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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.

## OUR REWARD NOT EARNED.

[Home-Talk by J. H. N., Brooklyn, April, 1858.]

**T**HE legal, trading, working system of the world, teaches people to expect that their reward will be just the amount they *earn*. They do not expect any more than the equivalent of their work. They expect to have what their ability can command, and no more. But that is no measure at all of the reward laid up for those who obey the gospel. It is true that our faithfulness to Christ and ability in his service will determine our reward in a certain sense; i. e., in the way of comparison one with another—relatively one to another. In that sense we shall be rewarded according to our works. But our works and reward will not be at all proportioned to each other. We shall not be able to say of our reward, "We have worked for this." Each one will have a reward differing in amount from others, because he is adapted to receive more or less, in consequence of having been the subject of different discipline, and having his capabilities differently developed. But the reward in every case will be wholly disproportioned to the work.

As our works are no measure of what we shall receive from Christ, so neither are our *wants*. We are apt to make our wants the measure of the good we are to receive, and in general, to expect that our receipts will fall far below our wants. The best idea of comfort the world has, is that supply shall exactly equal demand; they never hope to have their receipts exceed their wants. But Christ "is able to do exceeding abundantly *above all that we ask or think*." The good that we are to expect is proportioned not to our works or wants, but to Christ's ability. And we know enough of Christ's ability to be sure that it will always exceed our expectations. In view of Christ's ability we should certainly "expect things to turn out better than we expect," and that our receipts will be far beyond our wants, and wholly disproportioned to the work we have done.

Our reward from God will not only abolish the idea of our earning what we receive, but also the idea of our getting it by *praying* for it. It will far exceed what we ask or think; and of course it will not be merely the answer to prayer.

A mother does not measure her benefits to her child, by the child's works, nor by its wants; but by her own liberality, her own delight in the child's good. God is to us what a mother is to her child. We are his children, and it is his delight to bless us. He will give us blessings according to the measure of his own liberality. Our works and our earnings will be altogether a subordinate item with us. They determine the proportion of our rewards in a certain sense, but they do not at all measure the goodness of God to us.

## UNFAITHFULNESS OF HISTORY.

[Home-Talk by J. H. N., Brooklyn, April, 1858.]

**W**E do not want historical testimony to confirm the testimony of Christ and Paul and all the New Testament writers in respect to the Second Coming. The truth is, profane historians make no mention of many other of the most important facts in the world's history. For instance, there is no account in history of the resurrection of Christ; and nothing is recorded of the resurrection of the saints which took place when he died, though they "went into the holy city and *appeared unto many*." History scarcely takes notice of the appearance of Christ in his lifetime, and it is entirely silent in respect to his post-mortal appearances, though he shewed himself to his disciples "by many *infallible proofs*, being seen of them forty days, and of above five hundred brethren at once." Even phenomena that worldly men witnessed and were affected by, did not get into history. At the time of Christ's appearance to Paul, there were worldly men present, who saw the light, and fell to the earth, but they never made any permanent record of it. So at Christ's Second Coming, there might have been thousands who heard the trumpet and saw the whole transaction, and yet never reported it so as to give it a place in history. There is no outside account of the proceedings on the day of Pentecost. History has never given us any account of Moses, and the great transactions that took place in his time—the passage of the Red Sea, for instance.

There is a prohibition on the part of the powers of darkness, forbidding all such matters, however important they may be, to be brought to light. There is a *law* in the world,

as strong as any of the laws of Russia, positively prohibiting an exposition of what Christ has done and is doing among men. This prohibition is an enactment of the great spirit that is continually blinding men to the truth.

How foolish it is then to limit our faith to what we can find in history. We may assume as a matter of course, and from what we see going on around us, that there has been no account kept, aside from the Bible, of the most important things that have taken place in the world. There is a diabolical spirit of suppression, and has been from the beginning, in respect to all interior facts, which we must allow for in our investigations.

We must assume that there are infinite stores of information about facts in the world's history that we have no record of; and our faith must enlarge itself, and betake itself to other resources; we must feel round and search after the great facts of the universe in other quarters besides the passing records of human generations.

## THE ONEIDAS.

BY S. H. R.

V.

### LEGENDARY.

"Ye who love a nation's legends,  
Love the ballads of a people  
That like voices from afar off  
Call to us to pause and listen,  
Speak in tones so plain and childlike,  
Scarcely can the ear distinguish  
Whether they are sung or spoken;—  
Listen to this Indian Legend."

**S**O far as can now be determined the historical traditions of the Iroquois are often singularly truthful, though generally expressed in bold metaphors, and intermixed with the wildest fables and allegories. The Iroquois know nothing of their origin further than that they first lived north of the St. Lawrence, near Montreal, where they were but one nation, few in numbers and subject to the Adirondacks, who taught them agriculture and to endure the hardships of the war-path. After they grew strong they attempted to gain their independence, but failed and were driven from their homes. Passing up the St. Lawrence and coasting along the eastern shore of Lake Ontario, they settled in the valley of the Oswego or Seneca river, and there dwelt together for a season. The Mohawks first separated from the main body, and passing eastward formed an independent nation in the valley that now bears their name. Subsequently other separations took place in a similar manner, and with like results. The Onondagas and Oneidas are supposed to have long remained one nation; but eventually the tribes located along the shores of Oneida Lake and in the Oneida valley became independent, and

formed the Oneida nation, with their chief village, Ka-no-a-lo-ha, near the mouth of Oneida Creek. Another tradition—to which the Oneidas themselves adhere—assigns to this nation an earlier origin. According to this they were the second offshoot from the original stock. But facts to be considered further on seem to prove the former statement to be the true one.

Authorities differ as to whether the Senecas or the Onondagas should be considered the parent nation, and some even claim that rank for the Mohawks. The Senecas were always much more numerous than either of the other clans. After they became divided, the tribes so far forgot their common origin as to entertain feuds and discords among themselves, which occasionally resulted in bloody wars. In this divided condition they were often attacked and defeated by foreign nations.

Upon these sober historical traditions all sorts of poetic fictions have been grafted. Morgan, the able historian of the League, says, "The fables which have been handed down from generation to generation, to be rehearsed to the young from year to year, would fill volumes. These fabulous tales, for exuberance of fancy, and extravagance of invention, not only surpass the fireside stories of all other people, but to their diversity and number there is apparently no limit." These tales comprise marvelous accounts of personal adventure, ghostly visitations, descriptions of the effects of magic charms and the incantations of witches, and histories of guardian spirits, demons, giants, dwarfs and monsters. In a word, they are the embodiment of all the wild superstitions and beliefs of the Iroquois. Many of them were rehearsed only in winter, while the snow covered the ground, when it was supposed the supernatural beings to whom they related were unable to hear what was said on earth. According to one of these tales the Iroquois were conducted from the center of the earth by Tarenyawagon, their tutelary deity, who instructed them to climb up on the roots of a grape-vine. When they reached the surface of the earth, Tarenyawagon taught them to make weapons, hunt, &c., and then withdrew to his abode in the heavens near the Great Spirit.

Probably no other people ever imagined themselves to have been beset by such a succession of marvels and monsters. Each nation had its special scourges, and sometimes the same evil threatened all at once. They tell of an enormous serpent that encircled a hill on which a castle and village stood, charmed men into helplessness by a look, and devoured almost an entire tribe before it was slain by a magic arrow. A terrific mosquito, called Gene-un-dah-sais-ke, appeared and destroyed many people. He pierced the body of a man through and through with his bill, and sucked his blood in a moment. The bravest warriors sought in vain to destroy him, and the people were in dread of extermination, when Tarenyawagon came and killed the monster, from whose blood sprang the breed of common mosquitoes. On another occasion they were attacked by demoniacal flying heads that swallowed great numbers of human victims. Finally one of these saw a woman roasting chestnuts and eating them. Thinking she ate coals of fire, the demon head was so dismayed that it took its flight without

molesting her and reported to the other heads what it had seen; after which the Iroquois were no more disturbed by them. A race of stonish giants, with invulnerable bodies, came from the north and created great slaughter. They were very fierce in battle, and ate their prisoners and the slain. The whole country was reduced to the last extremity, when Tarenyawagon once more saved his chosen people by outgeneraling and slaying the giants.

Then there are stories of a race of dwarfs that lived under the ground, but who could tear the largest oaks up by the roots and shoot them through the air; of a friendly race of giants, whose bows were made of a full-sized hickory and their arrows of the tallest pines; of a huge buffalo that overturned the largest trees in his march through the forests; a great elk, a gigantic hog or mastodon, etc., all of whom contributed their share to the general panic.

According to tradition, a band of Oneidas were one day hunting near Oneida Lake when they heard a noise that filled them with terror. Presently they discovered an enormous bear in conflict with a prodigious panther, or some animal of an unknown species. The earth shook and the roar of the monsters was deafening. At length the tumult ceased: the bear limped away apparently much injured, and the other creature disappeared in the forest. When the hunters ventured to approach the scene of conflict, they found the earth much torn up, and one of the paws of the bear lying on the spot. This four men succeeded in lifting! After much labor it was carried home and converted into a feast. Having partaken of this, the Oneidas were ever after stout-hearted in the chase and fearless in battle.

What these singular stories were intended to symbolize is now wholly a matter of conjecture. Some of the Iroquois of the present day seem to believe them literally. One of their most pleasing legends has been woven around the history of the League. This was written down some years ago by Abraham Le Fort, an educated Onondaga, and published by Schoolcraft with his many other valuable contributions to our Indian literature. It may be epitomized as follows:

The discords, wars and misfortunes of his people displeased and grieved the Great Spirit, and he resolved to send Tarenyawagon to them again, to teach them to live together in unity. Accordingly Tarenyawagon settled among the Onondagas, took a wife, and lived with them many years, teaching them to raise corn and beans, build houses, etc., and imparting instruction on many subjects. He had concealed his true name and character and was known only as a man. By common consent the people called him Hiawatha—a person of very great wisdom. When he had become an old man, and his wife was dead, the savage nations of the north invaded the country of his adoption and were on the point of conquering or destroying the people. By the advice of Hiawatha a grand council of all the nations and tribes far and near was called to meet on the shores of Onondaga Lake. The nations came together, but Hiawatha did not appear. A deputation sent to fetch him found him sad and reluctant to go to the meeting, which he declared would bring

him great misfortune. But he could not refuse to sacrifice himself for the good of his people; so launched his magic canoe—which had remained unused since he commenced to live as a mortal—and with his only child, a beautiful maiden, started for the scene of the council. His boat glided through the waters without visible propelling power; or as Longfellow expresses it, borrowing the whole from Le Fort, but putting it in his peculiar jingle,

"Paddles none had Hiawatha,  
Paddles none he had or needed,  
For his thoughts as paddles serve him,  
And his wishes served to guide him;  
Swift or slow at will he glided,  
Veered to right or left at pleasure."

As Hiawatha landed, accompanied by his daughter, and approached the expectant multitude, the principal chiefs came to meet him. Presently a great noise was heard and an enormous bird with glittering white plumage swooped from the clouds upon the maiden with such violence that it was killed by the shock. The people fled when they saw the bird descending; but Hiawatha moved not a muscle, and bade his daughter not to fear. When the people saw the bird was dead, they returned and moved it from the spot, but no trace of the beautiful maiden could be found; at which the grief of the parent was for a moment uncontrollable. The chiefs and warriors meantime plucked the shining feathers from the great bird and placed them in their hair. Thus originated the custom of wearing plumes. The council then commenced its session; but Hiawatha remained sad and silent the first day, and from lack of agreement nothing was effected. On the second day the aged Hiawatha made a long and eloquent speech, telling the people that in unity lay their only hope of safety, and proposing a grand, permanent confederation. Turning to his favorite people, he closed his appeal thus:

"Listen to me by tribes.—You (the Mohawks) who are sitting under the shadow of the Great Tree, whose roots sink deep in the earth, and whose branches spread wide around, shall be the first nation, because you are warlike and mighty.

"You (the Oneidas) who recline your bodies against the Everlasting Stone that cannot be moved, shall be the second nation, because you always give wise council.

"You (the Onondagas) who have your habitation at the foot of the Great Hills and are overshadowed by their crags, shall be the third nation, because you are greatly gifted in speech.

"You (the Senecas) whose dwelling is in the Dark Forest, and whose home is everywhere, shall be the fourth nation, because of your superior cunning in hunting.

"And you (the Cayugas) the people who live in the open country, and possess much wisdom, shall be the fifth nation, because you understand better the art of raising corn and beans, and making houses.

"Unite, you five nations, and have one common interest, and no foe shall disturb or subdue you. You, the people who are as the feeble bushes, and you who are a fishing people, may place yourselves under our protection and we will defend you. And you of the south and of the west may do the same, and we will protect

you. We earnestly desire the alliance and friendship of you all.

"Brothers, if we unite in this great bond, the Great Spirit will smile upon us, and we shall be free, prosperous and happy. But if we remain as we are, we shall be subject to his frown. We shall be enslaved, ruined, perhaps annihilated. We may perish under the war-storm, and our names be no longer remembered by good men, nor be repeated in the dance and song.

"Brothers, these are the words of Hiawatha. I have said it. I am done."

After this counsel had been accepted by the nations, and the League organized, Hiawatha made a farewell speech to the people, full of wisdom and good advice respecting their future conduct; then, says the legend, he entered his magic canoe, floated away, and rose up into the heavens to the sound of celestial music.

AT TABLE.

**E**LEVEN hundred meals a year, save five! And—allowing only twenty minutes to a meal—thirty-six and a half days' work, at ten hours a day, spent in consuming those meals! This for one person. But, in a family of two hundred, there is a daily consumption of twenty days' time (at ten hours) in disposing of said meals. That is, it would take one man twenty days, at ten hours a day, to properly masticate and swallow the heap of provisions consumed by such a family in one day. But (to show the advantage of co-operation), it would take that man only *ten* days, or *half* the time, to do all the work of one day connected with the getting of meals for such a large family—as cooking, dining-room work, dish-washing, &c. In an ordinary household, however, the time spent on the work connected with getting a meal, is at least equal to the time spent by all collectively at the table; while in the case of a single individual, the time of preparing a meal, clearing up afterwards, &c., for himself, would greatly exceed the time taken to eat it. In this one item alone, how much unnecessary toil is saved by co-operation. And it should be so. The ordinance of eating a meal should bear a right proportion to the effort of getting it up. As the eating of a repast is more important than the mere preparations, so the time spent in the act of eating, should be longer. But in the aggregate, as we have seen, this can only be secured in larger circles; and the larger the circle, the better the proportions.

I have been led to look into this matter from a recollection of the fact that we have set before us a project—no less than that of converting every meal into a Lord's Supper. I, for one, am not yet altogether independent of what is termed "the means of grace." And here we can rely upon three daily opportunities for communication with the source of our life. Although of common occurrence, they may be made very special occasions of spiritual intercourse with the heavens.

Our heavenly Father has laid himself out so bountifully—so profusely—in this branch of the economy of the world, that there seems to be nothing left for us to desire in the way of pleasing the palate. Has any one ever seen a catalogue of the number of things the world contains, that a man may use as food? Calling to

mind, with due acknowledgement of heart, the author and giver of so many palatable products as often as they are set before us, would avail us, not merely in a negative way, by excluding evil influences in the act of eating, but would convert our meal hours into a permanent and fruitful source of spiritual good. It would greatly conduce to a protracted meeting with the heavens of a most sociable kind, and would thereby promote the home feeling. There is not a happier symbol of home than the harmonies of the festal board. But it is well nigh astounding to think how desecrated has become the act of eating, as a general thing. Who knows how much it has contributed to brutalize man? In many cases, he no sooner engages in the act than he appears transformed, as if by some magic. The brute is evidently uppermost, and self asserts itself vigorously. It is clearly an ordinance for good or evil. And three times a day, mind.

We have before us, then, a project of no small import. But the point that is perhaps most interesting about it, is, that it is a unitary affair. It concerns the whole family. All meet together at the same moment; all partake of the same fare; all acknowledge the same God and Father of all; all may therefore become as *one* in the act of worship—in sending up the incense of praise. Thanksgiving is our chief business, and surely there is plenty of room for it on such occasions. Is there not?

**YALE SCIENTIFIC SCHOOL.**—To show the popularity of this school, as well as its efficiency in imparting to its scholars a valuable scientific education, we extract the following from its statement:

"This School has far more pupils than any other of its class in the country. It is really a new college. The large majority of the colleges of the country have fewer students. It is constantly visited and examined and is very frequently praised by the most eminent educators."

"It is rapidly growing in public estimation. Though it was nominally founded in 1846, but four years have passed since it began to receive the full benefit of the agricultural and mechanical grant of Congress, and fill out its scheme of facilities. The number of students has rapidly increased until it is now 141, of whom, we are very glad to say, 71 are from Connecticut while the remainder are from 21 other States. Excluding these, while 693 in all have been enrolled, some for a very brief special term, but 155 have graduated. *Forty-one* of these former students are known to have become professors in other colleges. Very many others are holding important positions in state or national employment or in private enterprises. There is a constant and pressing demand for the best of the students, and nearly every one leaves under engagement to enter immediately upon active labors."

THE SOCIAL PROBLEM.

THEORIES OF MARRIAGE.

There are several theories of marriage now on trial among our widely extended people.

(1) In the far west are the imitators of ABRAHAM, JACOB, DAVID and SOLOMON, all of whom are men of excellent reputation for faith, piety, power and wisdom. SOLOMON and DAVID were acceptable contributors to an ancient miscellany of religious writings called the Old Testament. Their sayings are to this day used by Christian preachers as authority for doctrine. The imitators of these ancient worthies are called Mormons. ANNA DICKINSON calls them "whited sepulchres."

(2) In this State and in New England are found some "perfected Christians," who are all one. No man counts anything that he has his own. Property, say they, is the badge and burden of self-love. Community is the strength of the saints. Complex marriage they believe in. The men all belong to the Community. The women all belong to the Community. All are married to all. All are faithful to all. The children are "our children." It is easier to condemn these perfectionists than it is to answer their arguments.

(3) We have *probationary marriages*—marrying on trial. Divorces, so the papers certify, are becoming alarmingly frequent. Put it in other words and it does not sound so bad. Probationary marriages are becoming frequent. Why marry for better for worse, for richer for poorer, in sickness and in health till death do part;—when it is so easy to marry on trial and for cause ascertained go asunder? Calvinistic churches cannot put candidates for church membership on trial, because Calvinists declare that saints never fall, they persevere. Once a mason always a mason. But Methodists believe in falling from grace and so they can have "probationers." Now the old-fashioned weddings assumed the perseverance of the lovers, and so have to incur the disgrace of frequent excommunications or divorce. By and by the people instead of calling it divorce, will talk about *marriage on probation!* At any rate, this is getting to be a general practice, call it what we may.

(4) Then there are free-lovers. They believe in equality, liberty, individual sovereignty. Every human being may regulate his conduct and his contracts, accountable to himself alone. Man and woman may at their own will, and by agreement, associate for an hour, a day, a year or a life-time.

These clear-headed men and women carry out the doctrines of freedom to their logical extreme—*let every one do as he pleases.*

(5) Christian marriage, also, still survives. There are happy homes in which wives submit themselves unto their husbands as unto the Lord. And husbands love their wives as Christ loved the church and gave himself for it. And from these two proceed in contented subordinations the children elder and younger. The whole family is a blessed foretaste of heaven.

Besides these five avowed and justified forms of marriage or sexual relation, we have in our land our full share of accidental, mercenary and infamous commerce between the sexes, of which we say no more.

—Rev. T. K. Beecher, in *Elmira Daily Advertiser.*

"HISTORY OF AMERICAN SOCIALISMS."

The English publishers of this book are Messrs. Trubner & Co., Paternoster Row, England. Orders directed to them from any part of the world will receive attention.

NOTICES OF THE PRESS.

[From a two-column review in the *New York World.*]

**HISTORY OF AMERICAN SOCIALISMS** by JOHN HUMPHREY NOYES. This work deals with a phase of American life to which thus far little attention has been paid. The time is past when political history, whether of the lives of monarchs, the intrigues of courts, or the movements of armies and the conduct of great wars, could be regarded as the whole, or even the main part, of history. The best of the modern writers of history recognize the fact that the social condition of the people at various epochs is the only topic of general human interest. With the outlines of American history, all intelligent Americans are tolerably familiar; the names of our Presidents, the events of the wars of independence and of 1812, and the great rebellion, most of us know something about, and even of the questions which have divided the great parties in this country; but it must be owned that the social life of our people has not been as intelligently written about as it ought to have been. This *History of American Socialisms* really fills a gap which has not even been touched upon. If the history of the future is to be a record of the social changes which take place, every idea of theory or practice which helps to modify the social life of our people is of the very highest interest. With the conclusions arrived at by the writer of this book there will be but few to agree; but the facts which he details are of the utmost value. \* \*

If, as Fourier said, and as Comte says, the science of sciences is sociology, and if, as Comte's disciples claim, we are only entering upon the inquiries necessary to establish such a science, this book ought to have its value as a contribution to that science. It is written with clearness and force. Its method is admirably lucid. And in all mechanical details it is admirably got up, and does credit to the Oneida Community, in which it is printed. In all probability it will be more read in Europe than here. The social phenomena of which it treats are even stranger there than here, and Hepworth Dixon's "New America," has made its author and the Community he has founded known by name to thousands of Englishmen.

[From the *New Haven Palladium*, Dec. 27, 1869.]

**HISTORY OF AMERICAN SOCIALISMS**, by J. H. NOYES, so well known as the leading spirit of the Oneida and Wallingford Communities, is a work of great interest to the student of strange phases of modern society. It gives a brief and accurate history of the several attempts which have been made to establish ideal societies. Most of these have been failures, and in the causes which led to their ill-suc

cess, as faithfully chronicled by one who has succeeded in carrying out Communistic theories, many valuable lessons may be learned. Mr. Noyes writes with rare impartiality, and has made an important contribution to the history of Socialism. The subject is one that has to be met, and is daily becoming, in a thousand different and most frequently unsuspected ways, a question of the day. Though published by Lippincott & Co., of Philadelphia, the book has been printed at the Mount Tom Printing House, Wallingford Community, and is a beautiful specimen of typography. It shows that coöperation is a success so far at least as printing is concerned. The greater portion, if not all of the type, has been set by women, and they have reason to be proud of their work.

## THE CIRCULAR.

O. C., MONDAY, JANUARY 3, 1870.

### AS TO THE PASSIONS.

ARE the passions ungovernable? Most people say, yes; we say, no. Here is the difference between our position and that of church and society in general. It is a difference which varies as to form, but in essence is ever-recurring.

It is seen first in our dispute with the churches about the seventh chapter of Romans and salvation from sin. "When I would do good, evil is present with me," says the common experience. "Out with it," says the Community school: "what ought to be done can be done and shall be done."

It is seen again in the development of our social principles. The world says that such passions as amateness and philoprogenitiveness are wholly ungovernable; that the only safety of society lies in curbing the one with bolts and locks, and letting the other go without any restraint at all. We say, no; these passions can be instructed and made amenable to reason, so that they shall work harmoniously and beneficently in proportion to their power. This issue is brought to concrete form in the Community doctrine and practice of male continence.

The devil rules by inflaming human passions till they are ungovernable, and then making men believe that this is the natural state of things. The Kingdom of Heaven on the other hand is entering the world by the opposite process. It is introducing God's spirit of truth and moderation into the passions and establishing the belief that they can all be governed and be made peaceable and useful.

### WHY DON'T THEY DO SOMETHING?

THE churches ought not to be understood as wholly despairing of this world, and as giving it over forever to the devil and bad manners. No, by no means! There is, though, much in their treatment of it that encourages this view. They look upon it as a place of probation—as a good place to move away from. They accordingly, and justly too, put great stress on being prepared for the happy ways of heaven. But this is only an expedient—only a kind of temporizing policy. Somewhere in all their creeds they have a belief that in the fullness of time, Christ will come again and take charge of this turbulent world. If they have read the Bible with half an eye they must see that he has promised to institute some very radical changes. This is what gives the Second Coming its great political and social importance.

It is this belief which doubtless keeps the churches from touching the frame-work of society; it is this which makes them so cool to our daring speculators like Fourier and to our inspiring innovators like Owen. As reformers they have invested every thing in the Second Coming. This of course leaves them nothing to do but encourage good morals and practice the back-door charities. They say to Owen and Fourier, "Hands off! This is not your business. Christ is our reformer. We are waiting for him to take the initiative. So, hands off! and mind your own business if you have any!"

This is stout loyalty, and we can give it a measure of respect. In a degree it justifies the churches for their blind adherence to the old forms of social intercourse—forms that are essentially pagan and not

christian, notwithstanding they have been softened by Hebrewism and the gospel. But what will they have to say when they find that the Second Coming has already taken place? If they cannot believe that he came very soon after his first coming, they ought not to believe that he will ever come at all. What will they do when they see that he has already set up his kingdom in the innermost circles of spiritual force, and that he has been at work these thousands of years, and they sleeping all the while?

### THE O. C. AND THE INCOME TAX.

A DECISION of Commissioner Delano, preventing societies of Shakers and Communists, in rendering returns for income tax, from deducting \$1000 for each adult male member, as they had been allowed to do under previous rulings, is attracting considerable attention at the present time. From the numerous articles which have appeared in the newspapers on the subject, we select the following paragraphs:

[From an Editorial in the N. Y. World, Dec. 23.]  
COMMISSIONER DELANO AND THE COMMUNISTS.

"It appears that, since Mr. Delano entered upon the duties of Internal Revenue Commissioner, he has reversed the former ruling of the department in reference to the Shakers and all societies of that kind in which all the members work together as one family. He decides that each of these societies is entitled to only one deduction of one thousand dollars on their incomes, and must pay the five per cent. tax on all the balance of the income of the community.

"It seems rather hard that a society containing two or three hundred persons should only have the benefit of that amount of deduction; yet at the same time, if a deduction of one thousand dollars is made for each person, the government would receive no revenue from that source. Nothing is more plain, or more fair, than that those communities should pay their proportion of the expenses of the government; but at the same time it is ridiculous to class two or three hundred persons as one family, simply because they have associated themselves together for the purpose of receiving the full benefits of the co-operative system. The law specially recognizes persons, and there is certainly more than one person in these societies. Besides, taxing these communities as one person places upon them a far more onerous tax than is placed upon the balance of our citizens, and presents a feature of unjust discrimination against them.

"This remarkable decision has seriously disturbed the equanimity of all the societies of Shakers, Ebenzers, Rappites, as well as the Oneida Community. They all claim that each adult male member of their respective societies is entitled to the same deduction as though he lived apart from such community, and that because they choose to aggregate their property, and prefer not to divide their incomes, it furnishes no reason why they should be deprived of the benefit of the relief clause of the Internal Revenue law. No person suggested any other interpretation until Mr. Delano came into office. He declared that because these communities hold their property as a united whole, and do not divide their profits, the members thereof have lost their identity, and must be counted as one artificial person. The members of the Oneida Community state that, when the government wanted men to fill the army to suppress the rebellion, nothing was then said about their society counting as one person, but each male member was counted in assigning the quota, and had to take his chances in the draft.

"The decision of Mr. Delano is a surprise to everybody, and to none more so than those who framed the law, and we believe is untenable. But since the wording of the law is such that an official, either from caprice or otherwise, can find ground to place such interpretation upon it, it is clearly the duty of Congress to amend it or enact a special provision defining how the tax on these Communities shall be levied, and to what extent a deduction shall be made. To grant but one thousand dollars reduction for an entire community is plainly unjust to the members of these societies, for it compels them to

pay a proportionately larger tax than the balance of our citizens."

[From a Communication to the World, dated Oneida, Dec. 27.]  
TAXATION STATISTICS—THE COMMUNISTS ONLY DESIRE EQUALITY.

"It might be supposed that, if the Shakers and Communists were allowed, like other persons, the full benefit of the \$1,000 exemption clause of the Internal Revenue law, the government would derive very little assistance from them. I have been furnished with some statistics relating to the Community located here which tell a somewhat different story. The net capital of the Oneida Community January 1, 1863, was \$118,232.77. In the year 1867 it paid to the national government, as its tax-contribution, \$9,421.37, besides the amount paid for revenue stamps; and since 1863 it has paid revenue taxes to the amount of \$36,139.72, and in addition has paid \$464.68 for revenue stamps—making a total of \$36,604.40; a sum nearly equalling one-third of its property when the present internal revenue system was inaugurated. A little computation will show that the Oneida Communists have already more than paid their proportion of the public debt. If we divide the amount of their contribution to the national treasury since 1863, namely, \$36,604.40, by their present number, including men, women and children, 237, we find that the average for each individual is \$154.45; and if we multiply this sum by 35,000,000, as the estimated number of people in the United States, we have the interesting product of \$5,405,750,000. The Internal Revenue Record of August 7, 1869, gives \$2,481,566,736.29 as the total debt, principal and interest, less funds in the treasury on the 1st of August: it has been somewhat diminished since. Thus it is seen that if the rest of the people of the United States, during the last six or seven years, had done as well as the Oneida Communists, in respect to paying taxes to the national government, the entire public debt would have been wiped out, and there would remain a surplus in the treasury of about two billions of dollars! Have they not a right to ask, in view of these facts, that no new burdens of taxation shall be put upon them?

"You say: 'Nothing is more plain, or more fair, than that these Communities should pay their proportion of the expenses of the government.' To this every Shaker and every Communist will heartily assent. They demand nothing more. They have ever paid cheerfully their proportion of national, state, county, town, and school taxes. The present is the first instance I have seen on record in which they have exclaimed against taxation, and now only on account of its palpable unfairness. They simply ask that the present revenue law shall be so benignly construed as to place them on an equal footing with others, and if, for any good reason, this is impracticable, they further ask that Congress shall secure the same desirable result by special legislation. In a presentation now before me, which the Shakers have had prepared, it is urged that some rule be adopted which shall, in respect to taxation, assimilate them to the rest of the people. If no better method can be devised, let it be ascertained, they say, what part of the whole population is liable under the existing statute to make income returns, and grant us exemption accordingly. If, as statistics show, about one person in five in ordinary society is liable to income tax, the exemption would average two hundred dollars *per capita*, while the exemption allowed the Shakers and several other Communities, by the "ruling" of Commissioner Delano, does not exceed five dollars *per capita*!

"If there is one characteristic of the American people more thoroughly ingrained than another, it is their love of justice, their desire that the laws shall have an equal application to all; and when the representatives of the people shall fairly consider the case of the Communists, they will not fail to place them on an equality with the rest of society in respect to national taxation."

We would like to state, in this connection, on behalf of the Oneida Community, that we have no intention of quarreling with the Government in respect to this matter of the income tax, or of contesting our rights before the Court. The claims of justice in the case

are so evident, that we are confident they will be accorded when they are fairly presented to the people and the Government.

**COINCIDENCE.**—During the past year the historical facts were uncovered which prove that the successful communities of America—viz., the Shakers, Harmonists, Ebenezers, Zoarites and Oneida Communists—have a common basis in religion. The "History of American Socialisms" classes them together as "religious associations."

At the same time, a correspondence between the Shakers of Ohio and the United States Commissioners of Internal Revenue, develops the fact that these associations have pecuniary interests in common. The unjust decision of Commissioner Delano, excluding the individual members of a Community from the benefits of the thousand-dollar clause of the income tax, which otherwise they would be entitled to, forces these associations to recognize among themselves a certain unity of material interests.

And now, just as the "History of American Socialisms" is published, the press of the country is voluntarily laying our common wrongs before the public.

**GREAT NEW-YEAR'S BARBECUE.**

"The King of men to Saturn's royal son  
A bullock slew, a male of five years old;  
The carcass then they flay'd; and cutting up,  
Sever'd the joints; then fixing on the spits,  
Roasted with care, and from the fire withdrew.  
Their labors ended, and the feast prepar'd,  
They shar'd the social meal, nor lack'd there aught."  
—*Homer's Iliad.*

"THERE is one other matter I will speak of before we close," said Mr. Hamilton in our meeting Friday evening. "Augusta and the other folks engaged on the CIRCULAR would like to have some one go to Syracuse to-morrow and write an account of the Barbecue. Some of us talked it over and we propose to have F. go for one. We may as well send two, and let one of them write the report and the other bring home some of the plum-pudding. Whom else shall we send? Do you think of any one, Theodore?"

*Theodore.*—"I don't think of any body whose talents lie in that direction."

*G. Cragin.*—"I nominate Mr. Underwood to bring home some of the plum-pudding."

*Mr. Underwood.*—"I don't know that I am particularly fond of plum-pudding."

*Mr. Hamilton.*—"Then you will be more likely to bring some of it safely home."

After this the only graceful thing to do was to go, and so, of course, we went.

We reached the scene of the proposed entertainment in good season. The preparations were already complete, but the festivities were to be delayed somewhat, for the purpose of properly photographing the affair. While this is doing, we will improve the time by giving an idea of the surroundings.

The originator of the undertaking is Mr. John Greenway, a brewer of Syracuse, who was a poor man twenty years ago, but who has prospered, so that last year he returned an income of \$150,000. Being a benevolent man, he undertook to give a warm meal to all who presented themselves at noon of this New Year's day.

A large crowd, variously estimated at from fifteen to twenty thousand had already assembled in the square in front of the Empire Hotel; both bridges over the canal were packed by dense throngs, and people were crowding from all directions towards the enclosure on the bank of the canal, which was protected from the crowd by a light wooden fence. Five or six feet from this fence in the enclosure, was a table about a hundred feet long, on which the provisions were to be served.

The center of the enclosed space was occupied by a platform, from which a pyramid of loaves of bread rose to a height of about eight feet, and this was surmounted by a flagstaff and flag.

Stacks of small paper bags were placed at intervals of a few feet on the long table, together with boxes of salt.

On each side of the bread pyramid was a large oven with brick floor, sheet-iron back, and wooden front, in which two huge beeves were roasting. They were bound by wires upon large square bars of iron, and thus by means of a crank, were slowly turned in front of a fire of hard wood, which burned in a long grate. Men with dippers basted them continually, the fat dripping into great sheet iron pans underneath. Thus they had been roasted and basted since the previous midnight—twelve hours. Luke Collins, Ex-Alderman had charge of the roasting. The managers acted shrewdly in bringing the judgment of an Alderman to bear on the roast beef.

When these oxen were first spitted they weighed respectively 720 and 735 lbs., but when they were roasted, heat had warped their backs into a great arch, and considerably reduced their size.

There was a third animal weighing 900 lbs. which was to be carved into steaks and given away uncooked.

Every window surrounding the square was filled with faces, and many people were on the roofs. A goodly force of newspaper reporters was there. Fifty carvers and waiters, with white aprons and sleeves, and rosettes on the breast, stood for their photographs with commendable patience. At twelve o'clock Gem's Syracuse Band appeared, and, the wooden fronts of the ovens having been removed, the following blessing was asked:

"Our Father who art in Heaven, who givest us each day our daily bread, we ask thy blessing on the benefactor of this occasion. While we partake of his bounty, we pray thee to give us that hunger of the soul which can be satisfied only by the bread of life, through our Lord Jesus Christ. Amen."

"Amen," responded many in the crowd. Thereupon, the word being given, eight sturdy carvers, each armed with knife and steel, attacked the smoking beeves, cutting off thin and juicy slices which were placed on small wooden trays and carried to the serving table. Others cut the loaves of bread into generous slices, and the serving men at the long table placed the meat upon the bread, adding a little salt, thus making a sort of single sandwich.

As soon as a fair start had been gained the expectant and hungry crowd was admitted in a narrow column to the passage between the fence and long table, the understanding being that none should stop to eat, but all might take what they liked, and after walking the length of the table, leave the enclosure by a gate, the path being kept open by the police force.

At once a lively scene begins. Hundreds of hungry folks hurry in as soon as they can get in; men and women, boys and girls, white and black, all being equally welcome. Pressing forward they soon sweep the first half of the table clean of sandwiches, and although the waiters are willing and enthusiastic, they keep it clean thereafter. There is no stopping to put the supplies into paper bags. O! the jollity of the poor, ill-fed boys! Some of them have a pound of bread and meat in their hands, and still look as if they wanted more, but the capacity of even a boy is limited. I wished, decidedly, that I had skill to sketch the expression of their countenances just as they seized their first sandwich. They enjoyed it. There were poor women with babies in their arms. Now and then an old lady would pop open a reticule and supply it liberally with victuals. One tall, gaunt man in soldier's frock, took three ribs which had ribbons of meat hanging from them, and waving them aloft, marched out, happy as a king. Constant cries rise from the servers, of "More meat here!" "Take some bread there!" &c. Policemen eject certain small boys who have gained the enclosure illegitimately. At one time an excitement was caused by two hogs which had somehow broken loose and got into the crowd. People were so wedged up against each other that they could not look down so as to see their feet. The two hogs rushed headlong through the forest of legs, being urged on, doubtless, by hearty kicks, whenever opportunity offered. The women in the crowd seemed to be particularly nervous over this, and, indeed, the sensation must have been peculiar. However, the hogs disappeared and all went smoothly again.

Everybody was good-natured. People were meat-hungry, and after a time the waiters thought the bread was not going fast enough, and so began throwing it out into the crowd in whole loaves, and the crowd hurled some of them back. This was soon stopped, and notice given that all who brought baskets for bread at three o'clock, would have those baskets filled. Then came three hearty cheers for John Greenway.

We were cordially served with slices of the ox by Mr. Marsh, of the Syracuse Standard, Dr. Fuller, and others. The meat was juicy, sweet and well cooked—better than ordinary beef-steak.

In an hour from the time the feeding fairly began the skeletons of the oxen were sawn from the spits, and people wiped their mouths and looked for the enormous plum-puddings that were promised. These soon appeared, loaded on a sleigh drawn by twelve horses. The whole was prettily ornamented with evergreens, and on a cloth passing around the sleigh was the salutation,

"A HAPPY NEW YEAR TO ALL."

The puddings were in twelve large bags, weighing each 150 lbs. When they were unloaded and the waiters had again been photographed, the plum-pudding was distributed in the same manner in which the bread and beef had been. We came away before the third ox was carved up and distributed.

The array of fifty carvers and waiters included some of the most notable men of the town. Mr. Ostrander, one of the Police Commissioners, pointed out to us Col. J. P. Foster, and Gen. Benj. F. Bruce who were acting as waiter and carver. Dennis McCarthy, Congressman, and two or three ex-Mayors were also serving out the bread and meat.

A wonderfully genial and kindly feeling seemed to pervade the whole affair. Rich people sympathized with the poor and all were happy together. There was a touch of the Pentecostal spirit in it, and, without doubt, more real enjoyment than in many more brilliant and select festivities.

F. W. S.

**COMMUNITY JOURNAL.**

ONEIDA.

—L. F. D., having business at Syracuse, and being engaged at the time on the inventory, bethought him that he could carry his papers and foot his figures just as well on the cars. So at ten o'clock he gathered up his papers, stepped over to the Depot, seated himself in the cars, and worked away on his inventory till he reached Syracuse, transacted his business and arrived home just in time for meeting, thus losing very little time.

—It must be a remarkable coincidence when Christmas holidays and mosquitoes come together; but the phenomenon is indisputably witnessed at present. That the mosquitoes may have been enticed into unseasonable habits and practices by the summery warmth that radiates from our Steam-heaters, is very possible, but certain it is that these insects exhibit in a good degree the activity incident to "dog-days," with their old thirst for blood unabated. And then again when we go out and see snails abroad, exercising themselves, we are convinced that there is something remarkable about it, and wonder if they know that we are just on the eve of New-year's.

—The baby is six weeks old to-day; just old enough to be happy, because he just begins to feel the delight of communication. O! that wonderful interchange when his eye first catches a sense from yours. As he lies on my lap gaping a pretty gap, and stretching himself awake, S. comes along and exclaims "O how helpless! what is more helpless than a newborn babe?" So indeed. Even the little, blind kitten can nestle round and find its first milk; and the lamb can follow its mother the hour it is born. But the baby human, what can it do? Do? It can cry! And there is more potency in a baby's cry than in full-grown arms and legs. The mother, with all her faculties, springs at the baby's cry. Don't say a baby is helpless so long as it can cry and a mother's heart is near to be moved.

—Though we consider Christmas as almost ready to be classed with such by-gone, but time-honored-institutions, as stage-coaches, fire-places and yule-logs, and tallow candles, still, for the sake of its traditional fame, we like, now and then, to indulge in some of its peculiar festivities, if for nothing more than to treat our children to an extra bit of fun, and give them a living picture of the day as they find it described in their story-books. This year we voted to have a Christmas-tree, though as it was more convenient for our two families to be together on the 26th, we had our merry-making on that day, instead of the orthodox Christmas. At three in the afternoon, we all assembled in the Hall to see the tree. It looked quite gorgeous and imposing, as it towered from floor to ceiling—nearly twenty-one feet—its branches bending with such gay and curious fruit. Of course the children were wild with delight—a delight which reached its acme when the fruit of the magic tree was plucked. Such exclamations over popguns, whistles, picture-books, toy cars and engines, crockery dogs and cats, &c., &c! Even the little babies from two to three months old had their rattle-boxes and cornucopias. But the children were not the only recipients of gifts, as many embraced the opportunity to give presents to the older members of the family, hardly one, we believe, missing a friendly token. After supper, we again assembled in the Hall, when sixteen of the children (aged from five to eleven years), delighted us by dancing with grace and precision the "Romanoff" and "Favorite Barry" quadrilles. They were costumed for the occasion, as Turk, for fine lady, ballet-dancer, professor, &c., &c. A little anecdote, told by one of the ladies deputed to costume the children, pleased us. She was dressing George and Temple (each six), in their respective costumes of Turk and general, when George asked,

"Which of us will look the prettiest, Miss Harriet?"

"Oh, I think you will both look pretty," replied Miss H—.

"Well," said George, after a short pause, "I hope Temple will look the prettiest because his father is here"—Temple's papa having recently come from W. C. for a visit of a week or two.

—The O. C., on this 1st of Jan. 1870 finds itself in a state of happy surprise incident upon being put in telegraphic communication with the "wide, wide world." The "Midland" Railroad Co. have just opened a telegraph office at the O. C. Depot. Through that, and other available channels, we wish we might convey to all friends our best wishes and a "happy New-Year." We received, this New-Year's morning, the following friendly note from the Superintendent of this line of telegraph:

"MR. NOYES, Oneida Community:

"I congratulate you and your people upon now having instant communication by telegraph to all points. May it result favorably to your business interests. I am sure it will.

WM. H. WEED, Supt. of Telegraph."

WALLINGFORD.

—While it was raining hard this afternoon, three stalwart young men came to the kitchen door and called for victuals. J., who attends to such calls, offered to show them to the wood-pile.

"Our fingers are stiff," they said.

"Well, chopping wood awhile will limber them, so you can better handle your knife and fork."

"But" objected one, "we don't like to work on the Sabbath day."

"Well," said James, "one day is as good as another with us," and heroically led them to the wood-pile. Of course they had no more to say, and went to work until food was prepared for them.

[We clipped the above anecdote from our W. C. journal, because it is such an amusing exception to their usual treatment of beggars. They entertain hundreds of wayfarers every year, without a word. But at times, such muscular, sturdy men, come to the kitchen door for a meal, that they hardly have the conscience to allow them to so violate scripture as to eat their bread without a little preparatory exercise.]

—Thursday, Dec. 23.—Rather an informal meeting. However, the following conversation took place which may be interesting:

C.—I have noticed that open lights are carried into the garret, and I do not think it is safe. If a lamp should break and the kerosene take fire, it would be a very awkward place to put the fire out.

N.—One element of safety is to have kerosene that will not take fire. I would make persons of whom we buy the oil, warrant that it will not take fire below a certain safe point of temperature. Then I would not rely on their warrant, but I would test every barrel we use, and if it proves to be not safe, I would send it back. I will not live in fear—I had rather go back to candles. One meaning of the text, "To him that hath shall be given," is, that the careful man is the lucky man. If a man is careful, he is in sympathy with God's carefulness, and God will help him. There is one way to have our buildings insured, not in the sham way of the world. I do not want to be burned out of house and home, and think I am lucky because I get my insurance money. I want to be so insured that our buildings will not be burned. I believe we can get so insured; God can insure us. Let us find out the price we must pay not to have our buildings burned, and pay it. The price is to take proper care; we are dealing with God, who is sincere, and who knows us, and if we take proper care, he will insure us.

Evening Meeting.—W.—I have been led by reading Prof. Whitney's book on Language to consider the question as to how far we ought to receive Bible narratives as literal truth. Prof. Whitney does not believe the Bible account of the confusion of tongues. He says no such abrupt change could have taken place, any more than the layers of the earth could have been deposited all at once. The languages of men have been formed gradually, like the geological formations. Whether that is true or not, there seem to be a great many results of modern science which go against the idea of the Bible as a mere letter. I would like sometime to hear Mr. Noyes' opinion as to how far we are at liberty to go, in getting loose from bondage to the letter of the Bible.

N.—I do not profess to understand the early part of the history of the Bible. I have no inspiration about it. I do not know who wrote it, nor how far it is to be regarded as symbolical, and I don't consider myself bound to study it at present nor make up my mind about it at all. All I have to say about it is, it comes in connection with a history that is known to be true, a history of the back-bone of the world—the history of the Jews. According to tradition Moses wrote the Pentateuch. But he did not know anything personally about things recorded in the book of Genesis. The history which comes from him as a personal witness commences with his own career, and the Jews' exodus from Egypt. That we may regard as real history. As to what is before that, I do not feel bound to form any opinion until I know more about it. I know the Jews had the Old Testament when Christ was on the earth, and he did not quarrel with it but quoted it, one way or another, as reliable matter. I don't want to criticise it and throw it away; because Christ did not. On the other hand, I do not feel bound to say that it means thus and so, and we must stand by some particular interpretation of it whether or no. I feel bound to study science and accept its truths, but I cannot conclude that science contradicts the Bible until I know what that book means. I let the Bible stand by itself and science stand by itself, assured that all truth is harmonious. You will find from the time that Abraham comes on the stage the Jewish traditions became very distinct and clear, and the history very different from that going before. But where Moses got his information about Abraham I don't know. If you say that Moses wrote by inspiration, then the question is, whether his words convey literal truth, or things partially symbolical. If you say he did not write by inspiration but got records written by somebody else, it is obscure where they came from, or who wrote them or what they mean. I feel bound to respect them, but not to

attach any particular meaning to them, except the grand interior meaning that God is almighty and that he has been at work to save the world from the beginning. These great truths which are so plain, are the Bible to me. But what I am to believe as the actual truth—the literal facts—about the creation, the antediluvians, the giants, the flood, the confusion of tongues &c., I do not know. I don't think it is necessary to know. Yet I do not allow my ignorance on this subject to hinder me from studying history and science. I do not allow any quarrel between one department of truth and another. I know enough about Jesus Christ to know that he looked into the whole matter. He had an investigating mind, and originality enough to look into the foundation of things. Still I find him nowhere quarreling with the history of the Old Testament, nor criticising it. He gave it to be distinctly understood that he came not to destroy the law or the prophets but to fulfill—to carry out the spirit which every body found in the Old Testament. We can safely take the same position. If he respected the Old Testament, we can safely respect it, and expect that sooner or later we shall find out how to reconcile it with the truth in every other direction. It is altogether probable we shall find there is a very important meaning to all that history, but whether it is exactly literal is doubtful. When I get an inspired commentary on the Old Testament back of Moses I shall rely on it. But any literary opinion about it I don't consider worth much. There is too much fog over the whole of it.

## CORRESPONDENCE.

YALE SCIENTIFIC SCHOOL—COOPER INSTITUTE—A WORD FOR EACH.

New York, Dec. 24, 1869.

DEAR CIRCULAR: Permit me to call the attention of your readers to the Yale Scientific School of New Haven. This is one of the oldest institutions of the kind in the United States, perhaps the best. It is however but poorly endowed, so poorly that the salaries the School is able to pay its professors (who are men of eminent ability), are actually smaller than those received by many clerks and book-keepers in this and other cities, ranging only from fifteen hundred to two thousand dollars. A graduate of the School of the Class '67 has received the present year for his services as Engineer, a greater salary than any of the professors who instructed him while a member of the Scientific School. A movement is now in progress to increase the permanent fund of the School; for this purpose meetings are being held in some of the larger cities of the state of Connecticut; influential and wealthy citizens have already become interested in the matter. It is certainly desirable that the object sought should be fully gained, thereby enabling the School to increase its facilities of instruction, by the purchase of such new apparatus as may be needed in the several departments of study, and also to properly remunerate the professors for their labors. Here are a few facts worthy of record. Two of the professors within a few weeks have been offered by another institution of learning, twice the annual stipend now paid them, and the offer was in both cases rejected. Another one was offered last summer the presidency of a similar School, and a salary of four thousand dollars, and the offer was declined. Still another was offered a professorship and an annual compensation of thirty-six hundred dollars in gold, at a time when its equivalent in currency would have been forty-eight hundred dollars. In fact, nearly or quite all of the instructors of this School have had great inducements presented to them by other educational institutions. It was lately ascertained by a friend of the School, but not proclaimed by the professors themselves, that the aggregate amount paid them the present year is twelve thousand dollars less than the sum they might have received elsewhere. These facts speak well for the character of the professors as well as for that of the School.

—Whenever I visit the Cooper Institute of this city I desire to express my appreciation of it and its

work in the direction of free education. Besides its large, free reading-room, it has free classes for various studies, and also free lectures on scientific studies. Here is one of its bulletins:

"Lectures are given in the lecture-room at 7½ P. M., free to all visitors who may enter before that hour.

By PROF. CHAS. S. STONE,	By PROF. G. W. PLYMPTON.
Mon. Applied Chemistry,	Natural Philosophy.
Tues. Elementary "	Mechanism.
Wed. Or. & Anal. "	Natural Philosophy.
Thurs. Elementary "	Mechanism.
Fri. Mineralogy & Geology,	Natural Philosophy.
Sat. Literary Class."	

Yours, &c., W.

THE FIRST TERM AT YALE.

DEAR C:—My eye fell on your pleasant letter about the home University at O. C. just as E. and I had passed our first Term Examination at Yale, and had reached home with some of the hilarious feeling of boys let loose from school. You say you would like to hear how we get along in the Scientific School. To boys brought up in the Community, as E. and I have been, the transition from its ways to those of a different organization would be, as you might suppose, somewhat strange; but providence has beautifully arranged our circumstances. The train from our station lands us in New Haven in time to a minute for the first morning recitation, and brings us home again to the evening meeting. So you see W. C. is still our base of operations, and we breathe a little of our native atmosphere every day.

The class of '72, in which our names are enrolled, we find to be pleasant, genial fellows, mostly from the Eastern and Middle States, with three from the South and two from the West. Oddly enough we find ourselves classed with connections of men whose names have long been familiar to us from marking them on our O. C. Trap and Fruit boxes. The class, numbering thirty-eight, is said to be fully up to the standard as regards intelligence and ability.

The principal studies of the Term just passed have been Analytical Geometry, Spherical Trigonometry, Physics, and German. In addition to these we have had recitations in Chemistry (with a modicum of laboratory practice), a weekly recitation in Rhetoric (Whately's), with exercises in Composition. Of the mathematical studies of the Term I appreciated Analytical Geometry most highly. Its subjective results in disciplining the mind seem to me to be excellent. It further gives one an exact and indelible impression of the mathematical curves—the Circle, Ellipse, Parabola, and Hyperbola, with their characteristic properties.

It will be a peculiarity of our O. C. University that its Alumni instead of separating to meet but once in ten years and sigh over buried friendships, will always dwell together in the classic shades of their Alma Mater and their Home.

FRESHMAN.

W. C. Dec. 21, 1869.

A PHYSICIAN ON MARRIAGE. \*

The well-known book of Dr. E. B. Foote of New York, entitled "Medical Common Sense," has reached a third edition, and a sale of 250,000 copies. How it ranks among the strict scientists we cannot say; but as a popular treatise it is written in effective style, and conveys a large amount of hygienic information in a lucid and pleasing manner. Dr. Foote is of old Connecticut stock, is related to the Beechers, and shows in his work much of the boldness, vitality, broad sympathies and ready wit, of the last-named branch of his race. He is certainly talented; he appears to be disinterested and truthful.

Dr. Foote styles himself on the title page of his book, "Medical and Electrical Therapist." One of the most valuable, because the most original, points of his treatise, is the presentation of an electrical theory of the body. His idea is that the stomach is a galvanic apparatus; that the dissolution of food evolves something analogous to electricity; that this electricity is stored in the brain, and from thence is distributed to all the organs of the body

\* Medical Common Sense: applied to the Causes, Prevention, and Cure of Chronic Diseases; and Plain Home Talk about the Sexual Organs; the Relations of the Sexes; Society Civilization; and Marriage. By Edward B. Foote, M. D., Medical and Electrical Therapist. Third revised and enlarged edition. New York: Published by the Author. 1870.

through the spinal cord and nerves, and that upon the due supply of this magnetic or electrical stimulus the healthy working of every part depends. In addition to the evolution of this vital influence by the stomach, the author finds a similar function in the lungs, by which the blood is charged with electricity from the air; and finally the same process goes on galvanically in the body by the union of alkalies and acids, one of which is secreted by the internal membranes and the other by the external skin. The recent discovery that electricity is not a substance but is a "mode of motion," makes the author's theory technically defective, but as it may be readily re-adjusted to the new definition of electrical force, it appears to us to deserve a more thorough and careful verification by experiment than it has yet received.

A discussion of sexual relations forms an important part of the book. This matter in the past has been left chiefly to the handling of moralists, ecclesiastics and novelists; but Dr. Foote, as a physician, is led to study it also from a physiological point of view. The result is somewhat remarkable, and will excite reflection in the thoughtful. The author is evidently by habit and training a respecter of established institutions. He does the best he can to hold up marriage, and make it serve the beneficent uses for which it was intended; yet he finds the task a difficult one. The following is his analysis of what he terms the "Demerits of Monogamy." [We give only the leading sentence under each head, lacking space for the author's expanded argument:]

1. It leads to either selfish idolatry or to selfish indifference; if not to these, then, what is worse, to matrimonial quarreling.
2. It practically leads to a disregard of Nature's institutes, on the part of a very large class, embracing children above the age of puberty, but under the age for marriage; men who cannot afford to marry; women who are not sought in marriage; husbands with infirm wives; wives with impotent husbands; widows and widowers.
3. It leads to selfishness. My wife—my husband, leads to my house—my children—and finally to my loaf of bread, and a beggar at the door.
4. It interferes arbitrarily with woman's God-given right to maternity.
5. It often holds together for a life-time the parents of continually dying progeny.
6. It overlooks the daily demonstrated fact, that a married couple may grow apart.

In the succeeding chapter, entitled "The Remedy," the author calls attention to the Communistic system of the O. C., a sketch of which is given elsewhere in his book, and thus sums up what he considers to be its advantages:

There are many merits—possibly many demerits—in the "Complex Marriage System," as presented to us by the Oneida Community. Prominent among the former are—it overcomes the disparity existing in our popular system of marriage between the pubescent age of demand and the marriageable age of supply; it overcomes the evil of incompatible parentage, for when there is no restraint, attraction takes place only between those of such opposite natures or conditions as to insure viable offspring; it promotes a higher standard of average health in the Community, because the free interchange of magnetic forces among a great number, if the health-ement predominates, raises the weak without perceptibly depressing the strong; and, if my notion respecting the creation of magnetism, by the union of male and female magnetism, be correct, an immense amount of new life force is generated under their Complex Marriage system; it provides against the utter breaking up of a family by the death of a parent, as often occurs in our system of marriage; it provides for the training of children by those who are especially adapted to this family function, thereby preventing society from being overrun with spoiled children, who, in adult age, are no less spoiled men and women; it unites the business faculties of one person to the intellectual faculties of another, and brings all these to the direction of strong muscle which in return supplies what the former are incapable by themselves of producing, so that the strong help the weak, and the weak help the strong, and no one suffers for bread. If its general adoption is possible, and it should really become universal, prostitution would die a natural death, needing no aid from law or the prison. In its social aspects, it possesses all the advantages arising from associated labor, and makes selfishness unremunerative. As the reader reflects on the multitudinous evils growing out of the old systems, he will see in this new one something which in most instances may serve as a remedy. It may be possible that "Complex

Marriage," as practised by only a few hundreds of people on this continent, is prophetic of an advanced condition of society, when the whole human family will be united in one marriage; when, practically, the Kingdom of God will have come, and our Maker's will on earth be done as it is done in heaven, in answer to a supplication of Christians from the moment the "Lord's Prayer" was put into their mouth by Jesus of Nazareth, down to the present time; and in answer to the hearts' desire of all good people in or out of the church, who really believe that a time will come when peace, happiness, and fraternal love shall spread their genial influence over the whole face of our planet. In drawing this closing picture, do not understand me to say that "Complex Marriage" will effect all this. I am speaking of a comparatively untried system, and because it is untried I feel disposed to encourage rather than persecute those who are disposed to test its capabilities or possibilities. If the old systems were perfect, or if there were any reasonable prospect that they may ever be made so, we might afford to be less tolerant; although, if there is one lesson to be learned more than another in this world, to maintain tranquility and promote fraternal affection, that lesson is, *toleration in individual action and opinion.*

In addition to a fair and somewhat extended account of the O. C., the book contains among its illustrations a portrait of J. H. Noyes, and a view of a Community group on the lawn. We return the author our thanks for the very acceptable Christmas present which he has offered us in this volume.

METEOROLOGICAL.—The following is the meteorological report for twelve summers, of Dr. Spooner of Oneida—reporter to the Smithsonian Institute:

Year.	Am't of rain inches.	Mean temperature.
1858.....	18.14	67
1859.....	21.28	67
1860.....	23.93	64
1861.....	22.02	67
1862.....	20.79	62
1863.....	23.21	67
1864.....	17.47	60
1865.....	13.10	63
1866.....	24.25	66
1867.....	18.27	73
1868.....	18.80	70
1869.....	27.80	63

GRAMA GRASS.—A correspondent from the far West speaks of this grass as follows:

"When the buffalo grass ends the grama grass begins, and extends to the foot, and even into the Rocky Mountains. This grows in bunches or tufts ten or twelve inches high; the seeds are held firm, the roots are firm, and it flowers in July and August. It is the most nutritious grass known; cattle fed on it are good beef the year around, and working cattle in that country are never fed on grain, and do not know what it is." —Exchange.

ITEMS.

IMPORTANT Spanish successes in Cuba are reported.

THE Pope's influence over the Ecumenical Council is said to be failing.

THE introductory chapter of Mrs. Stowe's forthcoming book on the Byron scandal has been published in the newspapers.

JAMES GORDON BENNET, JR. will sail his yacht Dauntless against Lord Ashbury's Cambria from Kinsale, Ireland, to New York, starting on the 4th of July next.

AN important petition has been presented to the President, signed by the leading property-holders at Victoria, Vancouver's Island, and other places in the neighborhood, and praying for the transfer of British Columbia to the United States. The President has returned a reply to the petitioners, assuring them of his great interest in the matter.

AN earthquake, said to be the heaviest ever experienced in Eastern California and Nevada, occurred about six o'clock on Sunday evening, the 26th, continuing all night. At Virginia City, Nevada, walls were thrown down, door-bells rung, and clocks stopped. The vibrations were north and south, and lasted about ten seconds. Railroad trains were stopped by rock and earth thrown on the track by the earthquake.

THE Marquis de Boissieres, who, it will be remembered, undertook the organization of a co-operative colony about a year ago in connection with Albert Brisbane and others, in Franklin county, Kansas, for the culture of silk, is already so well convinced of the success of the enterprise, that he has ordered fifty additional families from France, who are now on their way to join his settlement. The work is under the superintendence of Mr. Rolovant, one of the best silk manufacturers of the district from which he comes. The Marquis is said to be worth 4,000,000 francs—about \$800,000.

A DIFFICULTY has arisen between the Postal Department and the Cunard, Inman, Bremen, and Hamburg lines of steamers, which have heretofore carried the foreign mails. In consequence of the reduction of postage on letters to Great Britain from twelve to six cents, the steamship lines were notified that after January 1st, 1870, they would only get two cents a letter or six cents an ounce for carrying the mails. They immediately informed the Postmaster-General that they could not perform the service, and he has since contacted with Williams and Guion for carrying the foreign mails. Their Steamers leave New York on Wednesday of every week, and make the trip to Liverpool in about eleven days.

THE resignation of the French Ministry has been accepted with regret by the Emperor, who gratefully acknowledges the services of M. Fourcade to himself and the country in the faithful execution of recent reforms, and in maintaining the public peace with a firm hand. M. Emile Ollivier has been designated to form the new liberal cabinet, and the Emperor requested him to select persons to the ministry who will represent in letter and spirit the *Senatus Consultum* of September. The liberal journals of Paris are much pleased with the imperial manifesto, and upon the strength of it proclaim the death of personal government and the inauguration of the liberal empire. M. Rouher has been appointed President of the Senate.

ANOTHER letter has been received from Dr. Livingstone, dated at Ujiji, May 30. 1869, from which we extract:

"As to the work to be done by me, it is only to connect the sources which I have discovered from 500 to 700 miles south of Speke and Baker's with their Nile. The volume of water which flows north from latitude 12 deg. south is so large, I suspect that I have been working at the sources of the Congo as well as those of the Nile. I have to go down the eastern line of drainage to Baker's turning point. Tanganyika, Nyige Chowanebe (Baker's) are one water, and the head of it is 300 miles south of this. The western and central lines of drainage converge into an unvisited lake west or southwest of this. The outflow of this, whether to Congo or Nile, I have to ascertain. The people of this place, called Manylena, are cannibals, if Arabs speak truly. I may have to go there first, and down Tanganyika, if I come out unneaten, and find my new squad from Zanzibar."

THE Provisional Government of Rupert's Land and the Northwest Territory has issued a declaration of independence, asserting that the Hudson Bay Company, by transferring to a strange power the sacred authority confided to it, has forfeited the allegiance formerly kept by the people of the country, and further refusing to recognize the authority of Canada. There is, however, an offer to enter into such negotiations with the Canadian Government as may be favorable to the good government and prosperity of the people. The terms of the proposed treaty are thought to be such as Canada will not be likely to accept. The insurgents are now said to be in full possession of the country, and Governor McDougall and family are *en route* for Canada. The *N. Y. World* has given currency to the rumor that the British Government will be likely to try to get out of this difficulty and that of the Alabama claims at the same time, by proposing to cede to the United States all the territory in British America lying west of Lake Superior, including British Columbia and all British possessions on the Pacific coast, in consideration of receiving a large sum of money therefor.

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### TO CORRESPONDENTS.

W. B., Wash. Ter.—Yours of the 6th inst., inclosing \$1.00 is received. You will find a full exposition of our views of the Second Coming of Christ in the "Berean," and also the "Hand-Book" of the O. C.

## 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, 35. Business, Manufactures.

#### WALLINGFORD COMMUNITY.

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

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All kinds of agricultural, machine, and light castings on hand or made to order.  
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Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-Lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

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#### PICTURES.

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

#### PUBLICATIONS.

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

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

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