

# The Circular.

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#### TERMS:

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#### PAUL'S DEFINITION OF FAITH.

[Home-Talk by J. H. N., Brooklyn, Aug. 4, 1862.]

It requires a degree of earnestness to heartily believe in Christ and appreciate him, which is not taught in any school of the present time. Paul possessed that earnestness. He said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ: and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Phil. 3: 8-11.) The single object which filled the soul of Paul, was to discern the great characteristics manifested in the experience of Christ, and to enter into vital sympathy with them. To do that, as I have said, requires an exceedingly earnest soul. The fullness of God is in Christ—"love that passeth knowledge"—heights and depths and lengths and breadths of love, that small hearts can not conceive of. We have to be led on step by step into great enlargement of soul, in order to appreciate Christ, and know him as he is; and that is, to believe on him. Nothing less than a thorough appreciation of Christ, is meant by the word *believe*, in the New Testament promises. The word "appreciate," might properly be substituted for the word "believe," in nearly every promise to faith.

It is not a small affair to believe on Christ. It is a prize to be won—"the prize of the high calling of God." To truly believe on Christ is to apprehend in him the fullness of God, to know him, and the power of his resurrection, and to be made conformable unto his death.

With this definition of faith in mind, we

can connect the promises made to those who believe, with the method of their fulfillment. We can not appreciate the profundity of truth there is, for instance, in such passages as this, "He that believeth in me shall never die"—unless we understand *what it is* to believe. We must understand, that to believe requires an earnestness of heart that "counts all things but loss, for the knowledge of Christ"—the earnestness that Paul had. Now notice that Paul's aspirations terminate in victory over death—in the fulfillment of the promise, "He that believeth in me shall never die." Immediately after the declaration of his all-absorbing devotion, above quoted, he says, "Our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus Christ: *who shall change our vile body.*" (Phil. 3: 20, 21.)

"Brethren," he says, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Here a door is thrown wide open, so that we can behold the working of the whole machinery of faith. Here we can see what it is to believe, and what Christ meant by the term *believe*. We can now understand these words: "This is the work of God, that ye believe on him whom he hath sent." In the text quoted above, we see Paul believing—*working* with his whole soul to apprehend Christ—laboring with the most indefatigable industry. "Let us be thus minded." Let us endeavor to apprehend Christ in his fullness. This is the way to become perfect men.

Paul in the great act of faith, *agonizing* to apprehend Christ, comes to the conclusion, that "our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body." His idea is, that by thus believing in Christ, we can reach him in his almighty power—we can partake of his power, and it will change our vile bodies and deliver us from death. Such faith as Paul describes, is "faith unfeigned:" all other faith is sham faith. With this conception of faith, look through the Scriptures, and see what promises are made to those who believe; and you will find a reasonable connection between that kind of faith, and the results that are promised.

#### FREE LOVE.

**F**REEDOM used to be understood at the South, to be freedom for a man to "wallop his nigger." Something like this kind of one-sided freedom—liberty of the strong to oppress the weak—seems to be recognized and tolerated as inevitable and right in all the popular forms of sexual relations. Marriage, not less—perhaps even more—than the looser sexual institutions, places woman in the power of man. The liberty of marriage, as commonly understood and practiced, is the liberty of a man to sleep habitually with a woman, liberty to please himself alone in his dealings with her, and liberty to expose her to child-bearing without care or consultation.

The term Free Love, as understood by the Oneida Community, does not mean any such freedom of sexual proceedings as this. The household arrangements of our Communities provide separate sleeping apartments for the sexes, and, as far as possible and agreeable, for individuals. The theory of sexual interchange which governs all the general measures of the Communities, and which they are bound to realize sooner or later, and as soon as they can, is just that which in ordinary society governs the proceedings in *courtship*. It is the theory of the equal rights of women and men, and the freedom of both from habitual and legal obligations to personal fellowship. It is the theory that love *after* marriage and always and forever, should be what it is *before* marriage—a glowing attraction on both sides, and not the odious obligation of one party, and the sensual recklessness of the other.

Besides all this, Oneida Communists have a special theory in regard to the act of sexual intercourse itself, which places it under unusual restrictions. They hold that two distinct kinds of sexual intercourse ought to be recognized; one simply social, and the other propagative; and that the propagative should only be exercised when impregnation is intended and mutually agreed upon. It is difficult to treat such a subject as this freely in these columns. We barely allude to it for the present, referring the reader to what we have published in other forms. But we assure all who really wish to know the inner truth about us, that a clear understanding of us on this point is most essential. Sexual intercourse *without the propagative act* (except when propagation is intended), is all that we tolerate in Free Love; and this will sooner or later be known to be a very different affair from that kind of sexual commerce against which all criminal statutes are directed. So far as this

matter is concerned, Free Love, in the Oneida sense of the term, is much less free, in the gross, sensual way, than Marriage. J. H. N.

#### JOHN THE PHILOSOPHER.

WE have before us a file of "Nature," the new organ of the English scientists, from which it is apparent that a great revival of scientific learning is afoot. The study of physical facts and phenomena, is steadily rising in the popular favor, and is destined probably to crowd mere classical lore quite into the background. We like the movement; there is evident inspiration in it. Such men as Huxley and Tyndall in England, and Barker and Youmans in this country, bring a charming freshness and enthusiasm to the study of nature, which is contagious. What can be more fascinating than to explore the open secrets which lie all around us in the laws and composition of matter? It is like the delight of the rebus reader who, with his solution, makes every thing plain that was dark before. Then, to be able to add if only a single fact to the store of human knowledge! How great the privilege! What are monuments or piles of wealth to this? Especially if your fact has an effect to diminish suffering or add, however slightly, to the general health and happiness.

Our interest in this subject leads us to inquire as to the origin of the inductive and observing tendency which constitutes the scientific movement of the present time. It is generally assumed that Lord Bacon was the pioneer if not the author of it, and hence he is considered the father of modern science. A high place undoubtedly, is to be accorded to Bacon in this connection, but in our view his position is that of reviver rather than originator of the scientific spirit and method. As Luther threw off the ecclesiastical shroud of the middle ages, not to start a new religion but to revert to the purer light of the early Christian day, so Bacon burst the mental envelopments of his time, not to originate science but to let in a spirit that had its birth and manifestation in an earlier period.

The early Christian people, whose history for one generation is given in the New Testament, could not of course in that brief time, exhibit in their fullness, the attainments towards which they were pressing. Those attainments were,

1. Personal freedom from all sin.
2. Complete social reconstruction or Communism.
3. Resurrection of the body, or a state without death.
4. Universal Science.

Now this peculiar people, this generation of generations, with whom Christ and the apostles were in personal relations, being withdrawn from view at the Second Coming left but an imperfect record of their career as a whole. We should expect to find in that record not the ripe results of their training, but the germs of those results: not the final goal which was their aim, but the several paths in which they were running. But we have even more than this. We have special facts which are conclusive as to the main results.

As an instance of actual attainment of salvation from sin we have the apostle Paul.

As an instance of actual reconstruction of society, we have the day of Pentecost.

As an instance of actual immortality without death, we have, as is believed, the apostle John.

These examples of actual realization, backing as they do the theoretical programme of the Primitive Church, are enough to show what was the event for the whole body when it passed behind the veil.

We come now to the question of science. What are the signs concerning scientific attainment in the apostolic circle? We are to look, as before, not for results but for germs, not for astronomical or chemical discoveries, but for indications, if they exist, of the true scientific spirit which would lead to those discoveries. Here we call the reader's attention to the language of John, who wrote, at the last moment, as it were, before the Second Coming:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 1-7.

This we suppose is the first distinct announcement of the scientific method, the seed of our inductive system, the true *Novum Organon*, written 1500 years before Bacon, which he only amplified and reproduced.

Observe the significant, the almost tautological reference to the evidence of the senses, i. e., to direct observation, in support of the fact which he asserts. "That which we have seen," "heard," "looked upon," "handled," etc. Here is no ambiguity—no putting forward of theory, imagination or guess-work, but a positive method of treating the case such as Comptes himself could not surpass. It was clearly and pointedly breaking out from the speculative method of the ancients, and laying the foundations of Christian thought in the inductive system.

There are, it is true, one or two apparent differences to be noted between this early development of science, and that which now prevails; differences relating to the subjects of inquiry and the object sought. John's investigations pertained, not to coarse matter, but to what he calls "the word of life," and the effect of his discoveries was not commercial aggrandizement but "fellowship" or social unity. In these particulars it is evident that science began at the right place, and was in fact the hand-in-hand brother of religion. It commenced by purifying the character and serving the heart. Since then it has been running on—first, during a thousand years as an underground stream—then breaking out, and spreading on all hands into the realms of modern physical discovery. Of course, the color and traits of an emerging stream will be slightly different from those with which it disappeared; but the current is the same. Our modern activity in science is but the continuation and outflow of that sweet perennial spring which Christ opened

when he said, "If ye continue in my word ye shall know the truth, and the truth shall make you free."

#### WHERE TO FIND ONE'S COUSINS.

COMMUNISM assumes the position, and expects to prove it, that it is the grand conservator of the family institution. It claims, moreover, that it not only binds those near of kin together, much stronger and longer than does society built on the marriage system, but that it discovers and recognizes relations and far-away cousins, to an extent undreamed of in isolated life.

Our Community family is composed of about forty single families: and these, though mostly of New England origin immediately or remote, came together from many different States and from widely separated sections of country. They joined the Community at different periods of time and were utterly ignorant of any but spiritual relations to its members. But many agreeable surprises awaited them. Acquaintances were formed, and in time old family names and traditions were brought into the common stock, and then many curious and interesting discoveries were made. Cousinships sprung up in the most unexpected quarters. Pedigrees and family trees grew amazingly. In short, the amateur genealogist never had a more fruitful field for his explorations than was furnished by the O. C. Here are some of the relationships first brought to light after joining the Community.

The Burt and Hatch families from Central New York discovered that some generations back they had a common ancestor in Longmeadow, Mass. The Hatches again found that they were fourth or fifth cousins to the Burnhams from Northern Vermont. The Hamilton family of Central New York and the Baker family of Southern Vermont, were descended from the Haggoods of Massachusetts. Mrs. Baker, on her side of the house, found that Mrs. Bailey of Illinois as well as herself sprang from the Hobarts of Northern Vermont. The Abbott family came from Jefferson Co., N. Y., and is an offshoot from the widespread family of that name originating in Andover, Mass. At least two other families in the Community, the Millers of Southern Vermont and the Aikens of Northern Vermont, are derived from that Andover Abbott family, and first discovered their relationship after joining the O. C.

The Bolles's family came to us from Iowa. Mr. Bolles claimed descent on his mother's side from the old Connecticut family of Trowbridge. This established a cousinship between him and the Noyces of Southern Vermont. In this case the family likeness in complexion and feature, was strong enough to suggest the idea of relationship before the facts were known. One member of the Bolles family was a Miss Sibley, a daughter of Mrs. Bolles by a former marriage. At the O. C. she found another Miss Sibley from Massachusetts. The two who met as strangers soon found that they were relations.

Mrs. Bushnell, now of O. C., was born in New York, and has resided for many years in the western part of the State. On arriving at the Community she found among the earliest members three sisters, two of them married, whose maiden names were Johnson. They were from Wallingford, Conn. Acquaintance led to inquiry, and then it was made known that Mrs. Bushnell's maiden name was also Johnson, and that her father some years before her birth removed from his native place Wallingford, Conn., to the State of New York. Names and dates were curiously scanned, and it was soon satisfactorily shown that the old Johnson homestead of Wallingford, that has been handed down from father to son for many generations, was the original seat of both the families, and of course the three sisters and Mrs. Bushnell were nearly related.

But the most curious of all our genealogical discoveries have been made in the ancient and ubiquitous family of Smiths. One would almost as soon think of finding a needle in a hay-mow, as of tracing out a distinct and satisfactory pedigree there.

But here are our facts. Two families of Smiths joined the Community. One came to us from Michigan many years ago. The other joined us more recently and came from Iowa. In some way it came to be known that the Iowa Smith's and the Michigan Smith's ancestors both lived in South Hadley, Mass. This started G. W. N., who is something of a genealogist, on a new scent. It indicated clearly that the two Smiths were related; but it was also pretty good proof that both were far-away cousins to the Noyeses, whose maternal grandmother was a Smith from South Hadley. Now came in some odd resemblances to strengthen the inquiry. For instance, one was startled by the likeness of the Iowa Smith's hand to the hand familiar to her all her life in her mother and brothers. She exclaimed, "That is the Smith hand, I should know it anywhere!" Another noticed the way the hair grew on the forehead—a certain trick of parting it near the middle that belonged to individuals in the three families. So the inquiry grew till, after hunting up family records and recollections and searching through "Savage's Genealogical Dictionary of New England," the fact was established that the Noyeses, the Michigan Smiths, and the Iowa Smiths, were all "related." The same stout, old Puritan, Lieutenant Smith, who settled in South Hadley, Mass. over two hundred years ago, was the common ancestor of them all.

HEMLOCK HEDGES.

The Gardener's Monthly remarks:  
"Some think that as the hemlock is a large forest timber tree, it can not be kept down as a hedge plant; but summer pruning will keep the strongest tree in a dwarf condition for a great number of years. The pruning has to be done just after the young growth pushes out, which generally is about the end of May. It is very important the hedge should be cut with sloping sides, so that every part of the surface should have the full benefit of the light. No hedge with upright sides or a square top will keep thick at the bottom long."

SATURN'S RINGS.—We are told by astronomers that now is the time for viewing the large rings of the planet Saturn to the best advantage. The favorable feature of the present opportunity is that their plane is now inclined so as to show the greatest opening between them, and interest in the event is heightened by the circumstance that it occurs once in about thirty years. A telescope of moderate size will reveal the phenomenon. —*Utica Herald.*

WHO ARE THE ICONOCLASTS?

[The following is a copy of a letter from a fashionable young lady to a confidential, boarding-school friend. The letter is a wondrous mixture of frivolity and seriousness, though we abbreviate or omit some of the most superficial and gossipy parts. We publish it because it shows, about as well as anything we have seen, the state of that society which anathematizes us as destroyers of the home, ruthlessly sacrificing its Lares and Penates for an abominable and fanatical heresy.]

—, N— House, N. Y., Feb. 25, 1870.

DEAR ELISIE:—I am sorry you couldn't be here at either Maggie's or Robert's wedding. They were splendid affairs, both of them; but there was such a short interval between them that I had no chance to write you, so I shall have to describe them together, now. Maggie was married on the last day of January, at home, of course. (Don't be impatient to know why my letter is dated at —, instead of home, I'll tell you all in good time.) The ceremony took place in the parlor, though the folding doors between that and the drawing-room were thrown open, making one large room of both. (You have visited here enough to know just how the rooms are situated.) But I wish you could have seen the rooms, they looked so lovely. Mrs. G— helped me ornament them—you know how tasty she is. It took lots of flowers, and of course was very expensive; but when it was done, the rooms looked like a fairy's bower.

Maggie and Mr. L— were married at ten o'clock, old parson T— performing the ceremony. Pa and ma would have him, though Maggie and I did tease for young Mr. H—, that handsome Episcopal minister you heard when you were here last summer. Of course I am not going to tell you what was said at the ceremony, you and I have been at a wedding before; but I will tell you how some of us were dressed, which is more important. Maggie wore a heavy, white corded silk dress, high in the neck (ma would have it so, you know how she hates *decollete* dresses), with white lace flounces, orange flowers, a long veil of white tulle, and diamonds; the latter a wedding present from pa. Bridesmaid and bride's sister (that's me), wore white tarlatan, trimmed with puffings and ruchings of the same, and a pink silk sash. Ma wore a black grenadine. Miss J— wore a stylish costume of light pink silk, made *en train*. Miss T— wore a white *moire antique*, with pannier, and pearl ornaments. Young Mrs. G— a blue *moire antique*, with lace overdress and natural flowers. \* \* \* The bridegroom was dressed just as they always do, in black suit, white vest and necktie, and white kid gloves. And Mr. G—, who was "best" man, was dressed just like him.

Well, after the wedding, we all went into the East room and partook of a collation, which was very choice in its way. But Elsie, I tell you, I couldn't eat a thing, nor Maggie either, nor ma. I think we must have all looked as if we were going to a funeral. Ma and Maggie were pale enough, any way; and I was sure there was a lump in their throats just as there was in mine, that wouldn't let them swallow even a mouthful of the wedding cake. For you must know that Maggie and Mr. L— had to take the 4 P. M. train for New York, so as to take the steamer — the next day, for Europe. He belongs to the — Legation, you know, and has barely had long enough leave of absence to get married. So we had to hurry through the collation, and then Maggie went up stairs, and Hortense dressed her in her traveling suit. She cried all the time, and so did ma and I; we couldn't hardly stop hugging and kissing her, for it seemed as if she was going away forever. Who knows when we shall see her again? Well, at 4 o'clock she had to go. Robert took her and Mr. L— to the station, and saw them safely on the train. He had to take the 6 o'clock train for New York, himself, in order to make some purchases previous to his wedding, as in three days he was going to be married, too. It was cold comfort to think of that when pa and ma and I sat in the library that evening. It seemed like a dream to think Maggie was gone for good and all. "Why, it won't seem like home without her, even if you are left," said ma, smoothing my hair. While pa, trying to smile, said there was no knowing when I should "gang the same gait." It did seem so bad to have father and mother separated from all their children in their old age, that I had it at my tongue's end to promise that I would never marry. But Elsie, I couldn't quite do it. Maybe it was selfish, but it does seem such a dreadful thing to be an old maid.

It was a busy three days between Maggie's and Robert's wedding. We had to get our dresses, etc., ready for the second wedding, though the ceremony wasn't at our home, but at that of the bride's, stately Kate V— \* \* \* The V—s are richer than we are, so the wedding was a more splendid, stylish affair, altogether. To begin with, Mr. H— married them; of course Kate V— wouldn't hear of such a thing as old parson T—'s performing the ceremony. The V— Mansion was most gorgeously decorated with flowers for the occasion, and the wedding ceremony was performed under a beautiful bridal bell of rare exotics. I never saw such an extravagant display of flowers. \* \* \* Kate was dressed in a white *poult de soie*, made in the latest Parisian style, with *decollete corsage*, trimmed with sprigs of orange blossoms, an illusion overdress elaborately trimmed and made *en train*; on her head was a coronet of orange blossoms, from which was suspended an exquisite point-lace veil; her diamonds were splendid. Miss J— and I were bridesmaids,

and were dressed in white organdie with ruffles, cuffs, and long trains. Mrs. V— was dressed in purple silk made *en train*, trimmed with thread-lace, a point-lace coiffure, and diamond ornaments. The rich Miss de W— was dressed in an elegant blue satin with a white Swiss and Mechlin lace overdress, and a superb set of pearls. Her cousin was dressed in a white rep satin, cut a *la Pompadour*, trimmed with point-lace and white rosebuds, and had turquois ornaments. \* \* \* After the wedding Mr. and Mrs. V— held the usual grand reception, Kate receiving her friends under the floral bell. \* \* \* The bridal presents were magnificent, and filled one room. \* \* \* The very next day after the wedding though, Robert had to go California, taking his wife with him. You see he had accepted an offer to become one of the firm of —, —, & Co., in San Francisco, and his partners were very urgent for him to come right on.

We all, father, mother and I, and Kate's parents, accompanied them to the cars. Such a leave-taking as there was. It seemed as if pa would never stop shaking hands with Robert; I never saw him so affected, he wouldn't give ma and I hardly a chance to speak to him. I always thought he cared more for Robert than for any of the other children. Robert looked a little quivery around the mouth, and I expect I acted like a little fool. As for Mr. and Mrs. V—, they were quite overcome, and behaved like common mortals when they bid Kate good by; no wonder, she is their only child. Kate, in her fashionable, light gray traveling suit with satin overskirt, looked very handsome, and was by far the most self-possessed of any of us. She is so stylish and proud, I wonder Robert isn't afraid of her. \* \* \*

We were sober enough that night, sitting around the fire together. Pa looked very grave, and kept getting up from his easy chair, walking up and down the room, and then sitting down again, as if he had something on his mind. After he had been walking up and down the room longer than usual, he suddenly moved his chair close to mother, sat down, took off his spectacles, wiped them, put them on again, and, looking straight at her, said,

"Well, wife, what should you say to selling the old homestead? Robert's business will never allow him to settle here, Maggie has gone to Europe for an indefinite period, while Doru here is expecting to go to Paris next summer to finish her education. She'll be gone a year or so, and by that time will think of getting married. You and I will be left alone, and we are too old to begin to keep house again with the expectation of raising another family. We might as well sell out and go to boarding for the rest of our lives. You remember —, and the N— House kept by Mr. R—. We liked the place very much when we spent a couple of months there one summer. R— is an old client of mine, and you have acquaintances in the place. I guess we should feel as much at home there as any where." Then he got up, and went to walking up and down the room again. Elsie, my breath was fairly taken away, and as for ma, she just cried. I couldn't stand that, and went up stairs to my room. I believe I thought more that night than ever before. It did seem cruel, that's a fact, for two such good old folks as father and mother, to bring up a family of children and then be left alone in their old age. You know Richard married over a year ago, and is one of a manufacturing firm in Connecticut. He is so busy making money he hardly ever gets time to come and see us. Now Robert and Maggie are gone, and I— Well, I declare, I was almost tempted to say I wouldn't go to Paris, or to school, or anywhere away from home, but I couldn't quite make up my mind. Maggie and Kate went to Paris to finish their education. Besides, every body who can, marries or goes into business, thus leaving their parents. And I suppose when we get married, we must expect it to turn out just so. Why, there are the J—s and W—s, who, for all their large families, are all left alone. And though they stay at the old place, they have their great houses to themselves and their servants, though I believe the W—s have adopted

a child to be a comfort to them in their old age. And so it goes the world over. It does seem, sometimes, as if marriage made all the trouble, for all ma is one of the holiest of institutions.

I suppose you have guessed by this time why I date my letter at —. \* \* \* Yes, we really sold out for quite a handsome sum. We kept considerable of our furniture though, and are now occupying a very stylish, convenient suit of rooms here. But you don't know how it did affect father and mother, for all they were determined to sell, to part with the old house. They have lived there most all the time since they were married, we children were all born there, and John and Mary died, and are buried there. Father and mother have looked ten years older since coming here, and don't seem to know what to do with themselves; ma not to have the house and servants to look after, and pa the garden, green-house, etc. I've cried so much, since I've been here, because I was so homesick, that I look like a fright.

I wish your guardian would let you go to Paris when I go. Do tease him. \* \* \* \* \*  
If you could only see the beautiful dresses ma is having made for me! \* \* \* \* \*

Ever your most loving friend, DORA B.—

## THE CIRCULAR.

O. C., MONDAY, MARCH 7, 1870.

### "GETTING AT THE KERNEL."

DEAR CIRCULAR:—I perceive that you have been interviewed by the Hon. Brick Pomeroy, and that in the conversation he was at least as free and curious as he was polite. Mr. Pomeroy was exceedingly exercised it seems, to know how it is possible for two hundred men and women to live together in the same house without quarreling. "How do you do it? Ar'n't you jealous? What if two men should love the same woman, or *vice versa*? Do they pitch into each other as we outsiders do; or if not, what's the reason? Let us into this mystery; we want to get at the kernel of it," etc., etc.

Now to turn the tables on the Honorable Brick, you should send a delegation to button-hole him on domestic affairs in his family, and on the general customs of married people. No matter how familiar the questions; the more personal and private the matter extracted the better, if you only get at the "kernel" of it. "What color is your wife's hair? Do you love her? Ever quarrel? Do you room together? Do the children look like you?" etc., etc. If interviewing in this style has got to be done, let it be fair and go all round.

But lest I should put your curious friend too far to the blush, I will for this time summon him only on a point of ordinary courtesy. I interview the Hon. Brick as follows:

Suppose, Mr. Pomeroy, you are invited with a lady to meet a circle of a dozen friends of both sexes at a social evening party. On entering, you of course fall madly in love with one of the fair guests, and immediately become jealous of all the other gentlemen present. If you see her speak to one of them, your first impulse is to punch his head; but as all the men are in a similar position with respect to the other ladies, a demonstration of that kind would only bring on a free fight; so the party finally contents itself with separating into couples, each taking a distant corner of the room, and spend a delightful evening in watching partners and scowling at all the rest. This is the correct style of social parties, is n't it?

Brick.—Pooh! This is nonsense. Well-bred people meet on these occasions, not to torment each other, but to make each other happy.

Interviewer.—But would n't you be allowed to take some girl off into a corner and seclude her from every body else? This is natural you know. One likes to feel that what he possesses is all his own.

Brick.—I should deserve to be kicked out of decent company if I made such a fool of myself. I tell you again, parties are intended for mutual enjoyment, and such piggishness as you describe would make them wholly impossible.

Interviewer.—Still I don't see how you get along with such freedom. This mixing up is terrible. A

Turk would send a woman of his harem to the bow-string before he would see her on familiar terms with another man. Now human nature is the same every-where, and how under the sun you can be so much more liberal than the Turk, is what I can't see. What is the difference? You say you allow gentlemen and ladies to talk together indiscriminately for a whole evening without quarreling. Now how do you do it? I want to have this mystery cleared up. I want to get at the "kernel" of it.

Brick.—If you are such a Rip Van Winkle as not to know the difference between Turkey and New York, and between Mahometanism and Christianity, there's no use in talking with you. You have got up so late that you have lost the time of day.

Interviewer.—Well, now that I have drawn out your notions on the subject of ordinary social reunions, allow me to suggest, friend Brick, that you are in a good position to extend their application to the case of the O. C. If you will enlarge a little your ideas of honor, courtesy, civilized fellowship and good breeding, in the same degree, say, as a Turk has to do when he comes into your circle, you will then be able to conceive more clearly of such a social state as that exhibited by the O. C., and the mystery of their life will begin to clear up. What if a purer Christianity than that which prevails in New York City should establish a higher standard of courtesy? Do you think New York is entirely perfect? Consider the subject on both sides, Brick, up as well as down, and you will find that the secret of Communism is simply a good heart, filled with charity that works no ill to its neighbor. This is the "kernel;" crack it at your leisure. G.

### DISAGREEABLENESS OF INFIDELS.

We are glad to see Brick Pomeroy and others trying to "get at the kernel" of this Community business. Our correspondent above helps some. But allow us to introduce a fresh hand. Here is Mr. Beckett—not Thomas a Becket, the ancient Saint, but Mr. J. M. Beckett—an Infidel and correspondent of the *Boston Investigator*. His letter is an answer to the late appeal of Mr. Herbert Herbert for Infidel volunteers to form a Community and "teach vain-glorious Christians that Infidels are not more disagreeable than themselves." We commend Mr. Beckett. He seems to have got pretty near to the "kernel" of the business.

[From the *Boston Investigator*.]

Boston, Feb. 17, 1870.

MR. HERBERT,

Sir:—In the *Investigator* of Feb. 9th, I read an article from your pen on Community, showing your desire to test the query if Infidels can live and flourish in a Community. I want to tell you squarely, they can not! And the reason is palpable in the very philosophy of the case. What is it that develops so readily social antagonism in any Community? Answer—*Individuality*. This individuality is one of the sharpest faculties of nine-tenths of the Infidels, the world over. And where these antagonisms arise, not all the cohering powers of the planet can keep the centripetal forces intact. The atoms will fly off and form comets, in spite of interest, reason, policy, famine, or domestic pressure.

Of all the past attempts at associated life, but one or two seem to have organized under conditions that ought to have secured their success, independent of the unity arising from a strong religious pressure. One of these, the North American Phalanx in New Jersey should have survived at least three generations, but died in less than one! Their mill burned down, and when the question came up as to re-building it, a motion was made to dissolve the Phalanx and return to the original "every-one-for-himself-and-the-devil-take-the-hindmost" system of life; and the readiness to adopt this motion indicated a condition of discontent too deep to be soothed, and that it only needed a pretext to have sent the machine whistling into chaos long before.

Here was a Fourier Association, nearly, with ample capital (or facilities for procuring all they wanted), its members educated and intelligent, with a staple business, good productive condition, near the first market of the world, with a domain constantly increasing in value, and it only needed ten years of energetic and careful effort to have made it very wealthy. One seeks in vain for the causes of this death inside of the ordinary social theories of civilized society. Owen would attribute it to individual property. Noyes would say it was lack of a religious basis (meaning some new or re-vamped older

kink in the Christian creeds—same as he has at Oneida); Warren would also attribute it to a combined personal interest; Comte would say it was owing to a wrong religious idea; and, in my opinion, all would be wrong.

I was four months at Skaneateles for the sole purpose of reaching the philosophy of the centrifugal and centripetal forces in social organization. There were in that Community, seven-tenths of them Infidels, and the remaining three-tenths conservative skeptics, semi-religionists, and a few of the "I-don't-know-what-the-devil-to-think-of-it" Christians. Of all the utterly intractable, obstinate, unreasoning, mulish material I ever saw, the real out-and-out Infidels were the worst. I observed a few of them who possessed the real missionary spirit, and who would at any moment have laid their heads upon the block to have secured the success of that Community; but the ratio of such spirits is so small, that they are easily overslaughed by the large mass of discordant material with which they are agglomerated. Of the six ablest managers of the inner relations of the Community, not one of them but would have sacrificed a dozen Communities so that he might have his own way, even to the cooking of a cabbage, or the harnessing of a team. The most frightful egotism, self-will, vanity, and the blindest self-destruction, were developed side by side with some of the sweetest and most attractive social qualities. The fraternal idea had force to soothe and restrain much belligerent pressure, the moral and sexual idea repressed a great deal of brutal lust, and the social meetings, when material interests and discordant opinions were absent, were charming illustrations of what Community life might be were the repelling forces neutralized or eliminated.

We soon found that we lacked the machine that could give us cohesion; that every day developed a restless longing for independence and self-reliance; that the merging of one's self into the social souls and bodies of two hundred others, left the *ego* an infinitesimal too small for the self-conceit that had formerly inflated it. The *under-tow*, consisting of bad financial management, title to real estate, construction account, etc., had its percentage of extra force derived from the friction of the centrifugal power, and finally the entire machine, with the customary spasms and floundering, became a *dead-head*, underwent a *post-mortem* examination, was dissected, buried, and consigned to history.

The moral is, that in fifty Infidels ten per cent. are martyrs, and the remaining ninety per cent. are unproductive or too angular to coalesce. If you can go through society and cull two hundred such people as Samuel Sellers, Maria Loomis, Azro Fowler, John Orvis, and his cousin, Orvis Schenck, and a few others (as they were *then*, not as they are *now*), and could get the necessary capital, there is no enterprise that could not be successful with such spirits, even with ultra fanaticism or bald atheism. Humanity being "first, last, and all the time" with them, all beliefs would be subordinate to the central idea of fraternity. But let in one sharp, well-informed, angular, self-willed Infidel, or Christian, and see how soon the wool would fly! Every gudgeon in the machine would squeal as though it had seen no grease for the last thousand years.

This exceeding angular individuality must vindicate its right to development, and only the most crushing tyranny can repress it. A man in stinging poverty, with a wife and seven children, would hesitate sometime ere he would smash the wagon that carried him every day over the bridge; but there are Infidels all around me who would sacrifice all these to the poor house or the stake, ere they would see a corporation succeed that did not adopt their peculiar notions.

Now, put this on record. If you can draw enough together for a Community, expect to be abused vilified, cheated, and perhaps mobbed, just in proportion to the amount of self-sacrificing effort you make for the good of that same Community. And you may expect to see it squabble, fight, "cuss and discuss," interminably, until the fable of the Kilkeny cats is realized for the thousandth time before all earnest seekers for the good of their race.

Yours, etc., J. M. BECKETT.

This is to the point. We entirely agree with Mr. Beckett as to the impossibility of Infidels forming permanent Communities, and as to the cause he points out, viz., their inextinguishable Individualism. The only questions on which we should be likely to differ with him would be, first, whether this Individualism that inevitably quarrels over its cabbage, is not a diabolical disease? and secondly, whether Christianity is not the only cure for it? Anyhow it is good to have it settled that Individualism and Communism are mutually-destructive opposites. If Communism is a good thing, let us make up our minds to sacrifice Individualism. If Individualism is the *summum bonum*, let us give up dabbling with Communism. There is no use in trying to eat our cake and keep it too. J. H. N.

LOYALTY TO CHRIST.

THERE is an interesting movement going on in the Unitarian church—a reaction from the infidel lead of Theodore Parker, Frothingham and others, who have taught in the name of that church, and been supposed by some to represent its tendency and progress. The *Liberal Christian* is the organ of the new movement. Its voice is for discrimination, and separation between those of the sect who believe in the Bible and those who do not. It abjures Transcendentalism and seeks to revive the old faith of Dr. Channing and Henry and Mary Ware, who believed in Christ and practically in experimental religion. In spite of its name it criticises the liberality and “denominational hospitality” which has let into the Unitarian church a great deal of rationalism or “free thinking,” in the infidel sense of that term. It votes to exclude the writings of Theodore Parker from their denominational literature, and says that “the scope of that literature is defined by the two words, Unitarian Christianity—the noun being not only the emphatic but the sufficient term in the definition.”

Frothingham in a late lecture expressly declared his disbelief in the Bible as a divine revelation, and deprecated the common faith in that book as a hindrance rather than a blessing to humanity. God is to him the “Absolute, the Unsearchable, and the Unknown,” eternally distant, eternally silent to his creatures. Thus he talks:

We build our altars, therefore, to the Unknown God; not in fear or sadness, not in doubt or disbelief; but in humility and joy we build to the God of the Soft Shadow. The human world need not feel bereaved, for it remains precisely as it was before—its relations unbroken, its resources undiminished, its range of experiences unabridged. Sorrow has all its consolations still. The only God it desires is the God of silence and peace—who says nothing, but sprinkles its midnight firmament with twinkling points of light that suggest Infinity.

The *Liberal Christian* meets this stuff with hearty repugnance and expresses itself as follows:

We turn from Mr. Frothingham’s philosophy as from darkness and death. To us it is cheerlessness and despair. There is no orthodox view with which we are acquainted which is not richer and more satisfactory to us than this. We have no sympathy whatever with the raising of the new Athenian altar to the Unknown God, and with that obscuration of the Christ which the act implies and necessitates. Jesus, to us, is the Revealer of the Father; the Way, the Truth, and the Life. We believe he was what he said he was, and what the Scriptures indisputably declare him to have been, Son of God and Son of Man, Master and Lord, the Head of the Church, and the Savior of the world. When will the Christian world be large enough and loving enough to unite together in some undogmatic way around his sacred Personality, accepting him in this substantial character, and go forth in one unbroken phalanx to the redemption of mankind, until we all “know even as also we are known.”

COMMUNITY JOURNAL.

ONEIDA.

March 1.—As the proverb goes, “if March comes in like a lion, it will go out like a lamb,” and *vice versa*. But we think it would puzzle the most weather-wise to predict the ending of this year’s March, as we have the “lion” and the “lamb,” *alias* storm and sunshine, in equal proportions to-day.

—We see to-day, hanging up in the vestibule, a “loud” notice, as Pat would say, asking for extra help at the silk-spooling room, as fifty-eight pounds of silk, yet unspooled, are called for by eighteen imperative, unfilled orders.

—There is a great deal of quiet, hard study, going on in the Community. Step into any public or private room, at almost any hour of the day, and you will rarely miss of seeing students poring over their algebra, geometry, philosophy, chemistry, physical geography, or what not. One sees in all this great promise of good, not only to this, but to the coming generation.

—The Children’s Hour, or rather half hour, from 6 o’clock until half past, grows more attractive every evening. The usual routine has been to have the children sit down quietly for fifteen minutes or so, while some one talks to them on such matters as the

love of God, faith, providence, prayer, etc., etc. After this they play some game, like “cat and mouse,” “button button,” “sneezing,” etc., etc., circulate among the folks, sing one or two songs, and then march home. The other night, however, one of the older girls asked if they might not play first and have the talk afterwards, as she had rather go home with the effect of the latter on her mind. This was thought to be an excellent idea, and we were pleased to see that the children thought as much of the talk as they did of their games.

WILLOW-PLACE.

—Following Dr. Hayes through the Arctic regions, makes us look around our tables, sometimes, half expecting to see them furnished with reindeer-steak or seal’s flesh; but as the table turns toward us, the steak, if there is any, proves to be from an O. C. beef, and the fish from somewhere near Cape Cod.

—The other day we found a patriarchal looking old gentleman sitting by our kitchen stove. He had with him a big cane and a bundle tied up in a checked handkerchief. Both were laid on the table by him in a “I’ve-come-to-jine” way. On asking him his business, he said he thought he would “come down and stay a few weeks, and see how it went (!); and if he liked it, should try to join.” He said he had seen a copy of the CIRCULAR some four or five years ago, but had “really forgotten what it said!” This seemed to be the extent of his acquaintance with our publications. We gave him some supper and fifty cents; and then recommended him to the first public house he should come to. This is but a specimen of the ignorance concerning us. While some think we are no better than we should be; others this, and others that; not a few seem to think that we were especially organized to bind up the wounds of society by taking care of “the maimed, and the halt and the blind,” giving employment to the poor, and a home to the aged. The curious applications that we are constantly receiving, owing to this erroneous impression, are both touching and amusing. Only a few days ago we received a letter from a maiden lady out West, requesting us to let her mother come and join us, on the plea that the latter was growing old and unable to do hard work, and the daughter thought our “society was the haven of peace where, of all others, she would see her mother anchored and at rest.” Not long ago a gentleman, minus his right leg, as he said, and “left to himself with a boy ten years old,” wanted to join us and do “light work.” Not a word as regards sympathy with us as a religious body. Another applicant, writing from Tennessee, says he will make a “useful and worthy member,” has been in possession of the knowledge of our Community for five months, and “thought it now time to offer himself,” etc. Hasn’t any money, however, so requests us to buy a “ticket at the Agent’s Office, N. Y.,” and send him, “immediately,” so that he can come here. Probable price of the ticket, \$28.00 or \$30.00, and we are to deduct the amount from him on his arrival here; though how this is to be done when he has no money, is puzzling; and then the idea, if he should really join, of establishing a debit and credit between the members of the same family! The letter is long, but, though the writer calls us a “goodly, holy Community,” and the like, he doesn’t even hint at an acquaintance with, or an endorsement of, our fundamental religious principles—salvation from sin, the Second Coming, etc., etc. We could multiply such instances, but refrain. We wouldn’t for any thing offend such petitioners; a cord of sympathy is touched by each application. And did we know no better way of reforming the world and banishing misery than this, of indiscriminately relieving the suffering and poverty-stricken, and comforting the forsaken, we are not so devoid of the “milk of human kindness” but that we could readily find it in our hearts to devote ourselves, as brothers and sisters of charity, to this end. We believe it a worthy ambition to desire to serve the public. It was never our belief, however, that evils are to be cured by applying salves to the effect, without removing the cause. Were we to admit persons into our circle simply from charitable motives, anarchy

and dissolution would ensue; for it is as incompatible with our organization as with that of any religious denomination, to admit any but those who are converted to our religious doctrines and one with us at heart. We think no one would be happy who joined us merely to escape worldly cares, or for the loaves and fishes. Besides, we believe that we can do the world more good by giving it a sample of what a Community should and can be, and by printing a free paper, than in any other way. A course of reckless benevolence would render both impossible. Such applications have one good effect. They make us appreciate the home we have here, more than ever. They confirm us in the idea that we are self-supporting in every sense of the term. No one is chargeable for our poor, our aged, our sick, our unsuccessful, our maimed. Though we feed beggars, pay taxes for poor houses, etc., the State is put to no expense on our account. And, looking into the future, we see that comfort and happiness are insured to us.

WALLINGFORD.

—Work in the job-office is very brisk.

—W. A. H. gave us a lecture at 9 o’clock this evening; subject, “How animals move.”

—Messrs. B— and P—, hearing of quite an extensive tract of woodland eight or ten miles east of here, went to see what were the prospects for game. On their return they reported that partridges and rabbits were sufficiently plenty to warrant good hunting; and as for fishing, there were several fine trout streams in the region.

—James V— saw something run under the house the other day, which he took to be a musk-rat though Mr. H— laughed at him, and said it was only a common rat. However, James still adhered to his opinion, and set two traps for the animal; watching them closely to see that it did not escape. His efforts were crowned with success. He really caught a fine large musk-rat.

HISTORY OF “AMERICAN SOCIALISMS”  
OPINIONS OF THE PRESS.

Our book continues to draw notices of various kinds.

We perceive that its facts are reappearing in newspapers and new books, sometimes without acknowledgment. All right!

The English reviews, those few we have seen, are rather “high toned.” The *Pall Mall Gazette*, for instance, sends not only “American Socialisms” and its admirers, but all American society, “down to the foot,” in the following lofty style:

Mr. Noyes’s religious views are a strange mixture from different sources. Their basis would appear to be the old Puritan belief in the literal infallibility of the Bible, with characteristic interpretations of particular texts. With this is mixed that would-be philosophical jargon about progress, and development, and differentiation, which has been caught up from various modern writers, and has percolated through newspaper articles into popular use amongst half-educated Americans. They have a creditable open-mindedness to new ideas, mixed with an unfortunate incapacity for appreciating the difference between extremely fine language and really sound thought. *The absence of any highly educated class* enables all kinds of nonsense to obtain a wide currency, and such men as Mr. Noyes can easily catch a few rags and tatters of meaningless verbiage to give a certain air of wisdom to their disquisitions.

Contempt, however, seems not to give entire consolation, as we infer from the last sentence of the following paragraph:

The Oneida Community, after all that has been said about it, consists of less than 300 persons on the whole, and seems to be a very small affair in every sense. Its principal success is in the manufacture of steel traps; and it is not likely to become at present a very conspicuous element of American life. We should guess that such success as it has obtained is due to the queer combination of shrewdness and fanaticism in its leader; and that, unless he succeeds in abolishing death, it will not be a permanent scandal to mankind. However, though trifling in itself, it may be an important symptom, and is certainly a curious and a very unpleasant phenomenon.

The *Athenaeum* is a little more respectful, and its

review may be read through without much weariness. Here is the substance of it:

**HISTORY OF AMERICAN SOCIALISMS BY JOHN HUMPHREY NOYES.** Partly because the conditions of American society are notoriously favorable to social experiments, but mainly through the misrepresentations of reporters strongly prejudiced in behalf of the theories of Communism, Englishmen have generally formed erroneous conclusions concerning the magnitude and prosperity of the Socialistic Communities of the United States. \* \* \* \* \* Much was not known of the numerical or pecuniary strength of the greater number of these experimental societies. Some, it was assumed, were insignificant affairs, but others were known to have started with ample territory, abundance of capital, and no lack of the human material that, on the American Continent, is wont to convert villages into cities in the course of a few years. Many of them perished soon after their establishment, but others were reported to have survived the trials which such novel Associations might be expected to encounter; and, upon the whole, we have no reason to blush for our credulity in believing that Socialism had achieved a few considerable, though modest, successes in almost the only country in the world where it could hope to escape failure. Anyhow, our misapprehensions were shared by our countrymen, who will learn with surprise that, just in proportion as it has been exceptionally tolerated and countenanced, Communism has been exceptionally discredited in the United States. This announcement of the results of American Socialism is all the more worthy of attention because it comes from a gentleman whose faith in the fundamental principles of the Communistic schools survives the wreck of half-a-hundred brotherhoods, and who maintains that the particular Socialism of which he is the presiding genius—i. e., Oneida Creek Perfectionism—would even yet make the earth resemble the Kingdom of Heaven, if he could induce mankind to adopt his notions respecting the sexual tendencies of the race, and have recourse to his measures for restricting population.

The story of American failures in Communism is, in truth, a melancholy and yet suggestive narrative of human presumption and imbecility. Many of the facts to which Mr. Noyes draws attention are absurd, but no thoughtful reader will take the whole of them under consideration and find himself disposed to treat with levity their revelations of moral disease and mental darkness. The collector, to whom the present author is chiefly indebted for his information, gave utterance to no ordinary sadness when, after gathering materials for his projected history of Socialistic failures, he wrote in what he designed for the Preface of the work which he did not live to publish or complete, "At one time, sanguine in anticipating brilliant results from Communism, I imagined mankind better than they are, and that they would speedily practice those principles which I considered so true. But the experience of years is now upon me: I have mingled with 'the world,' seen stern reality, and am now anxious to do as much as in me lies, to make known to the many thousands who look for a 'better state' than this on earth as well as in heaven, the amount (as it were at a glance) of the labors which have been and are now being performed in this country to realize that 'better state.' It may help to waken dreamers, to guide lost wanderers, to convince skeptics, to reassure the hopeful." The pathos of this confession contrasts strongly with the self-confidence and effrontery of Mr. Noyes, who makes good fun out of the failures of his Socialistic precursors, and, exhibiting the characteristic unteachableness of the most dangerous sort of political theorists, predicts a sinless and blissful time for his fellow creatures, if they will be wise enough to regard marriage as the most pernicious device of human selfishness, and substitute for its depraving restrictions the freedom and enjoyments of his sect.

What strikes the reader very forcibly in this survey of American Socialisms is the numerical insignificance of the persons actually concerned in the transactions of the forty-five Communities mentioned by the collector of Mr. Noyes's materials; for though Mr. Noyes does his best to swell the population of these ephemeral Communities, he does not venture to suggest that they numbered in all more than 8,641 individuals—a calculation evidently much in excess of the number of persons who ever joined them. But even if we accept the author's estimate, we are surprised at the fewness of those who were lured by the prospectuses and promises of the leading Socialists to make trial of Communism. What is such a number as 8,641 in comparison with the populations that had too much common sense to take part in the fantastic projects? Moreover, it must be borne in mind that the forty-five Communities amongst which this over-stated population is distributable, arose at two different periods—during the Owenist movement of 1826, and the Fourierist movement of 1843; and that most of the Associations perished as soon as the rogues in them had fleeced the fools. \* \* \* \* \* Of the eight or nine thousand persons drawn into

Communistic experiments at the two periods under consideration the majority desisted from Socialistic endeavor after a very brief experience of the difficulties of the novel mode of existence, and not more than three or four thousand submitted simultaneously to the conditions of Communism. Nor can it be urged that, if weak in number, the Socialists were strong in intellectual and moral endowments. With the exception of a few benevolent theorists, the best of them were the disappointed, shiftless, crack-brained creatures, who are on the alert in every populous country to take part in strange enterprises from love of excitement. The worst of them were bankrupt ne'er-do-weels, vagabonds and rogues, devoid of the first principles of honesty, and having no object in life but to prey on the industry of their comrades.

But though the Owenist and Fourierist Associations perished as rapidly as sound judges of human nature predicted, America must be credited with some achievements in Socialistic organization, which have endured for many years without exhibiting any signs of approaching dissolution. These are the Communistic organizations composed of individuals who hold with considerable earnestness certain religious views that distinguish them from the multitude of their fellow-countrymen. Of such families, whose members are drawn together by religious sympathy that gives them the affectionate cohesiveness requisite for permanent Association, the principle are the Ephratists, who date from the year 1713; the Shakers, who have existed for nearly a century; the Rappites, who have prospered in America since 1804; the Zoarites, who date as an American sect from 1816; and the Ebenezer and Jansonists, who have prospered in the States for nearly a quarter of a century. \* \* \* \* \*

By the light of Mr. Noyes's pertinent remarks on these striking instances of Communistic stability, we are disposed to think that the successes, which puzzled Mr. Greeley, are capable of satisfactory explanation. Not only does the religious character of these fraternities secure them from the incursion of ineligible candidates for Association, and impart to their members a sobriety and industry which contribute no less to the material welfare than the respectability of the societies; but all six Associations, either by express laws against marriage or through the operation of social disesteem of matrimony, are preserved altogether or to a great degree from the burdensome obligations of parental duty. The Ephratists, the Shakers, the Rappites are strict maintainers of celibacy. Marriage is practised sparingly by the Zoarites, who are for the most part celibates, and never have large families of children. The Ebenzers "marry and are given in marriage; but what will be regarded as most extraordinary, they are practically Malthusians when the economy of their organization demands it." Amongst the Jansonists marriage, though not forbidden, is discountenanced, and consequently the society is never oppressed with many children. To these Associations may be added that of the Perfectionists of Oneida Creek, for whom Mr. Noyes claims the merit of being a religious organization, and whose distinguishing arrangements were specially designed with a view to guard its members against the inconvenience and cost of numerous families. When these facts are kept in sight, we find no difficulty in accounting for the modest prosperity of the religious or quasi-religious Communities. On the contrary, we are more disposed to marvel at the smallness than the greatness of the results. In the United States, where labor is liberally remunerative, sober and industrious people—content, like the Shakers, with homely fare, plain clothing, and by no means luxurious quarters—are under no necessity to gather together in celibatic companies and deny themselves the sweetest of domestic enjoyments, in order that they may secure for their bodies a sufficiency of the common necessities of life. Certainly the prosperity of these religious Communities is attributable less to their Socialism than their asceticism.

The most noteworthy chapter of Mr. Noyes's volume relates to the secret life and religious usages of the Shakers, whose doings, so far as a casual visitor could observe them, afford materials for some pictures in Mr. Dixon's "New America." The Shakers were more tenderly treated by Mr. Dixon than by the author of the narrative incorporated in "American Socialisms," who passed four months at Watervliet with the simple enthusiasts, some of whose hallucinations and extravagancies he describes with humorous piquancy. These pictures of the Shakers at home are capital fun.

We are glad to see that *Harper's Monthly* acknowledges the historical value of "American Socialisms," though the admission comes with distress, like pulling teeth. The editor evidently thinks Providence made a sad mistake in allowing so bad a man as J. H. N. to make a book that it is necessary to speak well of. He does his duty as follows:

**THE HISTORY OF AMERICAN SOCIALISMS BY JOHN HUMPHREY NOYES,** is a remarkable and, despite its origin, a valuable book. We say despite its origin, for certainly its authorship does not commend it. John Humphrey Noyes, originally a revival preacher,

is now the Patriarch and politico-spiritual head of the Oneida Community, which is held together largely by his personal presence and executive energy, and will hardly survive his death. As such he is the Apostle, *par excellence*, of "Free love," and is the first author we have met with, certainly among the moderns, who openly avows and seriously defends this doctrine. In the Oneida Community they imagine that they are inaugurating the Kingdom of Heaven, because they neither marry nor are given in marriage. They assert, without qualification, that "there is no intrinsic difference between property in persons and property in things," and solemnly declare that the spirit of the Gospel "would abolish, if circumstances allowed full scope to it, exclusiveness in regard to women and children." Within the confines of this new Eden, circumstances do allow full scope to this new interpretation of the Gospel. The names of father, mother, husband, wife, are unknown. The possessive pronoun is entirely abolished. "The intimate union of life and interest, which in the world is limited to pairs, extends through the whole body of believers; i. e., complex marriage takes the place of simple." In a word, the evils which characterize society are abolished at a single blow, and a new socialistic organization is framed upon those principles of community "of persons and things" which have hitherto characterized only the dunghill and the barn-yard. It is the prophet and we believe the originator of this system, who has undertaken to write what has hitherto been unwritten—a history of the socialistic movement in America. He traces it in its various phases—Owenism, Fourierism, Shakerism, Perfectionism; illustrates the working of the seventy-five or eighty socialistic experiments which have been tried in this country, of every grade, moral and social, from Brook Farm to the Oneida Community; and finally leads his readers to the conclusion that socialism, as a practical experiment, never can succeed unless it is based upon a religious enthusiasm strong enough to dissolve marriage and disrupt the family. He has written a book which is valuable as a contribution to American history; a book which can not fail, however he intends it, to strengthen the readers' love for the family as God ordained it, and his unutterable aversion to any and every movement which threatens to disintegrate what is the unit and foundation of the social organism. No argument for the sanctity of the marriage tie and the perpetuity of the family could be stronger than one which, by a calm and dispassionate review of the past, compels the reader to choose between a true home and the Oneida Community.

We notice that the *Pall Mall Gazette* and *Harper's Monthly* both intimate that the world is likely to be relieved of the O. C. sometime, by the death of J. H. N. Such intimations are unpleasant. We do not like to think that good people or even bad are waiting for our decease. When heirs are watching and hoping for the death of the "old man," the situation is disagreeable for both parties, and sometimes it is a temptation to the waiting party. A watched pot, they say, never boils. We may cause these expectants protracted trouble. It is possible we shall outlive them. We are only a little over fifty-eight years old; and our constitution is good, bating a weakness of the throat caused by hard work in our younger days; and we have wrestled with this weakness so long (about thirty years) that we have got used to all its twists and turns, and instead of being floored by it, we are frequently refreshed by reaction against it. It is not unlikely in the natural course of things, that we may live to keep the O. C. going twenty years longer. Our father died at seventy-six, and our mother, with ever so many mortal infirmities upon her, lived into her eighty-seventh year. We have a number of books in us, as good as "American Socialisms," that ought to be printed before we die. We don't see how we can possibly finish the work laid out for us in less than fifteen or twenty years. And then it should be remembered that the death of the founder of an institution is not a sure end of the institution itself. The Shakers have flourished more since the death of Ann Lee than they did before it. Perhaps we shall have forecast enough to secure some such result in the case of the O. C. If we don't, it will not be the fault of these friends that remind us from time to time of our mortality and what is to come of it. They must take into their calculations several things that probably they have overlooked, such as that there are several men of brains in the O. C. besides J. H. N. For instance, we have a son, that O. C. thinks about equal to his father, if not a little better in some respects. And this son has a boy, that Brick Pome-

roy speaks of as a first class baby. Here is a vista of possibilities. Let us not be too sure that the death of one man will be the end of Communism. It may be that Providence designs otherwise. Big preparations have been made in the past for Socialism of some kind. The hope of great unitary homes, which the Brook Farmers took so much pains to spread abroad, is not likely to die out. It may increase in the next twenty years, and we may live to see the time when it will be a great deal easier to keep a Community together than it is now. We find, to a certainty, that the second generation within the Community, is better than the first, and takes to the ways of Communism more easily. Possibly a similar change is going on outside. Co-operation is certainly gaining headway; and co-operation leads to Communism as surely as water runs down hill. Indeed Communism is co-operation carried into the inmost affairs of life. It seems therefore childish for timid reviewers to be looking for relief to the death of such a man as J. H. N., when a thousand J. H. N.s are likely to rise in the coming generation. We wish these troubled souls could find consolation in a pleasanter and shorter way, by discovering that the O. C. is not a devil's nuisance, but a God's blessing to the world.

Let us conclude this review of the reviewers with something more agreeable. The *Liberal Christian* has done justice to our book, without making the usual pother about its author and the Oneida Community! This is more than we expected—more than we can say of any other Journal. We knew nothing of this paper except that it was the organ of the conservative Unitarians; we never read it in our life; we had no reason to expect any favor from it; we do not now suppose it looks with any favor on us personally or on the O. C. But it has done itself the honor of respecting the rule, which is or ought to be a canon of all literary criticism, that a book should be treated according to its own merits, without much regard to the reputation and doings of its author. The *Liberal Christian* is publishing a series of articles from the pen of Rev. A. P. Putnam, giving a synopsis of the stories in "American Socialisms."

The following is the introduction to the first article: HISTORY OF AMERICAN SOCIALISMS.

The above is the appropriate title of a handsomely printed and bound octavo volume of nearly seven hundred pages, published by J. B. Lippincot & Co., of Philadelphia, and containing a detailed and very interesting account of the numerous socialistic communities and experiments which sprang into existence some thirty or forty years ago, in various parts of our country. Its author is John Humphrey Noyes—or "Father Noyes," as he is more familiarly called—who was the founder of the Oneida Community, and who has fulfilled his part as the historian of this important phase of American life, with evident ability and care. The book is admirably written, is exceedingly instructive and suggestive, and has an important place in the record of our national thought and experience.

The *Liberal Christian* deserves its name for this ungrudging notice, if nothing more. We have subscribed for it, and intend to know more about it hereafter. J. H. N.

NEW ENGLAND VILLAGE LIFE.

DURING a recent ride among the rural districts of this State, I was interested in observing the tendency of New England families to cluster in villages. This seems to be more and more the case as the poorer uplands are abandoned to the growth of wood, and manufactures, instead of farming, become the primary branch of productive industry. The secret of this village tendency, however, is not all summed up in the growth of manufactures. It dates back to the first settlement of the country; and is to be found in the original inspiration of the Pilgrim and Puritan fathers to make the *Chureh* the central, organizing power in society. Any one who will study the records of early New England life, such as are given in Mather's "Magnalia," can not fail to be impressed with the theocratic element that was present. The church, and not the family, was the corner-stone on which was built all that was noblest and most enduring in that life. The fathers came here not to found an outward home for family life, but to

find a home for what they believed was a purer worship of God, and to organize a form of society and government which should in a more perfect way than the Old World had known, represent the Kingdom of God. To insure this result in all their settlements, their first care was to organize a church, and to build a house for its ministrations. Around this "house of God," as they termed it, they built their family homes; clustering near together, first that they might be near their meeting-house, secondly, for mutual protection. Thus New England villages were first organized. Some of the original spirit of their organization has evidently come down to these times. The church is still, in a certain sense, the center of this village life: overshadowed though it be with the selfishness of familism, with business, with intellectual education and unbelief. It still has filaments of organization running through society and drawing, however faintly, toward unity. Every New England village still has its spire or cluster of spires, ever commanding attention, and calling back to old memories and history.

Does not the final hope of New England, and its protection against the flood of strangers that is coming in, lie in a return to the old ideal of the fathers? The church-home is the primary home. To it should gather all human interests—the family, education, and business. Together they form the grand *koinonia* or Communistic order. The fathers had only a shadowy perception of this. They realized in a dim way that the church relation, the bond of faith and doctrine which united them to God, was paramount. On this foundation they began to build. But they were not strong enough to carry the enterprise through to the end. They had not attained a perfect faith. They built as those who worshiped in the Tabernacle, not knowing that the messenger of the covenant had already come into his temple, and was waiting to build them as living stones into a holy home for all time. This was the great truth, beyond Calvin's or Luther's eye, ready to break forth out of the Word, which Robinson, by the shores of Leyden, bade the Pilgrims and all their followers to wait and search for. They forgot to watch, or were not wise enough to behold its coming. Hence they did not reach the final worship, they did not build the final home. This truth and work has come to their descendants. And now, if New England life is to be perpetuated on these shores, if this New World is to reach any thing better in social organization and religion than the failures of the Old World and of a false Christianity, the sons of the Puritans must take these New England villages, and in the spirit of Pentecost blend them into great Community Homes, where Christ is worshiped and fellowship and unity are triumphant. T. J. P.

Wallingford, Conn., Feb., 1870.

LOCOMOTIVE STORES.

NOT many years since, passengers in railway coaches were sometimes amused, but oftener annoyed, when trains were stopping at stations, by the rush through the cars of ragged, unwashed lads, with baskets almost as large as themselves, containing apples and other edibles. These boys bawled out so loud as to make nervous people stop their ears, and impatiently wish that the train would move on and thus abate the nuisance. The more benevolent looked kindly upon the sturdy, dirty urchins, and patronized them.

Upon the Central and Hudson river roads this is all changed, and the vending of reading matter and edibles has become systemized and been made respectable. Instead of little ragamuffins, whose hands and faces rarely if ever came in contact with soap and water, are now seen well-dressed, wholesome looking youths, with airs of some importance, who get on the trains at the more important stations, such as New York and Buffalo, having in their possession assortments of the various commodities sold on cars. As soon as the train is under way, one of these young men enters upon his business by simply passing through the aisles and tossing morning papers into the laps of the passengers. After a short inter-

val he passes through again, distributing various popular magazines in the same manner without a word. Some of the passengers take no notice of the pamphlets or papers, while others, when the young salesman next makes his round, retain what they wish, handing over cash in stead thereof. No words are wasted in bantering about the price, that question being settled by the publishers, who print the retail value on every book. In a short time the young man again presents himself with a portable shelf of sample books, containing the latest issues of popular works from all the leading publishing houses in New York, Philadelphia and Boston. Pains are taken to so present the titles of his assortment, that each passenger at a glance, can see what they are. If a book is taken, the price is named, upon which there is no abatement, the cash handed over and the youth passes on as mute as before, although the receipt of cash plainly creates a smile of satisfaction upon his intelligent countenance.

Subsequently the same young man, or an associate, passes through with fruit, candies, pop-corn, etc. Latterly I have noticed that the corn and candy packages contain a cheap gift of some kind as an inducement to invest five or ten cents.

Now all this business of retailing books, pamphlets, papers, pop-corn and candies, in railway coaches, may appear a very small affair in which a few enterprising youth are earning, or trying to earn, an honest living; or, as a good primary school in which boys can take their first lessons in mercantile pursuits. But appearances are not always to be trusted. The man to whom you pay three cents to ferry you across the river, may be said to be engaged in a very small business, but millions of three cent bits amount to no trifling sum. These young men and boys whose business I have described, are clerks employed by a large business firm who pay an annual rent of several thousand dollars to the managers of the Central railroad for the exclusive right to vend their various commodities in all the passenger trains; and their profits, I am told, are entirely satisfactory. In the summer season their sales are immense. The doors of their moving store are open for customers day and night, so that they have nearly twice the number of hours of other business firms, in which to carry on their trade. The business, too, is in itself, just as respectable as that of A. T. Stewart or any other princely merchant, who sells in one bill three thousand dollars instead of three cents. Moreover, the gentlemanly deportment of these youths in prosecuting their calling, so far as my observation goes, is worthy of imitation in many stores of greater pretensions. G. C.

SCIENTIFIC.

A FRENCH chemist says that thirty pounds of flesh, thirty-two pounds of blood, and sixty-two pounds of bone, contain as much nitrogen as one thousand pounds of farm-manure; and hence that the carcass of a dead horse is worth more than a ton of the best farm-yard manure for the purpose of vegetation.

IS THERE HEAT IN MOONLIGHT?—Lord Rosse decided that there is, but M. Marié-Davy came to a different conclusion, as has been stated. It appears now that, on repeating his experiments, with some variations, M. Davy finds that the moon gives out a perceptible amount of heat. He therefore retracts his former statements. M. Volpicelli, and several other *accunts*, have arrived at similar results by independent experiments. We may then consider it settled that moonbeams are not "all moonshine," but that there is a certain mixture of calorific rays with the luminous ones. —*Journal of Chemistry.*

ATTENTION has recently been called in Paris to the fact of an apparent exemption of workers in copper, from attacks by cholera, during the various epidemics that have visited that city. It was found that, in the class of operatives referred to, the proportion of deaths among the adult workmen in copper, during the cholera season, did not exceed three to every ten thousand cases; while, among gold- and silver-smiths, the mortality was one in every seven hundred and nineteen. A nearly similar disproportion was observed in the case of those engaged in other occupations. —*Harper's Monthly.*

## ITEMS.

PHILADELPHIA had 380 applications for divorce last year.

THE University of California has Miss Emma Janes as one of its Professors.

THE Duke of Richmond has accepted the tory leadership of the House of Lords.

DR. LIVINGSTONE's brother at Fernando Po, writes to a London paper expressing his belief in the safety of his relative.

THE Women Suffrage Bill, lately passed by the Minnesota Legislature, has been signed by Governor Austin, and is now a law.

THE Steamer *Golden City* was wrecked on the 22d ult., near Cape St. Lucas in the Pacific. It is supposed that no lives were lost.

THE public debt statement shows a decrease of \$6,500,000. The amount of coin in the treasury is \$102,000,000, and currency \$10,000,000.

It is reported that S. MacLeary Brown, secretary of the Chinese Embassy, will succeed to the position vacated by the death of Mr. Burlingame.

THE Pope has secularized Pere Hyacinthe, i. e. has released him from his monastic vows and reduced him to the priesthood.

MARCH 4TH, gold was quoted in New York at 112½ and silver made its appearance as a circulating medium.

ST. DOMINGO has voted for admission into the Union of the United States. There was very little opposition. She has a debt of \$7,500,000.

THE French government has warned its representative at Rome to use great caution in his efforts to protect the institution of the Catholic States.

It is reported that the names of eleven women, wives of the most prominent citizens in Wyoming Territory, have been drawn to serve as jurors.

THE *London Times* says, that Spain and other Roman Catholic powers have sent intimations of disapproval of the doctrine of infallibility, to Rome.

THE American corvette *Onesida* collided with the British steamer *Bombay* about 15 miles from Yokohama and sank. There were 176 men on board, only 56 of whom were saved.

THE French have won a victory over the natives in the French colony of Senegal on the western coast of Africa. The French force was only 500 strong; that of the enemy was over 20,000.

THE San Francisco *Bulletin* gives favorable reports of silk-growing in California. It represents one man to have cleared \$3,500 from the product of three and a half acres of mulberry, cultivated by him and used in the silk business, during the past year.

A COAL-MINE of great extent and depth has been discovered at Laghouat, in Algeria, in the neighborhood of the iron, manganese, and zinc mines, anciently worked by the Romans. The coal is said to be of excellent quality. Two coal-beds of considerable extent have been surveyed in the carboniferous limestone of Kezonlik, in Thrace, at the southern base of the Balkans.

COMMANDER SELFRIDGE of the U. S. Steamer *Nipsic*, is at Aspinwall with his expedition for exploring routes for a Darien Canal. He has with him one hundred miles of telegraph line, besides sheds and other conveniences for shelter, transportation, etc. His intention is to establish head-quarters somewhere in the middle of the Isthmus and from thence send out his exploring parties who will keep up constant telegraphic communication with that point.

THE Senate has adopted a resolution to the effect that to add to the present irredeemable paper currency of the country, would be to render more difficult and remote the resumption of specie payment, to encourage and foster the spirit of speculation, to aggravate the evils produced by the frequent and sudden fluctuations of values, to depreciate the credit of the nation, and to check the healthful tendency of legitimate business to settle down on a permanent basis.

[The following lines were not written for publication, and probably the person who penned them will be surprised to see them in print. But as they give expression to an important sentiment peculiar to our school, we take the liberty of making them public.]

## HOW TO TAKE CRITICISM.

When your faults are kindly told you,  
Swallow it down.

Don't excuse or make a pother;  
Don't rake up things 'gainst another;  
Wisely shut your mouth and rather  
Swallow it down.

Truth's a splendid appetizer;  
Swallow it down.

If you think you're wrongly hit, or  
Some things rather snugly fit, or  
In a word, the dose is bitter,  
Swallow it down.

Shirking only makes it harder;  
Swallow it down.

Love is in the dreaded potion.  
Cured of many a foolish notion,  
You will like its inward motion  
When swallowed down.

*Amiable mother* :—Here, Tommy, is some nice castor-oil, with orange in it. *Doctor* :—Now, remember, don't give it all to Tommy; leave some for me. *Tommy* :—(who has been there before): Doctor's a nice man, ma; give it all to Doctor.

A SCOTCH lecturer undertook to explain to a village audience the word, phenomenon. "Maybe ye dinna ken what a phenomenon may be. Well, I'll tell ye: ye have seen a coo [cow], nae dou't o't. Well, a coo is not a phenomenon. Ye have seen an apple tree. Well, an apple tree is not a phenomenon. But when you see a coo gang up the apple-tree tail foremost, to pu' the apples, it is a phenomenon."

## NOTICE TO SUBSCRIBERS.

OFFERING our paper on free terms, we have a large list of non-paying subscribers; and in order that they may be served without needless cost, it is necessary that we should hear from every one of them during the year. We must know that the paper is sent only where it is desired and read. Some of our subscribers may have removed their residence and omitted to notify us; others may have sent for the CIRCULAR merely on trial, and are indifferent about its continuance; while others may never have applied for it at all, but received it, perhaps reluctantly, through the request of a friend. In all these cases the continued sending of the CIRCULAR is of no use to the person addressed, while it imposes expense and labor on us.

Those persons, therefore, who are now receiving the CIRCULAR free, and those whose paid subscription expires with the present volume, are expected, if they wish the paper continued to them for another year, to notify us thereof BEFORE the 14th of March next, at which time the present volume will close.

All who have paid in advance, and those who have applied for, or requested the continuance of the paper, since the first of January are excepted from the above notification. Our subscribers may rest assured that we are hearty in offering the CIRCULAR freely, as heretofore, and that the discrimination used in the present notice is only such as seems to be necessary to protect us from needless expense.

## 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, 238 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 &amp; 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, *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. 73 pp. octavo. Price, 25 cents for single copy; \$2.50 per dozen.

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

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

MALE CONTINENCE; or *Self-control in Sexual Intercourses*. 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.

MESSES. 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.