

# The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. VI.

ONEIDA COMMUNITY, APRIL 26, 1869.

NO. 6.

## POST-OFFICE ADDRESS:

THE CIRCULAR, ONEIDA, NEW YORK.

## TERMS:

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

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

## THE WAY TO VICTORY.

Home-Talk by J. H. N., Oct. 8, 1868.  
[When the Community was in a fight with Diphtheria.]

IN a war with disease, as in war of any kind, there are two or three fundamental principles to be acted upon as conditions of success. The first principle is, that merely defensive warfare is seldom successful. If your attempt is merely to repel your enemy, without punishing him; if you are contented to escape his blows, without giving blows in return, your aim is an imperfect one, and you will be likely to fail even in the low object which you thus set before yourself. There are so many drawbacks to all achievements, that we do not rise above our purposes and attempts, but on the other hand generally fall below them. If we have no higher purpose than to barely repel the diphtheria, which is trying to cut a swath among us, we shall probably fail even in that.

Another principle to be observed, is expressed in the old Roman watchword, "Væ Victis!" Woo to the vanquished! or in the gamester's maxim, "The loser pays." If an enemy attack you, you should not be content with repelling him, but should make him pay for it. By any other course you are not made even for the danger and mischief inflicted on you by his attack. The account is not made square, unless you take satisfaction for his assault in extra damage to him and capture of spoil.

Another principle of war, embodying both of the foregoing, is, that it is poor policy to rest on a victory. Instead of settling down in rest and relaxation when a battle is won, then is the time to be most active in pursuing the enemy and gathering the fruits of victory.

The practical bearing of these principles at the present time is this: We should consider the force of faith which God has put into the field, as not merely intended to repel this disease and help us out of the present trouble. He has a much further-reaching purpose than that, and we should seek to know his mind and

to co-operate with it. We may conclude that our present movements are the beginning of a long series of faith works, and that, in the purpose of God, they are aimed, not against the diphtheria only, but against all sorts of diseases—even the fashionable and incurable infirmities that are among us. I hope the effect of our campaign will be to so enlarge and expand our faith, that when the diphtheria goes out, weak nerves, and all sorts of chronic diseases will go out with it. It is a good time to start the whole of them. Show them the door, and tell them it is a convenient time for them all to disappear. We should be awake to see what we can do to make the retreat of the enemy a general rout. If we can break the line at one point, the effect is to carry panic into the whole army. Every thing goes by scare. Napoleon defined a battle as two great bodies of men trying to scare each other; and the one which gets scared first, is beaten. Let us advance and make the most of the impulse God has given us along the whole line.

## THE DUALITY OF DISCOURSE.

Home-Talk by J. H. N., W. C., June 6, 1864.

NOTICE that persons are most free to converse and express their deepest thoughts when talking in pairs. We generally have no difficulty in expressing ourselves to a single person; we feel easy and at home. Talk between two is the simplest form of discourse. Next beyond that is conversation in groups or parties. In such gatherings people feel quite free, though perhaps not so much so as when talking in pairs; but after the spirit of the party gets into good vibration, persons often feel more freedom than in smaller combinations. The first effect of aggregation is to restrain vibration. Simple vibrations between the individual talking and the parties addressed, do not come so easily into play; but when they get started the effect is greater. The next stage of discourse is in the large assembly, and the same principle will be found working there also; i. e., the individual will find it still more difficult to start vibration between himself and such a congregation, than with a small party; but when vibration does come into action, he will discover that it is easier to talk here than in either of the other cases. So as the disadvantages increase, the advantages also increase; and the larger the assembly, the more splendid may be the results. Persons who say it is not natural to talk before a large congregation, take a very contracted view of the matter. If they would break through the first feeling of con-

straint and stiffness, and get where they feel as simple and free with a great assembly as with a friend, they would perceive that there are great advantages as well as disadvantages in public speaking, and in fact that the advantages preponderate.

This view throws us back upon what is evidently the vital question, viz., Does not the law of duality govern in the whole matter? Is it right to conceive of ourselves as before a multitude? Let our circumstances be what they may, should we not pursue the simplest form of discourse—that of talking with a single person with whom we can be simple and free? We are not afraid of individuals separately; why should we be afraid of them collectively? We must reduce the whole body to a unit; we can not talk to a multitude. We naturally conceive of a congregation as a many-headed creature. We should feel as free with it as though we were having a chat in a chimney-corner. The dual law in the case is the secret we must learn. In order to have sociability, there must be two, and no more than two, any where. God hates polygamy, and the universe hates polygamy. Duality is the law of the universe. Let your circumstances be what they may, there must never be but one besides yourself. Then you can be as easy and free as with your sweetheart.

## SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

### Duplicate Life.

The apparent lying—of which some persons speak—in testifying to what they do not feel in themselves, is not necessarily real lying. The simple philosophy of the matter is this: There are two lives in us. I am not a simplistic being, but am composed of two elements; one is the flesh, which you may call "me and myself alone" (as one of our old subscribers used to say); and the other part of my life which has been leavened by the truth, is not me, but Christ and me. It is a mixture, of which Christ is the principal ingredient. Christ has got in, and so far as he is present he is almighty. In all compounds that he has entered into, he is the head partner. Of this part of my life I must not use the pronoun I, but say, *Christ and I*. These are the elements of my existence. If I think and talk about that part of my life which is solely *my own*, I shall have plenty of evil to talk about and to discourage me; and if I can see nothing but that, it will be honest for me to talk very hard against it. But on the other hand there is entirely another set of feelings and thoughts belonging to that part of my

life of which Christ has taken possession. Now if I refuse to recognize the egotistical life, and stick to it that it is not the one with which I am to deal, and insist on talking about that part of my life which is Christ and me together, and testify according to the reckoning there, I am just as honest and true as though I talked about the other part. So the matter comes to the simple question between the two parties striving within us: Which will you go for? Which will you confess and advocate and give circulation to? If you are faithful to one, you will be unfaithful to the other. If you are faithful to Christ, you will be unfaithful to the flesh; and if you are faithful to the flesh, you will be unfaithful to Christ.

*Brooklyn, Feb., 1853.*

#### The Way to Join.

The Press is a necessary assistant and protector of our kind of Association, in this way: Our publications constitute an outside school—a probational sphere. The Shakers are obliged to have a sort of half-way house or family, where they take persons who are proposing to join them, and indoctrinate them; and from that they receive them into their other families. But personal interests must get more or less involved in this kind of connection. Other Associations have no religious basis and no graduated admission. Their only way to dispose of applications is, either to take persons right in, or reject them altogether; and either way is not good. The circulation of our publications constitutes a preliminary school, which any one can enter and not necessarily connect himself with us any further. This is protection to us, and at the same time partial admission to outsiders. No person can get inside of our Association till he has digested our publications; and if he has fairly digested them, there is no danger from him. If we had no such school into which to invite persons, we should not know how to dispose of applications.

There may be exceptions, but as a general rule, we may adopt the principle that we will not admit persons into our school until they have mastered our publications. A scamp or pleasure-seeker would not be found plodding through our *Berean*. If he should profess to be acquainted with our doctrines, he would betray himself. We could detect very easily the "sounding brass and tinkling cymbal." I do not see but this rule will protect us from all danger. In our first stages of experience in Association, it was a matter of course that we should make some mistakes; but we have made very few, and those we have made, were in consequence of not strictly adhering to this rule. The cases of X. and the Y. family are examples. They were scarcely at all acquainted with our publications. It is worth while to study and appreciate the relation of the Press to Association. I hope the folks at Oneida will decline all offers, until they receive distinct evidence that our Press has brought them a customer. Folks who want to join to get a good home and for other private reasons, will find that they know not what they ask. All who have come into our family by following the rule I have mentioned, are safe characters; and their approach has been made scientifically.

The Press is the instrumentality by which

God prepares material. It is the winnowing machine, if you please; and grain ought to go through that, before it is converted into meal. We must not forget that it was the Press that moved and bowed the hearts of all concerned in forming the Oneida Community; and it must continue to live in the way it began. If a person makes love to the Community, we can say to him, Get in love with the *Berean* and the *Circular*; establish good relations with the spirit of our publications; and then if you want to marry the Oneida Community, there will be a chance for negotiations. This is fair as well as prudent. There are two things that a person may fall in love with, before he joins us. He may fall in love with the beauty and order he finds at Oneida, or he may fall in love with our principles. He may fall in love with either of these first; but the true order is, to fall in love with our doctrines, and from that with our Association. There may be such a thing as a person's first falling in love with the Association, and from that being led to love our doctrines; but if he loves our Association and continues indifferent to our doctrines, that is bad.

It will be a good thing for us to keep the public informed, through our paper, of our processes of criticism, and breaking up familism, &c., and be very frank about these things. If people want to join us in view of the whole truth about these things, we shall be pretty sure that they will go through.

Our counsel to any system of Association would be—If you want to be both fed and protected, and if you want a school preparing material for you, so that you will grow in safety, maintain the activity of the Press, and keep your publications circulating. Take the two institutions together—the busy Press and the Associative gatherings—and they will mutually provide for each other; making a self-sustaining, self-regulating combination.

*Brooklyn, Oct. 20, 1852.*

#### A LONDON LAW-OFFICE.

VI.

ON the evening preceding my formal induction as an articled clerk I had been introduced at Mr. Jones's dinner party, to a handsome little man about five feet two inches in height, whose jet-black whiskers and curly hair were arranged to the very best advantage, while his massive gold chain, unexceptionable dress, sparkling diamonds, and free, fashionable deportment denoted him an exquisite of the first water. This was H., Mr. Jones's pet clerk, in whose room and under whose supervision I was for the present to work and study. It was something of a surprise to me to find a real kind heart and a great deal of consideration under so fashionable an exterior. Moreover, he was considered the best conveying lawyer in the office, and considered himself the best in the profession; but before those hidden riches had been discovered to me, I felt very cold toward him, and our salutation, as I entered his office on the fourth story, was distant and polite; about as ceremonial as had been our introduction on the previous evening in Mr. Jones's drawing-room.

The office was furnished with two oblong mahogany office-tables, having leather tops, six mahogany chairs, Brussels carpet, mahogany shut-up washstand and every thing elegant and appropriate to match. The building was furnished throughout in the same style, only that the rooms of the partners were fitted up more costly than the others. A chandelier for gas was suspended from the gilded ceiling, and flexible hose led from it to smaller lamps to be set in more convenient places. Such a modern model law-office contrasted widely with all I had hitherto heard

and seen of the old style law-offices with bare boards and high stools, and I began to think that my lot had fallen in a pleasant place; but if the furniture was rich and elegant, what remained was a veritable law-office. All round the room were arranged shelves from the floor to the ceiling on which were piled numerous papers, records of business already transacted or of cases still on the agenda. Take any one of the bundles down, and you would find it covered with a liberal coating of dust, which upon being blown off would develop a binding of red tape and an endorsement on each particular paper of its character, and the client's name, so that years hence if draft of conveyance, abstract or requisitions should be required, the lawyer could put his hand upon it almost without a search.

At one of the tables sat the exquisite H., who, as he bowed me to a seat, touched a little silver-plated spring-bell that stood before him; and as he struck it twice, a young copying clerk appeared from the adjoining room who was requested by H. to clear the papers from the other table and furnish it with pens, ink, and paper and a clean blotting pad "for Mr. E., our new articled-clerk who would take his seat there." The clerk made me a respectful bow as if to welcome a new comer, and the table being soon prepared, H. took from his "clip," instructions for a conveyance and requested me to draft it. Here was a fix! I hated to say that I could not do it, because he seemed to assume that I could; and I began to believe that any man must of course be written down an ass who could not draw a conveyance, for it sounded the simplest matter in the world to say, "Be so good, Mr. E., as to draw that conveyance." It may be supposed that the "instructions" which H. handed me conveyed some directions to a "greenhorn" how to proceed, or rather how to commence; but not a bit of it. All that the abominable piece of paper contained, was:

"Joseph Merrick of No. 40 Holborn Hill, London, Mdx. Gent., to Josiah Sharp, No. 50 Wtloo. Bdg. Rd., Surry Brewer. All tht. pcc. or pcl. ld. sit. and bg. in sd. Wtloo. Bdg. Rd., bd. on ye W. by sd. Wtloo. Bdg. Rd. and N. by Stamford St., togr. with all and singr. ye bdgs. thron. and nod. resply. 50 and 51 in sd. Rd., conveye. in fee simple, consen. £10,000."

This was all Dutch to me; and if I could have read it, I should have been equally at a loss how to commence the deed. The incident was the more annoying because I wanted to be thought smart; and to have to break down on the first job placed in my hands, was a little too bad. A moist heat exuded from my pores as H. handed me the paper, and the more I read or tried to read over the miserable hieroglyphics, the more I felt like exploding with vexation. Draw a conveyance! the idea was simply preposterous. He might as well have asked me to draw a cart-load of bricks; but what was I to do? A sensible lad would have had no trouble in the matter; but my egotism was riding me so hard that I dared not confess my ignorance, so I fretted and fumed for over an hour, when to make matters still worse H. remarked that he understood my brother was an excellent lawyer, and he supposed I had learned much of law from him. Here was the last straw that broke the camel's back, and I fairly gave way under it. H. laughed immoderately as I explained to him with some animus that the only conveyances I had ever seen were those that I could get on and ride; if he had anything of that kind, from a wheelbarrow to a four-in-hand drag, I would be at home on it, but of his legal conveyance or his Chinese instructions I knew no more than the man in the moon.

Having thus broken through the ice, my instructions commenced and I soon found myself getting upon excellent terms with my friend H. The conveyance had been put before me not so much with the idea that I was going to draft it, as to see what I would do under the circumstances; for, as I afterward found, such deeds frequently call for great skill in drafting. In America most of the deeds are according to printed forms, and all the lawyer has to do is to fill out the blanks; but in England every deed has to be drafted by a lawyer, then fair copied by his clerk and sent to the lawyer of the other

party for perusal, then returned and engrossed upon parchment for execution: but before the business arrives at the stage where a conveyance can be drawn there are many necessary preliminaries, some of which I will enumerate for the benefit of those who labor under the impression that a piece of real estate can be bought and sold with as much facility as a horse or cow may be traded off.

First of all a contract is drawn up and signed by the parties, setting forth the terms of the sale. This contract goes through all the formalities of drafting, fair copying and perusing, the same as the conveyance. The contract having been settled and signed, the lawyer for the seller then sends to the lawyer of the purchaser an abstract of title which contains a list of all the deeds in his possession relating to the property, and setting forth the principal features of every such deed. If the property has been from time to time cut up and divided (the deeds remaining in the hands of those who retain the largest portions, as is frequently the case), he includes copies of abstracts of all such deeds, and states where they may be found. Upon receipt of the abstract the lawyer for the purchaser sits down and writes to each of the lawyers who holds the various deeds, asking for an appointment so that he may examine his abstract with the deeds—a correspondence entirely superfluous, inasmuch as he could call at any time and make the examination; but as it affords the lawyers on either side an opportunity to make a charge, it is considered etiquette to keep up the "good old custom." On examining the deeds the lawyer makes notes of every thing he does not understand and of a great deal that he does, and on returning to his office puts them in the shape of a letter to the other lawyer. These are called "Requisitions on Title;" and the more obtuse lawyers can make themselves on some points and the more flaws they can pick on others, the greater will be the number of letters they can write upon the subject. Jones, though a church member, was thoroughly unscrupulous on this point, and employed the greater part of his time in writing such frivolous letters. All the requisitions having been satisfactorily explained, the conveyance is drawn and the records are searched for Judgments, Crown-debts and Annuities. The object of this, is to ascertain if the property has in any such way been encumbered, and if not, every thing is ready for a completion of the purchase.

The second day that I was in the law-office I was handed a slip of paper with a man's name and address upon it, and told to search for Judgments and Crown-debts against him. I did not in the least know where to go, or how to search, but dared not say so for fear of being ridiculed; so taking my hat I marched right off as if thoroughly conversant with the business before me, but took the precaution upon seeing the old porter alone in the hall, to ask him where the Judgment office was.

"In Chancery Lane," he replied.

Of course it was in Chancery Lane. How could I have been so stupid as to have imagined the possibility of it's being any where else, when every thing legal was in Chancery Lane? As these thoughts pressed upon me, I felt annoyed with myself for having asked, and started off up Whitehall; but before I had reached Trafalgar Square I began to wonder in which direction Chancery Lane was. I had been there once before, but had reached it from a different part of the city. I saw omnibuses passing marked Chancery Lane, but feared to get into one lest I should strike the opposite direction from that which I wanted to go. The consequence was, that as I had not sufficient good sense and simplicity to acknowledge my ignorance, I walked about three miles, instead of half a mile to reach Chancery Lane, and when I arrived there I did not know where to go next, but wandered up and down the Lane for an hour looking for something that looked like a Judgment office, although I had not the least conception how such an office should look. I was paying dear for my silly pride, but did not learn my lesson then, nor for years after. I could not ask any one the way, and hardly dared satisfy my curiosity to stare in at a store window, for fear folks

might think I was some country bumpkin. Only a few days previous, I had ventured to ask a policeman the way to Holborn Hill; and the man annoyed me much by laughing right out, as he conveyed the unpleasant intelligence that I was then standing on that same Hill; and I resolved that policemen should no more amuse themselves at my expense. But as good luck will have it, here comes a man with a bundle of papers under his arm. I have an instinctive feeling that he is going to the Judgment office, and follow him accordingly. He turns into a narrow street and into a room with a bar in it, but not of justice. Another man led me to a private law-office, and another into a public law court. I stood amazed before so august an assembly of judges and lawyers. This was the first time I had ever seen a court, and I gazed with open mouth, and sat on, until the usher rudely invited me to take off my hat, when mortification immediately set in, and I rushed from the court determining to go right home and quit the law forever; but emerging from the court I took the wrong turn and could not find my way back to Chancery Lane. I stood in a hollow square in which was a cockney garden surrounded with an iron fence seven or eight feet high. The trees were all black with London smoke; the bright green leaves just emerging from their buds formed a contrast with the dirty twigs more ridiculous than sentimental, while the besooted old sparrows eyed them askance as if they thought the trees were "putting on airs."

As I contemplated the scene before me, my eye fell upon a doorway, upon the posts of which were painted "Judgments," "Crown-debts." Hastening to the door and giving it a slight push it swung open, revealing as it did so, a large square room full of people hunting over large books with parchment leaves about two feet square. It seemed to me like magic to have thus accidentally struck upon the very place I had been so long seeking; and remembering my mortifying experience in the court, which I afterward discovered to be the Rolls court, I was careful to take off my hat before entering the room, when I was again disconcerted by seeing H. there, scarcely concealing a laugh at my awkwardness, while I noticed that he and every one else had their hats upon their heads. I quickly replaced mine, and in answer to his inquiries if I had discovered any encumbrances, I replied that "I had been taking a stroll through the courts and had not yet made the searches, but as he was there, perhaps he would do it." This was a relief to me, as I had not the slightest idea how to set about the business, and I could now learn by seeing him do it. The searching, I found to be quite a tedious affair. The names were arranged alphabetically, extending over a period of twenty years, and if you were looking for a Smith or a Jones, you would be sure to find plenty of them. It frequently happened that a name was found corresponding to the name of the search, in which case a memorandum must be made of it, and the lawyer thus be enabled to make more charges in satisfying himself that such a judgment was against some other party. Great care has to be taken in searching, for if a lawyer omits a judgment, he may be made liable for the amount; but now, lexicographical indices are provided, which considerably facilitate the business of searching. The search having been completed we took a lunch at the Cock Tavern near Temple bar, one of the oldest eating houses in London. Here many large fortunes have been made, and the most celebrated men that London has seen during the past century have some time or other made this their favorite eating place. Only a small narrow archway leads from Fleet-st. into this room, which is lighted by gas night and day. The department is divided off into stalls, with room for four people in each. The floor is spread with saw dust. A bright fire blazes in an open grate, and reflects itself in a bright copper kettle kept constantly boiling upon the hob. This house is celebrated for keeping every thing of the best quality, especially stout steak and potatoes. Having obtained so comfortable quarters, with kind permission I will remain here a while to recruit my strength.

#### THE SAILOR.

IT may be thought high-flown, but it does me good to think of the sailor. The question arises very naturally, What can it be that makes him so general a favorite? In that particular, the landsman of his own class can not compare with him. I speak of the *bona fide* seaman (perhaps I ought to say of the Old World), the man who has spent the greater part of his life on the main. The earlier he starts, the finer the specimen. I have seen much of the tar during my life, and have met with a good many who have had occasion to know him, and he has always been enthusiastically spoken of.

Now, a leading characteristic of this amphibious being, is openness of heart. That we know is charming. Akin to it, is his liberality of disposition, for which he is proverbial. In fact, a sailor of the true stamp, hardly knows when a thing is his own. His case appears to me to furnish an interesting example of the comparative value of heart and head. No man living is more illiterate, and yet no man possesses the art of pleasing, to greater perfection. While his intellect is that of a child, in comparison, his heart is a fund of manly promptings. Too often has the world given proof that the very reverse of this has been rather the rule than the exception. I will not mar this picture by bringing to view the faults that attach to the life of a seaman. They are known to all.

But why should the sailor excel his fellow of the land, in the nobler qualities? It is beyond a doubt, I think, that this interesting biped owes his popularity to the *schooling* he gets. He is a lucky fellow, for he has more of heart-culture than most of his race. His winning manner, the ease of his deportment, his welcome air, are an outgrowth of the life he leads. His domain is boundless. No one questions his right to scour the seas. This is enlarging. And then, once launched upon the deep, he is at the mercy of the elements, in a way unknown to the landsman, and is made to feel his dependence upon a superior power. This softens him, and he is open to good influences. Moreover, the rough and tumble of a seaman's life is hostile to the power of habit, so that he escapes some of the ravages of that parasite of the soul. Added to these advantages, the conditions of a life at sea are highly favorable to the development of the social instinct. Isolation is out of the question on board of a well-manned vessel, so that one is forced, as it were, to come under the scrutiny of his fellow-man, and a species of criticism is brought to bear upon him the live-long day. He is thus constrained to discard his weaknesses, and to address himself to the necessities of the situation, as every one knows, who has had much to do with sea-voyages of any length. Besides, who shall say how much the sailor owes his freedom of heart to the amount of seclusion he enjoys from the conventionalities that restrict his fellow-men on shore. But with all these advantages, it is yet surprising that he should be what he is. For no man on earth is more strictly dealt with. However, the combined effect of all this discipline gives us the manly, the liberal, the good-natured and jolly tar—a product, by the way, of some of the conditions of *Communism*. AMATEUR.

—Our dairy-man awoke one morning lately with a "bee in his bonnet." Upon taking concrete form, it proved to be nothing less than a contrivance for shaping the great batches of butter which our large dairy produces now-a-days, into tasty rolls in a brief and wholesale way. It consists in a method of fastening, by means of pins, certain smooth four-inch-square scantlings to a bottom board in such a manner as to make a shallow box open on the upper side, of dimensions varying in superficial area according to the amount of butter he has at one churning. Into this shallow box the butter is pressed in different directions with a corrugated roller from which its surface receives a neat and ornamental checking on top. Then by withdrawing a pin or two, one side of the box is taken away, and with a straight butter paddle the mass is cut into oblong blocks, much neater than could be made by hand, and requiring not more than a tenth part of the time. The

dairy-woman wishes respectfully to give three cheers for the invention.

## THE CIRCULAR.

O. C., MONDAY, APRIL 26, 1869.

### AMERICAN SOCIALISMS.

NO. XXIX.

#### Pennsylvania Associations.

WE have already disposed of the Sylvania Association, which was the most interesting of the experiments in Pennsylvania during the Fourier epoch. Our accounts of the remaining half-dozen are not long. The whole of them may be dispatched at a sitting.

#### THE PEACE UNION SETTLEMENT.

This was a Community founded by ANDREAS BERNARDUS SMOLNIKAR, whose name we saw among the Vice Presidents of the National Convention. Macdonald says nothing of it; but *The Phalanx* of April, 1844, has the following paragraph:

"This colony of Germans is situated in Limestone township, Warren county, Pa.; it is founded upon somewhat peculiar views and associative principles, by Andreas Bernardus Smolnikar, who was Professor of Biblical Study and Criticism in Austria, and perceiving by the signs of the times compared with prophecies of the Bible, that the time was at hand for the foundation of the Universal Peace which was promised to all Nations, and feeling called to undertake a mission to aid in carrying out the great work thus disclosed to him, he came to America. In the years 1838 and 1842, he published at Philadelphia five volumes in explanation of his views; and gathering around him a body of his countrymen, during the last summer he commenced with them the Peace-Union Settlement, on a tract of fertile wild land of 10,000 acres, which had been purchased."

That is all we find. Smolnikar begun, but, we suppose, was not able to finish. In 1845 he was wandering about the country, professing to be "the Ambassador extraordinary of Christ, and Apostle of his peace." He called on us at Putney; but we heard nothing of his Community.

#### THE MCKEAN CO. ASSOCIATION.

*The Phalanx*, in its first number (Oct. 1843), announced this experiment among many others, in the following terms:

"There is a large Association of Germans in McKean County, Pennsylvania, commenced by the Rev. George Ginal of Philadelphia. They own a very extensive tract of land, over thirty thousand acres we are informed, and are progressing prosperously. The shares, which were originally \$100, have been sold, and are now held, at \$200 or more."

This is the first and the last we hear of the Rev. George Ginal and his 30,000 acres.

#### THE ONE-MENTIAN COMMUNITY.

The name of this Community, Macdonald says, was derived from Scripture; probably from the expression of Paul—"Be of one mind." *The New Moral World* claimed it as an Owenite Association, "with a Constitution slightly altered from Owen's outline of Rational Society, i. e., made a little more theological." It originated at Paterson, N. J., but the sect of One-Mentianists appears to have had branches in Newark, New York, Brooklyn, Philadelphia, and other cities. The prominent men were Dr. Humbert and Messrs. Horner, Scott, and Hudson.

The *Regenerator* of Feb. 12, 1844, published a long epistle from John Hooper, a member of this Community, giving an account, in rather stilted style, of its origin, state and prospects. We quote the most important paragraphs:

"In the beginning of last year a few humble but sincere persons resolved to raise the standard of human liberty, and though limited indeed in their means, yet such as they could sacrifice they contributed for that purpose; believing that the tree being once planted, other generous spirits, filled with the same sympathy, enlightened by the same knowledge, and kindled by the same resolve, would, from time to time step forward, unite in the same holy cause, and nurture this tree, until its redeeming unction shall shed a kindred halo through the length and breadth of the land. Having made this resolve, they looked

not behind them, but freely contributed of their hard-earned means, and purchased nearly 800 acres of good, fertile wood-land, in Monroe Co., Pennsylvania. Their zeal perhaps overpacing their judgment, they located upon their domain several families before organizing a sufficient means for their support, which necessarily produced much privation and disappointment; and which placed men and women, good and true, in a position to which human nature never ought to be exposed. But their undying faith in the truth and grandeur of social Community, strengthened them in their endeavor to overcome their disasters, and they have passed the fiery ordeal chastened and purified. Do I censure their want of foresight? Do I regret this trial? Oh, no! It but the more forcibly confirms me in my persuasion of the practicability of our system. It but the more clearly shows how persons, united in a good and just cause, can and will surmount unequalled privations, withering disappointments, and unimagined difficulties, if their impulse be as pure as their object is sacred and magnificent. It shows, too, most clearly, how the humblest in society can work out their redemption, when true to one another. And moreover, it is a security that blessings so dearly purchased, will be guarded by as judicious watchfulness and jealous care, as the labor was severe and trying, in producing them.

"But the land has been bought, and better still, it is paid for; and the Society stands at this moment free from debt. We have no interest nor rent to pay; no mortgage to dread; but we are free and unincumbered. The land is good, as can be testified by several persons in the city of New York, who well know it, and who are willing to bear witness of this fact to any who may or have questioned it. About sixteen acres of this land are cleared and cultivated. We have implements, some stock, and some machinery. But what is better than all, we have honest hearts, clear heads, and hardy limbs, which have nessed the severest tests, battling with the huge forest, struggling with the hitherto sterile glebe, fostering the generous seed, that they may build suffering humanity a home. Who after this can be so cold as not to bid them good speed? Who so ungenerous as to speak to their disparagement? Who so niggardly as to withhold from them their mite? Having a fine water-power on their domain, they are yearning for the creation of a mill, which, at a small cost can and will be soon accomplished," &c.

Macdonald reports the *finale*, suggesting some wholesome criticisms, as follows:

"The Committee appointed to select a Domain, chose the location when the ground was covered with snow. The land was wild and well timbered, but the region is said to be cold. Some of the soil is good, but generally it is very rocky and barren. The society paid five hundred dollars for some six or seven hundred acres. Cheap enough, one would say; but it turned out to be dear enough.

"Enthusiasm drove between thirty and forty persons out to the spot, and they commenced work under very unfavorable circumstances. The accommodations were very inferior, there being, at first, only one log cabin on the place, and what was worse, there was an insufficiency of food, both for men and animals. The members cleared forty acres of land and made other improvements; and for the number of persons collected, and the length of time spent on the place, the work performed is said to have been immense.

"As the land was paid for and assistance was being rendered by the various branches of the society, there were great anticipations of success. But it appears that an individual from Philadelphia visited the place, constituted himself a committee of inspection, and reported unfavorably to the Philadelphia Branch; which quenched the Philadelphia ardor in the cause. A committee was sent on from the New York branch, and they likewise reported unfavorably of the Domain. This speedily caused the dissolution of the Community.

"The parties located on the Domain reluctantly abandoned it, and returned again to the cities. I am informed that one of the members still lives on the place, and probably holds it as his own. Who has got the deeds, it seems difficult to determine.

"This failure, like many others, is ascribed to ignorance. Disagreements of course took place, and one between Mr. Hudson and the New York branch, caused that gentleman to leave the One-Mentian, and start another Community a few miles distant. This probably broke up the One-Mentian. It lasted scarcely a year."

#### THE SOCIAL REFORM UNITY.

"This Association," says Macdonald, "originated in Brooklyn, Long Island, among some mechanics

and others, who were stimulated to make a practical attempt at Social Reform through the labors of Albert Brisbane and Horace Greeley.

"Business was dull and the times were hard; so that working-men were mostly unemployed, and many of them were glad to try any apparently reasonable plan for bettering their condition.

"Mr. C. H. Little and a Mr. Mackenzie were the leading men in this experiment. They framed and printed a very elaborate Constitution; [but as Macdonald says they never made any use of it, we omit it. One or two curiosities in it, deserve to be rescued from oblivion].

The 14th Article provides that

"The Treasury of the Unity shall consist of a suitable metallic safe, secured by seven different locks, the keys of which shall be deposited in the keeping and care of the following officers, to wit: one with the President of the Unity, one with the President of the Advisory Council, one with the Secretary General, one with the Accountant General, one with the Agent General, one with the Arbitrator General, and one with the Reporter General. The monies in said Treasury to be drawn out only by authority of an order from the Executive Council, signed by all the members of the same in session at the time of the drawing of such order, and countersigned by the President of the Unity. All such monies thus drawn shall be committed to the care and disposal of the Executive Council."

"The 62d Article says: 'The question or subject of the dissolution of this Unity shall never be entertained, admitted or discussed in any of the meetings of the same.'

"Land was offered to the society by a Mr. Wood, in Pike Co., Penn., at \$1.25 per acre, and the cheapness of it appears to have been the chief inducement to accepting it. They agreed to take two thousand acres at the above rate, but only paid down \$100. The remainder was to be paid in installments within a certain period.

"A pioneer band was formed of about twenty persons, who went on to the property; their only capital being their subscriptions of \$50 each. The journey thither was difficult, owing to the bad roads and the ruggedness of the country.

"The Domain was well timbered land near the foot of a mountain range, and was thickly covered with stones and boulders. A half acre had been cleared for a garden by a previous settler. A small house with about four rooms, a saw-mill, a yoke of oxen, some pigs, poultry, etc. were on the place; but the accommodations and provisions were altogether insufficient, and the circumstances very unpleasant for so many persons, and especially at such a season of the year; for it was about the middle of November when they went on the ground.

"At the commencement of their labors they made no use of their Constitution and laws to regulate their conduct—intending to use *them* when they had made some progress on their Domain, and had prepared it for a greater number of persons. All worked as they could, and with an enthusiasm worthy of a great cause, and all shared in common whatever there was to share. They commenced clearing land, building bridges over the 'runs,' gathering up the boulders, and improving the habitation. But going on to an uncultivated place like that, without ample means to obtain the provisions they required, and at such a season, seems to me to have been a very imprudent step; and so the sequel proved.

"None of the leading men were agriculturists; and although it may be quite true that the soil under the boulders was excellent, yet a band of poor mechanics, without capital, must have been sadly deluded, if they supposed that they could support themselves and prepare a home for others on such a spot as that—unless, indeed, mankind can live on wood and stone.

"They depended upon external support from the Brooklyn Society, and expected it to continue until they were firmly established on the Domain. In this they were totally disappointed; the promised aid never came; and indeed the subscriptions ceased entirely on the departure of the pioneers to the place of experiment.

"They continued struggling manfully with the rocks, wood, climate and other opposing circumstances for about ten months; and agreed pretty

well till near the close, when the legislating and chafing increased, as the means decreased.

"Occasionally a new member would arrive, and a little foreign assistance would be obtained. But this did not amount to much; and finally it was thought best to abandon the enterprise. Want of capital was the only cause assigned by the Community for its failure; but there was evidently also want of wisdom, and general preparation."

GOOSE-POND COMMUNITY.

It was mentioned at the close of the account of the One-Mentian Community, that a Mr. Hudson seceded and started another Association. That Association took the Domain left by the Social Reform Unity. The locality was called "Goose-Pond," and hence the name of this Community. About sixty persons were engaged in it. After an existence of a few months it totally failed.

THE LERAYSVILLE PHALANX.

Several notices of this Association occur in *The Phalanx*, from which we quote as follows:

[From *The Phalanx*, Feb. 5, 1844.]

"An Industrial Association, which promises to realize immediately the advantages of United Interests, and ultimately all the immense economics and blessings of a true, brotherly Social Order, is now in progress of organization near the village of Leraysville, town of Pike, and county of Bradford, in the State of Pennsylvania.

"The amount of nearly fifty thousand dollars has been subscribed to its stock, and a Constitution nearly identical with that of the North American Phalanx, in Monmouth Co., N. Jersey, has received the signatures of a number of heads of families and others, who are preparing to commence operations early in the spring. Thus the books are fairly open for subscription to the capital stock, only a few thousand dollars more of cash capital being needed for the first year's expenditures.

"About fifteen hundred acres of land have already been secured for the Domain, consisting of adjacent farms in a good state of cultivation, well fenced and watered, and as productive as any tract of equal dimensions in its vicinity.

"As Doctor Lemuel C. Belding, the active projector of this enterprise, and several other gentlemen who have united their farms to form the Domain, are members of the New Jerusalem Church, it may be fairly presumed that the Leraysville Phalanx will be owned mostly by members of that religious connection; although other persons desirous of living in charity with their neighbors, will by no means be excluded, but on the contrary be freely admitted to the common privileges of membership.

"We are very much pleased with this little Phalanx, which is now starting into existence. Rev. Dr. Belding, the clergyman at the head of it, is a man of sound judgment, great practical energy, and clear views—not merely a theologian, talking only of abstract faith and future salvation. He knows that 'work is worship'; that order, economy and justice must exist on earth in the practical affairs of men, as they do wherever God's laws are carried out; and that if men would pray in *deed*, as they do in *word*, those principles would soon be realized in this world.

"He enjoys the confidence of the people around him, and unites with them practically in the enterprise, setting an example by putting in his own land and other property, and doing his share of the LABOR," &c.

[From *The Phalanx* March 1, 1844.]

"We learn that this Association is proceeding with its organization under favorable auspices. The most interesting practical step that has been taken is, *throwing down the division fences* of the farms which have been united to form the Domain. How significant a fact is this!—the barricades of selfishness and isolation are overthrown!

"Buried deep in the mountains of Pennsylvania, in a secluded, and as is said, beautiful valley, some honest farmers are living on their separate farms. In the general they are thrifty, but they feel sensibly many evils and disadvantages to which they are subjected. The doctrines of Association reach them, and as intelligent, sincere minded men, they come together and discuss their merits. They are satisfied of their truth, and that they can live together as brethren with united interests, far better than they can separated, under the old system of divided and conflicting interests. They resolve to carry out their convictions, and to form an Association. Now how is this to be done? Simply by uniting their farms, and forming of them one Domain! They do not sacrifice any interest in their property; the tenure of it only is changed. Instead of owning the acres themselves, they own the shares of stock which represent the acres, and the individual and collective interests are at once united. They are now joint-partners in a noble Domain, and the interest of each, is the interest of all, and the interest of all the interest of each. From unity of interests at once springs unity

of feeling and unity of design; and the first sign is a *destructive* one—they throw down the old land-marks of division; the next will be *constructive*—they will build them a large and comfortable edifice in which they can reside in true social relations.

"Now what do we gather from this? Plainly that the social transformation from isolation to Association, is a simple and easy thing, a peaceful and a practical thing, which neither violates any right nor disturbs any order.

"We understand that as soon as the spring opens, the Leraysville Phalanx is to be joined by a number of enterprising men and skillful mechanics from this city and other places."

[From *The Phalanx*, April 1, 1844.]

[Extracts from an *expose* signed by Solyman Brown, General Agent, 18 Park Place, N. Y.]

"\* \* \* "The cash resources of the Phalanx, in addition to its local trade, will consist of sales of cattle, horses, boots, shoes, saddles and harness, woollen goods, hats, books of its own manufacture, paper, umbrellas, stockings, gloves, clothing, cabinet-wares, piano-fortes, tin-ware, nursery trees, carriages, bedsteads, chairs, oil-paintings, and other productions of Skill and Art, together with the receipts from pupils in the schools, and boarders from abroad, residing on the domain.

"It need not be concealed that the intention of the founders of the Leraysville Association, is to keep up, if possible, a prevailing New Church influence in the Phalanx, in order that its schools may be conducted consistently with the views of that religious connection."

[From *The Phalanx* Sept. 7, 1844.]

"We have received a paper containing an Oration delivered on the 4th of July, by Doctor Solyman Brown, late of this city, at the Leraysville Phalanx, which institution he has joined."

So far *The Phalanx* carries us very pleasantly; but here it leaves us. Macdonald tells the *unpleasant* part of the story thus:

"There were about forty men, women and children in the Association. Among them were seven farmers, two or three carpenters, one cabinet maker, two or three shoemakers, one cooper, one lawyer, and several Doctors of Physic and Divinity, together with some young men who made themselves generally useful. The majority of the members were Swedenborgians, and Dr. Belding was their preacher.

"The land (about three hundred acres) and other property belonged to Dr. Belding, his sons, his brother, and other relatives. It was held as stock, at a valuation made by the owners.

"In addition to the families who were thus related, and who owned the property, individuals from distant places were induced to go there; but for these outsiders the accommodations were not very good. Each of the seven persons owning the land had comfortable homesteads on which they lived, the estimated value of which gave them controlling power and influence. But the associates from a distance (some even from the State of Maine) were compelled to board with Dr. Belding and others, until the associative buildings could be constructed—which in fact was never done. No doubt these invidious arrangements produced disagreements, which led to a speedy dissolution. The outsiders very soon became discontented with the management, conceiving that those who held the most stock, i. e., the original owners of the soil, after receiving aid from without, endeavored so to rule as to turn all to their own advantage.

"The circumstances of the property owners were improved by what was done on the place; but the associates from a distance, whose money and labor were expended in cultivating the land and in rearing new buildings, were not so fortunate. Their money speedily vanished, and their labor was not remunerated. The land and the buildings remained, and the owners enjoy the improvements. The whole affair came to an end in about eight months."

—Remarkable auroral displays occurred on the night of the 15th of April; said to be the greatest since the electric storm of 1850. The sight was beheld by a few of our people at half-past ten. They described the phenomenon as a beautiful rainbow by moonlight. At Wallingford the exhibition was witnessed by the whole family between seven and eight, P. M. The journalist from there says: "The Aurora Borealis streaked up from all parts of the horizon, meeting at the zenith, near where Mars was shining.

These streaks constantly changed color; they were sometimes green, then purple, then rose color."

CORRESPONDENCE.

THE NEW "PATHY."

Wallingford, April 18, 1869.

EDITOR OF THE CIRCULAR:—I wish to denounce anew the crafty, diabolical art with which disease contrives to perpetuate its grasp on mankind. The fact that its chief hold is on the MORAL and SPIRITUAL, rather than on the physical nature, must be placed in a strong light; first, because it is not superficially obvious; and secondly, because the devil takes special pains to conceal it. Men go off to doctoring their bodies for physical maladies, and wonder why such afflictions should befall them, never dreaming that those troubles always begin by first debauching their moral characters. Fevers and consumptions are considered inevitable and inscrutable, because they are forms of *disease*. They are just as inevitable as intemperance and theft, and no more so. This truth must be sounded till men heed it, and the devil's power of imposture will be broken.

There are two forms of wicked enticement; one impelling toward unregulated *pleasure*, as in intemperance, licentiousness, &c.; and the other seeking improper relief from *pain*. The devil plies both of these strings with equal success; with one he ropes his victims into bondage to the morbid habit of *crime*; with the other he seduces them into the morbid habit of *disease*; and in the moral character of the two, there is not a straw's difference. What! *disease* as bad as *crime*? Yes, as bad as *crime*. It has got to come to that. Both are forms of conduct in which the true human will is overthrown, and SPASMODIC action takes the place of moral self-control. Both required in Christ's day the same degree of forgiveness.

No, Mr. Devil, your pretended shock at this statement, is not going to let you off. Come up here, and look your work still closer in the face. Here are your millions whom you have enslaved to rum, your other millions who are under opium, and your other millions who are the lick-spittles of tobacco. You will not deny that all this is your work. Very well; what is the process by which you produce this stupendous miracle of abasement? What are the phenomena in the case of a man who is bewitched with these enchantments? In the first place there is a *baul* offered; usually an indifferent thing in itself, but in it you contrive to slip your hook, and that hook is HABIT; and there you sit like a one-eyed old troglodyte, as you are, and angle for souls, and haul in the gudgeons as fast as they bite. A man takes a cigar, or a glass of liquor, once; no particular effect—at least nothing frightful. He does not see the hook behind, nor the old angler who sits with a grin, feeling every nibble at the end of his line. Another cigar or another slug of opium is about the same, and so it goes, till perhaps the twentieth nibble, when a sly jerk does the business; the man is hooked, and after that he has to go like the fellow with the cork leg—whether he wants to or not. So in the cases of theft, gaming, licentiousness and dishonesty; it is well understood that the moral nature is first sapped and undermined by a gradual system of encroachment, and that a man's outward crime is but the crash which follows his spiritual depravation.

Now the point I make is, that disease hooks its victims by a similar process. It is a system of baiting and angling, directed by the same infernal ingenuity that impels to vice and crime. In both cases there is a diabolical *intention* on the part of *somebody out of sight*, to inveigle unsuspecting persons into a course of things that they despise and hate. In both cases the hook employed is habit. And a part of the game in both cases is, to make the victims think that when they are once in the net there is no escape. The only difference in the two forms of enticement used, is, that one works through the charm of fancied pleasure, and the other through the desire to shun pain.

In a world where the body is within reach of the

devil, and exposed to parasites, there are a thousand occasions, and a thousand different ways of introducing a local irritation. The influenza parasite introduces its sting in the nose or throat. The consumption parasite tickles the lungs. The cholera parasite gets up a ferment in the bowels. Fever attacks some part of the mucous membrane. The itch insect burrows in the skin, &c., &c. Now the incipient attacks of these microscopic demons, is not disease, any more than a scratch of the finger, or the prick of a pin is disease. It is but a local discomfort, a surface pain; but (here is the devil's chance), it is also an instigation to a SPASMODIC ATTEMPT AT RELIEF. If the surface of the skin itches, a person involuntarily rubs the place. It will feel better he thinks. If nose and head are titillated by a foreign speck, what is more natural than to sneeze or blow the nose? If the throat is tickled by any thing, cough it up. There is no other way. It is only once, you know, and then you'll be all right. Ah, there's the rub! That is the bait with which the devil covers his hook of habit. In nine cases out of ten, your little innocent spasm, which you fancy is going to expel an intruder, only gives him a tighter hold. Your momentary relief, like that of the dram-taker, is followed by a demand for its repetition, and that by another, and so the provocation goes on intensifying and spreading, until your yielding to it becomes almost a necessity, and you are wrapped in a net of fatal morbid habits, that become almost a second nature. When this is the case, you are a sick man, there is no doubt of that. The influenza or the cholera, or whatever it may be, has got you, but it is only because it prevailed first over your will and moral nature, and led you step by step down the path of bad habit—habit induced by the idea of gaining relief from a temporary discomfort. This I have no doubt is the history of nearly all disease. Wherein is it any better than the career that makes the drunkard or the house-breaker? You say you are strongly tempted; so is he.

Now for the remedy. You must take the back track. You coughers and sneezers must stop coughing and sneezing. You cholera-ites must contain yourselves. You persons with itching scalps must stop scratching; You influenzists must quit blowing your nose. Stop all bad habits. Stop SPASMODIC ACTION. "Charity doth not behave herself unseemly." Do you say you can not stop these things? So the drunkard says of leaving his cupe. You can stop them. You can stop them now.

To fortify your moral nature on this point, remember that back of all these ticklings and gripings and achings, there is a concealed monster with a malignant purpose to draw you into his net, and that these persuasions to morbid action, are the main part of his game. If you refuse, you live. If you yield, you die. Do you want to be come over by a "confidence" operator in this way?

Remember, secondly, that to get rid of disease you are not required to do some great thing, but only to stop doing what you are already disgusted with. The Bible says, "Resist not Evil," and the policy here recommended is exactly in that line. Stop a fruitless quarrel with your enemy, and just do nothing. That will fix him. When Nebuchadnezzar told the Hebrew youths that if they did not fall down and worship his image he would burn them, they did not resist him, but they fell back and exercised the right of doing nothing, and God preserved them. So treat disease, when it impels you to do what you don't want to do; and though there may be a momentary furnace in store for you, you will come out without the smell of fire.

Thirdly, consider that the habits of disease are inconsistent with those of a true gentleman or lady. They are ungentle, unpleasing, anti-social, selfish. Has God ever imposed conditions on man such as oblige him to be filthy and uncomely in his ways? Of course not. Then those pretended conditions are of the devil and are not almighty. We are justified in disregarding them. Is it too much for every one to vow that he will be a gentleman, and to expect that all good powers will sustain him in his vow?

Fourthly, all that has been said is but putting forward in concrete form, the soul of Christianity, which

is faith, soundness, victory. Christ has passed through all these temptations both on the side of pleasure and of pain, without compromise, and the spirit he gives establishes like self-control in his followers. It strengthens the moral nature, to refrain from voluntary partnership with evil. It enables us to come out and be separate from sin. It says to disease, You may persecute me, but you shall not seduce me. Stand by yourself and do what you can, and we will go up to the judgment, each on his own account.

Finally, the course here pointed out has the endorsement of many facts showing that it is a true and successful method with disease. Colds, coughs, fevers and cholera, have been discouraged and routed by this *do nothing* policy. MR. BURT's narrative in a late number of the CIRCULAR is an interesting case in point. He broke the fever and ague by resolutely lying still. If disease cannot get us in some way to recognize and co-operate with it, its back is broken. This is the new "pathy" leading to the final conquest of the devil. When we can thus look his power in the eye, the end can not be distant.

a.

### THE QUINNIPIAC.

Wallingsford, April 20, 1869.

DEAR CIRCULAR:—If the graceful stream which meanders below the hill in front of our house were in New York, it would be called a creek. In Texas, a faint line on the map might trace its course; but in Connecticut it is dignified by the title of river. A gem of beauty it certainly is, and a source of untold wealth to the State. Although it is scarcely thirty miles in length, and has not a single waterfall, yet in the variety of manufactures it carries on it probably has no equal in the country. Among the more prominent articles made, are spoons and Britannia ware, augers, skates, gimlets, carriage-bolts, coffee-mills, &c., &c.

Many of these factories are fine structures, and of large dimensions. The Wallace spoon factory (near our place) is a substantial brick edifice, one hundred and sixty feet in length, by thirty-five feet in breadth, and three stories high. It is giving employment at the present time to nearly one hundred men.

The cutlery works at Hanover, are quite extensive. The capital invested, I am told, amounts to no less than four hundred thousand dollars. The proprietors have recently erected several new buildings, the principal one of which is four stories high, and I should judge one hundred and seventy feet in length. They manufacture table cutlery exclusively. They have about two hundred men in their employ, and turn out goods second to no other establishment of the kind in this country.

The Quinniapiac, in addition to its soft and transparent waters, has other attractions. It is a "game stream." Its head waters abound in trout. Nearly every stream that feeds it, is a trout-brook. From Hanover till it reaches tide water, pickerel predominate; below that, blue-fish, and sea-bass.

B. B.

### THE SALMON TROUT.

THE flesh of this fish is highly esteemed by all classes, wherever it is known, and next to the brook trout it is perhaps the best fish that swims in fresh water. Salmon trout abound in the great western lakes, and are also found in many of the numerous smaller ones, in the northern states and the Canadas. The taking of the trout with the hook and line, is considered rare sport by those skilled in the art; and the act of pulling in a six-pounder deep down at the end of a hundred feet line, is certainly accompanied with no small degree of excitement. In fact, so bewitching is the art to the imagination of the novice, that parties annually set out on excursions to the lakes, situated in the northern wilderness of this state, and travel twenty-five or thirty miles on foot into the wood, endur-

ing all manner of hardships, in anticipation of a splendid time. Although one and all must fight continuously to keep from being devoured by the myriads of insects that swarm in this region, still the devotee persists in calling it rare sport, which doubtless is true as far as drawing in the fish is concerned; but when we remember the necessary accompaniments, the statement, perhaps, needs further confirmation.

#### THE HABITS OF THE TROUT,

though well known to sportsmen, and those engaged in its capture on a larger scale, are not perhaps generally understood. The salmon trout does not very much differ in its habits from the brook trout, save that it is seldom, or perhaps never found in streams, but in lakes of deep and pure water. In other respects, however, its habits are similar. Its spawning season is the same; and although it does not ascend the streams in search of spawning-beds, it nevertheless seeks the shoal water about the shores of the lake which it inhabits, choosing generally, gravelly or rocky bottom as the most suitable spots for depositing its eggs.

There exists in the great lakes, a species of salmon trout, known among the fishermen as the deep-water trout, which is seldom or never found in shoal water. The fish grow to a large size, weighing from twenty-five to fifty, and even sixty pounds apiece. They have very large bladders, which fit them for sustaining a great pressure of water, and also render them incapable of inhabiting shoal water, for the reason that if relieved from a certain amount of pressure they would continually float to the surface. This at least is the philosophy among the fishermen; and the fact that they float when dead, and at the same time buoy up a heavy horizontal line to which they are attached, while the common trout readily sinks to the bottom, goes to confirm the statement. This species of trout is usually taken by means of set lines sunk to the bottom, and in waters from one hundred and fifty to two hundred feet in depth. When first taken they have very little color, being nearly white, which also goes to prove that they are constant inhabitants of the deep waters, and probably have their spawning-beds among the unknown rocks of that region.

During the months of October and November the trout usually seek the shore in the night, for the purpose of spawning; which time is taken advantage of by the fishermen to capture them with spears. They carry a light on their boats, by which means the fish are discovered and taken, in water varying from three to ten feet in depth. In the early part of the spawning season, single trout may be seen coursing about the spawning beds. These are the pioneer male trout, and their appearance is an indication that the spawning season is at hand. Later in the season their numbers increase, and they are frequently seen in pairs, the females escorted by the males. But the spawning process does not immediately commence. The ground must be looked over, and suitable spots for the deposit selected. In about a week or ten days from this time, if not too much disturbed by the fisherman, shoals of trout may in the early evening be seen on the spawning beds, in numbers varying from ten to fifty. They form a compact circle, and at the same time move

about in a lively, graceful manner, turning and twisting, and passing over and under each other. It is a sight, well worth witnessing.

The females are now in the very act of spawning, and the males are active in fertilizing their eggs as they are deposited on their gravelly beds. Such a state of things is by the spearman considered a rare opportunity, providing he is skilled in the art; and he proceeds with caution. To begin, he should take only the stragglers, or those who are a little detached from the main body; for should he make a thrust directly into the crowd it probably would prove his last chance, as the remainder would instantly vanish into deep water. This method of taking the trout, however, is by the true sportsman considered a barbarous practice, especially at this season; and it has been urged that a law be enacted to prevent it, which in some instances has been done. The argument against the law is, that if prohibited from taking fish in their spawning season, there are many kinds, such as the shad, the salmon, the sucker, &c., of which we should never get a taste; as this is the only season in which they can be found, and taken. The practice, doubtless very much disturbs the spawning operation, and tends to diminish the number of all kinds of fish, which evidently are becoming scarce, in comparison with what they were forty years ago.

#### ARTIFICIAL PROPAGATION.

Happily, for the benefit of all concerned, science has come to the rescue, by introducing artificial propagation, which will perhaps prove a sure remedy for the evil, and the only course that will be likely to re-stock our lakes and rivers, and afford the increasing population a liberal supply of fine fish. No country perhaps is better adapted to the purpose of artificial propagation, and growth of the finer varieties of fresh-water fish, than is the state of New York, with its numerous lakes of deep and pure water, and the multitude of streams and rivers which rise and take their course throughout the length and breadth of its territory; and we hope soon to see as much enthusiasm turned in the direction of pisciculture as has for the last twenty years been manifested in the cultivation of fruit. Aside from private enterprises in which men of capital might engage with profit, as well as advantage to the country at large, the State authorities could not perhaps do a better thing for the country, than to make suitable appropriations, and to appoint agents, men of science who are skilled in the art, to superintend and carry forward the practice of artificial propagation of fish. In some such manner we hope to see the subject agitated, and presented in its true light, by men of foresight and influence. H. T.

#### SMITH'S STORY.

XVII.

WE had not been accustomed to serving as pack-horses, and the situation galled and tired us before we had gone five miles. It was nearly dark when we reached the station. I readily sold all the ammunition I had to spare, at a good advance on the original cost. But I found that boots and shoes were below par; all I could get for the lot being seven pairs of moccasins, worth about twenty-five cents apiece. I told the man of the amount of goods I had left ten miles back, on the river bank, and asked him what he would give me for them. He said that if they proved to be as I represented he would give me ten dollars (!) for the lot. These

were hard terms; but the man knew I must accept his offer or leave the things, so I finally struck the bargain. He would not however pay me a cent till I went back with his man and team and got the goods. This I was loathe to do, because he had told us that a government "bull team," with no load, bound for the States, had passed only a day or two previous; and we felt anxious to try and overtake it; but as I should probably need the ten dollars before I reached home, I started back a little after dark to find the goods. Though it was a bright moonlight night, the road seemed long and tedious. We, however, found everything just as they had been left, and tumbling them into the wagon started back again. I rolled myself in a buffalo robe in the bottom of the wagon, and slept soundly till we reached the Ranch, which was about two o'clock in the morning. The boys had camped in a little hollow a few rods from the earth house; and had kept a warm supper for me. This I quickly dispatched, and was soon asleep again. In the morning, we discovered that while we were asleep the Indian dogs had stolen every bit of our meat. This was extremely provoking, but the only help for it, was to buy more, which we accordingly did. As before mentioned, it was my business on our outward journey to keep a diary, a duty which I had faithfully performed up to the time of my leaving Fort Laramie. This manuscript I still had in my possession; but now my very life perhaps depended on the lightness of my load; so I asked the keeper of the station if this manuscript could be sent to me by the mail which passed there at stated periods. He said that it could; that the mail carrier was provided with a special bag to receive all way-mail matter, until it should reach the first regularly established post-office. I therefore paid the man a gold dollar and properly directed the package to myself at Iowa City. But I have never seen it since; otherwise this narrative might be much more interesting.

We divided our effects between us, shouldered our packs and started off at a brisk pace, determined if possible to overtake the train ahead of us. It was a warm day, and by ten o'clock we began to suffer from want of water; but we were miles away from the Platte, so we cheered each other as best we could. We were unusually burdened with our packs, and our muscles were not yet toughened to their weight, so that by two o'clock, not having found any water we became quite discouraged, and I finally threw myself on the ground, exclaiming that I was too tired to go a step farther. The other two were more used to roughing it; so they left me, promising to come back for me when they had found water. After lying on the ground about an hour I felt greatly rested, but was consumed with thirst. I got up and determined to go directly toward the river. I had not gone more than eighty rods before I came upon a little pond of water. It was warm, and slightly alkaline, but very clear. I took my cup from my belt and twice I emptied it. This draught so revived me that I again started for the road. I had not proceeded far before I came upon a little stream of clear, cold water. I followed it up for a short distance when I reached as pretty a little spring as ever greeted the eyes of a thirsty traveler. Again the cup was twice drained, and I felt like a new being. I started on, and in the course of half an hour met the boys coming back for me. They had come upon another Ranch situated on a little stream where they had refreshed themselves with food and drink.

We rested ourselves at the Ranch until sunset, when we shouldered our packs and started on. About ten o'clock the wind died entirely away and in its place arose myriads of mosquitoes. This scene beat anything of the kind I ever saw. We had to keep up a constant swinging of the arms to fight the insects off. Some tough stories are told about these mosquitoes, one of which is that a man traveling through this region was so hard beset by them that he took refuge under a large potash kettle he had in his wagon, carrying with him a hammer. The mosquitoes were of such mammoth size that they pierced the kettle with their probosces. As quick as a bill showed itself the man clinched it with his

hammer. But finally so great a number were fastened in this manner that taking to their wings simultaneously they carried the kettle with them, thus leaving the poor man to the not very tender mercies of the remainder.

About two o'clock, we rolled ourselves in our blankets, head and ears, and went to sleep on the ground. At day-break we started again. But at eight o'clock we met a company of Indians, with all their effects, going to Fort Laramie. They had an interpreter with them, and from him we learned that it would be impossible for us to catch the government train ahead of us. This being the case we determined to have a good rest, and began looking about for an eligible spot on which to camp. We soon spied a small island in the river where were growing scattering willow twigs; a quantity of drift-wood had also lodged upon its upper end. We pulled off our clothes and waded to this island. We built a fire, cooked our breakfast, and then made an awning to protect us from the glaring sun. Under this we lay down and slept soundly all day. At night we ate supper, and again went to sleep. By morning we were well rested; and having waded to the main land, continued our journey.

We now decided to buy a horse, the first opportunity, on which to pack our effects. A chance soon offered. We met a man having a drove of horses; and he had one Indian pony which he offered us for thirty dollars. We bought him, each paying ten dollars. We had not proceeded far before we perceived that our horse was not sound; and we afterwards learned that he had once had his back injured by having been too heavily loaded with buffalo meat. So much walking began to tell seriously on my lame knee; and it finally became an imperative necessity that I should find some other way of traveling. My two companions were also getting sick of so much walking; and determined that on reaching Fort Grattan they would either buy each of them a horse or remain there till some train, bound for the States, came along.

On reaching Fort Grattan no horses were to be had except what were called American horses; and these were valued at one hundred and fifty dollars apiece. My comrades would not pay this price, and concluded to remain at the Fort till they had an opportunity to ride to the States. They offered me their shares of the broken-backed pony at the price they paid, and I concluded to take him. We divided our effects, and I left them at Fort Grattan. I have never heard of them from that day to this.

I mounted my pony, with my effects lashed on behind me, and started alone for Julesburg, on the South Platte. I reached that place without any incident worthy of mention, and found no great difficulty in fording the river, although I was fearful several times lest my horse should fall down into the water, and be unable to rise again. Julesburg is composed of one sod house, similar to other stations that I have described. I learned on reaching the place that a team, which I had seen encamped half a mile further down, was going directly to the States. This was just what I wanted—to find a party going to the States who would allow me to accompany them. I hurried along to this camp, and found the company consisted of two brothers-in-law, who owned the team, and three other men who were passengers, one of these being a half-breed Indian. The team consisted of a good covered wagon and four strong mules; just the team for the situation. Nothing could have been more providential. I told them my situation, and asked if I could hire a passage with them to Fort Leavenworth on the Missouri river. They readily agreed to take me for a certain sum.

The brothers-in-law were residents of Missouri, who had been to Pike's Peak, where they had taken a claim which yielded some gold; but being seized with the ague, and with a violent fit of home-sickness, they sold out their claims and started for home. They treated me very kindly, and made me feel at home very soon. One of them was quite well-read, and before we parted he offered me a situation as teacher of mathematics in a school in Missouri with which he was in some way connected, provided I would be silent on the question of slavery.

I put my bundle into the wagon, got in myself, and led my pony. In the course of two or three days we came to a station where all kinds of property were bought and sold. I asked a man to give me an offer for my horse. He offered twenty dollars. I accepted. I then paid my fare to Fort Leavenworth, which greatly lightened my pockets. Indeed I had but six dollars left. We rolled along right merrily, each day bringing us forty or fifty miles nearer home.

#### FOR THE CHILDREN.

[We clip from the copy-book the following story, which Mr. E. related to the children a few evenings since.]

THERE lived in the south of France a farmer and his wife who had two little children—a boy and girl. They were very poor people, but very religious, and taught their children to pray to God. While the children were quite young the father and mother both died, leaving the little ones without any friends. The poor things did not know what to do. They were hungry; but there was no one to give them anything to eat or wear; so one day they started off on a tramp, begging. They begged their way to Paris, and as they roamed through the streets of the city the little girl taught her brother to read. I don't suppose you can hardly guess how she did it, for they had no money to buy books with. In cities there are signs with great letters on them over all the shop doors, like the sign over our store, only they are larger and have more words on them. Well, that little girl taught her brother to read by looking at those letters over the doors.

One day as they were wandering through the streets, a cruel man stole the little boy away from his sister, and she had great grief over his loss. The man made a chimney-sweep of the boy. He had to climb up inside chimneys and sweep out the soot. One day he climbed a chimney in a great house; and as there were other flues which entered this chimney, when he went down he got into the wrong flue and landed in a different room from the one he left. It was a beautiful room. It was full of splendid furniture and all sorts of fine things. On the table lay a great gold watch, with a nice gold chain. What a temptation to steal! The boy was so poor and hungry that he felt tempted to take the watch and go up the chimney with it. But he knew it was wrong to steal—his father and mother had told him so; and he knelt right down by that watch and prayed that he might resist the temptation. God heard him and helped him. He went up the chimney again and came down in the right place. Now in that nice room, into which he went by mistake, there was a lady behind a screen who had seen and heard all that he did without his seeing her. She took great pains to find out who this little boy was. Then she took him to her house, washed him and dressed him in nice clothes, and educated him as though he were her own son. She found his sister, too, and educated her. That boy, when he grew to be a man, became a great banker in the city of Paris, and was one of the greatest men that ever lived.

#### POND-EROUS.

O. C., April 21, 1869.

DEAR JOHN:—It seems hardly right for me to permit the snow to wholly disappear before I give you a sketch of our winter bathing club and its performances. Willow-Place pond, a mile distant from the O. C., is where the meetings were held every day of the late fall, winter, and early spring.

As to how the club was started, and what motives sustained it, all I can say is, that J. H. N. has seemed to find it profitable and healthy for himself for two winters; and a dozen or more others dipping into his spirit, took naturally to dipping into the pond with him. Perhaps to the mere animal man, the abundance and luxuries which Communism yields would tempt to effeminacy and skinking from the cold, and may be it is a God-given instinct that has led us to adopt this among other methods for resisting this tendency and cultivating courage.

For myself I will confess that on the start I had

to take hold and voluntarily screw my courage up to the highest notch before I could make the awful plunge into that dreadful hole in the ice; but the *esprit du corps* carried me through, and the glow that followed was certainly a glorious sensation. If you were to see us on some of the stormiest days of winter with the thermometer approximating to zero, scrambling in quick succession out of the hole, dripping with ice-water and rushing with frantic haste into the sheds, panting for our pants, you would conclude that we had a new baptism of thankfulness for the very common blessing of clothes to wear. If any one had asked us at such a moment the momentous question, What is wool worth? we should probably have said that it was rising; which would have been literally true every time our brother of that name was coming up out of the water.

One noticeable phenomenon which attended this daily ordinance of baptism was a tendency toward funning and punning, and the dripping heads of the bathers yielded many a dry as well as pond-erous joke. Two or three of the sharpest of the young wits were continually pun-cturing, pun-ching and pun-ishing me with puns, and my condition seemed best illustrated by that of a hen (that is the first syllable of my name)-hawk with several crows after him. I trust, however, that I did not always let them crow over me.

Finally on the eighteenth of this month the ice wholly disappeared from the pond, and it was decided that the ordinance as an official daily affair should cease. One of the club, upon being called upon for a speech, said that if he were to of-fish-iate as speaker he should declare the winter term of the school fin-ished, and now the graduates might receive their dip-lou-mas as Doctors of Dice-in-ty.

Yours truly, H. J. S.

—A lady in Minnesota writes:

"Being in the maternal business myself, I feel exceedingly interested in all you publish about 'Stir-piculture.' I don't think much can be done with our present social institutions, and I do hope your success with children will prove another argument in favor of Communism."

#### ITEMS.

THE London *Telegraph* says that "it has been decided to reduce the strength of the British forces in Canada by five thousand men."

THE snow in Montreal has not been known so deep for many a year. The streets have been nearly blockaded with ice.

THE New York Central railroad, through the valley of the Mohawk, has been for several days three feet under water, obstructing the passage of trains.

DR. LIVINGSTONE, who has been reported lost, killed or dead more times than one can keep track of, is said to be actually alive, and to have left Zanzibar, eastern Africa, *via* Cairo, Egypt, for England, in January last.

SEÑOR FIGUERAS, one of the leaders of the Republican party in Spain, in the debate at Madrid, April 22, on the new Constitution, strongly urged the point that "the only alternative left the majority of the Cortes, was either to restore the Bourbons to the throne, or inaugurate a Republican form of government." Señor Zorrilla, who spoke for the majority, insisted that "the restoration of the Bourbons was impossible, and that a Republic would be a national calamity." The majority, he said, would succeed in electing a king.

A PARTY of clergymen of the Reformed Presbyterian denomination in N. Y. city, recently proposed the insertion of a clause in the constitution of the United States, expressing that: "We the people of the United States, humbly acknowledging Almighty God as the source of all authority, and power in civil government, the Lord Jesus Christ as ruler of the nations, and his recorded will as of supreme authority, in order to constitute a Christian Government, and in order to form a more perfect Union, establish justice, insure domestic tranquility," &c.

## Announcements:

### THE ONEIDA COMMUNITY

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

### WILLOW-PLACE COMMUNITY.

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

### WALLINGFORD COMMUNITY.

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

### SPECIAL NOTICE.

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

### ADMISSIONS.

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

### STEEL TRAPS.

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

### WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.  
P. O. address, Oneida Community, Oneida, N. Y.

### MACHINE TWIST AND SEWING SILK.

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

### MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

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

WALLINGFORD COMMUNITY,  
Wallingford, Conn.

### PICTURES.

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

### PUBLICATIONS.

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

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

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by E. Newhouse. Second edition; with new Narratives and Illustrations. 250 pp. 8vo. Price, bound in cloth, \$1.50.

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

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

The above works are for sale at this office.

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