288½ feet per second in the direction of the motion of the first ball before impact. Its momentum will be $288\frac{1}{2} \times 5 = 1,441\frac{1}{2}$ pounds. The arithmetical sum of the momenta of the two balls after impact is therefore

$$441\frac{1}{2} + 1,441\frac{1}{2} = 1,883\frac{1}{2} \text{ pounds.}$$

But the momentum of the first ball before impact was only $MU = 1,000$ pounds. If then momentum represents a quantity of motion, and if motion cannot be generated by the impact, how shall we account for this great increase of momentum? We should have to assert that since the mass M after impact moves in the direction opposite to its former motion, its quantity of motion is less than no motion at all, or is equivalent to the destruction of 441½ units of motion, and must therefore be subtracted from the quantity of motion of the mass M' ; thus leaving a quantity of motion in the two balls equal to 1,000. But although it may be true that two equal and opposite pressures on a body will destroy each other, so that the body shall remain at rest, it is not true that the motion of two equal bodies with equal velocities in opposite directions is equivalent to the rest of either or both the bodies, or that their motion may be destroyed by acting on each other. Motion cannot be destroyed by the destruction of other motion. Whenever the motion of one body is destroyed, motion of one kind or another is produced in other bodies.

Take, for instance, two equal inelastic bodies moving towards each other with equal velocities. When they strike, they may apparently destroy each other's motion, but in fact the motion of neither is destroyed except by conversion into motion of another kind, viz: heat. And if all the work which could be performed by this heat could be applied to the double mass in one direction, it would give it a velocity just equal to that of either body before impact. Besides, there are many ways in which the direction of motion may be changed without material loss of velocity. Suppose the mass M in the above example after the recoil to strike perpendicularly a fixed elastic spring. It will be thrown back again in the direction of its first motion with a little loss of velocity. And then even the algebraic momentum of the two balls would have been increased by more than half the momentum of M before impact. And yet the velocity and momentum of both the balls in the same direction would be wholly due to the primitive velocity of the first ball. Or the direction of the motion of M may be reversed by allowing the ball to describe a semi-circular arc in a rigid groove, or to ascend an inclined plane till the force of gravity causes it to return. Or, if we suppose the bodies to be moving horizontally, their motion might be applied, by means of pulleys or otherwise, so as to raise vertically just as great a weight and to just as great a height as though they were moving in the same direction. Has the mass M then less than no motion at all?

It would seem impossible to get clear of confusion in this subject, without discarding entirely the expression *quantity of motion*, and confining the term *momentum* to its exact meaning. The definition of momentum as a *quantity of motion* can only lead to absurdity, as we have already seen. But that definition is so widely accepted, and supported by such high authority that it may be worth while to sift it a little further.

Take the case considered above, the mass $M = 1$, its velocity = 1,000, and suppose that its quantity of motion is then equal to 1,000 of something, (who can tell what?). It should seem evident that a body cannot impart to another body more of a quantity of motion than it possesses itself. But yet, if the quantity of motion of M be equal to 1,000, we must allow that it imparts to M' a quantity of motion equal to 1,441½; and this is absurd.

Again, if two bodies have no motion they must be at rest. But suppose we have two equal bodies M and M' , moving in opposite directions with equal velocities V and V' . Then if MV equals the actual quantity of motion of each, and if a quantity of motion in one direction destroys an equal quantity in the other direction, the total quantity of motion in the two bodies is $MV - M'V = 0$. Therefore the bodies have no motion, and hence must be at rest. But this is false, since they were supposed to be in motion.

This argument may be absurd, but we are inevitably led into all sorts of such absurdities if we

attempt to consider momentum as a quantity of motion, or anything but what it really is. But with the correct understanding everything is perfectly clear and simple.

EVENTIDE.

THERE was seen hovering over our lovely valley, one evening lately, just before sun-set, a little cloud. A lonely cloud it was, for not another could be seen. It appeared to be anchored to one spot. But what was most remarkable about it, was, that it would sometimes totally disappear, then would soon be seen again in a new shape—changing ever both form and size, in rapid evolutions.

Though not quite so mysterious as the "stone man" of the day, I felt mystified enough as to its origin, until I recollected that a locomotive with a train of cars for the morrow's first trip from Norwich to Oswego, had just passed up the valley, densely shrouded in its own vapor, some of which must have escaped to that spot and become penned in between two currents of air, which kept it whirling about in their eddies. And there it continued its Protean pranks for more than an hour, when darkness closed upon the scene.

To that little cloud I owe some happy thoughts. What with its shifting hues and fitful form, it was such an object of beauty, that one could not help being penetrated with a lively sense of the goodness of God in providing everywhere so richly for the gratification of his creatures. And I had a refreshing sense of his nearness.

R. S. D.

A FAMILY PUZZLE.

Alluding to the report that M. Lesseps and his son—who are referred to as "M.M.X père et fils"—are about to marry two sisters, the *Rappel* suggests the following complications as likely to arise from these double espousals: To begin with, M. X., the son, will be the brother-in-law of his father, and his wife will become the sister-in-law of her own sister. If M. X. senior has a son, and M. X. junior a daughter, and they should marry, the daughter of X. junior will become the sister-in-law of her father; and the son of X. senior will be the son-in-law of his brother and of his sister-in-law. If there should be a child of this second marriage, it will have two grandfathers, M.M. X. senior and junior, whence it follows that X. senior will become the brother of his own son. More than that, if a boy, he will be the brother of his own mother, since he and his mother are alike grandchildren of X. senior; and as a mother's brother is an uncle, he will be in the anomalous position of being his own uncle.—*Eve. Post.*

Why is the way of transgressors so hard?—Because it is so much traveled.

ONE day, at the table of the late Dr. Pearce, just as the cloth was being removed, the subject of discourse happened to be that of an extraordinary mortality amongst the lawyers. "We have lost," said one gentleman, "not less than six eminent barristers in as many months." At this moment the Doctor (who was quite deaf) rose and gave the company grace, "For this and every other mercy, the Lord's name be praised."

SIR BOYLE ROCHE, an Irish member of Parliament, excelled in bulls: "I wish," said he, one day, when opposing an anti-ministerial motion, "I wish, Mr. Speaker, this motion at the bottom of the bottomless pit." At another time, in relation to English connection, he observed: "England, it must be allowed, is the mother country, and therefore I advise them (England and Ireland) to live in filial affection together like sisters, as they are and ought to be." A question of smuggling practices in the Shannon being under consideration, "I would," said Sir Boyle, "have two frigates stationed at the opposite points of the mouth of the river, and there they should remain fixed, with strict orders not to stir; and so, by cruising and cruising about, they would be able to intercept everything that should attempt to pass between."

TO AN ITALIAN ORGAN-GRINDER.

Eternal Rome! who sat on seven hills,
Big with vast conquest and ambition's lust,
Sent forth legions, thick as Egypt's ills,
To grind opposing nations to the dust.

And Rome still stands, immortal and sublime,
Nor is there a city where ye may not find
Her legions now, as in the ancient time;
They still go forth, their mission still to grind!
—*Exchange.*

A GEOGRAPHICAL discovery, which will rather astonish map publishers, has been made in the country north of Lake Superior, by a party under Prof. Bell, which was recently engaged in a geographical survey of that region. Lake Neepigon, lying only 30 miles north of Lake Superior, hitherto considered too insignificant to find a place in the American atlases, is announced by the Professor to be larger than Lakes Ontario or Erie.—*Exchange.*

ITEMS.

CONGRESS meets to-day.

GOLD has been down to 121½.

THE election in Mississippi has resulted in favor of the radicals.

FIRST cousins cannot intermarry in New Hampshire after the 21st inst.

WAR resolutions favoring Cuba have been adopted by the South Carolina Legislature.

GIULIA GRISI, the celebrated Italian singer, died in Berlin, Nov. 29, aged fifty-seven years.

THE public debt statement for December 1st, shows a reduction of the debt in November of \$7,571,454.

WORK is begun on the new tunnel under the Chicago river. Length of tunnel and approaches, 1890 feet. Cost \$475,000.

PATTI has declined an offer of a million francs to sing for ten months in the new serious opera which Offenbach has composed to a libretto by Sardou.

It is determined that H. M. steamship Monarch, with the remains of the late George Peabody, is to sail from England for America next Wednesday.

VICTOR HUGO is writing a new novel, to be called "The Crime of the Second of December." Charles Dickens is also engaged on a new story, the first part of which will appear in March.

MR. ALBERT D. RICHARDSON of the *Tribune*, who was shot by Daniel McFarland on the 25th ult., died last Friday morning at 5 o'clock. Before his death he was married to the former wife of his assassin.

MR. OTTO, a sculptor of Syracuse, has a plaster facsimile of the Cardiff Giant nearly ready for exhibition. It is said that Barnum offered the proprietors of the Giant \$50,000 for it, but his offer was refused.

THERE are rumors of anticipated troubles in Ireland. The London *Times* thinks the government should administer Irish affairs with a firm and steady hand, and enforce obedience to the laws at any cost.

AFTER January 1, 1870, postage on single letters prepaid to Great Britain will be reduced to six cents. If not prepaid, or insufficiently prepaid, six cents will be added to the deficient postage, and collected on delivery.

THE session of the French Senate and Corps Legislatif was re-opened on Monday Nov. 29, with great ceremony. The Emperor delivered the opening speech from the throne. The Empress had not returned so as to take part in the ceremonies. The Emperor promises to answer for the order of France, and asks the Chambers to help him secure liberty. Among the reforms promised in the speech, are the enlargement of primary education, more humane regulations for the labor of children, the extension of suffrage, the establishment of communal councils and municipal elections, and the improvement of the Councils-General. The public mind in France is, however, disappointed in the speech. The more it is considered the less it is liked.

Announcements:

THE ONEIDA COMMUNITY

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

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 25. 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, Job Printing, and Manufacturing.

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, RIBBONS & SEWING SILK.

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

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

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

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *carte de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of 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, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with New Narratives and Illustrations. 290 pp. 8 vo. 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 dozen.

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.

MESSERS. TRAUBNER & 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.