

# The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. VI.

ONEIDA COMMUNITY, MAY 10, 1869.

NO. 8.

## 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.

## FAITH ABOVE FOOD.

Home-Talk by J. H. N., June 1, 1854.

PAUL says, "We thus judge, that if one died for all then were all dead: and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore henceforth know we no man after the flesh." The principle here brought to view may be extended to all things that we have to do with, so that we may say, Henceforth know we *nothing* after the flesh. There is a difference in respect to food and drink as well as in respect to persons, between knowing them after the flesh and after the spirit. Food, to the fleshly or carnal view, is the *support of life*. It is the surest axiom of the merely animal nature, that without food we can not live, that it is the fountain and source of vitality. To conceive of food in that way, which is the ordinary way, is to know food after the flesh. It is not the right view. The real source and necessary of life is the influx of God's spirit—the resurrection power that brought again Christ from the dead. That is a fountain of life which is above ourselves. If our life is dependent on food, then our source is lower than ourselves, and of course we shall return to our source, and death must be the end. It is rightly said that "all flesh is grass," because it is supported by grass; and we may say further, that all grass is earth, because it grows out of the earth. Of course all that is supported by grass, or the growth of the ground, is really earth. And this corresponds with what God said to Adam, after he had broken his connection with the true source of life; "*Dust thou art, and unto dust shalt thou return.*"

It is not true at all of a spiritual being, a son of God, that food is his source of life, and absolutely necessary to his support. Christ denied it, and maintained his independence forty days. And our own judgment forbids

the idea; for the God who made food certainly must have more nourishment in him than the food has. It is true on the contrary, that the only sure refuge of our life for nourishment is not in food, but in the living God.

If we have embraced Christ's death as ours, and his resurrection as ours, we are planted on entirely new soil; our relations to the universe are all changed. Instead of growing out of the earth, and drawing our life from the earth, we grow out of God. Accordingly Paul says, "Christ died for all, that they which live should not henceforth *live unto themselves*, but unto him that died for them, and rose again." To live unto ourselves is the same thing as to live unto the flesh; and to live unto the flesh is the same thing as to grow out of the earth. On the other hand, to live unto God is the same thing as to grow out of the resurrection power of Christ. It is with this very meaning that Paul afterwards says, "If any man be in Christ he is a new creature; old things are passed away; behold all things are become new;" and then explains how all things are become new, viz: "all things are of God." The believer is in a new soil; he no more grows out of the earth, but out of God. As new creatures in Christ, our views of the sources and resources of life are all inverted, and we find God to be the fountain of life, instead of the earth. Henceforth we know all things after an entirely new theory; because we fasten on the life of Christ as the germ of our life and the model on which our life is to be built up.

Then it may be asked, What is food to us in this position? It is a means of enjoyment; something with which we make music unto God—an instrument of many strings adapted to our senses, and capable of glorifying God. It is not our father and mother, or that which we feel absolutely dependent upon, and have to cry after, and be in bondage to. The binding relation between us and food is destroyed, and we hold it far enough off to enjoy it. We can escape from bondage to it only by declaring independence of it, and betaking ourselves to the life of Christ for our life. Then we can say to the good things of creation, You are not father and mother to our life, but the playthings and servants of it. Then our food is to our life as the grist is to the mill. It is not the water-power, or that which makes or turns the machinery, but is that which is worked over and refined by it. Our source of power is in heaven, independent of material things.

## A TRAMP.

[The following reminiscence of "old times" was recalled by Mr. H. a few evenings since. It is a pretty good specimen of the way some of the early trials encountered by the Community were received.]

"TWENTY years ago to-night, Mr. N. and I started for New York on foot. It was at the time our enemies were threatening to disturb us, and it seemed expedient for us to go away from Oneida till prejudice and wrath had subsided. Our house at No. 43 Willow Place, Brooklyn, had just been bought, and Mr. N. proposed that we make the journey there on foot. Disclosing our plans to but few of the Community, we put sundry articles of clothing into our satchels, and just as the family were gathering for the evening meeting, we stepped out at the back door and started on our journey having made arrangements with Mr. S. to join us the following midday, at the village of H. about twenty miles up the valley. We kept the main road for an hour or two, when Mr. N. proposed we should look for a barn in which to sleep. We soon came to one, into which we ventured, and ensconcing ourselves on the hay-mow we vainly tried to sleep; vainly, for the hay was so full of thistles that we could not touch it with our hands, and were therefore obliged to lie on the outside, where it was so chilly that we soon abandoned the barn and resumed our walking. A second trial proved more successful. Here we found some bundles of clean straw, and climbing upon the scaffold, we made ourselves comfortable and slept quietly until daylight.

"The morning was fine. The wind had shifted during the night and was blowing soft and warm. The young leaves were just bursting forth; the birds were jubilant, and the rising sun gemmed the fresh and dewy grass. As we turned and looked down the valley it seemed one of the loveliest sights I had ever beheld. At a neat wayside tavern we called for breakfast. It was served up attractively which our keen appetites prepared us to enjoy. As we did not care to reach H. until noon (the time appointed to meet Mr. S.), we walked leisurely and had ample opportunity for enjoying the scenery. After passing a pine wood we came upon a beautiful little pond nestling among the hills. The grassy banks gently sloping backward from the water, looked enticing. Yielding to the charms of the spot, we stuck some cedar boughs in the ground to screen our faces from the sun, and again lay down. While we were lying there Mr. N. said:

"You and I will leave the Oneida Community behind now, and be the Lord's little boys." This was our rule of action, and neither of us felt worried or anxious about affairs at home.

"Arriving at H. we ordered dinner, and had waited but a few moments, when Mr. S. drove up to the door. Dinner over, we continued our journey. We decided to follow the canal, which wound its way down the fertile and handsome Chenango valley, and we found the tow-path a pleasant walk. This was a new region to our party, and we took pleasure in viewing the thrifty, tidy farms and neat New England houses. To vary the monotony of our way, we occasionally marched to the music of Mr. S.'s fife. The people along the canal gaped at us with open mouths and eyes as if much wondering at so strange a sight. Night found us at the village of S., where the inhabitants took us for the engineers of a contemplated plank road. The inn-keeper where we lodged inquired of Mr. N. if this were so; Mr. N., not hearing his question distinctly, made answer in the affirmative. After this we were treated with

marked respect and hospitality. It was not until we had left the place, that we fully comprehended their delusion in regard to us.

"We continued to follow the tow-path, and the third night we stopped at G. We were beginning to feel a little foot-sore, and decided if a boat came along to engage a passage. In the morning we went down to the dock, and there lay a boat going the way we would have it. We made application to the captain, and he consented to take us notwithstanding his craft was well burdened. The freight in the hold where we must ride, consisted mostly of flour. There were some rocking-chairs, mattresses, &c., &c. We found by placing the chairs on the barrels there was just room for us to sit upright. Thus we spent the day, either in the rocking-chairs and lying on the mattresses, or going forward to the bow of the boat to see the country through which we were passing, and arrived during the early evening at B., on the Erie R. R. Our ride cost us twenty-five cents. It was court week and the public houses were already too full. After some considerable delay, one of the hotel keepers procured us a place at a private house near by.

"In the morning we took the cars for New York. The wild scenery of this road exhilarated us. As we passed the sparkling brooks which came hurrying and tumbling into the Delaware, we could not but think of their speckled inhabitants, and Mr. N. suggested that we go trouting. Mr. S. and I were not slow in responding to his proposal. We inquired of the people where we might find a trout-brook, and were told that there was one four or five miles back on a coal canal. We decided to visit it, and reached the place before dark, found lodgings for the night, took supper, provided ourselves with some poles (we already had hooks and lines), and having put every thing in readiness for an early start, we retired to rest. Scarcely was it light before we were off. The morning proved a fine one for our sport, and the exercise whetted our appetites so that when we returned to the hotel with a nice string of trout we had a keen relish for our breakfast.

"We took the next train for New York. We arrived at our Brooklyn home in the evening, where we found Mr. and Mrs. C., and Mrs. N., who had come down from Oneida since we left, and also Mrs. W., from Newark. They had commenced house-keeping. I lived there that summer; went to market and the Post-office, fished and sailed in New York Bay, and learned some deep lessons in the truth."

#### REVIEW.

PASIGRAPHISCHES WÖRTERBUCH ZUM GEBRAUCHE FÜR DIE DEUTSCHE SPRACHE. Verfasst von Anton Bachmaier, Vorsitzendem des Central Vereines für Pasigraphie in München. Augsburg, 1868. Durch der A. Volkhart'schen Buchdruckerei.

(PASIGRAPHICAL DICTIONARY OF THE GERMAN LANGUAGE. By Anton Bachmaier, President of the Central Pasigraphical Society of Munich. Published by A. Volkhart. Augsburg, 1868.)

GRAMMAIRE PASIGRAPHIQUE, d'après le système d'Ant. Bachmaier.

(PASIGRAPHIC GRAMMAR, after the system of Ant. Bachmaier.)

The idea of a universal language has haunted the modern world, but theorists have been unable to make and diffuse one. The humanitarian sees in such a language not only a new tie of sympathy, but a vehicle to promptly convey the best thoughts of all peoples to every part of the world. Time is wasted and energy consumed in labors separated by the barriers of strange tongues. It is certain that a universal language will sometime come. It is always found, of course, in the budget of the Coming Man. For our own part, we do not expect a universal language to precede, but to follow the spiritual unity of mankind.

Meantime, while a universal tongue is unattainable, philosophers and practical men of business have schemed to create and introduce a system of writing which can be used and understood by all nations. They have named the universal writing *Pasigraphy* (from the Greek *pas*, for all, and *grapho*, I write). Its use has never yet been found practicable.

Germany seems to be the place where such ideas find most favor. Herr Anton Bachmaier, of Munich, has elaborated a system of Pasigraphy, effected by means of the Arabic numerals. We are in receipt of his Pasigraphical Dictionary for the German language, which also contains a Grammar of the system.

Our first impression, after a hasty examination, was, that this scheme belonged to the list of inventions destined to a speedy oblivion; but a more thorough examination, together with the consideration of the various interests it would subserve, if made available, has changed this impression. The system is very simple; the need of something of the kind is great; so why may it not work itself into favor and become indispensable?

Herr Bachmaier briefly and simply sets forth the nature and merits of his system in his introduction, which we translate as follows:

"Pasigraphy teaches people to communicate with one another in writing by means of numbers, which convey the same ideas in all languages; and thus it reunites peoples whom languages separate.

"It is plain that this system can not possess all the advantages of a language; but it is a faithful interpreter of all languages that accept it, and infinitely better than the 'Nothing' that exists outside of it; for Pasigraphy opens a direct intellectual intercourse among people that, without its aid—with the exception of a few of the learned—would remain entire strangers. By means of it, German and Oriental, Russian and Chinaman, &c., might exchange thoughts, each in his mother tongue, and, by the same process, see the thoughts of all other cultivated nations. Pasigraphy is very useful in commercial transactions, newspaper reports, telegrams, and to persons traveling. Also the learned world will make use of it, especially if glossaries are prepared for the different branches of knowledge; and it may be hoped that this improvement, on account of its simplicity, will soon be employed and rapidly extended.

"The number of words that might be employed, is unlimited. We have chosen for this Dictionary 4,334 conceptions, and confined ourselves to that number, because we believe that out of these, one may find the necessary words to serve his given purpose. These 4,334 conceptions are the instruments with which the mind of the operator must labor. If one does not find a given word, he can select a synonymous one, or express his meaning by circumlocution. \* \* \* \* \*

"We enter a foreign, uncultivated country, and as pioneers we seek to prepare it and soften the way for those who shall follow. Since the division of language, this is the first practical step toward its direct reconnection. \* \* \* \* \*

"As we now submit this book to the public, we venture to wish that it may prove a blessing to the whole human family, and that it may every-where extend the feeling that all mankind are brothers who should love one another."

Herr Bachmaier has published a Grammar of his system in the French language; and he is now preparing an English version for the press, and purposes gradually to extend his system to all cultivated languages.

We have also received the rules of the Pasigraphical Society of Munich, and a list of the members of the society at the close of the first year; at the head of which list, as President, stands the name of Mr. Webster, the American Consul who died at Munich, in 1865. Herr Bachmaier himself, is now President of the society, which is made up of linguists, clergymen, doctors, lawyers, state officials, literary men, merchants, landholders, &c., including as honorary members, the French and Spanish ambassadors and other dignitaries. Success to Herr Bachmaier's Pasigraphy!

#### A LONDON LAW-OFFICE.

##### VIII.

SUCH surroundings as I have described, were well calculated to dazzle and fascinate a lad fresh from the country, who had been trained to nothing in particular and had been left to gratify his every desire in a way most congenial to his own tastes. Moreover there is, or used to be, a certain kind of respect and adoration paid by country people to the denizens of large cities; and I partook so largely of this silly admiration of city styles that I was very easily led away by the example of those whose habits I deemed it meritorious to imitate. The ball-rooms of the city, too, fascinated me beyond measure; and

as I was living in a fashionable neighborhood, there were numerous invitations to be responded to, both for dinner parties and private balls, the latter of these entertainments usually lasting till about four o'clock in the morning, and adding to the dissipation I had fallen into in connection with my office. I was thus surrounded with all the amusements that city life could afford either by day or by night; but I was not happy. Reckless as I was, I could not but foresee that the pleasures of the day were leading to little else than smoking, drinking, swearing and gambling, while the more fashionable dissipation of home would only help to drain my health and my already depleted exchequer. Yet I was carried along with a whirl that I could no more strike out from than I could fly. Over and over again I resolved upon a change of habits; not because I felt any compunctions of conscience, but common sense showed me inevitable consequences, and I was troubled. My good resolutions, however, were all in vain, and the more I broke them the more helpless I seemed to become.

Sunday is a time when all respectable Englishmen are expected to go to church once, and to spend the remainder of the day in such other amusements as they may choose, provided they observe an external appearance of keeping Sabbath. Having been brought up respectably I also went to church every Sunday morning, for some time after my arrival in London; but failing to discover any vital importance in listening to the prayers of the Episcopal church or the exceedingly dry sermon, drowsily read by the rich old parson whom I used to meet at nearly every dinner party and ball I went to, I gradually yielded to the temptation of sleeping at home instead of at church. I had not seen the inside of a church for several months, when, on one memorable Sunday evening (though memorable perhaps only in my own insignificant and obscure history), a neighbor called in and invited my Aunt to accompany her to church. Her husband had suddenly been sent to Russia upon diplomatic business, and she was in want of a companion. We had finished dinner and I was about retiring for a smoke and a nap (Sunday was always a miserable kind of a lazy, dull day), when my Aunt, finding herself too indisposed to venture out on so damp an evening, kindly suggested me as an escort, and I was forthwith made the victim of a most pressing invitation. Now I piqued myself considerably on my etiquette, and therefore found it very difficult to decline the honor thus thrust upon me. In vain I pleaded fatigue and my invariable tendency to sleep during sermons; but Mrs. P. was not to be put off. She had been bred in the most fashionable society of London and Paris, and knew exactly how to carry her point without appearing in the least pertinacious. Seeing no other way of escape, I yielded to my fate; so donning hat and gloves, I soon found myself seated in a chapel capable of accommodating about two thousand persons, but so crowded that every aisle and entrance was filled with people, standing, and who stood, during the entire service. I had never seen such a congregation before. There had always been plenty of room and to spare in the churches I had hitherto attended; and whether it was the novelty of the situation or the spirit of the assembly that kept me awake, I know not, but I experienced little of that drowsiness which usually pervades such places. We had to be there early in order to get more than within sight of our seats, so I had ample time to take stock of the company into which I had been seduced. The congregation seemed composed, for the most part of trades-people and mechanics, although I recognized a slight sprinkling of bankers, lawyers and doctors; and all looked intently toward the vestry door. The building to which this chapel was attached was the Lock Hospital, an institution for the relief and reclamation of abandoned women, and was notorious, among other things, for the celebrity of the preachers it retained as its chaplains.

After waiting some twenty minutes, the vestry door opened and a smart-looking, gentlemanly person walked into the reading desk with a firm, free gait, altogether exempt from the stately formality I had been accustomed to see under such circumstances

He found his place and began the service in a simple, intelligent way, that was new and pleasing to me. Unlike those who have a certain length of time in which to read, and unwillingly drag themselves up to do it, he seemed as if he were paid by the piece and determined to put it through in good shape. I did not entirely escape the drowsiness which is an inevitable concomitant of the monotony of the Episcopal service which I had heard read so many hundred times before; yet I did not go to sleep, but was just turning over in my mind the best mode of killing time during the delivery of a dry sermon, when I was surprised to find myself suddenly aroused by the mere presence of the preacher, and by the time he reached the pulpit I was all attention. He had no sermon with him, scarcely a note, but took his text and reasoned upon it like a barrister; only that I never saw a counsel so completely hold the attention of a jury as he did that of his congregation for the space of nearly an hour. It was the first extemporaneous sermon I had ever heard, and the best of its class. His text was simple: "Nevertheless I have somewhat against thee, because thou hast left thy first love;" and his appeal was also simple and searching. I was carried back almost to the days of my babyhood and reminded of good impulses and good resolutions, and how I had miserably forgotten all love for the beautiful and true God. There was nothing said that I did not know before. I had for a long time past perceived intellectually that my then present course of life was wrong and ruinous, and that I had no power to turn from it; but a change passed over me during that hour that had no more to do with my intellect than it had with the clothes I wore—a change which, until those who doubt and ridicule the term can find a more satisfactory solution, I shall continue to call a conversion. No fear of punishment or other dread once entered my mind, but a deep repentance came into my heart, and I was overwhelmed with reproach at having so long offended against a loving God.

Mrs. P. knew something experimentally of the cause of my unaccustomed silence as we walked home together, and did not venture to interrupt the current of my thoughts. She was too much of a lady to indulge in cant, and was too wise to put forward her religious sentiments in a way unnecessarily to excite ridicule or contempt against the cause she loved: but she had a plan for bringing me under the influence of the truth, and with the adroitness of a woman she encompassed me. Her plan was proving a success, and she quietly rejoiced in the success of her scheme.

I went home and to bed, but it was long before I fell asleep; nor would it be easy to describe the emotions which drove rest from my pillow. So gradually did unconsciousness steal upon my troubled brain, that I noted no interlude in the transition from reflections most painful to a dream more beautiful and soothing than I can find either sentiment or words to describe. God was present with me, angels ministered to my every need, and sweetest music filled the air.

'Twas broad daylight when I awoke. The morning sun shone bright and full upon my face. With a lighter heart than I had ever known before I leaped from my bed, while a beautiful vista of new and purer life opened before me, clad in the verdure of an eternal summer. To partake of a light breakfast and start for my office was the work of a few minutes. It was a relief to get once more into the open air. Once out of doors and I felt more free to pursue my meditations. The work that I had to do as I walked slowly across the Parks was to consider and decide upon plans of action among my associates in business, and to pray for help in adhering to my decisions. That morning's meditations were so impressive that I never hear of Hyde Park without recurring to that short walk, and the smoky old place rises up before me like the garden of the world.

Arrived at the office, I could not but feel some tremor. Saturday afternoon I was there a reckless fool, "hail fellow well met" with every one, and the favorite of the whole office. Two days later, I was returning to push against the current with which I

had hitherto been swept along. I had not the least idea how I should be treated by my associates, or how I should be able to maintain my religious profession among them; but with a determination to do the best God would help me to, for one day at least, I hurried up to my room nervously hoping not to meet any one on the way. In this I was gratified, for I had arrived earlier than usual and had sufficient time to compose myself at my desk, there to reconsider the plan of my situation. Darnley was the first to enter; and having some new joke to tell me, felt somewhat chagrined at my informing him that I had turned over a new leaf and wished not to hear any more of his stories. He apologized with an ill grace, adding that he considered it a breach of etiquette on my part not to have informed him that I had the blues and so allow him to waste his brilliancy upon an invalid. I was somewhat disturbed by this encounter, and by others of a similar character, and feared to go out of my office even to take lunch lest I should meet with some new temptation; but about two o'clock I was invited by two of the clerks to attend a "bivouac," which I resolutely declined, and as the conversation proceeded one and another dropped in till I had quite an audience, and, I fear, made some silly fanatical remarks. My friend H. at length said,

"Come, E., we all know you are a damned good actor, but it's no use, old fellow, trying to play fool in the Green Room, so come along;" but they had to go without me, and I enjoyed a quiet time during their absence. So legal and morbid was my conscience, that on my return through the Parks in the evening, my heart sank with the remembrance of all sorts of trifling incidents and thoughts wherein I accused myself of sin and inconsistency, and I reached home nearly as miserable as I had left there happy, in the morning. Throwing myself upon a bed, I wept bitter tears, and wished that death could relieve me of suffering.

#### A TIDEOMETER.

DEAR JOHN:—I was glad to get your letter about house-cleaning, and particularly to hear that the office of washerman of which I have so long been the incumbent, is now filled by a happy man. Then again it is a rare and interesting phenomenon to find a man who can grow enthusiastic over the business of house-cleaning. I shall scarcely expect that you will find any business hereafter that you cannot make attractive, after having succeeded so well in that.

I still stick to the kitchen. I don't know but in regard to business I am somewhat of a sticky character. I was a farmer seven or eight years after joining the Community; was a strawberry grower and washerman rather longer than that; and now there is no telling how long I shall stick to the kitchen. However I do not confine myself wholly to the kitchen. Having the afternoon to myself, I generally spend two hours or more very agreeably at the soft-silk winder. Moreover I keep up a thread of connection with the fruit business by having a little plat of ground all to myself where I raise strawberry and raspberry seedlings, and put into practice certain horticultural crotchets, some of which I have nursed for years.

But what has specially interested me during the past six weeks or more, has been the construction and observation of an instrument which I have christened a "Tideometer." The idea was started by my falling into conversation with Mr. H. about the influence of the moon in producing tides in the atmosphere as well as in the ocean. In the course of our talk it was observed that the moon at high tide must influence every solid substance in a way to make it lighter, in the same way it does the waters of the sea. Mr. H. suggested that a spiral spring hung up with a weight attached, if carefully observed might show a difference between high and low tide.

After that talk it occurred to me that I was well situated for making the experiment, inasmuch as I worked in the house, had a room to myself, and an alarm-clock to arouse me at any hour I might choose. So I persuaded E. to get me a spiral spring of brass

wire at the machine-shop, to which I attached a pound of lead, which made it stretch six feet or more. I found it was very sensitive to slight additions or subtractions of weight. This spring I hung up in a long box. To the lower part of the spring, near the weight, an index or pointer was attached, which protruded through a hole in one side of the upright box. This index rested on a fulcrum which constituted it a lever with a long and a short arm. The end of the short arm being attached to the lower end of the spring, the slightest vertical motion of the weight was indicated by a very perceptible motion of the long arm of the lever. These motions were measured by a scale marked off in degrees, similar to a section of a clock face.

Having completed my fixtures, I commenced taking observations. I soon discovered two imperfections in the instrument. One was, the weight pulling so constantly on the string, gradually stretched it. The pointer rose steadily from day to day, showing that the coil was constantly lengthening. Another imperfection, was the lengthening and shortening of the coil caused by changes of temperature. My instrument was a better thermometer than a moonometer. I had no stove in the room which would enable me to make observations every time at a given temperature.

Considering these drawbacks, I reasoned in this way: If I take a long series of observations at high and low tide, and mark down the amount of changes that I discover, and at the end of some weeks put the amount of change that occurs at low tide in one column, and the amount of change at high tide, in another column, and add the two columns separately, then if the low tide column is the largest, showing that the weight descended faster during the coming on of low tide, or in other words, if the high tide column or record is smallest, I shall have some experimental evidence that the tides do affect the relative weight of solids as well as of liquids.

Well, I have taken observations through the month of April, and now have my two columns of figures showing the changes which the instrument indicated, the first column giving the amount which the weight descended when the tide was falling, and the second column the amount of its descent when the tide was rising. I took, in all, eighty-two observations, one-half of them at low tide and the other half at high tide, as determined by the almanac. The sum of the descent of the weight in the low tide column was one hundred and twenty-eight and one-half degrees. The sum of the descent of the weight in the high tide column was fifty-two degrees. The difference between the two sums is seventy and one-half degrees, showing that the weight averaged nearly one degree lighter during each high tide than it was during each low tide, as indicated by this exceedingly rude instrument.

If, after further observations, I demonstrate that there is an appreciable difference between the weight of things at high and low tide, I think of persuading J. S., or some other of our nice mechanics, to make a perfect instrument which will measure that difference exactly.

H. J. S.

#### ITEMS.

It is estimated that there are 65,000 Chinese on the Pacific Coast.

A LARGE immigration is arriving in Nebraska, from Canada, this spring.

It is stated that there are already three thousand steam plows at work in England.

THE French Atlantic Cable Company will land their shore end at Cape May, N. J. The steamer having the cable on board will sail from France in July.

MUMLER, the photographer referred to in last week's CIRCULAR as being on trial for humbugging the public in taking spirit likenesses, has been acquitted.

THE brilliant aurora borealis seen here on the 15th of April, excited great attention in England. At Greenwich, at an altitude of twenty-five degrees,

waves of light seemed to rise and break like the foam of waves running over a sandy shore.

FOR eighteen months past an engine in Rochester, has been run an average of eight hours a day with coal dust, at an expense not exceeding \$1.50 per day. The coal dust costs \$1.00 per ton; coal is worth \$8 per ton—a clear saving of \$6.34 per ton. This saving has been accomplished, after many experiments with all kinds of cheap fuel, by Mr. Draper Stone, engineer, who built this engine expressly for the purpose for which it is used. In order to use this fuel to advantage, certain conditions are necessary, viz: a large boiler surface, and a good draft.

## THE CIRCULAR.

O. C., MONDAY, MAY 10, 1869.

### AMERICAN SOCIALISMS.

NO. XXXI.

IT seems expedient to interrupt the regular course of our history this week, and notice one or two Socialistic movements of the present time.

Elder Evans, the conspicuous man of the Shakers, has just issued the second number of his manifesto in the *Atlantic Monthly*. It is called "The Autobiography of a Shaker." The first number agreed well enough with this title; but the second is a history of his sect and an exhibition of its theology. It is valuable as an official *expose* of the origin and doctrinal foundations of Shakerism. Its weakest point is its assertion that the Second Advent of Christ took place in 1792.

We have, in Macdonald's collection of manuscripts, an "inside view" of Shakerism, which we have thought might be an appropriate accompaniment to this "authorized version" of the Elder. The picture is drawn by an artist who was not thoroughly a Shaker, though he lived among the Shakers four months. Allowance, of course, must be made for want of sympathy, and possibly for unfriendliness on his part—though we discover nothing of the kind, but only skepticism. Perhaps his leaning one way will no more than counterbalance the Elder's leaning the other, and so history will have the benefit of both.

This "inside view" is especially interesting as a glimpse into things that were transpiring in the bosom of the Shaker church at a period when the doors of that church were closed against the world. Elder Evans in his *Atlantic* article speaks of that period as follows:

"In 1837 to 1844, there was an influx from the spirit world, confirming the faith of many disciples, who had lived among believers for years, and extending throughout all the eighteen societies, making media by the dozen, whose various exercises, not to be suppressed even in their public meetings, rendered it imperatively necessary to close them all to the world during a period of seven years, in consequence of the then unprepared state of the world, to which the whole of the manifestations, and the meetings too, would have been as unadulterated 'foolishness,' or as inexplicable mysteries.

"The spirits then declared, again and again, that, when they had done their work amongst the inhabitants of Zion, they would do a work in the world, of such magnitude, that not a place nor a hamlet upon earth should remain unvisited by them.

"After their mission amongst us was finished, we supposed that the manifestations would immediately begin in the outside world; but we were much disappointed; for we had to wait four years before the work began, as it finally did, at Rochester, N. Y. But the rapidity of its course throughout the nations of the earth (as also the social standing and intellectual importance of the converts), has far exceeded the predictions."

The narrative we are about to present relates to the period of closed doors here mentioned, and to some of the "manifestations" which had to be withdrawn from public view, lest they should be regarded as "unadulterated foolishness." It is perhaps the only testimony the world has in regard to the events which, according to Evans, were the real beginnings of modern Spiritualism.

Macdonald does not give the name of the writer, but says that he was an "intimate and esteemed friend, who joined the Shakers partly through disappoint-

ment in the world, and partly through curiosity; and that his story is evidently clear-headed and sincere."

### Four Months Among the Shakers.

#### ENTRANCE

\*\*\* "Circumstances that need not be rehearsed induced me to visit the Shaker Society at Watervliet, in the winter of 1842—3. Soon after my arrival I was conducted to the Elder whose business it was to deal with inquirers. He was a good-looking old man, with a fine, open countenance, and a well formed head, as I could see from its being bald. I found him very intelligent, and soon made known to him my business, which was to learn something about the Shakers, and their conditions of receiving members. On my observing that I had seen favorable accounts of their society in the writings of Mr Owen, Miss Martineau, and other travelers in the United States, he replied, that 'those who wished to know the Shakers, must live with them;' and this remark proved to be true. He propounded to me at considerable length their faith, '*the daily cross*' they were obliged to take up against the devil and the flesh, and the supreme virtue of a life of celibacy. When he had concluded, I asked if those who wished to join the society were expected to acknowledge a belief in all the articles of their faith? To which he replied, 'that they were not, for many persons came there to join them, who had never heard their gospel preached; but they were always received, and an opportunity given them of accepting or rejecting it.' He then informed me of the conditions under which they received candidates: 'All new comers have one week's trial, to see how they like; and after that, if they wish to continue they must take up the daily cross, and commence the work of regeneration and salvation, following in the footsteps of Jesus Christ and Mother Ann.' My first 'cross,' he informed me, would be to confess all the wicked acts I had ever committed. I asked him if he gave absolution like a Catholic priest. He replied, 'that God forgave sins and not they; but it was necessary in beginning the work of salvation, to unburden the mind of all its past sins.' I thought this confession (demanded of strangers) was a piece of good policy on their part; for it enabled the Elder who received the confession, to form a tolerable opinion of the individual to be admitted. I agreed however before confession to make a week's trial of the place, and was accordingly invited to supper; after which I was shown to the sleeping room specially set apart for new members. I was not left here more than an hour when a small bell rang, and one of the brothers entered the room and invited me to go to the family meeting; where I saw for the first time, their mode of worshipping God in the dance. I thought it was an exciting exercise, and I would have been more pleased, if they had had instrumental, instead of vocal music.

"At first, my meals were brought to me in my room, but after a few days, I was invited to commence the work of regeneration and prepare for confession, that I might associate with the rest of the brothers. On making known my readiness to confess, I was taken to the private confession-room, and there recounted a brief history of my past life. This appeared rather to please the Elder, and he observed that I 'had not been very wicked.' I replied, 'No, I had not abounded in acts of crime and debauchery.' But the old man, to make sure I was not deceiving him, tried to frighten me, by telling me of individuals who had not made a full confession of their wickedness, and who could find no peace or pleasure until they came back and revealed all. He assured me moreover that no wicked person could continue there long without being found out. I was curious to know how such persons would be detected; so he took me to the window, and showed me where 'Mother Ann' had stationed four angels to watch over her children; and 'these angels,' he said, 'always communicated any wickedness done there, or the presence of any wicked person among them.' 'But,' he continued, 'you cannot understand these things; neither can you believe them, for you have not yet got faith enough.' I replied: 'I can not see the angels!' 'No,' said he, 'I can not see them with the eye of sense; but I can see them with the eye

of faith. You must labor for faith; and when any thing troubles you that you can not understand or believe, come to me, and do not express doubts to any of the brethren.' The Elder then put on my eyes a pair of spiritual golden spectacles, to make me see spiritual things. I instinctively put up my hands to feel them, which made the old gentleman half laugh, and he said, 'Oh, you can not feel them; they will not incommode you, but will help you to see spiritual things.'

"After this I was permitted to eat with the family and invited to attend their love meetings. I was informed that I had perfect liberty to leave the village whenever I chose to do so; but that I was to receive no pay for my services if I were to leave; I should be provided for, the same as if I were one of the oldest members, with food, clothing and lodgings, according to their rules.

#### DAILY ROUTINE.

"The hours of rising were five o'clock in the summer, and half-past five in the winter. The family all rose at the toll of the bell, and in less than ten minutes vacated the bed-rooms. The sisters then distributed themselves throughout the rooms, and made up all the beds, putting every thing in the most perfect order before breakfast. The brothers proceeded to their various employments, and made a commencement for the day. The cows were milked, and the horses were fed. At seven o'clock the bell rang for breakfast, but it was ten minutes after when we went to the tables. The brothers and sisters assembled each by themselves, in rooms appointed for the purpose; and at the sound of a small bell the doors of these rooms opened, and a procession of the family was formed in the hall, each individual being in his or her proper place, as they would be at table. The brothers came first, followed by the sisters, and the whole marched in solemn silence to the dining-room. The brothers and sisters took separate tables, on opposite sides of the room. All stood up until each one had arrived at his or her proper place, and then at a signal from the Elder at the head of the table, they all knelt down for about two minutes, and at another signal they all arose and commenced eating their breakfast. Each individual helped himself; which was easily done, as the tables were so arranged that between every four persons there was a supply of every article intended for the meal. At the conclusion they all arose and marched away from the tables in the same manner as they marched to them; and during the time of marching, eating, and re-marching, not one word was spoken, but the most perfect silence was preserved.

"After breakfast all proceeded immediately to their respective employments, and continued industriously occupied until ten minutes to twelve o'clock, when the bell announced dinner. Farmers then left the field and mechanics their shops, all washed their hands, and formed procession again, and marched to dinner in the same way as to breakfast. Immediately after dinner they went to work again, (having no hour for resting), and continued steady at it until the bell announced supper. At supper the same routine was gone through as at the other meals, and all except the farmers went to work again. The farmers were supposed to be doing what were called 'chores,' which appeared to mean any little odd jobs in and about the stables and barns. At eight o'clock all work was ended for the day, and the family went to what they called a '*Union meeting*.' This meeting generally continued one hour, and then, at about nine o'clock, all retired to bed.

#### UNION MEETINGS.

"The two Elders and the two Eldresses held their meetings in the Elders' room. The three Deacons and the three Deaconesses met in one of their rooms. The rest of the family, in groups of from six to eight brothers and sisters, met in other rooms. At these meetings it was customary for the seats to be arranged in two rows about four feet apart. The sisters sat in one row, and the brothers in the other, facing each other. The meetings were rather dull, as the members had nothing to converse about save the family affairs; for those who troubled themselves about the things of the world, were not considered

good Shakers. It was expected that in coming there, we should leave the 'world' behind us. The principal subject of conversation was eating and drinking. One brother sometimes eulogized a sister whom he thought to be the best cook, and who could make the best 'Johnny cake.' At one meeting I attended, there was a lively conversation about what we had for dinner; and by this means it might be said, we enjoyed our dinner twice over.

"I have thus given the routine for one day; and each week-day throughout the year was the same. The only variation was in the evening. Besides these Union meetings, every alternate evening was devoted to dancing. Sundays also had a routine of their own, which I will not detail.

"During the time I was with the Shakers, I never heard one of them read the Bible, or pray in public. Each one was permitted to pray or let it alone as he pleased, and I believe there was very little praying among them. Believing as they did that all 'worldly things' should be left in the 'world' behind them, they did not even read the ordinary literature of the day. Newspapers were only for the use of the Elders and Deacons. The routine I have described was continually going on; and it was their boast that they were then the same in their habits and manners as they were sixty years before. The furniture of the dwellings was of the same old-fashioned kind that the early Dutch settlers used; and every thing about them and their dwellings, I was taught, was originally designed in heaven, and the designs transmitted to them by angels. The plan of their buildings, the style of their furniture, the pattern of their coats and pants, and the cut of their hair, is all regulated according to communications received from heaven by Mother Ann. I was gravely told by the first Elder, that the inhabitants of the other world were Shakers, and that they lived in Community the same as we did, but that they were more perfect.

#### THE DANCING MEETINGS.

"At half-past seven P. M. on the dancing days all the members retired to their separate rooms, where they sat in solemn silence, just gazing at the stove, until the silver tones of a small tea-bell gave the signal for them to assemble in the large hall. Thither they proceeded in perfect order and solemn silence. Each had on thin dancing shoes; and on entering the door of the hall they walked on tip-toe, and took up their positions as follows: the brothers formed a rank on the right, and the sisters on the left, facing each other, about five feet apart. After all were in their proper places the chief Elder stepped into the center of the space, and gave an exhortation for about five minutes, concluding with an invitation to them all to 'go forth, old men, young men and maidens, and worship God with all their might in the dance.' Accordingly they 'went forth,' the men stripping off their coats and remaining in their shirt sleeves. First they formed a procession and marched around the room at double-quick time, while four brothers and four sisters stood in the center singing for them. After marching in this manner until they got a little warm, they commenced dancing, and continued it until they were all pretty well tired. During the dance the sisters kept on one side, and the brothers on the other, and not a word was spoken by any of them. After they appeared to have had enough of this exercise, the Elder gave the signal to stop, when immediately each one took his or her place in an oblong circle formed around the room, and all waited to see if any one had received a 'gift,' i. e., an inspiration to do something odd. Then two of the sisters would commence whirling round like a top, with their eyes shut; and continued this motion for about fifteen minutes; when they suddenly stopped, and resumed their places, as steady as if they had never stirred. During the 'whirl' the members stood round like statues, looking on in solemn silence.

#### A MESSAGE FROM MOTHER ANN.

"On some occasions when a sister had stopped her whirling, she would say, 'I have a communication to make;' when the head Eldress would step to her side and receive the communication, and then

make known the nature of it to the company. The first message I heard was as follows: 'Mother Ann has sent two angels to inform us that a tribe of Indians has been round here two days, and want the brothers and sisters to take them in. They are outside the building there, looking in at the windows.' I shall never forget how I looked round at the windows, expecting to see the yellow faces, when this announcement was made; and I believe some of the old folks who eyed me, bit their lips and smiled. It caused no alarm to the rest, but the first Elder exhorted the brothers 'to take in the poor spirits and assist them to get salvation.' He afterwards repeated more of what the angels had said, viz., 'that the Indians were a savage tribe who had all died before Columbus discovered America, and had been wandering about ever since. Mother Ann wanted them to be received into the meeting to-morrow night.' After this we dispersed to our separate bed-rooms, with the hope of having a future entertainment from the Indians.

#### INDIAN POW-WOW.

"The next dancing night we again assembled in the same manner as before, and went through the marching and dancing as usual; after which the hall doors were opened, and the Elder invited the Indians to come in. The doors were soon shut again, and one of the sisters (the same who received the original communication) informed us that she saw Indians all around and among the brothers and sisters. The Elder then urged upon the members the duty of 'taking them in.' Whereupon eight or nine sisters became possessed of the spirits of Indian squaws, and about six of the brethren became Indians. Then ensued a regular pow-wow, with whooping and yelling and strange antics, such as would require a Dickens to describe. The sisters and brothers squatted down on the floor together, Indian fashion, and the Elders and Eldresses endeavored to keep them asunder, telling the men they must be separated from the squaws, and otherwise instructing them in the rules of Shakerism. Some of the Indians then wanted some 'succotash,' which was soon brought them from the kitchen in two wooden dishes, and placed on the floor; when they commenced eating it with their fingers. These performances continued till about ten o'clock; then the chief Elder requested the Indians to go away, telling them they would find some one waiting to conduct them to the Shakers in the heavenly world. At this announcement the possessed men and women became themselves again, and all retired to rest.

"The above, was the first exhibition of the kind that I witnessed, but it was a very trifling affair to what I afterwards saw. To enable you to understand these scenes, I must give you, as near as I can, the ideas the Shakers have of the other world. As I gathered from conversations with the Elder, and from his teaching and preaching at the meetings, it is as follows: Heaven is a Shaker Community on a very large scale. Every thing in it is spiritual. Jesus Christ is the head Elder, and 'Mother Ann' the head Eldress. The buildings are large and splendid, being all of white marble. There are large orchards with all kinds of fruit. There are also very large gardens laid out in splendid style, with beautiful rivers flowing through them; but all is spiritual. Outside of this heaven, the spirits of the departed wander about on the surface of the earth (which is the Shaker hell), till they are converted to Shakerism. Spirits are sent out from the aforesaid heaven on missionary tours, to preach to the wandering ones until they profess the faith, and then they are admitted into the heavenly Community.

#### SPIRITUAL PRESENTS.

"At one of the meetings, after a due amount of marching and dancing, by which all the members had got pretty well excited, two or three sisters commenced whirling, which they continued to do for some time, and then stopped suddenly, and revealed to us that 'Mother Ann' was present at the meeting, and that she had brought a dozen baskets of spiritual fruit for her children; upon which the Elder invited all to go forth to the baskets in the center of the floor, and help themselves. Accordingly they all stepped forth and went through the various motions

of taking fruit and eating it. You will wonder if I helped myself to the fruit, like the rest. No; I had not faith enough to see the baskets or the fruit; and you may think perhaps that I laughed at the scene; but in truth, I was so affected by the general gravity and the solemn faces I saw around me, that it was impossible for me to laugh.

"Other things as well as fruit were sometimes sent as presents, such as spiritual golden spectacles. These heavenly ornaments came in the same way as the fruit, and just as much could be seen of them. The first presents of this kind that were received during my residence there, came as follows: A sister whirled for some time; then stopped and informed the Eldress as usual that 'Mother Ann' had sent a messenger with presents for some of her most faithful children. She then went through the action of handing the articles to the Eldress, at the same time describing what they were, and who they were for. As near as I can remember there was a pair of golden spectacles, a large eye-glass with a chain, and a casket of love for the Elder to distribute. The Eldress went through the act of putting the spectacles and chain upon the individuals they were intended for; and the Elder in like manner opened the casket and threw out the love by handfuls, whilst all the members stretched out their hands to receive, and then pressed them to their bosoms. All this appeared to me very childish, and I could not help so expressing myself to the Elder, the first opportunity that offered. He replied, 'that this was what he labored for, viz. to be a simple Shaker; that the proud and worldly—the so-called great men of this world—must become as simple as they, as simple as little children, before they can enter the kingdom of heaven. They must suffer themselves to be called fools for the kingdom of heaven's sake. These were the crosses they had to bear.'

"The Elder would sometimes kindly invite me to his room and ask me what I thought of the meeting last night. This was generally after those meetings at which there had been some great revelation from heaven, or some 'pow-wow' with the spirits. I could only reply that I was much astonished, and that these things were altogether new to me. He would then tell me that I would see greater things than these. But I replied that it required more faith to believe them than I possessed. Then he would exhort me to 'labor for faith, and I would get it. He did not expect young believers to get faith all at once; although some got it faster than others.'

#### A REVIVAL IN HADES.

"During my stay with the Shakers a Revival took place among the spirits in the invisible world, and information of it was received by one of the families in Ohio, through a heavenly messenger. The news of the Revival soon spread from Ohio to the families in New York and New England. It was caused as follows: George Washington and most of the Revolutionary fathers had, by some means, got converted, and were sent out on a mission to preach the gospel to the spirits who were wandering in darkness. Many of the wild Indian tribes were sent by them to the different Shaker Communities, to receive instruction in the gospel. One of the tribes came to Watervliet and was 'taken in,' as I have described.

"At one of the Sunday meetings, when the several families were met for worship, one of the brothers declared himself possessed of the spirit of George Washington; and made a speech informing us that Napoleon and all his Generals were present at our meeting, together with many of his own officers, who fought with him in the Revolution. These, as well as many more distinguished personages, were all Shakers in the other world, and had been sent to give information relative to the Revival now going on. In a few minutes each of the persons present at the meeting, fell to representing some one of the great personages alluded to.

"This revival commenced when I first went there; and during the four months I remained, much of the members' time was spent in such performances. It appeared to me, that whenever any of the brethren or sisters wanted to have some fun, they got possessed of spirits, and would go to cut-

ing up capers; all of which were tolerated even during the hours of labor, because whatever they chose to do, was attributed to the spirits. When they became affected they were conveyed to the Elder's room; and sometimes he would have six or seven of them at once. The sisters who gave vent to their frolicsome feelings, were of course attended to by the Eldress. I might occupy great space if I were to go into the details of these spiritual performances; but there was so much similarity in them, that I must ask the reader to let the above suffice.

#### SPIRITUAL MUSIC AND BATHING.

"On the second Sunday I spent with the Shakers, there was a curious exhibition, which I only saw once. After dinner, all the members assembled in the hall and sang two songs; when the Elder informed them that it was a 'gift for them to march in procession, with their golden instruments playing as they marched, to the Holy Fountain, and wash away all the stains that they had contracted by sinful thoughts or feelings; for Mother was pleased to see her children pure and holy.' I looked around for the musical instruments, but as they were spiritual I could not see them. The procession marched two and two, into the yard and round the square, and came to a halt in the center. During the march each one made a sound with the mouth, to please him or herself, and at the same time went through the motions of playing on some particular instrument, such as the Clarinet, French horn, Trombone, Bass drum, &c.; and such a noise was made, that I felt as if I had got among a band of lunatics. It appeared to me much more of a burlesque overture, than any I ever heard performed by Christy's Minstrels on the cow-bells. The yard was covered with grass, and a stick marked the center of the fountain. Another song was sung, and the Elder pointed to the spiritual fountain, at the same time observing, 'it could only be seen by those who had sufficient faith.' Most of the brethren then commenced going through the motions of washing the face and hands; but finally some of them tumbled themselves in all over; that is, they rolled on the grass, and went through many comical, and fantastic capers. My room-mate, Mr. B., informed me, that he had seen several such exhibitions during the time he had been living there.

#### A SHAKER FUNERAL.

"One of the sisters of a neighboring family died, and our family were notified to attend the funeral. On arriving at the place, we were shown into a room, and at a signal from a small bell, we were formed into a procession and marched to the large dancing hall, at the entrance to which the corpse was laid out in a coffin, so as to be seen by all as they passed in. The company then formed in two grand divisions, the brothers on one side, and the sisters on the other, one division facing the other. The service commenced by singing; after which the funeral sermon was preached by the Elder. He set forth in as forcible a manner as he seemed capable of, the uncertainty of life, the character of the deceased sister, what a true and faithful child of 'Mother's' she was, and how many excellent qualities she possessed. The head Eldress also gave her testimony of praise to the deceased, alluding to her patience and resignation while sick, and her desire to die and go to 'Mother.' After a little more singing one of the sisters announced that the spirit of the deceased sister was present; and that she desired to return her thanks to the various sisters who waited upon her while she was sick; and named the different individuals who had been kindest to her. She had seen 'Mother Ann' in heaven, and had been introduced to the brothers and sisters, and she gave a flattering account of the happiness enjoyed in the other world. Another sister joined in and corroborated these statements, and gave about the same version of the message. After another tune the coffin was closed, put into a sleigh, and conveyed to the grave, and buried without further ceremony.

#### A DAY OF SWEEPING AND SCRUBBING.

"An order was received from 'Mother Ann' that a day should be set apart for purification. I had no information of this great solemnity until the pre-

vious evening, when the Elder announced that 'to-morrow would be observed as a day for general purification. The brothers must clean their respective work-shops, by sweeping the walls, and removing every cobweb from the corners and under their work-benches, and wash the floors clean by scrubbing them with sand. By doing this they would remove all the devils and wicked spirits that might be lodging in the different buildings; for where cobwebs and dust were permitted to accumulate, there the evil spirits hide themselves. Mother had sent a message that there were evil spirits lodging about; and she wished them to be removed; and also that those members who had committed any wickedness, should confess it, and thus make both outside and inside clean.'

"At early dawn next morning, the work commenced, and clean work was made in every building and room, from the grand hall down to the cow-house, &c. At ten o'clock eight of the brothers, with the Elders at their head, commenced their journey of inspection through every field, garden, house, work-shop and pig-pen, chanting the following rhyme as they passed along:

Awake from your slumbers, for the Lord of Hosts is going through the land!  
He will sweep, He will clean his Holy Sanctuary!  
Search ye your lamps! read and understand!  
For the Lord of Hosts holds the lamp in his hand!"

\* \* \* \* \*

We have omitted many paragraphs of this narrative relating to matters that are generally known through Shaker publications and others, and many personal details; our principal object being to give a view of some of the Shaker "manifestations," which seem to have been the first stage of Modern Spiritualism.

Turn we now from the oldest of the religious Socialisms to the youngest.

#### THE BROCTON COMMUNITY.

Within the past week, the *New York Sun*, the oldest and also the youngest of the Dailies, has introduced the above Association to the public, in a long and flattering account by a brilliant reporter, followed by very favorable notices from the editor. It seems to be a good time for us to make a picture out of the materials thus furnished, to go into our gallery of Socialisms.

[An account compiled from a four-column report in THE SUN of April 20th, written by OLIVER DYER.]

Nine miles beyond Dunkirk, on the southerly shore of Lake Erie, in the village of Brocton, N. Y., is a Community which, in some respects, and especially as to the central idea around which the members gather, is probably without a parallel in the annals of mankind.

The founder of this Community is the Rev. Thomas Lake Harris, an Englishman by birth, but whose parents came to this country when he was three years old. He was for several years a noted preacher of the Universalist denomination in New York. Subsequently he went to England, where he had a noticeable career as a preacher of strange doctrines. Between five and six years ago he returned to this country, and settled in Amenia, Dutchess county, where he prospered as a banker and agriculturist until, in October 1867, he (as he claims), in obedience to the direct leadings of God's Spirit, took up his abode at his present residence in Chautauqua county, on the southerly shore of Lake Erie, and founded the Brocton Community.

The tract of land owned and occupied by the Community, comprises a little over 1,600 acres, and is about two and a half miles long, by one mile in breadth. One-half of this tract was purchased by Mr. Harris with his own money; the residue was purchased with the money of his associates, and at their request is held by him in trust for the Community. The main building on the premises (for there are several residences) is a low, two-story edifice, straggling over much ground.

A deep valley runs through the estate, and along the bed of the valley winds a copious creek, on the northerly bank of which, at a well-selected site, stands a saw-mill, [the inevitable!] which seems to have constant use for all its teeth.

The land for the most part lies warm to the sun, and its quality and position are such that it does not require under-draining, which is a great advantage. It is bountifully supplied with wood and water, and is variegated in surface and in soil.

About eighty acres are in grapes, of several varieties, among which are the Concord, Isabella, Salem, Iona, Rogers's Hybrid and others. They expect much from their grapes. The intention is to strive for quality rather than quantity, and to run principally to table fruit of an excellence which will command the highest prices.

It is the intention of the Community to go extensively into the dairy business, and considerable progress has already been made in that direction. Other industrial matters are also being driven ahead with skill and vigor; but a large portion of the estate has yet to be brought under cultivation, and there is a deal of hard work to be done to make the 1,600 acres presentable, and to secure comfortable homes for the workers.

There are about sixty adult members of the Community, besides a number of children. Among the rest are five orthodox clergymen; several representatives from Japan; several American ladies of high social position and exquisite culture, &c.

But the members who attract the most attention, at least of the newspaper world, are Lady Oliphant and her son, Lawrence Oliphant, who are understood to be exiles from high places in the aristocracy of England. All these work together on terms of entire equality, and all are very harmonious in religion; notwithstanding their previous diversity of position and faith.

This is a very religious Community. Swedenborg furnishes the original doctrinal and philosophical basis of its faith, to which Mr. Harris, as he conceives, has been led by Providence to add other and vital matters, which were unknown until they were revealed through him. They reverence the Scriptures as the very Word of God.

The fundamental religious belief of the Community may be summed up in the dogma, that *there is one God, and only one, and that He is the Lord Jesus Christ.*

The religion of the Community is intensely practical, and may be stated as *Faith in Christ, and a life in accordance with His commandments.*

And here comes in the question, What is a life in accordance with Christ's commandments? Mr. Harris and his fellow believers hold that when a man is "born of the Spirit," he is inevitably drawn into communal relations with his brethren, in accordance with the declaration that "the disciples were of one heart, and one mind, and had all things in common."

This doctrine of Communism has been held by myriads, and repeated attempts have been made, but made in vain, to embody it in actual life. It is natural, therefore, to distrust any new attempt in the same direction. Mr. Harris is aware of this general distrust, and of the reasons for it; but he claims that he has something which places his attempt beyond the vicissitudes of chance, and bases it upon immutable certainty; that hitherto there has been no palpable criterion whereby the existence of God could be tested—no tangible test whereby the indication of His will could be determined; but that such criterion and test have now been vouchsafed, and that on such criterion and test to him communicated, his Community is founded.

The pivot on which this movement turns, the foundation on which it rests, the grand secret of the whole matter, is known in the Community as "open respiration," also as "divine respiration;" and the starting point of the theory is, that God created man in His own image and likeness, and breathed into him the breath of life. That the breathing into man of the breath of life was the sensible point of contact between the divine and human, between God and man. That man in his holy state was, so to speak, directly connected with God, by means of what might be likened to a spiritual respiratory umbilical cord, which ran from God to man's inmost or celestial nature, and constantly suffused him with airs from heaven, whereby his spiritual respiration or life was supported, and his entire nature, physical as well as spiritual, kept in a state of godlike purity and innocence, without, however, any infringement of man's freedom.

That after the fall of man this spiritual respiratory connection between God and man was severed, and the spiritual intercourse between the Creator and the creature brought to an end, and hence spiritual death. That the great point is to have this respiratory connection with God restored. That Mr. Harris and those who are co-operating with him have had it restored, and are in the constant enjoyment thereof. That it is by this divine respiration, and by no other means, that a human being can get irrefragable, tangible, satisfactory evidence that God is God, and that man has or can have conjunction with God. This divine respiration retains all that is of the natural respiration as its base and fulcrum, and builds upon and employs it for its service.

In the new respiration, God gives an atmosphere that is as sensitive to moral quality as the physical respiration is to natural quality; and this higher breath, whose essence is virtue, builds up the bodies of the virtuous, wars against disease, expels the virus of hereditary maladies, renews health from its foundations, and stands in the body as a sentinel against every plague. When this spiritual respiration descends and takes possession of the frame, there is thenceforth a guiding power, a positive inspiration, which selects the recipient's calling, which trains him for it, which leads him to favorable localities and which co-ordinates affairs on a large scale. It will deal with groups as with individuals; it will re-distribute mankind; it will re-organize the vil-

lage, the town, the workshop, the manufactory, the agricultural district, the pastoral region, gathering human atoms from their degradation, and crystallizing them in resplendent unities.

This primary doctrine has for its accompaniment a special theory of love and marriage, which is this: In heaven the basis of social order is marital order, and so it must be in this world. There, all the senses are completed and included in the sense of chastity; that sense of chastity is there the body for the soul of conjugal desire; there, the corporeal element of passion is excluded from the nuptial senses; there, the utterly pure alone are permitted to enter into the divine state involved in nuptial union; and so it must be here below. The "sense of chastity" is the touchstone of conjugal fitness, and is bestowed in this wise:

When the Divine breaths have so pervaded the nervous structures that the higher attributes of sensation begin to waken from their immemorial torpor, and to react against disease, a *sixth sense* is as evident as hearing is to the ear, or sight to vision. It is distributed through the entire frame. So exquisitely does it pervade the hands that the slightest touch declares who are chaste and who are unchaste. And this sixth sense is the *sense of chastity*. It comes from God, who is the Infinite Chastity.

Within this sense of chastity nuptial love has its dwelling-place. So utterly hostile is it by nature to what the world understands by desire and passion, that the waftings of an atmosphere bearing these elements in its bosom affect it with loathing. This sense of chastity literally clothes every nerve. A living, sensitive garment, without spot or seam, it invests the frame of the universal sensations, and gives instant warning of the approach of impurity even in thought.

In true nuptial love, which is born of love to God, the nuptial pair, from the inmost oneness of the Divine Being, are embosomed each in each, as loveliness in loveliness, innocence in innocence, blessedness in blessedness. In possessing each other they possess the Lord, who prepares the two to become one heart, one mind, one soul, one love, one wisdom, one felicity.

There are ladies and gentlemen in the Community who claim to have attained this "sense of chastity" to such a degree that they instantly detect the presence of an impure person.

It may surprise the reader to hear that what is called "Spiritualism" finds no favor in this Community. All phases of the spirit-rapping business are abhorred.

A cardinal principle of government, as to their own affairs, in the Community, is *unity of conviction*. The Council of Direction consists of nineteen members; and if any one of them fails to perceive the propriety of a course or plan agreed upon by the other eighteen, it is accepted as an indication of Providence that the time for carrying out the course or plan has not yet come; and they patiently wait until the entire Council becomes "of one heart and one mind" as to the matter proposed.

They do not hunger for proselytes, nor seek public recognition. They know that the *spirit* is the great matter; and that an enterprise, as well as a human being, or a tree, must grow from the internal, vital principle, and not from external agglomerations. Whosoever, therefore, applies for admission to their circle is subject to crucial spiritual tests and a revealing probation. Unconditional surrender to God's will, absolute chastity not only in act but in spirit, complete self-abnegation, a full acceptance of Christ as the only and true God, are fundamental conditions even to a probationship.

Painting, sculpture, music, and all the accomplishments are to have fitting development. There is no Quakerism or Puritanism in them. Man (including woman) is to be developed liberally, thoroughly, grandly, but all in the name of the Lord, and with an eye single to God's glory. Science, art, literature, languages, mechanics, philosophy, whatever will help to give back to man his lost mastership of the universe, is to be subordinated for that purpose.

Their domestic affairs, including cooking and washing, are carried on much as in the outside world. They live in many mansions, and have no unitary household. But they are alive to all the teachings of science and sociology on these topics, and intend to make machinery and organization do as much of the drudgery of the Community as possible.

They have no peculiar costume or customs. They eat, drink, dress, converse, and worship God just like cultivated Christians elsewhere. They have no regular preaching at present, nor literary entertainments, but all these are to come in due season. They intend, as their numbers increase, and as the organization solidifies, to inaugurate whatever institutions may be necessary to promote their intellectual and spiritual welfare, and also to establish such industries and manufactures on the domain as sound, economical discretion, vivified and guided by the new respiration, shall dictate.

By means of the new respiration they think that, in the lapse of time, mankind will become regenerate, and society be reconstructed, and physical disease banished from the earth, and a millennial reign inaugurated under the domination of Divine

Order. They especially expect great things in the East; that the Doctrine of the Lord, as set forth by Swedenborg and Mr. Harris, and reinforced by the new respiration, will by and by sweep over Asia, where the people are already beginning to be tossed on the waves of spiritual unrest, and are longing for a higher religious development than they have yet known.

[An editorial in THE SUN of May 1st, probably by CHAS. A. DANA.]

#### WILL IT SUCCEED?

The account which we published yesterday, from the accomplished pen of Mr. Oliver Dyer, of the new Community in Chautauque county, which Mr. Harris, Mr. Oliphant, and their associates are engaged in founding, will, we think, excite attention everywhere. Considered as a religious movement alone, the enterprise merits a candid and even sympathetic attention. Its fundamental ideas are such as must promote thought and inquiry wherever they are promulgated. That they are all true, as a matter of theological doctrine, we certainly are not prepared to affirm; but that they challenge a respectful interest in the minds of all sincere inquirers after spiritual truth, cannot be disputed. But it is not as a new form of Christianity, with new dogmas and new pretensions, that we have to deal with the system proclaimed at Brocton. What especially engages our observation is the social aspect of the undertaking. Is it founded upon notions that promise any considerable advance upon the present form of society? Does it contain within itself the elements of success?

As respects the first question, we are free to answer that the scheme of the Brocton philosophers is too little developed, too immature in their own minds, to allow of any dogmatic judgment respecting it. The religious phase of the Community, and the enthusiasm which belongs to it, have not yet crystallized in relations of industry, art, education, and external life, sufficiently to show the precise end at which it will aim. Indeed it would seem that its founders have avoided rather than cultivated those speculations on the organization of society to which most social innovators give the first place in their thoughts. Starting from man's highest spiritual nature alone, they prefer to leave every practical problem to be solved as it rises, not by scientific theory or business shrewdness, but by the help of that supernatural inspiration which forms a vital point in their theology. But on the other hand, they are pledged to democratic equality, to perfect respect for the dignity of labor, and to brotherly justice in the distribution alike of the advantages of life and the earnings of the common toil. We may conclude, then, that despite the Communism which seems to lie at the foundation of their design, with its annihilation of individual property, and its tendency to annihilate individual character also, all persons who can adopt the religion of this Community will find a happier life within its precincts than they can look for elsewhere. But that it will initiate a new stage in the world's social progress, or exercise any perceptible influence upon the general condition of mankind, is not to be expected.

As to the probability of its lasting, that seems to us to be strong. *Communities based upon peculiar religious views, have generally succeeded. The Shakers and the Oneida Community are conspicuous illustrations of this fact; while the failure of the various attempts made by the disciples of Fourier, Owen, and others, who have not had the support of religious fanaticism, proves that without this great force the most brilliant social theories are of little avail.* Have the Brocton people enough of it to carry them safe through? Or is their religion of too transcendental a character to form a sure and tenacious cement for their social structure? These questions only time can positively answer; but we incline to the belief that they are likely to live and prosper, to become numerous and wealthy, and to play a much more influential part in the world than either of the bodies of religious Socialists that have preceded them.

We have italicized a few sentences of the above, because they seem to us important, as indicating that Mr. Dana, as well as Mr. Greeley, has come to the conclusion that religion is essential to success in Association. We are pleased to find ourselves in harmony on this point with these old Fourierites and Brook Farmers. Mr. Dana indeed does not use the term *religion*, but "*religious fanaticism*." Yet it is evident that he respects the religion of the Brocton Community and wishes it success. The fact that he is favorably inclined towards Swedenborgianism (as also is Mr. Dyer), may have some influence to make him partial to this particular kind of "*fanaticism*."

The reader will perhaps expect us to say something from our standpoint, in answer to Mr. Dana's question—"Will it succeed?"—and as the name of the O. C. is called in connection with the Shakers and the Broctonians, it seems proper that we should do what we can to help on a fair comparison of these

competing Socialisms that are coming before the public.

In the first place, then, many of the cardinal principles reported in Mr. Dyer's account, command our highest respect and sympathy. Religion as the basis, inspiration as the guide, Providence as the insurer, reverence for the Bible, Communism of property, unanimity in action, abstinence from proselytism, self-improvement instead of preaching and publicity, liberality of culture in science, art, literature, language, mechanics, philosophy, and whatever will help to give back man his lost mastership of the universe—these and many other of the fundamentals at Brocton we recognize as old acquaintances and very dear friends. With this acknowledgment premised, we will be free to point out some things which we regard as unpromising weaknesses in the constitution of the new Socialism.

The Brocton Community is evidently very religious, and so far may be regarded as strong in the first element of success. Its religion, however, is Swedenborgianism, revised and adapted to the age, but not essentially changed; and we have seen that the experiments in Socialism which Swedenborgians have heretofore made, have not been successful. The Yellow Spring Community in Owen's time, and the Leraysville Phalanx in the Fourier epoch, were avowedly Swedenborgian Associations; but they failed as speedily and utterly as their contemporaries. Notwithstanding the claim of a wonderful affinity between Swedenborgianism and Fourierism which the Harbinger used to make, it seems probable that the *afflatus* of pure Swedenborgianism is not favorable to Communism or to close Association of any kind. Swedenborg in his personal character was not a Socialist or an organizer in any way, but a very solitary speculator; and the heavens he set before the world were only sublimated embodiments of the ordinary principle of private property, in wives and in every thing else.

When we say that the Brocton Community is Swedenborgian, we do not forget that Mr. Harris professes to have made important additions to the Teutonic revelations. But we see that the fundamental doctrines reported by Mr. Dyer are essentially the same as those we have found in Swedenborg's works. Even the pivotal discovery of "divine respiration" is not original with Mr. Harris. Swedenborg had it in theory and in personal experience. He ascribes the purity of the Adamic church to this condition, and its degeneracy and destruction, to the loss of it. Thus he says:

"It was shewn me, that [at the time of the degeneracy of the Adamites] the Internal Respiration, which proceeded from the navel towards the interior region of the breast, retired towards the region of the back and towards the abdomen, thus outwards and downwards. Immediately before the Flood scarce any Internal Respiration existed. At last it was annihilated in the breast, and its subjects were choked or suffocated. In those who survived, External Respiration was opened.

"With the cessation of Internal Respiration immediate intercourse with Angels, and the instant and instinctive perception of Truth and Falschood were lost."

And Mr. White, the latest biographer of Swedenborg, says of him—

"The possession by him of the power of easy transition of sense and consciousness from the Lower to the Upper World arose, it would appear, from some peculiarities in his physical organization. The suspension of respiration under deep thought, common to all men, was preternaturally developed in him; and in his Diary he makes a variety of observations on his case; as for instance he says:

"My respiration has been so formed by the Lord, as to enable me to breathe inwardly for a long time without the aid of the external air, my respiration being directed within, and my outward senses, as well as actions, still continuing in their vigour, which is only possible with persons, who have been so formed by the Lord. \* \* \* I have also been instructed, that my breathing was so directed, without my being aware of it, in order to enable me to be with spirits, and to speak with them."

"Again, he tells us, that there are many species of respirations inducing divers introductions to the Spirits and Angels with whom the Lungs conspire; and goes on to say, that he was at first habituated to insensible breathing in his infancy, when at morning and evening prayers, and occasionally afterwards, when exploring the concordance between the Heart, Lungs, and Brain, and particularly when

writing his physiological works; that for a number of years, beginning with his childhood, he was introduced to internal respiration mainly by intense speculations in which breathing stops, for otherwise intense thought is impossible. When Heaven was open to him, and he spoke with Spirits, sometimes for nearly an hour he scarcely breathed at all. The same phenomena occurred when he was going to sleep, and he thinks that his preparation went forward during repose. So various was his breathing, so obedient did it become, that he thereby obtained the range of the Higher World, and access to all its Spheres."

Thus it would seem that what Mr. Harris is attempting at Brocton is, to realize on a large scale the experience of Swedenborg, and reproduce the Adamic church. This "open respiration," however, must be an oracle not essentially different from that which guides the Shakers, the Ebenezers, and all the religious Communities. We have called it *afflatus*. It does not appear to be strong enough in the Brocton Community to dissolve old-fashioned familism; which we consider a bad sign, as our readers know. There is an inevitable competition between the family-spirit and the Community-spirit, which all the "internal respiration" that we have enjoyed, has never been able to harmonize in any other way than by thoroughly subordinating family interests, and making the Community the prime organization. And it is quite certain that this has been the experience of the Shakers and all the other successful Communities. Indeed this is the very revolution that is involved in real Christianity. The private family has been and is the unit of society in naturalism, i. e., in the pre-Christian, pagan state. But THE CHURCH, which is the same thing as the Association, or Community, or Phalanx, is clearly the unit of society in the Christian scheme.

The Brocton philosophy of Love and Marriage is manifestly Swedenborgian. In some passages it looks like actual Shakerism, but the prevailing sense is that of intensified conjugality, *a la* Swedenborg. Here again the Swedenborgian *afflatus* will be very unfavorable to success. Swedenborg wrote in the same vein as Mr. Harris talks, about chastity; but withal he kept mistresses at several times in his life; and he recommends mistress-keeping to those who "can not contain." Moreover he gives married men thirty-four reasons—many of them very trivial—for keeping concubines. Above all, his theory of marriage in heaven, involving the sentimentalism of predestined mating (which we presume is retained entire in the Brocton philosophy), not only leads directly to contempt of ordinary marriage, as being an artificial system of blunders, but necessarily authorizes the "right of search" to find the true mate. The practical result of this theory is seen in the system of "free love," or experimenting for "affinities," which has prevailed among Spiritualists. It will require a very high power of "internal respiration" to steer the Brocton Community through these dangers, resulting from its affiliation with the Swedenborgian principality. Close Association is a worse place than ordinary society for working out the delicate problems of the negative theory of chastity.

The Brocton Community is reported as reverencing the Bible, but we presume this means that they reverence it in Swedenborg's fashion. He rejected about half of it (including all of Paul's writings) as uninspired; and worshipped the rest as full of divinity, stuffed in every letter and dot with double and triple significance—of which significance he alone had the key.

Probably Mr. Harris's principal deviation from the Swedenborgian theology, is in the introduction of his original faith of Universalism. Swedenborg lived and wrote before modern benevolence was developed so far as to require the elimination of future punishment; and with all his laxity on other points, he was more orthodox and uncompromising in regard to the eternity of hell-torments, and even as to their sulphuric nature, than any writer the world has ever seen before or since. Hence the Spiritualists, who generally belong to the Universalist school, have to either quarrel with Swedenborg openly, as A. J. Davis did, or modify his system on this point, as T. L. Harris has done.

We were surprised, as Mr. Dyer supposes his read-

ers might be, to learn that the Brocton Community repudiates and abhors "all phases of the rapping business;" for we remember that Mr. Harris was counted among Spiritualists in old times. Macdonald says that he was a member and a medium in the Mountain Cove Community, which was laughed at twenty years ago in this world, and doubtless in the other, as the drollest practical joke ever perpetrated by mischievous spirits. We shall probably give an account of this Community hereafter. It must suffice for the present to say, that the spiritual "jack-o'-lantern," working through a girl-medium and the raps, led quite a number of solid men of property and standing, up into one of the wildest of the Virginia mountains, to find the original garden of Eden, just as it was left by our first parents—where, of course they were to have the best possible conditions for reproducing the original-Adamic church!

As to externals, the Brocton Community, we fear, has got the land-mania, which ruined so many of the Owen and Fourier Associations. Sixteen hundred acres must be a heavy load for a young and small Community. If our experience is worth anything, and if we might offer our advice, we should say, Sell two-thirds of that domain, and put the proceeds into a machine-shop. Agriculture, after all, is not a primary business. Machinery goes before it—always did, and always will more and more. Plows and harrows, rakes and hoes, were the dynamics even of ancient farming; and the men that invented and made them were greater than farmers. The O. C. made its fortune by first sinking forty thousand dollars in training a set of young men as machinists. The business thus started has proved to be literally a high school in comparison with farming or almost any other business, not excepting that of academies and colleges. With that school always growing in strength and enthusiasm, we can make the tools for all other businesses, and the whole range of modern enterprise is open to us.

If the Brocton leaders have plenty of money at interest, we see no reason why they may not live pleasantly and do well in some form of loose co-operation. But with the weaknesses we have noticed, we doubt whether their "internal respiration" will harmonize them in close Association, or enable them to get their living by amateur farming.

A RAILWAY tie of polished California laurel, mounted on either end with solid silver, accompanied by a spike of solid gold, costing \$200, was forwarded from San Francisco, Tuesday, to the end of the Central Pacific railroad. It is the last tie, and was to be laid by Leland Stanford on Saturday the 8th instant, at 12 o'clock, thus completing the Pacific railroad.

—A young Russian of intelligence has been employed in the W. P. factory for some months. He returned two weeks ago, to his native country, and carries with him considerable interest in practical Communism. One of the foremen in the shop, whose aid he had solicited in learning the English language, proposed to him for practice, to sketch Russian life and manners. First attempts at writing a new language are always amusing, and we know he will forgive us for transcribing his prelude:

"Mr. E.—:—You have manifested the wish to get acquainted with life of the Russians. At my ignorance of the English language, and such variety who represents the life of Russians, not only difficulty, but it is impossible to satisfy to you the love of knowledge, as I cannot more as to try to do very and very a brief outline. I take hold of pen because I want to express although a some gratitude to you and certain of your brothers for that attention whom I am attended."

He began his sketch thus:

"SOMEWHAT ABOUT THE LIFE OF RUSSIANS."

"I told hereafter that the life of Russians is very variety. This variety come of causes who follow."

#### TO CORRESPONDENTS.

J. G. P., Mo.—Your chart is pretty good.

J. P. H., W. C.—It can't be done, that's a fact. Your dilemma is our fault, so you need not apply to yourself the epithet you suggest.

## 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. Sociological, Bible Communism.

#### WILLOW-PLACE COMMUNITY.

Branch of O. C. on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 35. Business, Manufactures.

#### WALLINGFORD COMMUNITY.

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

#### SPECIAL NOTICE.

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

#### ADMISSIONS.

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

#### STEEL TRAPS.

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

#### WILLOW-PLACE FOUNDRY.

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

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

#### MACHINE TWIST AND SEWING SILK.

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

#### MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

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

WALLINGFORD COMMUNITY,

Wallingford, Conn.

#### PICTURES.

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

#### PUBLICATIONS.

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

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

THE TRAPPER'S GUIDE; a MANUAL OF INSTRUCTIONS FOR CAPTURING FUR-BEARING ANIMALS; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 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.

MESSRS. 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 to the CIRCULAR and orders for our publications.