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TERMS:

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY.

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Station of the Midland Railroad. Number of members, 253. Land, 600 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, etc. Theology, Perfectionism. Sociology, Bible Communism.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 47. Land, 280 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Wallingford Community, though it has not attained the normal size, has as many members as it can well accommodate, and must grow in numbers only as it grows in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticizing and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they can not all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

THE BROOK.

BY MARY N. PRESCOTT.

The little brooklet ripples along,
Every bubble singing a song;
It tangles the sun in its crystal skein,
And it answers back to the fretting rain;
Along its margin the ferns unfold,
And violets shapen out of the mold,
And the flag-flower leans, as if fain to snatch
A hint of the brooklet's musical catch,
While arrow-heads are wading out
To watch the flashing of silver trout.
Day after day, and night after night,
It seems to be running away out of sight;
But the way is long, and the path is rough,
And day and night are not long enough.
Orion looks on its quivering stream,
His belt and buckle upon it gleam,
And all the stars that haunt the sky
Reflect their splendor in passing by.
Oh, happy brooklet, that bears along
The skimming swallow's early song;
The secret of each neighboring nest,
Of lilies anchored on its breast;
That every day, and perhaps forever,
Plays out of doors in all sorts of weather!

TWO KINDS OF SENSUALITY.

[An old Home-Talk reported by M. E. C., in 1851.]

THE word sensuality has contracted a bad meaning in its common use, but its original signification was innocent enough—it simply meant the enjoyment of the senses, and in general the pleasures of the body. With that definition, all the pleasure we have in eating and drinking, all the pleasure we have in beautiful sights and sounds, in music, painting and scenery, is sensual. But no one objects to this kind of pleasure, so that we ought to make a new distinction, and not accounting sensuality in itself either good or bad, run the line between right and wrong enjoyment of the senses. We ought not to let this corrupt definition draw us into the idea that the pleasures of the body are necessarily evil.

We have all been trained to think that music—psalm-singing at least—while it pleases the senses, may be made to assist devotion. There is no reason in the nature of things why other sensual enjoyments should not be made to do this as well as hearing. If we let in the principle that there is a kind of sensuality which really promotes spirituality, as we do in this matter of psalm-singing, it is fair to assume that every pleasure of the body may be made to serve the same purpose. Wesley acted on this principle. He said that the devil had had the best tunes long enough; and accordingly we find Methodism tricked out with a set of dancing-tunes, which he thought it good policy to rescue from the monopoly of the wicked. What is true of singing is true of dancing—it has served the devil long enough. It is equally true of eating and drinking and sexual intercourse. They have served

the devil long enough. If we are going to rescue sensual enjoyment from the monopoly of the devil, let us not be satisfied with a part, but insist upon the whole.

I take the ground that there are two kinds of sensuality, the godly and ungodly—carnal sensuality and spiritual sensuality; and while ungodly, carnal sensuality on the one hand, deserves all the odium attached to the usual sense of that word, on the other hand, godly sensuality is beautiful and good, and falls in with and increases the flow of soul toward God. And the real object of the enjoyment of our bodies in all the pleasures of the senses is its reaction on our souls and on our relation to God.

We must not expect to suppress ungodly, carnal sensuality in the world by a monkish system of abstinence. Men will laugh at such attempts. The body will assert its rights. It is "fearfully and wonderfully made." It is a part of God's creation that is full of power; and if you do not make it serve you in a godly way it will rule you in a destructive way. Abstinence will not subdue it. You must find a better way to treat it. People will say to you as Sir Toby Belch said to the clown: "Dost thou think because thou art virtuous, there shall be no more cakes and ale?" You will have to find a way to turn all these propensities and desires of the body so teeming with life, into a channel where they will cooperate with the spirit and become servants to God. It must be a part of our religion to bring the senses in as helpers to devotion. Monks will never pull down ungodly sensuality. The only way to do it is to introduce godly sensuality; and this is the job before us as moral reformers.

There are difficulties in drawing the line. The inexperienced will find it hard to make the distinction. There is a carnal man who sits down to the table and makes a beast of himself. A spiritual man sits down to the same table and his enjoyment is a pleasure to God. His heart is quickened to gratitude and improved. To all outward appearance the two men have gone through the same performance, but really one has exercised his senses rightly and the other has not. The spiritually sensual man is in a condition where he can not enjoy the pleasures of the body without taking God into them.

The act of eating and drinking is the foundation of all our sensual enjoyments—that by which we come into the closest connection with gross matter—and yet people pray and give thanks over it, and it is made a sacred symbol, a sacrament in the church.

Mohammed said that he took special delight in women and perfumes, and that they helped his devotions. His sensuality, if it was not

spiritual, was of a higher order than some people think. If I were to choose the two senses in nature most elevated and refined I should choose these. The sense of smell is comparatively neglected by the common taste. But you will see it exalted in the Bible. How often are the sacrifices spoken of as a "sweet smelling savor!" and incense burning was one of the rites of the temple. Sweet smells seemed to please God more even than music. If you will watch your own emotions, you will find the sensation produced by a delightful odor more like fellowship of spirit than any thing that takes place in eating and drinking. The sense of smell approaches the verge of the spiritual.

The practical question is, how to make our sensual pleasures promote our spirituality; but it is very difficult to give any direct rule for it. People must work out their own salvation with fear and trembling. In general I should say to all,—“You must not serve the lusts of the flesh, if you do, you will be damned; you must not make monks of yourselves, if you do, you will be damned; you must find a way to make your senses promote your spirituality, or you will be damned.”

The first definite principle I should recommend to any one is this: Keep your confession of Christ, or in other words your religious character uppermost, and outspoken in all kinds of sensual pleasure. In sexual intercourse for example, treat it as a religious act—as the Lord's supper, the communion of the body of Christ. Take it into the presence of God. Regulate all your conversation about it in accordance with these ideas. This may not seem natural at first. It is a pleasure which has been degraded by its associations and abuse far below dancing-tunes or cards; and it is beating to windward against the spirit of the whole world to associate it with religion. It is confessing Christ in an act which every body else regards as only a matter of sport, or of abomination and pollution. But if we persist in our course, the time will come when it will be natural to worship God in it, and it will be the most improving of all our sensual enjoyments.

NATURE AND NURTURE.

A LATE number of *Fraser's Magazine* contains a paper by Francis Galton, F. R. S., in which he discusses the relative powers of nature and nurture as demonstrated in the history of twins. To all students of Stirpiculture this paper has a value. Mr. Galton arrives at the conclusion that within the limited range to which his statistics apply, the force of inherited qualities very much overmasters the effects of training subsequent to birth. His statistics refer mainly to physical and intellectual traits, but we believe the same rule holds good in regard to the moral and spiritual nature. And if so, all can readily appreciate the infinite importance which attaches to having children born right. If the parents were in the right condition there is no reason why children should not be born free from sin, or from a tendency to sin. The exercise of the reproductive function is not a thing to be left to chance.

What Mr. Galton says about the effects of sickness in youth is also worth pondering. If it is true that a certain amount of the development which nature intended for a child is lost and not

recovered, every time the child has the measles, whooping-cough, or other disease, then we ought by no means to submit to such diseases so tamely as we do. Many parents take it for granted that their children must necessarily have every such disease once in their lives, and the sooner they get through them the better. So they take no precautions against them, and the result is, that these diseases have a sort of secured freedom to belittle humanity, founded in immemorial custom. We must remember that every boy who escapes the whooping-cough makes a little larger, stronger man than he would have made if he had had it; and we must fight hard to protect him from it.

We will give the main part of Mr. Galton's paper in this and succeeding numbers:

THE HISTORY OF TWINS, AS A CRITERION OF THE RELATIVE POWERS OF NATURE AND NURTURE.

BY FRANCIS GALTON, F. R. S.

The exceedingly close resemblance attributed to twins has been the subject of many novels and plays, and most persons have felt a desire to know upon what basis of truth those works of fiction may rest. But twins have many other claims to attention, one of which will be discussed in the present memoir. It is, that their history affords means of distinguishing between the effects of tendencies received at birth, and of those that were imposed by the circumstances of their after lives; in other words, between the effects of nature and of nurture. This is a subject of especial importance in its bearings on investigations into mental heredity, and I, for my part, have keenly felt the difficulty of drawing the necessary distinction whenever I tried to estimate the degree in which mental ability was, on the average, inherited. The objection to statistical evidence in proof of its inheritance has always been: "The persons whom you compare may have lived under similar social conditions and have had similar advantages of education, but such prominent conditions are only a small part of those that determine the future of each man's life. It is to trifling accidental circumstances that the bent of his disposition and his success are mainly due, and these you leave wholly out of account—in fact, they do not admit of being tabulated; and therefore your statistics, however plausible at first sight, are of very little use." No method of inquiry which I have been able to carry out—and I have tried many methods—is wholly free from this objection. I have therefore attacked the problem from the opposite side, seeking for some new method by which it would be possible to weigh in just scales the respective effects of nature and nurture, and to ascertain their several shares in framing the disposition and intellectual ability of men. The life history of twins supplies what I wanted. We might begin by inquiring about twins who were closely alike in boyhood and youth, and who were educated together for many years, and learn whether they subsequently grew unlike, and, if so, what the main causes were which, in the opinion of the family, produced the dissimilarity. In this way we obtain much direct evidence of the kind we want; but we can also obtain yet more valuable evidence by a converse method. We can inquire into the history of twins who were exceedingly unlike in childhood, and learn how far they can become assimilated under the influence of their identical natures; having the same home, the same teachers, the same associates, and in every other respect the same surroundings.

My materials were obtained by sending circulars of inquiry to persons who were either twins themselves or the near relations of twins. The printed questions were in thirteen groups; the last of them asked for the addresses of other twins known to the recipient who might be likely to respond if I wrote to them. This happily led to a continually widening circle of correspondence, which I pursued until enough material was accumulated for a general reconnaissance of the subject. * * *

The reader will readily understand that the word "twins" is a vague expression, which covers two very dissimilar events; the one corresponding to the progeny of animals that have usually more than one young at a birth, and the other corresponding to those double-yolked eggs that are due to two germinal spots in a single ovum. The consequence of this is, that I find a curious discontinuity in my results. One would have expected that twins would commonly be found to possess a certain average likeness to one another; that

a few would greatly exceed that degree of likeness, and a few would greatly fall short of it; but this is not at all the case. Twins may be divided into three groups, so distinct that there are not many intermediate instances; namely, strongly alike, moderately alike, and extremely dissimilar. When the twins are a boy and a girl, they are never closely alike; in fact their origin never corresponds to that of the above-mentioned double-yolked eggs.

I have received about eighty returns of cases of close similarity, thirty-five of which entered into many instructive details. In a few of these, not a single point of difference could be specified. In the remainder, the color of the hair and eyes were almost always identical; the height, weight, and strength were generally very nearly so; but I have a few cases of a notable difference in these, notwithstanding the resemblance was otherwise very near. The manner and address of the thirty-five pairs of twins is usually described as being very similar, though there often exists a difference of expression familiar to near relatives but unperceived by strangers. The intonation of the voice when speaking is commonly the same, but it frequently happens that the twins sing in different keys. Most singularly, that one point in which similarity is rare is in the handwriting. I can not account for this, considering how strongly handwriting runs in families, but I am sure of the fact. I have only one case in which nobody, not even the twins themselves, could distinguish their own notes of lectures, etc.; barely two or three in which the handwriting was undistinguishable by others, and only a few in which it was described as closely alike. On the other hand, I have many in which it is stated to be unlike, and some in which it is alluded to as the only point of difference.

One of my inquiries was for anecdotes as regards the mistakes made by near relatives, between the twins. They are numerous, but not very varied in character. When the twins are children, they have commonly to be distinguished by ribbons tied about their wrist or neck; nevertheless the one is sometimes fed, physicked, and whipped by mistake for the other, and their description of these little domestic catastrophes is usually given to me by the mother, in a phraseology that is somewhat touching by reason of its seriousness. I have one case in which a doubt remains whether the children were not changed in the bath, and the presumed A is not really B, and *vice versa*. In another case an artist was engaged on the portraits of twins who were between three and four years of age; he had to lay aside his work for three weeks, and, on resuming it, could not tell to which child the respective likenesses he had in hand belonged. The mistakes are less numerous on the part of the mother during the boyhood and girlhood of the twins, but almost as frequent on the part of strangers. I have many instances of tutors being unable to distinguish their twin pupils. Thus, two girls used regularly to impose on their music teacher when one of them wanted a whole holiday; they had their lessons at separate hours, and the one girl sacrificed herself to receive two lessons on the same day, while the other one enjoyed herself. Here is a brief and comprehensive account; "Exactly alike in all, their schoolmasters never could tell them apart; at dancing-parties they constantly changed partners without discovery; their close resemblance is scarcely diminished by age." The following is a typical school-boy anecdote: Two twins were fond of playing tricks, and complaints were frequently made; but the boys would never own which was the guilty one, and the complainants were never certain which of the two he was. One head master used to say he never would flog the innocent for the guilty, and another used to flog both. No less than nine anecdotes have reached me of a twin seeing his or her reflection in a looking-glass, and addressing it, in the belief it was the other twin in person. I have many anecdotes of mistakes when the twins were nearly grown up. Thus: "Amusing scenes occurred at college when one twin came to visit the other; the porter on one occasion refusing to let the visitor out of the college gates, for, though they stood side by side, he professed ignorance as to which he ought to allow to depart." * * *

I have four or five instances of doubt during an engagement of marriage. Thus: "A married first, but both twins met the lady together for the first time, and fell in love with her there and then. A managed to see her home and to gain her affection, though B went sometimes courting in his place, and neither the lady nor her parents could tell which was which."

I have a few anecdotes of strange mistakes made between twins in adult life. Thus an officer writes: "On one occasion when I returned from foreign service my father turned to me and said, 'I thought you were in London,' thinking I was my brother—yet he had not seen me for nearly four years—our resemblance was so great."

(To be Continued.)

KEEPING CLEAN.

BLACK-RASPBERRY bushes are not very long-lived. Some of our neighbors think they are not very profitable. But as our fruit-department requires a certain amount of them every year, and the kitchen requires a number of quarts daily, during the fruit season, I have found it necessary to keep a plantation, and consequently am obliged to renew said plantation every four or five years.

Last year, wishing to set the stakes to which the bushes were to be tied I suddenly discovered that I lacked a hop-bar that was so useful for making holes for the cedar stakes. The farmers were using the only one that we owned, making a rail-fence. Here was a dilemma. A hop-bar, with its tapering iron bulge above the point was so much better than an ordinary iron-bar. I said to myself, I would take Old Charley who had just drawn us a load of stakes on the lumber wagon, and run up to neighbor Barleycorn's and borrow his hop-bar, leaving my two men to sharpen the stakes while I was gone.

My neighbor, who lives about a mile and a-half away, is a thriving and shrewd Yankee who loves to talk. I found he had just finished setting his hop-poles, and the job was done up in the neatest manner imaginable. Upon making known my errand he very cordially put his hop-bar into my wagon. By way of neighborly chit-chat I remarked that he made his hop-yard look a vast deal neater than I could hope to make my black-raspberry field look.

Neighbor B.—Of course I do. You can see it is a large, orderly kind of business. There is no such thing as getting scratched by the ugly briars, no looking after careless pickers, or danger of loss in going to market; and besides I've no doubt it's a great deal more profitable on the whole. Your folks seem to be pretty enterprising as a general thing. I wonder you have not gone into the hop-business long before this.

Myself.—There has been some thought and perhaps a very little discussion of the question among us. But I presume that the real fact of the case is, that we are every one of us perfectly aware that if the question were seriously brought forward for discussion, we could never unanimously agree that it is a thoroughly clean business in a moral point of view. And what we can not unanimously agree to we will not undertake, you know.

Neighbor B.—Not a clean business! How do you make that out?

Myself.—Why you know very well what the temperance argument is; it consists briefly in the three propositions as follows: 1st, intemperance is one of the greatest curses of the land; 2nd, drunkards are almost invariably made so by a gradual process beginning with cider, wine and beer. 3d, all who cooperate to produce these articles are share-holders in the responsibility of making drunkards.

Neighbor B.—Yes, but I have never heard that your folks belonged to the radical temperance advocates.

Myself.—Neither do we, so far as dependence on any law or pledge to make us do the right thing, is concerned. We are perfectly free to make all the use we please of cider, beer or brandy, so far as such use produces good results. But we certainly know that the world at large makes an evil use of

them, and therefore prefer to clear our skirts of all responsibility about the matter.

Neighbor B.—But do you really think that hop-raisers are share-holders in the responsibility for the evils of intemperance?

Myself.—I don't see how they can well avoid that responsibility. You will have to admit that the money that the business yields, comes eventually out of the pockets of beer-drinkers; and somewhere in the world there must be an ocean of beer swallowed. Now if we could convince ourselves that all this beer-drinking is not a curse, then we could go into the business of hop-raising as heartily as any of you.

Neighbor B.—Yes, but some people will make a curse out of every thing that they get hold of. The money I give to a beggar may be used to buy a deadly weapon with which to murder somebody. Am I therefore to be held responsible for that murder?

Myself.—Why, of course you will admit that if you knew what use he was going to make of the money you gave him, you would be in a measure guilty. Moreover, I know you would not give it to him under the circumstances. But in the case of this beer-business every one knows what is going to be done with the hops, and all intelligent people are generally convinced that beer-drinking is on the whole a curse.

My neighbor, who I was aware had a pretty keen sense of the right and wrong of things in general, mused over this proposition a short time. As I was about starting for home he suddenly said, "I think that you have undertaken an impossible task. For instance, last spring you bought a quantity of my worn out hop-poles for your beans. In that transaction you put yourself into connection with the hop-growing and beer-drinking business in two ways. In the first, place it was a benefit to me to dispose of those stakes, which might otherwise have been dead property. And whatever benefits me, helps me to raise more hops. In the second place, you are getting a benefit from the hop-business in getting those stakes so cheaply. You could never have done it, had it not been for the hop-business. Then again, that hop-bar in your wagon you would never have had the use of had it not been for the hop-business. The fact is, that unless you go off into the wilderness and do positively no buying nor selling, you will find yourself in some sort of connection with the hop-business and beer-drinking."

Myself.—As for your last proposition, that I am getting a benefit from the hop-growing that is going on around me in incidental ways, I am willing to admit. Neither does it hurt my conscience to receive such benefit, nor would I prevent my neighbors from receiving it, if it could be done without promoting the business of beer-drinking and consequent evils.

As for your first proposition, that by indirectly helping you I am in some sense promoting the hop-business, I will admit that too. It is true that no one can have dealings with the business world without suffering more or less from the evils that are connected with it; and it is true, as you intimate, that if any one wishes to wholly escape the varied responsibilities that pertain to civilization, both in regard to the good or evil things that belong to it, he must go off into the wilderness and hold no communication with the world of civilization. But I do not wish you to think that it is that kind of monkish, emasculated conscience that I am cherishing. I am willing to help shoulder the evils as well as the good things of civilization along with my fellow-men. Look here, neighbor Barleycorn, you have criticised me pretty freely in this talk, and I don't complain about it. I love to have people speak right out frankly what they have to say. But you

must not take offense at me if I illustrate your position in a homely way.

In the neighborhood where I lived when a boy it was customary for the youngsters to go to a nice bathing-place in the mill-pond and have a good, thorough bath at least once a week during the hot weather. Occasionally we would meet Billy R. and invite him to go with us. Sometimes when he thought he could make it a matter of sport he would go. But generally he would excuse himself by saying,

"There is no use in washing up. You will get dirty again right off."

Every body will have to admit that this world as a whole, is rather a smutty place, so far as moral cleanliness is concerned, especially in its business character. Here you find me trying to keep clean in some measure by abstaining from a business that appears to be rather dirty as compared to some others. Now, instead of seconding and commending me for trying to keep clean, you seem like Billy R., to be not only excusing yourself from washing up, but you laugh at me, and try to prove to me that there is not only no use in washing up, but it is an impossible thing for any body to get washed clean in this dirty world. Under the circumstances I shall take the liberty to give you a little kind, neighborly advice. Take hold and investigate the moral bearings of the hop-business thoroughly and candidly. Come to a complete conclusion that the business is clean enough, or at least, that you can carry it on in such a way that you are not afraid to venture your soul's salvation and every thing else in the undertaking, or else quit it at once. Don't live in this lazy atmosphere of uncertainty about it. You can not see clearly enough to pass a sound judgment on many other moral questions so long as you live there. Moreover, do not find fault with your neighbors when you see them engaged in an honest effort to keep clean.

Without giving my neighbor time to answer I started old Charley off for home. H. J. S.

DEFINITION OF A GENTLEMAN.—A gentleman is just a *gentle*-man, no more, no less: a diamond polished, that was first a diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous. A gentleman is slow to surmise evil, as one who never thinks it. A gentleman subjects his appetites. A gentleman subdues his feelings. A gentleman controls his speech. A gentleman deems every other better than himself.—*Exchange.*

BOTTLED BOOKS.—An odd story is just now told of an eccentric Englishman who fears that the attacks of certain scientific men upon the Mosaic account of the creation will result in the total disappearance from literature of the book of Genesis, and a universal loss of all knowledge of its contents. In order to guard against this apprehended calamity, he has invented a method of preserving the Mosaic record which is extremely ingenious. He has freighted a vessel with ten thousand tightly corked bottles, each containing the story of the Garden of Eden, and has sent them to the Arctic regions. There the bottles are to be embedded in the snow, where it is supposed that they will remain until the gradual shifting of the earth's axis brings about a climatic change, and the consequent melting of the snow sets the bottles free to drift down to regions where their contents will be read with astonishment and gratitude by future generations. It is greatly to be hoped that the merits of this plan of bottling undesirable works for future consumption will be perceived by certain authors now living. . . . Perhaps a few thousand years hence, men will be strong enough to endure books which now burden us beyond our

strength. At any rate, there is no doubt that the majority will be willing to let the future take care of itself, and to secure their own happiness by sowing the Arctic fields with bottled literature. It remains for ambitious authors to take immediate measures for preserving their fame on ice. We now see that the desolate Arctic lands were not created in vain. Let us hope that there will be no delay in the use of so capacious and trustworthy a refrigerator for tainted and intolerable literature.

—N. Y. Times.

ONEIDA CIRCULAR

HARRIET M. WORDEN, EDITOR.

THURSDAY, JANUARY 27, 1876.

The other day we courteously sent a Bulletin of the Turkish Bath to Prof. Mears, of Hamilton College, and he has made some mention of it in one of the neighboring newspapers. He thinks the illustrations of Mr. Bilious Briggs' experience in the Bath, and of his consequent exhilaration of spirits, are rather poorly done; and so they are, regarded strictly as works of art. Still, they are tolerably graphic, and give a fair idea of how the Bath works, and how well it makes a person feel; which is the object for which they were made. They didn't cost much, and we do not pretend they are first-class engravings.

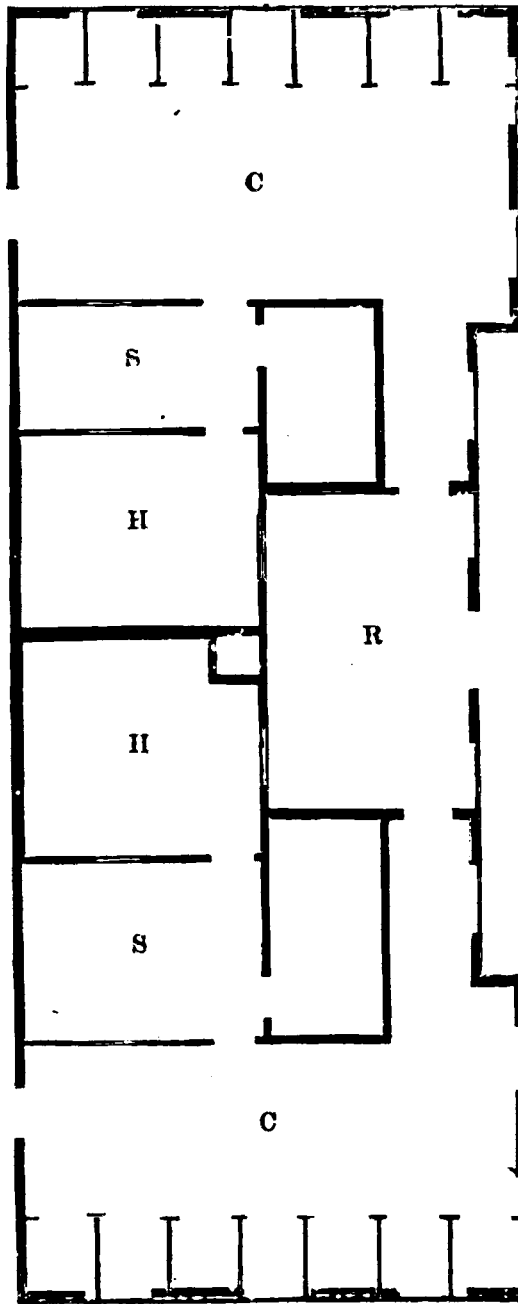
Prof. Mears further suggests that we ought to have a "moral Turkish Bath," and alludes to the lucrative and powerful liquor interest in this country. The expression "moral Turkish Bath" is slightly ambiguous. If the Professor means that our new Turkish Bath ought to be conducted in the interest of good morals, we are happy in replying that it is so, strictly. We have one suite of rooms for gentlemen, another for ladies; and every thing, is conducted in the most correct and proper way. (See plan of the Bath in another column.) People who know us are very well aware that we do not permit any thing indecorous or improper on our domain. If, however, the Professor is hinting that we ought to start a Bath for treating the morals of people who are morally ailing, that is another thing. Our system of criticism is such a "moral Bath," and we have used it for thirty or forty years among ourselves. Latterly, we have also consented to treat certain outsiders who besought our assistance. We can not, consistently with our other duties, undertake to criticise all who may desire it, although we shall try to help those who are most in earnest. It is of great assistance to us in such cases, as the Professor will readily understand, if the applicants for criticism give us an honest account of their past lives, not slurring over the shortcomings. Then we will do what we can to point out their difficulties.

Several weeks ago we published an article from the *Spiritual Scientist* entitled "A Challenge Accepted," in which W. Irving Bishop signifies his willingness to take up Dr. Miller's challenge concerning the Eddy manifestations, and prove Mrs. Mary Eddy Huntoon a fraud, etc. As to the *bona fide* character of Mr. Bishop's challenge we are not able to say; but in justice to Dr. Miller it should be known that he spent *thirty days* at the Eddy homestead in careful investigation of their operations. In his own words, "I began the investigation an inveterate skeptic. I had been there five days and exhausted every method of exposure that I have yet seen or heard of, and many others, also, before I would even admit that there could be a particle of truth in the Spiritual part of the phenomena; but at last every other means was taken away and I was fairly com-

pelled to believe the truth." As an offset to this, W. Irving Bishop, who spent only *one day* with the Eddys, comes forward with an offer to expose their fraud. Considering the amount of time the latter gentleman spent in his investigations of spiritual phenomena we very much doubt his ability to disprove their genuineness; and so far as the "challenge" is concerned, think all will agree that Dr. Miller has candor and sincerity on his side.

THE O. C. TURKISH BATH.

NOW that our new Turkish Bath is finished and the public beginning to patronize it, we have thought that some explanation of its construction, with a cut of its ground plan, would be appreciated by those interested in the subject, and especially by those who have visited us and are acquainted with the locality. We have, accordingly, procured a cut of the plan from our engraver at Wallingford, and Mr. Hamilton, who principally planned the Bath, has written the accompanying explanation. The rooms are very pleasant, and the heating arrangements work well. We are having good success in treating various diseases in the Bath, especially the various forms of rheumatism so prevalent in this region:



R. Reception Room. C. C. Cooling-rooms.
S. S. Shampooing-rooms. H. H. Hot-rooms.

On the west end of the Arcade, and fronting the road, is a wing or extension sixty-two feet by twenty-four. The Bath rooms occupy the whole of this space. The diagram above, represents the plan and arrangement of rooms. The south part is appropriated to ladies—the north part to gentlemen.

The floors of the hot- and shampooing-rooms are of flag-stones, supported by iron beams and

the foundation walls. Under each set of hot- and shampooing-rooms is a walled space or chamber, in which are placed the furnaces and the hot-water boiler. Into one corner of these chambers, a box admits fresh air from outside, which, after being warmed, rises into the hot-rooms above.

In our first experiment at Wallingford we used an ordinary coal stove to heat the hot-room, placing a zinc screen before it as a protection from its too scorching force. This simple arrangement so exceeded our expectations in its efficiency and beneficial effects, that we considered it in the light of a discovery; and have come to place great value on having strong, radiated heat *in* the hot-room. A public Bath to accommodate many persons required, of course, some changes, such as larger rooms and greater heating power. Still we are careful to retain radiating heating surface in the hot-room. In our present Baths, by a simple operation and arrangement of the furnaces, the upper part or radiator of the furnace is raised a little above the floor of the hot-room; so that, while the lower part is heating the warm-air chamber below, the upper part acts directly in the hot-room. A suitable opening through the floor allows the heated air to rise from the warm-air chamber. Thus far the result is very satisfactory. Mr. Easton, of the Wallingford Bath, who has advised in the arrangement and equipment, pronounces these the best heated rooms he has yet tried.

DECADENCE OF MARRIAGE.

THE opinion is held to some extent, that what is called complex marriage, is really nothing but a combination of polygamy and polyandry. This arises from misconceiving and confusing things which are in no wise akin to each other. The terms "polygamous polyandry," which have been applied to us, express no idea belonging to our social theory, save perhaps the single one of plurality in the relations of the sexes. And, surely, no Bible believer will venture to assert that such plurality is impure and sinful *per se*. The American Board of Commissioners of Foreign Missions decided, years ago, that converts in polygamous countries should not be required to abandon polygamy as a sin.

We reject polygamy because it multiplies the radical evil of monogamy, *viz.*, property in woman. Webster defines polygamy as, "having more than one wife." Polyandry, also, is having more than one husband. And the word "having," so used, has its primary meaning, that is, "owning, having in possession." The fundamental idea of marriage, polygamous, or monogamous, is that of ownership and exclusive possession as of property. Take that away, and marriage, considered as the ground of the existing social order, is gone.

That was what the Sadducees wanted to know about, when in the case they supposed, they asked the question, "whose wife shall she be, for the seven had her?" The seven had owned her in this life, who should own her in the next, or the resurrection? And Christ's answer simply negated the idea of ownership. He did not say there should be no relations or love between the sexes in the resurrection, but simply, "they neither marry, nor are given in marriage." That expression, "given in marriage," implied, in primitive speech, a transfer of property as much as giving or selling a servant or slave did. The essential idea of marriage and slavery was the same. The forms of both institutions have varied at different times and among different peoples, but not the essence. Marriage by capture was the first form. The lowest savage went out with club in hand, knocked down the woman he fancied, dragged her to his hut and made her his wife. The Benjamites lay in wait in the vineyards, and when the daughters

of Shiloh came out to dance, they rushed out and caught, every man his wife. Marriage, or obtaining wives by purchase, succeeded marriage by capture. In later times, under the English common law, the getting of wives by contract came into fashion; but when obtained, the status of the wife was that of a chattel. For most civil purposes, she had no legal existence; that being merged in her husband, who had a right to imprison or whip her if he chose, so he did it moderately! He owned her person, her service, her property, her society, and could sue and recover damages for her abduction, and for sexual intercourse with her, as for injury to any other article of property. Upon this ground, the famous action of *crim. con.* of Tilton v. Beecher, which set public curiosity all agog, was based. The wife never had such right to damages, simply because she never had any property in the husband.

Now this property in persons we utterly disown and repudiate on religious grounds. We look upon marriage as upon slavery. We regard them both as institutions adapted to a state of bondage to selfishness and sin, and not to a state of holiness and liberty. We find them treated in the New Testament substantially alike. We find marriage there tolerated under circumstances of necessity for good reasons, distinctly placed on the ground of a choice of evils, and spoken of as belonging to the "fashion of this world," which was destined to pass away. And we hold and declare the belief that to avoid worse evils there is place for it, and need of it still among those who cleave to selfish possession and private property; and we would not do any thing to further weaken it with such persons, but are only seeking to put something better in its place; and would not destroy it, but would restore it rather where such substitution is impracticable. In our system there is no sexual ownership or slavery, on the one hand; nor, on the other hand, is there with us any liberty but the liberty which is to be found in earnestly seeking the Spirit of the Lord; "where that is, there is liberty." If those who denounce us can not understand what we mean by that, we will be patient with being misunderstood. We would assure them if we could, that it is not what they conceive it to be. And we sincerely believe that if they would devote themselves, as we have done, to finding out the meaning of such injunctions as this, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," there would be a much better appreciation of our position than now.

The case seems to us to stand thus: certain very zealous, probably conscientious, but plainly narrow-minded people have views of us which fill them with holy horror of us. If their views of us were correct, it might follow that we deserve all their denunciations; but we think they have not yet calmly studied the nature and objects of the social changes which we propose. We think, and would say it modestly, that they do not see the real origin of their difficulty. They probably see and feel that society is upturning, that something is wrong and should be righted; but they proceed upon the mistaken assumption that marriage is a permanent institution, when the fact is, it is, in the Divine order, to be superseded, and really became, long ago, seriously affected with decay; and they are worshiping a falling idol. They seem to have studied its history during the last half-century to little purpose. But we reserve some hints on this point, as we view it, for another article.

J. W. T.

The *Tribune* thinks that the demand for our home productions in foreign countries is encouraging. It says:

"The sales of the present winter in this city indicate that the lowest limit of contraction of business

has substantially been reached. Then the crops of the year were extremely good, and the demand abroad is excellent. Everybody knows the stimulus to business all over the country that this invariably brings. The large exportation of products of the soil since the war, has been one means of enabling business to settle back to a peace basis far more gradually and safely than it otherwise would have done. The market for the great staple crops of the South, for example, has enabled that section of the country to begin buying extensively again. Then there is a whisper of hope to the cotton goods trade in the increasing foreign demand. Within six months a sale of American cotton goods has begun in England and Continental Europe, a market never before opened to them. Enthusiastic merchants in this city declare that "the problem of an over-stocked market is solved." The telegrams of Mr. Hathaway, Treasurer of the Border City Mills, in Fall River, from England, where he was sent by the Fall River manufacturers to study the question of sending goods to England, are very satisfactory; and the reports and orders from Germany still more so. The general reduction of public expenditures, the approach of the Centennial Exposition, with its silver promises of activity, the increasing trade with Canada, and the possibility of some renewed railroad construction this summer, are all encouraging."

OUR WALLINGFORD LETTER.

ANOTHER PHASE OF THE TURKISH BATH.

DEAR CIRCULAR:—We have frequently written of the curative qualities of the Turkish Bath, and expatiated on its prophylactic properties; but there is yet another use of the Bath that is in high appreciation among our patrons here. They like the "washing up" phase of it. It is easy to see how popular a Turkish Bath may become for such purposes, when the price places it at only a little more than the cost of ordinary tub-bathing.

Where people are able to command the modern conveniences of hot and cold bath fixtures in their private houses, this feature of the Turkish Bath loses some of its force. Such conveniences are not among the luxuries enjoyed by the majority of our patrons. "Taking a bath," in ordinary house-keeping, involves the fuss of heating an extra quantity of water, having a tub, and making a litter generally, which all has to be cleaned up afterwards. Yet this questionable comfort, even, is a privilege denied to him who lives in a boarding-house and whose bath, at best, can be but from a basin. To such, the only available means for washing, in the winter time, is a tub-bath at the barber's at an expense of thirty or forty cents. For this he has the satisfaction of scrubbing himself, and the dissatisfaction of discovering that there are parts of his body not within his reach to scrub. Our remarks, of course, apply more especially to country towns and villages than to cities; but in many of the latter they are also equally true.

Many who have been accustomed to seek cleanliness under such difficulties now come to our Bath, and bringing their clean clothes with them, get a thorough sweating and an attendant to shampoo and scrub them all over with brush and soap, for only a trifle more than they have paid in the past for trying to scrub themselves. They are surprised both at the cheapness of the bath and at the amount of dirt that this, to them, new process of bathing relieves them of; and dressing in their clean clothes, they carry away the dirty ones in a bundle, declaring that they "feel like new men," and that "the Turkish Bath is the biggest thing out."

This use of the Bath has aided a good deal in making it popular, and many who have so used it have found themselves benefited in a way they little expected.

A gentleman was in the bath the other day who took two or three baths last summer, and we had seen nothing of him since. We supposed that he was kept away by some of the silly rumors that are always set going against every good thing, or

that he had found something unsatisfactory in the bathing; but he told us that he took three baths in the summer and right away began to gain in flesh, and gained twenty pounds. Lately he had not felt very well and lost fifteen pounds of what he had gained; and his present errand to the bath was to get that fifteen pounds back again.

Another gentleman while "cooling off" after his bath, remarked on the many diseases that the Turkish Bath had the credit of curing, when an attendant told him of the cure of deafness at Oneida as reported in your columns last week. He looked up quickly, like one just making a discovery. "Why!" said he, "I have been so deaf these two years that when a person made any remark I had to ask a repetition of it. It was very disagreeable to me. I would gladly have given a hundred dollars to be cured of it. A year ago, I was under medical treatment for it, but without any good result. Lately, however, I have got entirely over it; and now I can hear as well as ever I could in my life. I never thought of the Bath curing deafness; but now you mention it, I have no doubt in the world that it is the Bath that has cured me." And so it frequently happens that those who come simply for a "wash up" or to help some simple malady find themselves suddenly relieved of an old difficulty that they had considered chronic.

Not the least interesting feature of the Turkish Bath, is, its preventive property; and there are many things in this connection that we should like to study; but we should experience considerable difficulty in experimenting in a public bath, and, in our present position, it would be unprofitable to do so. It would be interesting for instance, to bathe a person who had been exposed to the infection of ague, or any other malarial poison, or to yellow fever, measles or small-pox, and test thoroughly the possibility of sweating it out of his system. We have every reason to believe that it can be done. Several persons have been in our baths who felt perfectly well, but who, nevertheless, were strongly infected with ague; and who, but for timely bathing, would in all probability have developed chills and fever. To the uninitiated, it may appear impossible to tell when such an infection has been taken, so long as the subject feels no ill effects from it; but they who have been accustomed to work in a Turkish Bath in a region where ague abounds, soon learn to discern the disease by an unmistakable odor from the perspiration. We have noticed also something of the same peculiarity in the sweat of those badly afflicted with rheumatism; and it has become quite customary with our shampooers to judge of a man's state of health rather by such symptoms than by his own feelings.

The facility or difficulty of sweating, the feeling of the skin, the manner of cooling off, etc., convey pretty accurate ideas to an observant attendant of what kind of treatment his patients need. And so it happens that many who pay us a weekly visit only for a "washing up," get a valuable test of their state of health every time they take the Turkish Bath.

A. E.

W. C., Jan. 19, 1876.

HOME ITEMS.

ONEIDA.

WE lately received a visit from two Mormon elders, Messrs. Little, who were traveling East on business connected with their organization. Besides being elders, they both hold quite prominent positions at Salt Lake city. They are natives of this State, have been connected with the Mormons twenty-five years, and so of course they were able to give from personal experience, accounts of the persecutions the Mormons have suffered. They also gave us a clearer idea than we ever had before,

with regard to the fundamental principles of their church, their rule of organization, practices, etc.

Their most important religious doctrines as briefly told us by them, are as follows:

They believe in redemption through the death and resurrection of Christ; in water baptism by immersion; in the transmission of inspiration by the laying on of hands, after the manner of the apostles of the Primitive Church; in the gifts of the spirit, healing, miracles, prophecy, discerning of spirits, divers kind of tongues, as set forth by the apostle Paul in the 12th chapter of 1st Cor., and spoken of in the Evangelists as following those who believe; that as in Adam all died, so all may be released from death by Jesus Christ; that there will be a literal gathering of the Jews in the promised land, and a literal reign of Christ upon this earth; that the last dispensation of the fullness of times has begun and is now in progress; etc., etc.

They believe in the Bible as fully as any Christian denomination on the earth. They call themselves "Latter Day Saints;" "Mormons" is merely an outside name, derived from the book of Mormon found by Joseph Smith. Their book of Mormon they claim to be—not of superior inspiration causing them to lay aside the Bible—but merely of the same inspiration; a revelation of God to the ancestors of the Indians of this country, whom they believe to be descendants of the ten lost tribes of Israel.

They say that they have been accused of exercising coercive power over their believers to keep them in the church; but claim that this is the farthest possible from their principles. It is the privilege of any believer to deny the principles of the Church and withdraw if he so chooses.

They said in answer to a question on the subject, that the practice of polygamy was an important article of faith, with them, but yet practically, not more than twenty-five per cent. of their men are polygamists.

In regard to their social organization, and their restrictions on polygamy, one of them spoke as follows:

"Our city of Salt Lake is divided into wards, as is the case with all cities; but our wards extend throughout the entire Territory, and a Bishop is appointed for every ward. In the Episcopal church the term bishop signifies one of the highest functionaries; but this is not the case with us. A bishop with us is a man who has charge, or general outlook for the interests of his ward. With him are associated two counselors; and these constitute a little court, as you might say. These appoint what they term teachers. It is the duty of these teachers in the city and throughout the Territory to visit all the people of their respective wards once a month at least, and report to the bishop and his counselors how they are getting along. If there is any difficulty, or any cases of sickness, or any need of assistance, a faithful report must be made of the same to the bishop. The result is, that the bishops and their counselors perfectly understand the condition of their respective wards, and know every person. When there is any difficulty between individuals the teachers try to settle it without further trouble. If they cannot, they report the case to the bishop and his counselors, who again try to settle the difficulty. If they do not succeed, the matter goes before what is termed the High Council, where the case is again tried. In all these trials there is no sworn evidence. Men simply tell their story, and the decision is based on it. The decision of the High Council is taken down in writing, and if objection is made to it by the parties in dispute, the case is referred to the First Presidency, consisting of President Young and his two counselors. A clerk reads the decision of the High Council, which is reaffirmed or modified as the case may be. If the

parties are dissatisfied with the final decision, they are disfellowshipped by the church, and may then go to law. But not one case in twenty or fifty is carried to the First Presidency or even to the High Council.

"It is supposed that the bishop and his counselors know every person in their ward; and when a person has made his arrangement to marry another woman, he applies to his bishop for a recommendation for that privilege. If it is granted, and no objection made, that is the end of the matter. If it is not granted, that also ends the matter. That is the restriction on polygamy. Whether a person would be allowed to increase the number of his wives would depend on his ability to support a large family, on his moral character, on the question whether he is a good father and husband, and is kind to the family he now has."

Sunday, Jan. 23.—Some change from the weather of last week, when spiders were seen spinning their webs in the woods, and moths fluttered about in the mild air. To-day snow is on the ground, and a young winter seems to be struggling for existence. However, as the whole institution of winter has proved a fraud so far this season, we remain in an uncertain frame of mind; but, with wraps on one side and a fan on the other, are determined to be prepared for any thing.

During the evening hour the past week:

1st evening.—History of England. Miss A. E. Hamilton.

2nd evening.—Read, "The History of Twins, as a Criterion of the Relative Effects of Nature and Nurture," by Francis Galton. F. R. S.

3rd evening.—2nd Lecture on History of England. Miss A. E. Hamilton.

4th evening.—General conversation, instruction as to taking notes of lectures, review of some previous lectures, etc., etc.

5th evening.—Children's Hour, etc., etc.

6th evening.—Lecture on physiology by Dr. Craig. First of a course for beginners.

7th evening.—Third Lecture on Phrenology. Mr. C. W. Underwood.

WE notice in the lower sitting-room a rare and very pretty hot house vine—*Cissus discolor*. Its beauty lies in its leaves. These are red on the under side, and also red-stemmed and red-veined. The upper surface of the leaves is of a beautiful velvety green, striped with a silvery drab. As you look at them toward the light, the under color shows through slightly, giving a peculiar ruddy glow to the whole leaf.

TURKISH-BATH ITEMS.

A MR. ——— whom we gave a bath a week or so ago, is very enthusiastic over its results. He had been quite lame for over six years with the rheumatism, and for two years has been so badly off as to be unable to put one leg over the other, without lifting it with his hands. Since his first bath, however, he finds himself, without thinking, crossing his legs in the usual way. He feels very jubilant over his improvement, and says he shall come to the bath as often as possible.

ANOTHER gentleman, not feeling very well, rode up with Mr. B——, our depot agent, and took a bath. He was intending to ride back with Mr. B., but felt so well after the bath, that he walked back.

ANOTHER gentleman who had had a very bad catarrh for six months, was completely cured by one bath, and can hardly find words to express his gratitude.

ONE had case of rheumatism, whose poor victim had tried every thing for his relief, and found no help, was brought to our bath as a last resort for alleviation from his sufferings. His first bath

brought him some relief. His second left him feeling quite elated with its success; and he has gone to the neighboring city where he resides, arranged his business so that he and his wife can come to Oneida to board and take baths regularly.

The above are the most interesting cases the past week. We have invalids of all sorts in our bath, rheumatism, dyspepsia, consumption, etc., etc., all represented at once, a large majority of whom go away much benefited from one bath merely.

WE had a very interesting and instructive lecture from Miss A. E. Hamilton last week on "The Life, Character, and Work of St. Ignatius of Loyola; founder of the Order of the Jesuits." This is the last of a course of lectures on "Martin Luther and Ignatius Loyola," which she began some weeks ago. To the first of these lectures she made the following prefatory remarks:

"The student of history is frequently reminded of the familiar saying, 'God is on both side of every fight,' as, while poring over history's pages, he so often observes the rise and development of characters under what is evidently special, providential guidance; but yet characters which, in that part of the plot of history where their particular role comes in, are as opposed to one another in ambition and purpose as can well be imagined. Like the acid and alkali of our housewives, such characters seem to be specially designed by the Great Manager of the world's programme, to help on the fermentation or agitation which accompanies all progress. It is my design in this course of lectures, to call your attention to two such cotemporary characters of the 16th century. This century, you well know, is remarkable, among other things, for its great religious movements. During this century, through the rise and establishment of Protestantism, Roman Catholicism received a great and permanent check; and at the same time in the organization of the Jesuits, it received a powerful and valuable aid.

"As this century dawned upon the world there were in Europe two youths, of circumstances widely different; one, the eldest son of a poor German peasant, a miner amid the stately Thuringian pine forests, clothing hills rich in copper and silver ores; the other the youngest born of a noble and illustrious Spanish family, whose paternal castle reared its battlemented towers amid the romantic scenery of the smallest and most picturesque of the Basque provinces. Unknown to themselves and the world around, these two youths were destined to leave their names indelibly marked upon this century. The German peasant's son becomes Dr. Martin Luther, one of the principal leaders in the religious revolution known as the Reformation; the son of the Spanish noble is known to history as St. Ignatius of Loyola, the founder of the Society of Jesus."

In discoursing on Martin Luther, Miss Hamilton's method of treatment was interesting, as we have said, though the ground she went over was to the generality of the family, old and familiar. The topic of the last of her course of lectures, however, is one with which we are few of us well acquainted. From story-books, Protestant historians, and other sources, most of us had imbibed quite a prejudice against the Jesuits. To be sure, some of this is well founded. Still we were much interested to learn that the career of the founder of the Order of the Jesuits was controlled by an afflatus born of honest conviction and deep and striking spiritual experiences; and the glimpse given us of the blameless purity and unselfish devotion to the good of others, displayed by the early Jesuits, was touching and edifying.

We could not but agree with the point made by Miss H. that the spiritual powers governing this world are supervising the career of Catholicism as well as of Protestantism, and that the Catholics are as justified in believing that Loyola was divinely ordained to "re-animate the exhausted vigor of Rome," as the Protestants are in believing that Luther was commissioned of God to strike a fatal blow at her supremacy.

Among the curious resemblances and coincidences between the lives of Luther and Loyola, the lecturer mentioned this:

"The same year (1521) that Luther attended the Diet of Worms, and amidst that awe-inspiring assembly of princes, nobles and knights, boldly proclaimed his adherence to the teachings of the word of God in preference to that of popes and Catholic councils, Loyola, till then merely a gay noble and accomplished courtier, was struck down in the midst of his career by a cannon ball at Pampeluna, and his attention turned from a military to a spiritual career, which resulted in making him the founder of an order "divinely instituted to counteract the calamities of the times," (as the Catholics express it), calamities just inaugurated by the German Reformer in his confession of faith."

But by far the most edifying part of Miss H.'s lecture, was the moral she seemed to have drawn in her mind from her studies in this direction. We will give her closing remarks more or less in full:

"This is all I proposed saying to you to-night concerning Ignatius Loyola. Much more might be said on this, and relative subjects; and I hope some one will in future say more to you about Loyola's first companions and the career of the Jesuit Order, more particularly during its early years and with regard to its missionary labors.

"To close I will say this: I have felt a peculiar interest in studying the life and character of Loyola and his companions, especially as regards their missionary zeal and works. To me the afflatus of Loyola seems wonderful in its display of power over men—controlling them in such a way that they seemed to make nothing of the most complete self-abnegation, the most entire and detailed submission of the ambition and interests of the individual to that of the Order. The loyalty and obedience to, and ambition for, their Order, shown by the Jesuit fathers, and the unselfish, untiring zeal with which they flung themselves body and soul into their missionary labors, was positively sublime. As I said before, Loyola possessed a most remarkable, and in the spiritual field, an almost unrivalled power over men. If ever a leader could "swing" his men, as we phrase it, he could.

"The attitude that his adherents, that all the disciples of the Order are educated in, is this: to be ready at any and all times to go and do any thing that their superiors direct them to do. A quick, cheerful, zealous, obedience is always to be rendered. Personal ambition, emolument, gratification, ease, are always secondary considerations. The power, the growth, the unity, the good of the Order, the primary considerations are in every heart. I think that as Communists and as students of Communism, we should all find something profitable in studying the history and career of the Jesuit Order. The practical, spiritual, and moral effect of the study of their history upon me, has been this: I have been as never before, able to comprehend the nature of the spirit that will sacrifice personal ambition for Community ambition—individual interests for the good of the whole; and to realize how very essential the cultivation and promotion of such a spirit is to the unity, growth, and perpetuity of a body of people who are organized together for any purpose. I also think that the comprehension of the beauties and uses of this spirit, likely to come with such a research, would help to stimulate its growth in all hearts."

CONVERSATION ON SPIRITUAL CONTROL.

O. C., Dec. 24, 1875.

[The Talks, "The Higher Branches of Industry," Continued, and "Spiritual Gifts," were read this evening, and responded to by cheers. The following brief conversation ensued:]

W. H. W.—These are cheering talks to me—very. I think the future of the Community brightens. I desire that we may all get the ambition which Mr. Noyes sets before us so earnestly. I covet it.

Mrs. A.—I don't think we have any thing to fear, if we are controlled by the spirit of Christ.

S. L. N.—I am interested in the idea that there

is at least one gift that is accessible to us all, and that is the gift of charity. I covet that gift.

C. W. U.—It seems to me that there is no condition in life more desirable than to be under a good spiritual control; one that will inspire us and always lead us upward.

J. W. T.—I desire to yield myself to the power of Christ.

J. H. C.—I like the prominence Mr. Noyes gives to our being members of one body.

W. H. W.—We can yield ourselves to Christ—offer ourselves to his control. A child can do that; the weakest member in the Community can do it.

F. W. S.—I think the belief in the possibility of being controlled by Christ is the true point on which to fix our faith, instead of any particular doctrine or creed; and if we fix our faith on that point we become united at once. The churches and different denominations are separated because they do not believe in this doctrine of control. I believe in it most thoroughly. I see more and more evidence of it.

W. H. W.—I do; it is evident that that is what constitutes a healthy body.

F. W. S.—I think there is a tendency all the while to drift away into a reliance on certain forms and doctrines, and to lose a sense of this control. There is that tendency in human nature, which we have to resist all the while. The churches have drifted away into dependence on forms which seem most ridiculous; at least, to one who looks at them without prejudice.

J. W. T.—I think this idea of spiritual control, and of Christ as the head of all principalities and powers, is the real doctrine of the New Testament Gospel. I think there is a liability to drift away from that, and to get a diffused idea of spiritual control by all sorts of principalities, and not simply of Christ's control.

F. W. S.—There is that tendency among the spiritualists. They speak of being controlled by spirits of a higher order, without the necessity of recognizing Christ. Their language would lead to that supposition.

J. W. T.—I think that is their idea of praying to the best spirits.

E. H. H.—I believe in the principality of Christ. I believe that is the leading control. I confess my loyalty to it.

J. W. T.—Paul says that Christ was made so much better than the angels because he had a better inheritance than they. He was made heir of all things.

W. H. W.—It is the doctrine of the Primitive Church and Paul. They were strong in trust in the mediumship and control of Christ. Paul went so far as to declare himself a slave to Jesus Christ, and gloried in it.

E. H. H.—I have been struck with Paul's expressions of that kind.

W. H. W.—Paul's attitude of humility toward Christ was evidently the secret of his power and influence.

F. W. S.—"Bringing every thought into captivity," he says; as though he were not content with the form, but was determined to bring his thoughts and purposes and imaginations into subjection to Christ.

J. W. T.—"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

J. L. S.—It seems as though the great lack of the spiritualists is, that they do not recognize Christ as the head of all principalities.

Scribner's Monthly for December in noticing Dr. William Hargraves' book, entitled "Our Wasted Resources" gives a very striking reason for the

hard times in this country. "During the year 1870, in the State of New York there were expended by consumers for liquor more than one hundred and six millions of dollars; a sum which amounted to nearly two-thirds of all the wages paid to laborers in agriculture and manufactures, and to nearly twice as much as the receipts of all the railroads in the State, the sum of the latter being between sixty-eight and sixty-nine millions. The money of our people goes across the bar all the time faster than it is crowded into the wickets of all the railroad stations of the State; and where does it go? What is the return for it?"

"The liquor bill of Pennsylvania during the year 1870 was more than sixty-five millions of dollars; a sum equal to one-third of the entire agricultural product of the State. Illinois paid more than forty-two millions, and Ohio more than fifty-eight millions. Massachusetts paid more than twenty-five millions, a sum equal to five-sixths of her agricultural products; while the liquor-bill of Maine was only about four millions and a quarter.

"What we desire to show is, that, with an annual expenditure of \$600,000,000 for liquors in the United States—and all the figures we give are based upon official statistics—it is not to be wondered at that the times are hard and people poor."

FACTS AND TOPICS.

Somebody furnishes to the *Graphic* a narrative which may account for the loss of the steamer City of Boston, in 1870, of which vessel not a clue has ever been found. Two months previously to the sailing of this vessel a man corresponding to the description of Thomas obtained an interview with Senor Alfaro, agent at that time of the Cuban Republic. The man unfolded the scheme of injuring the Spanish navy by means of dynamite, lodged in a receptacle of thick tubular glass. These were to be placed in the interior of a lump of coal, and the hole imperceptibly sealed with coal preparation. These lumps of coal were to be scattered among the coal supply of the navy. The proposal was rejected at once, on account of the wholesale slaughter it would involve of innocent persons, not only of Spaniards, but of other nationalities; as English, French, and German, as well as Spanish vessels took their coal supplies from this port. The stranger disappeared after his proposition was rejected.

A pretty anecdote is told of Queen Victoria and Mendelssohn. A short time before his death the great composer visited the Queen. He sat down to the piano and played accompaniments while she sang some of his songs. When Mendelssohn rose to go, Victoria warmly thanked him for the pleasure he had given her, and said, "Now what can I do to give you some pleasure?" expecting him to mention some gift or honor she could confer on him. Mendelssohn at first declined to mention any thing; but when her majesty insisted, he frankly told her that he was a lover of little children, and that he desired to see the royal children in their nurseries. The Queen mother was much pleased, and kindly led him through the nurseries, and they spent a pleasant hour talking in a friendly way about their children.—*Harper's Weekly*.

The *London Times* gives an account of the ceremonies in the opening of the Grand Chapter of the Order of the Star of India in Calcutta on New Year's day. Kings and Queens were present from all parts of India. The Maharajah wore \$100,000 worth of Empress Eugenie's diamonds on his turban, and the Sanci diamond as a pendant. Some of the procession are represented as ambulatory mines of jewels, so many and magnificent were the ornaments worn by the Sudan and other nobles. The Prince of Wales was dressed in

Field-Marshal's uniform, with a white helmet and plume. The Prince was presented with an ivory throne, three pieces of Dacca muslin, three rhinoceros-hide shields, with gold and silver ornaments, four antelopes trained to be driven as a four-in-hand team, and several other costly gifts.

The London *Times* publishes a letter from Vienna, containing the following details in regard to matters in the northern provinces of Turkey. In consequence of the Turkish operations on the Montenegrin frontier, the Prince of Montenegro summoned a war council of Senators and military officers, which resolved that if the concentration of the Turkish forces on the frontier is to take such proportions as to really carry into effect the reported plan of blockading Montenegro on that side, it will be considered a *casus belli*, and the Prince should summon all Montenegrins liable to duty and march into Herzegovina; that in the meantime Montenegro will keep an expectant attitude and not disturb the peace if the Turkish operations develop nothing more serious than the present situation. This resolution, it seems, was chiefly taken for its moral effect on the Sublime Porte and the Montenegrins. The latter are highly dissatisfied with what they consider the undecided and timid policy of the Prince.

THE NEWS.

Nineteen car-loads of goods have arrived from Japan. Two houses, fitted and packed in cases were among the shipments. These are to be put up on the Centennial grounds, one a bazaar for the sale of goods, the other a two-story dwelling house to accommodate sixty persons. Among other articles are porcelain, tea, silks, satins and rare woods. Japan has appropriated \$600,000 dollars to the exhibitions of their goods.

The Philadelphia correspondent of the *N. Y. Times* says: "The oldest of nations is the first to appear at the birthday festival of the youngest. Egypt has arrived. Her entire contribution to the Centennial is landed in New-York. Nearly the whole of the Egyptian exhibition is the property of the Khédive. Many of the rich and costly articles such as weapons and ornaments from the barbarous tribes of Central Africa, jewels, inlaid work in ivory, precious metals, rich embroideries produced by Arabian artisans in Cairo, are taken from the National Museum; while the best specimens of agricultural products are from the estates of the Khédive. The catalogue contains 6,000 numbers, and is itself a mine of information of the experiments of the Khédive in ingrafting upon a decayed and dormant nationality all the modern improvements of Europe."

The New-York Elevated Railway is now in running order. Forty through trains each way will run from the Battery to Central Park, accomplishing the distance in half an hour instead of an hour as heretofore.

Plymouth Church has appointed a special committee of seven to make preparations for the Advisory Council which is to meet in Brooklyn to advise Plymouth Church on matters of church discipline. The delegates to this council are to be elected with great care, with the idea that its decision shall forever close the controversy so far as church action is concerned.

The Italian Minister of Public Instruction has accepted a proposal of the United States Government for an exchange of the scientific publications of the two countries.

Count Andrassy's note mentions several reforms as urgent. Of these the principal are the establishment of the equality of all religious denominations; alteration of the system of taxation, and changes in the administration of justice, especially the acceptance of the evidence of Christians in the courts. The note proposes the establishment of a commission composed in equal numbers of Christians and Turks as an effective guarantee of the reforms. It intimates that some time may possibly be required before the execution of the proposed changes in reference to the agrarian question, and some other points, is practicable.

Moody and Sankey have closed there nine weeks'

services in Philadelphia. At the last night revival services, which were held on the twenty-first anniversary of the Young Men's Christian Association, the audiences numbered over twelve thousand. A collection was raised of about \$100,000 as a thank-offering.

Victor Hugo has issued an address to the Senatorial delegates of Paris and France, in which he asks them to found a democracy which shall end foreign war by arbitration, civil war by amnesty, and distress by education.

The London *Times* correspondent at Ragusa, telegraphs under date of Friday, 21st, as follows: "I have just returned here after witnessing the attack by the insurgents on the Turkish entrenched position on the hill between Ragusa and Trebinje, whither the Turks had fled after the action of the 18th. One of the breastworks was captured. An inner breastwork was gallantly defended, and was evacuated by fifty Turkish survivors during the night of Thursday, and a number of these were killed during the succeeding flight. Trebinje is completely demoralized. No troops are moving to relieve the beleaguered detachment, and the insurgents hold the road uncontested. Trebinje is threatened with famine, and the population is mutinous. The total number of Turks killed during the two days' fighting is 380, while the insurgents had 100 killed and wounded."

Dispatches to the Reuter Telegram Company from Ragusa, place the Turkish dead, in the fight near Trebinje, at 450, and the insurgents at 60. Numbers of the wounded on both sides have been brought to Ragusa for medical treatment.

Later.—The Turkish troops in Herzegovina are concentrating for the purpose of attempting to revictual Trebinje.

The *Daily News* special Paris telegram says it is reported that Turkey is preparing to concentrate a large army in Bulgaria next month.

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