

Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

Published by the Oneida & Wallingford Communities.

ONEIDA COMMUNITY, FEBRUARY 3, 1876.

{ New Series. Vol. XIII., No. 5
Whole No. 1609.

POST-OFFICE ADDRESS:

ONEIDA CIRCULAR, ONEIDA, N. Y.

TERMS:

The CIRCULAR is sent to all applicants, whether they pay or not. It costs and is worth at least two dollars per volume. Those who want it and ought to have it are divisible into three classes, viz., 1, those who can not afford to pay two dollars; 2, those who can afford to pay only two dollars; and 3, those who can afford to pay more than two dollars. The first ought to have it free; the second ought to pay the cost of it; and the third ought to pay enough more than the cost to make up the deficiencies of the first. This is the law of Communism. We have no means of enforcing it, and no wish to do so, except by stating it and leaving it to the good sense of those concerned. We take the risk of offering the CIRCULAR to all without price; but free subscriptions will be received only from persons making application for themselves, either directly or by giving express authority to those who apply for them.

Foreign subscribers, excepting those residing in Canada, must remit with their subscriptions money to prepay the postage.

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 criticising 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.

"THERE IS NOTHING NEW UNDER THE SUN."

BY RICHARD WATSON GILLER.

There is nothing new under the sun;
There is no new hope or despair;
The agony just begun
Is as old as the earth and the air.
My secret soul of bliss

Is one with the singing star's,
And the ancient mountains miss
No hurt that my being mars.

I know as I know my life,
I know as I know my pain,
That there is no lonely strife;
That he is mad who would gain
A separate balm for his woe,
A single pity and cover:
The one great God I know
Hears the same prayer over and over.

I know it because at the portal
Of Heaven I bowed and cried,
And I said, "Was ever a mortal
Thus crowned and crucified!
My praise thou hast made my blame;
My best thou hast made my worst;
My good thou hast turned to shame;
My drink is a flaming thirst."

But scarce my prayer was said
Ere from that place I turned;
I trembled, I hung my head,
My cheek, shame-bitten, burned:
For there where I bowed down
In my boastful agony,
I thought of thy cross and crown.—
O Christ! I remembered Thee.
—"The New Day."

HOW TO RECEIVE CRITICISM.

[Home-Talk by J. H. N., Brooklyn, February, 1850.]

IT is very important that we should have an idea of the right spirit in which to receive criticism, so as to make it an occasion of practical improvement and advance. The difference between a right and wrong spirit in this matter, is the difference there is between manliness and childishness. A childish spirit frustrates the power and operation of truth in two ways. In one form it meets criticism with indifference, carelessness, sluggishness; it hears and forgets. It is not really pricked to the heart and stirred to manly action. Another almost opposite manifestation of childishness toward criticism is a spirit of impatience—a spirit which is too sensitive, too personal, too anxious to receive, and too much in haste for results. This spirit will break forth in crying on the one hand, and rush into hurried action on the other; showing that its eye is on escape from suffering—on keeping a comfortable state of feeling rather than on improvement. A real lover of the truth will not only take pleasure in the accomplishment of good, but in the process by which it is accomplished. He will not only love the meat, but love to crack the nut. If we have our eye on the result alone,

the process will be disagreeable to us. The man who paints a picture for the money merely, is no true artist. If he has any genuine taste he enjoys his work as well as its result. So in respect to criticism; the right spirit takes a quiet satisfaction in seeing the beauty of truth working in the process, and is not impatient for the fruit. In the childish spirit, a person with large hope will become excited, and impatient, and set himself to bustling about in a way that does not accomplish any thing; while a person who is naturally morbid will be driven to despair and discouragement.

Suppose you were set to thread a needle; if you were all in a bustle, or if your eyes were full of tears, you could not do it. You would do it only by being cool and quietly in earnest, and having your eyes clear. The operation of joining ourselves to the truth is something like threading a needle—it can not be done either in the agitation of hope or fear. The more trouble we are in or the more difficult the thing to be done, the more need there is of a calm, patient, self-possessed spirit; *i. e.*, a manly spirit, free from childishness.

Let us see if we can analyze what takes place when we meet the truth, which is to change our character, in a right spirit. I know the change is to be effected by the power and grace of God on the one hand, and by my own agency on the other. So far as I am concerned it is through a purpose formed in me. A purpose is the result of a matured desire, or rather it is the result of the agreement of all our desires. To get a purpose I canvass the whole range of my desires, electioneer and reason with them till I secure their unanimous vote for the measure I want to carry. That vote becomes a purpose. I get the consent of my desires most effectually by prayer. I see what ought to be done and then go and pray—not so much to move God, as to gather my desires in harmonious action. Hope is necessary to the development of a purpose; because without hope the desires will not concentrate in expectation of success. But if we have first a true conception of the power of God, and then pray to him in faith and hope, we shall find our desires brought to an issue and a purpose will be born. A purpose born in this way is not a gross, muscular, forced will, like that which the impatient, bustling spirit gets up on the spur of the moment; it is a divine flame of will, bright and clear. It is immortal, unquenchable—and yet it is patient and quiet. Such a will is worth more than all that comes of it; just as the seed is more important than the fruit.

You want a change in your character on some point. When by such a process as I have described a will is generated, you have the substance of what you want. Because

God values the seed-purpose more than the fruit, he will try our patience and have us wait for the promise. It is his policy to let the germ of any change or improvement strengthen itself as a germ for a long time. A manly purpose is calm and rational, and will nurse itself for years to accomplish a desired change.

The Bible speaks of men who "lie in wait to deceive." We must "lie in wait" for the truth. Look at the cat lying in wait for the mouse. She is still; not a muscle stirs; but her eyes are all on fire, shining with a bright, keen flame; and that flame indicates her purpose, while her stillness indicates her patience. There is nothing that pleases God more than to see us lie in wait for improvement with a keen, bright eye, without any flurry. However far we may be from what he wishes us to be, if there is this purpose in us he is pleased with us. The hunter has glorious sport in running down the game as well as in overtaking it. An old fox-hunter does not care so much for the fox, as he does for the excitement of the chase. A manly purpose will give us the same excitement and pleasure in the pursuit of self-improvement.

God waits for our improvement with long-suffering and patience; it is impolite and unkind for us to trouble him with our impatience when he is not impatient. That spirit that seeks improvement with reference to the enjoyment of the immediate result, is the essence of pleasure-seeking. When pleasure-seeking is covered up, its last resort is to turn round and want to make improvement at one jump. Some persons fret to get a meek and quiet spirit. When we are under criticism the devil is uneasy because he finds he must go out of us, and he makes us uneasy because we can not jump instantaneously to our end.

To show the difference between a childish and a manly spirit: suppose we should suggest to a company of children to build a house. We can imagine that some of them would think in a crude, presumptuous way that they could do it, and begin immediately to fly around, all hurry and bustle, expecting to perform it in a very short time. Others would say the job is so monstrous they never could do it, and so refuse to try. But a scientific architect would lay his plans, gather his materials, and go about the job with an unwavering purpose, coolly expecting that it would take him months, and perhaps years, to finish it. The great works of architecture and engineering may justly inspire our reverence, as exponents of a manly purpose—of a bright will stretching through years, cool and self-sustained. In that view they are sublime. We must learn to form immortal, self-sustaining purposes that do not depend on immediate fruitfulness.

Observe that this idea of lying in wait, is not on the one hand to do nothing, nor on the other, to bustle about; but to *wait*. Christ and Paul both said a great deal about watching. This faculty of watching with fire in the eye, is a great secret of power. It requires a perfect balance of spirit between eagerness and self-control.

CHANGING THE BALANCE.

A MOST note-worthy fact is the growing reconciliation of science and faith. Step by step these two things are coming together. The mysteries of faith are proving to be scientific, and the facts of science are requiring more and more faith. There is scarcely any longer a border land between them.

Perhaps the doctrines of Christ about immortality and the "bread of heaven" have been as incomprehensible to the scientific mode of perception as any of his words. When he has said, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever," science has shrugged its shoulders and turned the affirmative over to theologians as insoluble by the common laws of matter. When he has said, "My meat is to do the will of him that sent me. . . . The words that I speak unto you, they are spirit and they are life," etc., physicists have had nothing to offer in explanation. When he has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," the promise has not affected the price of bed furniture.

Yet these deep mysterious sayings seem less remote, less difficult of apprehension than formerly. They in turn will be found to express a fact as crystalline and cognizable as any in geometry. The modern discoveries in physiology are tending to combine with these thoughts of Christ, or at least to throw a sidelight on their possible meaning. Dr. Hammond, the eminent surgeon, in a treatise on sleep, propounds the present theory of vital movements. (Not having the work before us, we are obliged to give his statement from memory). He says:

"It is true of the human system as of every machine, that force is born of destruction. A certain amount of decomposition takes place with every thought, volition and act. You can not move a muscle, hear a sound, smell an odor, or see a sight, without causing a breaking-up of tissue that has to be replaced. The great agencies of restoration are food and sleep. The former carries new material to repair the waste caused by action; the latter is designed to renovate the brain. While the heart is supposed to rest during one quarter of the time, owing to the periodicity of its vibrations, and the respiratory organs have one-third of the time for rest for the same reason, the waking brain is every moment active; hence the necessity of periodical sleep, during which the process of restoration exceeds that of waste, and gives the brain its needed repair," etc., etc.

According to this theory, life goes on by a process of waste and repair, the nicely-balanced proportions of which constitute health. Yet it is found that on the whole, waste prevails in an insensible degree, so that a man is run down at seventy or eighty, and at a hundred years or less is consumed. The overplus of decay must be exceedingly slight, since it can not be measured or detected except by comparing conditions in a course of years. Indeed, through the period of youth increment seems to be the strongest. It would appear that a

slight decrease of friction, or a slight addition of spring power would carry the human watch beyond the dead point and make it run on forever. But ordinarily this fractional advantage is lacking, and so the mechanism comes to a stop.

But let us consider again the words of Christ, in the light of this theory, and see what they import. He points to food and rest of a different quality from that which is discussed by physiologists—food and rest which come by direct communion with an unseen source—and affirms that these interior modes of refreshment have a real and even indispensable value in supporting life. "Man shall not live," he says, "by bread alone, but by every word that proceedeth out of the mouth of God." Does not this distinctly indicate a kind of aliment whose office is to supply the known deficiency of common food, and so enable the body to overcome its waste? Inspiration is a real thing. Why may it not be the very oil which is necessary to remove the friction which impedes life, and brings it to an end?

Christ every-where treats of intercourse of the soul with God, as a source of nourishment and strength. Physiologists know of only two elements, viz., action, producing waste, and material food, supplying its place, with the balance slightly in favor of the former. But Christ certainly had a more comprehensive theory. He describes action which was not only without waste, but which was itself actual income. He says: "My meat is to do the will of him that sent me." Here is a confounding of the two elements; or rather a complete conversion of the waste part over to the side of supply. *Doing* becomes *sustenance*. Action in obedience to God, action growing out of near intercourse with him and influx of his spirit, becomes actual food for the whole man. So of the principle of rest. That which he promises and gives, is not merely sleep, but is renovation in the midst of action. The truth seem to be, that though in the use of external food and sleep, the balance is slightly on the side of waste; in dealing with God, through the spirit, the balance is on the side of gain.

Physiology, having reached the boundary of what is called the material field, should now turn its attention to these spiritual elements, and see if they are not needed for its rounding into a perfect science. Here is a supply, it seems to us, which, though as yet mysterious and but little understood, is adequate to the fulfillment of the promise which haunts every true heart, that death shall be swallowed up in immortality.—G. W. Noyes.

NATURE AND NURTURE.

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

BY FRANCIS GALTON, F. R. S.

(Continued from last week).

THE next and last anecdote I shall give is, perhaps, the most remarkable of those that I have: it was sent me by the brother of the twins, who were in middle life at the time of its occurrence: "A was again coming home from India, on leave; the ship did not arrive for some days after it was due; the twin brother B had come up from his quarters to receive A, and their old mother was

very nervous. One morning A rushed in saying, 'Oh, mother, how are you?' Her answer was, 'No, B, it's a bad joke; you know how anxious I am!' and it was a little time before A could persuade her that he was the real man."

Enough has been said to prove that an extremely close personal resemblance frequently exists between twins of the same sex; and that although the resemblance usually diminishes as they grow into manhood and womanhood, some cases occur in which the resemblance is lessened in a hardly perceptible degree. It must be borne in mind that the divergence of development, when it occurs, need not be ascribed to the effect of different natures, but that it is quite possible that it may be due to the appearance of qualities inherited at birth, though dormant, like gout, in early life. To this I shall recur.

There is a curious feature in the character of the resemblance between twins, which has been alluded to by a few correspondents; it is well illustrated by the following quotations. A mother of twins says: "There seemed to be a sort of interchangeable likeness in expression, that often gave to each the effect of being more like his brother than himself." Again, two twin brothers, writing to me, after analyzing their points of resemblance, which are close and numerous, and pointing out certain shades of difference, add: "These seem to have marked us through life, though for a while, when we were first separated, the one to go to business, and the other to college, our respective characters were inverted; we both think that at that time we each ran into the character of the other. The proof of this consists in our own recollections, in our correspondence by letter, and in the views which we then took of matters in which we were interested." In explanation of this apparent interchangeableness, we must recollect that no character is simple, and that in twins who strongly resemble each other every expression in the one may be matched by a corresponding expression in the other; but it does not follow that the same expression should be the dominant one in both cases. Now it is by their dominant expressions that we should distinguish between the twins; consequently when one twin has temporarily the expression which is the dominant one in his brother, he is apt to be mistaken for him. There are also cases where the development of the two twins is not strictly *pari passu*; they reach the same goal at the same time, but not by identical stages. Thus: A is born the larger, then B overtakes and surpasses A, and is in his turn overtaken by A, the end being that the twins become closely alike. This process would aid in giving an interchangeable likeness at certain periods of their growth, and is undoubtedly due to nature more frequently than to nurture.

Among my thirty-five cases of close similarity, there are no less than seven in which both twins suffered from some special ailment, or had some exceptional peculiarity. One twin writes that she and her sister have both the defect of not being able to come down stairs quickly, which, however, was not born with them, but came on at the age of twenty. Another pair of twins have a slight congenital flexure of one of the joints of the little finger: it was inherited from a grandmother, but neither parent, nor brothers nor sisters show the least trace of it. In another case one was born ruptured, and the other became so at six months old. Two twins at the age of twenty-three were attacked by toothache, and the same tooth had to be extracted in each case. There are curious and close correspondences mentioned in the falling off of the hair. Two cases are mentioned of death from the same disease; one of which is very affecting. The outline of the story was that the twins were closely alike and singularly attached, and had identical tastes; they both obtained government clerkships, and kept house together; when one sickened and died of Bright's disease, and the other also sickened of the same disease and died seven months later.

In no less than nine out of the thirty-five cases does it appear that both twins are apt to sicken at the same time. This implies so intimate a constitutional resemblance, that it is proper to give some quotations in evidence. Thus the father of two twins says: "Their general health is closely alike; whenever one of them has an illness, the other invariably has the same within a day or two, and they usually recover in the same order. Such has been the case with whooping-cough, chicken-pox and measles; also with slight bilious attacks, which they have successively. Latterly they had a feverish attack at the same time." Another parent of twins says: "If any thing ails one of

them, identical symptoms *nearly always* appear in the other; this has been singularly visible in two instances during the last two months. Thus, when in London one fell ill with a violent attack of dysentery, and within twenty-four hours the other had precisely the same symptoms." A medical man writes of twins with whom he is well acquainted: "Whilst I knew them, for a period of two years, there was not the slightest tendency toward a difference in body or mind; external influences seemed powerless to produce any dissimilarity." The mother of two other twins, after describing how they were ill simultaneously up to the age of fifteen, adds, that they shed their first milk-teeth within a few hours of each other.

Trousseau has a very remarkable case (in the chapter on asthma) in his important work "*Clinique Médicale*." (In the edition of 1873, it is in vol. ii., p. 473). It was quoted at length in the original French, in Mr. Darwin's "Variation under Domestication," vol. ii. p. 252. The following is a translation:—

"I attended twin brothers so extraordinarily alike, that it was impossible for me to tell which was which without seeing them side by side. But their physical likeness extended still deeper, for they had, so to speak, a still more remarkable pathological resemblance. Thus one of them, whom I saw at the Néothermes at Paris, suffering from rheumatic ophthalmia, said to me, 'At this instant my brother must be having an ophthalmia like mine;' and as I had exclaimed against such an assertion, he showed me a few days afterward a letter just received by him from his brother, who was at that time at Vienna, and who expressed himself in these words: 'I have my ophthalmia; you must be having yours.' However singular this story may appear, the fact is none the less exact: it has not been told to me by others, but I have seen it myself; and I have seen other analogous cases in my practice. These twins were always asthmatic, and asthmatic to a frightful degree; though born in Marseilles, they never were able to stay in that town, where their business affairs required them to go, without having an attack. Still more strange, it was sufficient for them to get away only as far as Toulon in order to be cured of the attack caught at Marseilles. They traveled continually, and in all countries, on business affairs, and they remarked that certain localities were extremely hurtful to them, and in others they were free from all asthmatic symptoms.

The next point which I shall mention, in illustration of the extremely close resemblance between certain twins, is the similarity in the association of their ideas. No less than eleven out of the thirty-five cases testify to this. They make the same remarks on the same occasion, begin singing the same song at the same moment, and so on; or one would commence a sentence and the other would finish it. An observant friend graphically described to me the effect produced on her by two such twins whom she had met casually. She said: "Their teeth grew alike, they spoke alike and together, and said the same things, and seemed just like one person." One of the most curious anecdotes that I have received concerning this similarity of ideas was that one twin, A, who happened to be at a town in Scotland, bought a set of champagne-glasses which caught his attention, as a surprise for his brother B; while at the same time, B, being in England, bought a similar set of precisely the same pattern as a surprise for A. Other anecdotes of a like kind have reached me about these twins.

The last point to which I shall allude regards the tastes and dispositions of the thirty-five pairs of twins. In sixteen cases—that is, in nearly one half of them—these were described as closely similar; in the remaining nineteen they were much alike, but subject to certain named differences. These differences belonged almost wholly to such groups of qualities as these. The one was the more vigorous, fearless, energetic; the other was gentle, clinging, and timid: or, again, the one was the more ardent, the other more calm and gentle; or again, the one was the more independent, original and self-contained; the other the more generous, hasty and vivacious. In short, the difference was always that of intensity or energy in one or other of its protean forms: it did not extend more deeply into the structure of the characters. The more vivacious might be subdued by ill health, until he assumed the character of the other; or the latter might be raised by excellent health to that of the former. The difference is in the key-note, not in the melody.

It follows from what has just been said concern-

ing the similar dispositions of the twins, the similarity in the associations of their ideas, of their special ailments, and of their illnesses generally, that the resemblances are not superficial, but extremely intimate. I have only two cases altogether of a strong bodily resemblance being accompanied by mental diversity, and one case only of the converse kind. It must be remembered that the conditions which govern extreme likeness between twins are not the same as those between ordinary brothers and sisters (I may have hereafter to write further about this); and that it would be wholly incorrect to generalize from what has just been said about the twins, that mental and bodily likenesses are invariably co-ordinate; such being by no means the case.

CO-OPERATION.

[To the Editor of *The Graphic*.]

That eminent author, Charles Nordhoff, late managing editor of *Harper's Weekly* and of the *New York Evening Post*, shows in his book about the Shakers, and the seven other societies in the United States that are associated in all the relations of life, that they number 5,000 persons, are scattered through thirteen States, possess seventy-two domains (180,000 acres), worth \$12,000,000, and have flourished from eighty to twenty-five years. The undersigned, men of long and varied experience, fully convinced that all reforms can and should be developed (in their germs at least), as a natural fruitage of such societies co-operating for business, social, moral, religious, and political welfare; and finding, as De Tocqueville says, that our forefathers' freedom was gained rather through township than national organizations, propose, as an example to the nation of one the best methods of restoring its fast-waning purity and freedom, to found a society, the members of which shall be fraternally associated, and who will strive to imitate only the good features of the existing societies. We wish to attract persons who will be as frugal, peaceable, religious, industrious, and shrewd as the Shakers and the Rappites; as prone to art, science, learning, and progress as the Perfectionists; and as careful to preserve the family and marriage relations as the prosperous Zoar, Amana, Bethel, Aurora, and Florian societies. We especially desire to become acquainted with men and women of mature years, whose bitter experience of the existing civilization has made them strongly desirous of a higher life, and who feel that sorrow has so chastened, self-sacrifice so purified, hardship so toughened, and reliance upon Heaven so strengthened them that they are fit for an undertaking that has proved too arduous not only for many weak, presumptuous, and foolish, but also for many true and brave souls who were baffled by the unfitness of their associates. We propose joint stock co-operation. Pamphlets and particulars sent to those addressing us at 44 Cortlandt street, New-York.

SAMUEL LEAVITT,
CHARLES SEARS,

(Also of "Co-operative Farm," Silksville, Kansas).

TAPPAN TOWNSEND.

[Every year ripens a small crop of socialistic schemes, and it seems that the Centennial period is not an exception. The first one of them that has dropped from this fruitful tree is announced in the above communication. It will be seen that the proposed Community is to have all the merits and none of the defects of the dozen existing Communities and thus is expected to exceed them all in prosperity, unity and comfort. The experiment may be worth the trying once and again. But experience has shown that all the successful Communities have originated and developed out of a profound religious faith; and no instance is on record of such an association holding together a great while without such a religious bond. Interest is not enough to take men out of the world and band them together, and compel them to bear burdens and submit to self-denials and consort with uncongenial associations through life. Shakerism is a religion, and so is Mormonism, and so also was Rappism. If Messrs. Leavitt and Sears will invent a new religion which will lead men to renounce personal advantage and give up the world and bear persecution and merge their individuality in an organization under the authority of leaders whose word is law, they may succeed; but failing in this, their

experiment is likely to end like that of Hopedale, Brook Farm, and a score of far less successful and reputable associations.

EDITOR OF THE GRAPHIC.]

RECEIPTS IN JANUARY.—EXCEPT POSTAGE.

G. J., \$10.00; M. J. M., 10.00; S. H., 5.00; H. C., 5.00; J. B. M., 3.00; J. H. P., 3.00; G. K., 2.00; T. S. E., 2.00; D. M. H., 2.00; W. K., 2.00; D. P. S., 2.00; H. I., 2.00; J. P. F., 2.00; E. J., 2.00; E. D., 2.00; C. P. K., 2.00; E. M., 2.00; C. S., 2.00; R. H., 2.00; A. T., 1.50; M. M. M., 1.00; J. H., 1.00; M. V., 1.00; F. N. H., 1.00; E. H., 1.00; D. R. W., 1.00; W. K., 1.00; M. C. J., 1.00; S. H., 1.00; H. F., 1.00; F. E. P., .50; L. R. E., .50; M. L. B., .50; T. W. F., .50; G. E. P., .50; L. S., .50; A. B., .50.

ONEIDA CIRCULAR

HARRIET M. WORDEN, EDITOR.

THURSDAY, FEBRUARY 3, 1876.

The numerous burglaries that are daily growing more common and more daring, not only in the cities but in every town and country place where there is any thing to tempt the cupidity of thieves, suggest among very many other uses of Communism, safety of life and property, and saving of expense in police and detectives.

If all the country were in communism, of course there would be no stealing—for there would be no temptation for a man to steal his own property; but communism on so vast a scale is, as yet, only ideal. Until it becomes less so we must deal with its practical bearings on a smaller scale, and here is one that is eminently practical: that so far as the influence of communism has extended, it has been to check depredations from within because, apart from moral training there is no temptation; and from without, because everybody knows that we are all equally interested in looking after the public property, and are always on hand to protect it.

The last robbery of the Northampton Bank and many other such daring depredations, show that any private family, in any place, and on any night, is subject to be invaded and its members bound and gagged; but burglars would as soon think of breaking into a barrack as to attack a little army of a hundred or more. This safety is one of the comforts of communism, and it looks as if isolated families would be driven into something akin to it, to find that protection which lawgivers and police fail to provide for them.

DECADENCE OF MARRIAGE.

II.

THE following seem to us to be facts bearing on the point with which we closed the article under the above head in last week's paper: The religious revivals which swept with such power over the country, beginning some fifty years ago, bred extensive social irregularities and inaugurated a revolution in marriage. Anti-Revivalists aided that revolution in various ways. Fanny Wright and Robert Dale Owen greatly aided it by their attacks upon religion, property and society, in 1828, which shook New-York city and even the nation, and indoctrinated its politics in various ways. Then came the elder Owen and Fourier with their writings upon Socialism largely contributing to the same end. Then came the writings of Swedenborg with his doctrines of mistress-keeping, concubinage, spiritual affinities and free and easy divorce; the last two of which doctrines obtaining large acceptance and inoculating literature, have helped swell the tide against marriage. And lastly, those connected in one way or other with "Modern Spiritualism," now a host in this

country, have rolled on the tide of marriage revolution, till, among the masses of the people, the decadence of marriage as a sacred and binding ordinance, has for some time been an established fact. Very many among the married discovered that they were mismated; a general hunt for affinities supervened; and to aid in getting them, great liberality and even laxity of divorce legislation has taken place; the courts have been crowded with a constantly increasing number of applicants, who, in a great majority of cases, are asking liberation only to unite with some already discovered affinity. Little but the form of marriage remains, the soul having long since well nigh departed.

The founder of our Community saw these things as they were transpiring, and realized the evils incident thereto. He saw a tendency to social anarchy in that revolution; that in the roaming about from mate to mate which took place, multitudes of people fell into hopeless licentiousness; that the blessings of the sexual relation and of the family were threatened with destruction; that, especially, was the natural desire for children dying out in general society; that the inconvenience of the burden of children in the race for affinities, and the natural dread of involuntary child-bearing in an age of growing intelligence, combined with other causes, had introduced the frightful practice of abortion, which forty years ago was of rare and secret occurrence but now became frequent and bold, and more common even in the older States and among people of respectability and high social standing than elsewhere. Seeing these things and many other evils which might be named, attending the natural revolt against the sexual bondage and affectional poverty of marriage, he was set about devising some remedy for them, and saving what is valuable in the family, something to take the place of the "fashion of the world" that was passing away. An unwavering believer in the Bible and in Jesus Christ as a Savior from all sin, he naturally turned in that direction for such remedy and substitute. He found in Christianity the germs of a social as well as a religious system; that it was to introduce a reign of the heavens superseding all other kingdoms; and in the manifestation of the outpouring of the Holy Spirit on the day of Pentecost and in the Communism which followed, he found the key to understand Christianity as a social force and organization. Faithfully studying that and following its logical development through years of persecution and social outlawry, with great labor and unspeakable trial he brought forward our system of Christian Communism as a truly conservative method of averting social anarchy and the various evils above mentioned. And in this view is to be found its merit. It is not offered to the world in the interest of lawlessness and disorder. Our position may be one of non-conformity to lower laws in some respects, but we claim it to be in conformity to the higher law which should govern the truly humane, God-fearing and conscientious, the man who would love his neighbor as himself. We claim that in the social sphere our system is the natural complement of the improvements making in other departments of human knowledge and effort, whereby it is constantly demonstrated that any good can be better attained by coöperation and association, than by single persons or small partnerships. We have believed that candid, thinking people would study us in this aspect, and still believe they will do so. We are on trial, and we expect to be able to prove on the trial that we are in favor of good order, peace, industry and improvement. We expect, too, if we shall be allowed a fair trial, to prove that, as a practical fact, our system tends to promote in the intercourse of the sexes, delicacy, modesty, chastity and self-denial rather than indulgence; and that in fact there is less of the latter under our system than in any

other society, except the Shakers or others who practice celibacy. We also expect to prove that we are able to produce in all the relations of the family, in the exercise of all the kindly charities of our nature—when regenerated—social blessings of the best quality and in the greatest quantity. If we can not, we expect to fail. We only ask lovers of truth and of our race to give us that trial, and we can not doubt that they will. J. W. T.

OUR WALLINGFORD LETTER.

THE TEMPERATURE OF THE HOT-ROOM.

DEAR CIRCULAR:—To many questions that are asked, relative to the Turkish Bath, we reply in detail, hoping to convey such information as shall enable any one who has the means to start and successfully carry on such an enterprise.

The temperature of the hot-room should not be less than 140° Fahrenheit, and for ordinary purposes, twenty or twenty-five minutes exposure to such a heat is sufficient for a bath. It is a good thing to be able to vary the temperature so as to give less heat during the first part of the bath and increase it as the bather becomes accustomed to it. We have found that a low temperature, gradually rising, is more conducive to free perspiration than a higher heat with the temperature falling; so that, as a general rule, we lean toward the lower temperatures as being more manageable and the better adapted to the majority of bathers.

Some of the ancient Egyptian baths were arranged with long corridors, the hottest part of which was at one end; and a gradation of heated air extended the entire length, so that the bathers entering at the coldest end, could, at their pleasure, seek the desired temperature.

In the modern Turkish Bath the necessary change of temperature has been secured by the use of two rooms, one warm and the other warmer, called the Tepidarium and the Calidarium. We could not afford the room or the expense of two hot-rooms, because one important object was to reduce the price of the bath, and to this end we must seek economy and simplicity in every detail. With this in view, we have undesignedly drifted into what bears some resemblance to the principle of the ancient hot-room. Our hot-room is fourteen feet long and eight feet wide, with a stove in one corner, protected by a zinc screen; exposed to the direct radiation from this stove hangs a thermometer, which indicates the maximum heat.

So far as we have been able to learn from experience, we much prefer a stove in the hot-room to any other system of heating that we have yet seen. In the first place, it is simple; any one can take care of it and can regulate the temperature of the hot-room as easily as he can that of a common sitting-room. Then, all the air that is drawn through the fire is so much help to the ventilation of the room, and it is drawn from near the floor, where the air is coldest and most impure. The purest air in the room is the hottest air that rises to the higher levels; and of this, as will presently be seen, we seek to take advantage. Another pipe, carried down to near the floor, also serves to carry off impure air. Another advantage of the stove-heating, is the facility of treating certain cases with the direct heat, by simply moving the screen.

But to return to the subject of graduating our heat. We have two lounges and two chairs, standing on the floor. The seat farthest from the stove is usually 135° Fahrenheit; the next 140°; the next 145°, and the one nearest the stove 150°. To get a still higher temperature, we have a platform on one side of the room two feet high, extending the entire length of it. By placing chairs on this platform we take advantage of the higher and hotter strata of air. In this way we get two

more places, one 155° and the other 165°, and we obtain in this small room as many different temperatures as we have chairs in it, *vis.*, six; varying from 135° to 165°. This arrangement is so well understood by our regular customers that they know as well as we do, where to find the desired heat and how to manage themselves in it. We do not, of course, pretend to emulate the magnificence of the many-roomed city baths, but we can show to those who are content to be simple and unsophisticated, that magnitude and marble halls are not among the indispensable requisites of the Turkish Bath.

Many are deterred from taking the Bath lest they should be weakened by it, or should take cold after it; but there is nothing about the bath to produce such effects. There is no strain put upon the system. The whole operation is as perfectly free and natural as it is to sweat in the warmest day in summer. To sweat without any of the incumbrance of clothing is a luxury that comparatively few are familiar with; and there is far less liability of taking cold than in the sweating that people ordinarily go through on any hot summer day; because in the latter case, a person keeps on his damp clothes and perhaps exposes himself to cooler air with his pores open; but in the bath, we carefully rub off and cool off the bathers, and dressing them in their dry clothes send them home invigorated and thoroughly fortified against any attack from an ungenial atmosphere.

We have not found it necessary to vary the treatment in the bath on account of the weakness of a patient; but every new case should be carefully watched, and if any unpleasant symptoms are apparent, we advise caution until such a bather becomes accustomed to the bath. But the Turkish Bath is not weakening, it is exhilarating; and the fact of a person being weak should be taken as evidence of the necessity of a thorough system of bathing.

How often a person should take the Bath must be governed by the circumstances of each particular case. If one is sick, and can stand the exertion, two baths a day is the best treatment. We have treated some people in this way who were very weak, and the results have been very successful; but in most cases it will be found advisable to allow the patients to become gradually accustomed to the Bath before giving it to them so frequently. The first indications of the good effects of the Bath will be in improving the rest and appetite; with these two established, there need be no fear of administering the bath too frequently. Healthy tissue will take the place of the unhealthy, that is broken down in the sweating process, and the patient can not do otherwise than gain health and strength.

The above remarks apply, of course, only to those who are sick; and in every such case we would advise as vigorous treatment as it is found practicable to take.

As a matter of economy, the cheapest thing a sick person can do is to get well by the shortest cut. Give up all necessary time and money, and go for health as a *sine qua non* to success in every thing else. Let your health be once established, and a bath once a week is often enough to keep the skin clean and healthy.

In our next, we may have something more to say about the length of time and treatment in the hot-room.

A. E.

W. C., Jan. 29, 1876.

If the CIRCULAR followed the example of the leading political papers of the country it would contain every week one or more articles on the subject of whisky frauds; for that is just now a leading topic in all political circles and political papers. It is undeniable that whisky rings exist

in many of the largest cities, intent on defrauding the Government of its income tax, and that millions of dollars that belonged legally to Uncle Sam, have already gone into the pockets of rascals. This old gentleman seems finally to be thoroughly aroused, and is after the whisky rogues with sharp sticks. Some of them have indeed been caught, and are suffering merited punishment. We like to see rogues punished and the Government get its due; but it is a humiliating thought that the Government, claimed to be the best in the world, should derive so large a proportion of its revenue from such a source as whisky, and that the more freely that article is distilled and consumed, the better for the Government, provided the whisky thieves don't defraud it of its tax! Time, we trust, will change all this.

HOME ITEMS.

ONEIDA.

Wednesday, Jan. 26.—To-day, just as the paper is in press, comes out the sun, to be welcomed like a long lost friend who has come to be almost a stranger. We had nearly forgotten he could shine so gaily. Out on the southern terrace, the children go skimming down the hill and skipping up again, enjoying the snow and glitter, and rarity of a slide.

ONE of our silk agents, Mr. L., astonished us by coming home some two weeks before we expected him—his stalwart form supported by a crutch and a cane. Cause, a severe sprain, through a misstep. Mr. A. started out two days after to finish his route, while Mr. L. abides at home for repairs.

EVENING HOUR.

1st evening.—3d Lecture on History of England. Miss A. E. Hamilton.

2nd evening.—2nd Lecture on Physiology. Dr. Cragin.

3d and 4th evenings.—The Ancient Romans. Mr. F. Wayland Smith.

5th evening.—Entertainments.

6th evening.—3d lecture by F. Wayland-Smith, on The Ancient Romans.

7th evening.—4th Lecture on Phrenology. Mr. C. W. Underwood.

Friday, 28.—Rained almost all day. *Apropos* of the weather, as we opened and cut the leaves of the *New Harper's Weekly*, our eyes caught the following lines, 'neath a pretty picture:

"January married June
Sometime last December:
Phew! such weather, Jack, my boy,
No one can remember.

"Winter, like an aged fool,
Soon forgot his duty—
Gave no hint of ice or snow,
Just to please the beauty.

"Mist and fog with sickly breath
O'er the earth kept creeping;
But the lady, unappeased,
Drowned us with her weeping."

TURKISH-BATH ITEMS.

We have no cases of special importance to report in full this week, though we have some very interesting ones under treatment of which we shall be likely to speak when their cure is more settled and confirmed than at present. Of course, in starting and introducing our bath we meet with more or less prejudice, indifference, diffidence, and the like feelings. This is all natural, and to be expected. Indeed, anticipating all this as we did, we confess ourselves not a little surprised to see how rapidly all such feelings are disappearing, and to find, almost at starting, that an enthusiastic majority in our neighborhood were favorably prepossessed in favor of the Bath, and ready to accept it in its

curative capacity, almost in a spirit of faith. The feeling of timidity and diffidence, especially among the women, is an obstacle that is soon overcome when once the current is started—*i. e.*, when it gets to be more or less the fashion to come.

We have had some amusing conversions among the skeptics—those who said "The Turkish Bath can't do *me* any good, *anyhow!*" One gentleman, (a neighbor), ranked at first among the unbelievers, was last week sorely afflicted with toothache. Day and night it tormented him. He tried every remedy (except the extreme one of "holding the root in his hand"), with no effect. He "would try the Turkish Bath," he thought, as a last resort. Twice he came to our rooms, half-determined to make the venture; and twice he went home *without* his bath, and *with* his toothache. It grew worse. At last he crossed the threshold of the hot-room, his tooth aching terribly. A thorough bath left him a man *minus* a toothache, and *plus* the conviction that the Turkish Bath can cure *anything!*

Since our new Baths have been opened at the Arcade, we find the facilities for taking baths much increased in the family, and we are able to make much more use of it as a remedy for the various "ills that flesh is heir to," than we were before.

As a check on colds, influenzas, and other little ailments so likely to prevail in a season so changeable as this winter has been thus far, we find it invaluable. It is almost the universal testimony, "I never think of having a cold now that we have a Turkish Bath." Considering the season, our children have been unusually free from such attacks this winter; and we have used it more freely for them this fall than ever before. Even the little ones under two years of age, are put through the bath by their mammas twice or thrice a week, and seem to enjoy it exceedingly.

MR. NEWHOUSE writes occasionally of his trapping experience in Virginia. The following are among his latest letters:

Poplar Mount, Va., Jan., 1876.

"I am having very good luck. Thus far the weather has been warm. I have caught several fine grey foxes within twenty rods of the house; have caught several beavers since I last wrote; I caught the king beaver a few nights ago, judged to weigh seventy pounds. I wanted to send him to Cornelius but the weather was too warm. The people here are plowing, and have begun sowing their tobacco seed. There have been but few days here but that they could plow in shirt-sleeves; we have now and then a night that freezes a little.

"I have got some very nice grey foxes; their skins will make a splendid robe; and if I can not get two or three dollars for each, I think of getting them dressed. I am going to move my traps eight or ten miles up the river as the beavers are reported as plenty there; in fact, they are plenty everywhere, but the southern accommodations are rather meager and I dread to leave my "Cozicot."

"Jan. 10.—I have now about twenty-four beavers brought in, and don't know how many to be delivered, as I have not heard from some of my trappers for two weeks. I have quite a number of coons, some minks and muskrats. I caught another grey fox last night in the same trap and place that I caught the others, about six rods from our window.

"My health is first-rate. I should like to hear from Oneida oftener, but the mails are tardy and the inhabitants far behind the times. They are all very clever and hospitable, but their habits are so different from ours that I enjoy solitude better than the society of any of them.

"Virginia is a large territory, and the modes of conveyance are unique. The R. R. charges five cents per mile. I have not rode in the cars since the first day that I came here. We can hear them

at our place, seven miles distant from the railroad. I have not been inside or seen a tavern since I entered the State; I have been into two little stores. There is not much chance here to spend money, except for corn-meal at fifteen cents a peck; I made out to buy twenty-five lbs. of flour, and half a bushel of sweet potatoes, paid in No. 1 traps at 50 cents each.

"One steer, one bull, and a cart, are considered a team here. I should like to have Milford here long enough to make some drawings of the teams and their occupants—they would show well in a comic picture.

"The best time for beaver trapping is in February. As yet, I have not taken any pains to trap for foxes, but they are so thick here that I intend to put out about twenty No. 1 traps for them. The deer come in to the grain fields every night. I think I shall set a gun or a trap for them to-morrow night.

"Jan. 25.—If you could drop in upon us this evening, you would see two or three of us sitting at my camp-chest table; a good fire-place in a house about fifteen by eighteen, with a small cupboard for dishes etc. close by the stove, and every thing in good order.

"Since I wrote you last, I have caught one fox, one opossum, one of the largest minks you ever saw, eight or ten rats, and Saturday night a very fine black otter. As I write, a man steps in from the river and says that I have just caught a very large beaver, judged to weigh seventy-five pounds. He says his skin looks like a table-cloth. I wish I could send it home, but the weather is so warm that I dare not undertake it.

"We have had to throw away venison several times. I threw away ten pounds to-day. I am actually tired of it and want a change to something else. I would like to live on milk about a week. Nearly the only thing that you can get at reasonable rates is corn, meal, and eggs. I am becoming weary of cooking and washing dishes, and shall be glad when the time comes to wind up and start for home.

"The times are dreadful hard here—so every one says, but I don't feel it. There are a great many failures, and large farms are sold at auction with tolerably good buildings on them at sixty cents per acre. What do you think of that?

"You don't know how busy I am making stretching boards and hoops for foxes, otters, opossums, coons and beavers. The buzzards bother my fox-traps. I took a great dog out of one of my fox-traps last night at about eleven o'clock. I have caught seven or eight dogs since I commenced on foxes. But you don't get the same dog in a trap but once—that generally satisfies.

"It is now late and I will close.

"Yours in the service, S. NEWHOUSE."

A PICKAX PIE.

DEAR BOYS AND GIRLS:—As you are fond of stories I will relate one that happened but a few miles from where your friend was born. Sometime ago when mother England began to grow strong and to feel her importance, she quarreled with her neighbor France and took a number of her men as prisoners. These she shut up in a strong-walled castle in Cranbrook, Kent Co., England. This castle was surrounded by a moat, or wide and deep ditch which made it very difficult for persons to get away; but these lively Frenchmen growing tired of their little yard and of having nothing to do, began to dream of flowery fields and fragrant groves and to speculate on some method of escape. At length, after noticing the way that rats went to work to dig a hole under the foundation of the castle to the surface on the other side, they determined to try the bold plan of digging a tunnel

under the moat and so effect their escape. How they could do this without any tool or prospect of any, was the dilemma. But they set their wits to work again, and after a while they hit upon a plan. They bribed the cooks, and large pies came to be quite a favorite dish with the cunning, jovial fellows. When large pies had lost their novelty, one day a much larger pie than usual was sent in to them. What do you think it was made of? We sing of

"Four and twenty blackbirds baked in a pie,"

but here was a nice little pickax baked in a pie, and if no blackbirds sang at the opening of it, these merry, jubilant warriors sang and danced for joy. Now after great precaution they began to dig in a place that could be concealed by bedding or something of the kind; and the earth was carried out in their pockets—or in any way that would not arouse suspicion—and deposited wherever it could be concealed. They worked away like rats, moles, or woodchucks, long and cheerfully; using every device to keep their jailors ignorant of what they were doing. At length they dug through to the surface at the other end of the ditch. The joyous daylight now cheered these hopeful men. A field of full grown wheat bordered the moat, concealing the opening as well as our busy adventurers. At last, when all was ready, they cautiously crept out and hid themselves in the wheat field hoping to escape when it grew dark. But Uncle Johnny—John Bull as he is called—being wide awake, smelt the rat by some means, and soon the trumpet sounded and a thousand brave warriors dashed off in a trice in search of the escaped prisoners. They soon surrounded the poor crawling worms, driving them back to closer confinement and poorer fare, until welcome peace sent them rejoicing on their way to their home and friends.

Now you may think that all the labor of mind and body done by these poor fellows was a dead loss; but reflect a while and see if you do not conclude that it was better for them to think and be vigilant, watchful and cunning, to dig, delve, and carry earth rather than to doze, lounge and idle away their days in listless inactivity. It kept them in excellent working order, and they must have been happier, better men and more useful to their friends and country in after years. Besides what amusing, interesting and instructive stories they must have had to enliven their own fire-sides, and to distribute among their friends in consequence of their experience. They are said to have had many jolly times feasting in imitation of that excellent, delicious, high flavored and much esteemed pickax pie!

C. E.

CHILLS AND FEVER.

THE TURKISH BATH AS A REMEDY.

TO THE EDITOR OF THE CIRCULAR:—Neither the physicians nor the inhabitants of your town and its environs, are aware to what extent the Turkish Bath is an invaluable remedy for chills and fever. To enlighten them a little on the subject and to show the reason why the Bath will cure this disease is the object of this communication. Chills and fever, ague and fever, fever and ague, dumb ague, and intermittent fever, are all terms applied to different phases of the same disease. Medical works generally treat the subject under the head of intermittent fever. It is also called paludal fever, and miasmatic fever. Paludal means marshy. It is a fever that prevails principally in marshy countries, along the banks of rivers, ponds, lakes and other bodies of water. It is also prevalent in new countries where the soil is being freshly stirred, causing a decay of vegetable matter. In old and long-settled countries, where there is much disturbance of the soil, and even in cities where the ground is being dug up for cellars,

sewers, gas-pipes, the grading of streets, and other improvements, this disease prevails. In the cities and country for a hundred miles around New-York, there are localities where it is quite generally prevalent in summer weather. The valleys of the Hackensack and Passaic rivers are especially subject to it. It generally prevails more in a moist and hot season, than it does in either a very wet or a very dry one. The especial cause of this disease is miasm, or miasmatic poison. This poison is generated by the decomposition of vegetable matter. Moisture and heat seem to be the agents to produce this decomposition.

Whether this poison is a living animal germ, or a living vegetable germ, or some inorganic vegetable or chemical compound is not yet definitely settled.

Dr. Saulsbury, of Cleveland, Ohio, a few years ago, announced that he had discovered by the microscope a living animal parasite, which he believed to be the cause of this disease. His views were not generally endorsed by the profession. There is a remarkable unanimity of opinion among physicians, however, in ascribing this fever to marsh miasm, whatever its nature may be. There is also a remarkable unanimity of opinion as to the necessity of using some preparation of Peruvian bark as a remedy. Nearly every school of practice uses it as a last resort.

That this remedy is an effective agent in arresting this fever, and checking its symptoms, no one will for a moment question. Thus far it has been an indispensable agent for this purpose. Yet every physician is familiar with the fact that there are some cases in which this remedy is not effective. There are some persons whose digestive and nervous systems are in such a sensitive condition that they can not tolerate this remedy in any form. Arsenic, strychnine, and other remedies are used when quinine can not be tolerated. Even in those who tolerate it, quinine often causes great disturbance of the system.

Alfred Stillé in his large work on *Materia Medica*, says: "The earlier historians of Cinchona did not fail to notice that ill effects arise from its use, such as gastric derangement, colic, diarrhoea, headache, restlessness, sleeplessness, and deafness; after the discovery of quinia, which contained in a small bulk the principal powers of the medicine, cases occurred which were distinguished by very alarming symptoms, such as delirium, coma, blindness, deafness, gastralgia, epileptiform convulsions, aphonia, paralysis, congestion of the lungs, and hæmaturia." We could quote columns of opinions of medical men on the injurious effects of quinine on the human system, especially when given in large doses. Notwithstanding the injury occasioned in some cases by this remedy, society is so organized that up to this time it seems to have been an indispensable remedy for this disease. There being no question as to the fact that intermittent fever can be suppressed, the question arises, is there any better way of treating this difficulty than by the use of the various forms of cinchona? Can it be treated successfully by the use of remedies that produce no injury to the system? We have positive proof that it can, and that this remedy is the TURKISH BATH.

I have had now twelve years' experience in the use of the Turkish Bath. During that time I have had a large number of cases of chills and fever, every one of which has been treated successfully with the Turkish Bath; within the last three years we have had no cases in which we could not stop the chill in four or five treatments; in three quarters of the cases we can break the chill in three baths; about one-third can be checked in two, and one-fifth in one. This Bath is an actual specific for this disease when it is uncomplicated with any other difficulty. I do not wish the reader to un-

derstand that this Bath will at once break up the fever if it is taken without any reference to the time the chill comes on; to have three or four baths effective, the patient must manage to be in the hot-room when the chill begins.

It is believed that the chill is produced by the blood leaving the body and being concentrated upon the liver and spleen; these organs are liable to become enlarged if this disease continues very long; especially is this the case when quinine is taken in large doses. The engorgement of these organs with blood is the cause of enlargement; the effect of the Bath is to open the capillaries of the skin and cause the blood to leave the organs on which it is concentrated and re-establish itself through the body. This relieves the chill very soon. Surrounding the body with an atmosphere of 150 degrees, opens the capillaries of the skin and allows the blood to readily flow back to the surface; at the same time the patient can drink as freely of cold water as his thirst demands, which helps cool down the internal heat.

It is a well established fact that even while the chill is on, the temperature of the body internally is higher than it is in health. As soon as the chill has entirely passed off and the stage of fever fairly set in, the patient should be taken into the shampooing-room and thoroughly manipulated and bathed, then go to the cooling room and be packed in dry blankets until the sweating stage is fully established. During the sweating stage the patient should go two or three times from the dry blanket pack to the cool spray, or into the plunge bath. After the fever and sweating has ceased, the patient is in a condition to dress and retire. About six or eight hours after, however, they should take another bath. If on hand at the Bath by the time the second chill begins, the second day's treatment will generally break the chill and stop the fever. In many cases there is a feeling of exhaustion comes on after the first treatment, which the bather attributes to the bath; but, as a proof that such is not the case, if the patient goes to the Bath six or eight hours after, even with this feeling of exhaustion on him, the subsequent bath will take it away. This depressed feeling is due to the disease, and not to the bath. The bath cures by counteracting the influence of the miasmatic poison on the liver and spleen, and by removing it from the system through the pores of the skin. At Wallingford, Conn., there is a Turkish Bath in a fever and ague district, in which, although a very small and inexpensive affair, they have treated, since last April, over one hundred and fifty cases of this fever in its different forms, and have been successful in every case. From one to five baths, is all that is required to relieve these cases. There are about forty Turkish Baths in this country now, and a correspondence with several of the oldest of the proprietors elicits the fact that their experience in treating chills and fever with this Bath is quite similar to my own. E. P. MILLER.

Bath Hotel, 39 & 41 West 26th-St., New-York.

A NEW THING IN THE SCIENCE OF SPIRITUALISM.

[From the Washington Republican.]

A select circle of friends met at the residence of Dr. C. E. Wright, No. 1016 I street northwest, last evening by invitation, to witness some manifestations of materializations through the mediumistic influence of Mrs. John Hardy, of Boston, one of the most susceptible of known materialistic mediums. A light frame of strips of lath, supported by four uprights at the several corners, to which the strips were fastened, was produced, over which was spread a covering of waterproof, forming a canopy, with an opening at one side and a slit in the top. The lath framework was formed of two horizontal rails, one being midway between the upper rail and the floor. The whole was about the size and

height of an ordinary card-table. Any one sitting facing this framework could place his hands upon the top rail by bending forward, but would be prevented from operating underneath with his feet by his knees coming in contact with the lower rail. Next was produced an ordinary wooden water bucket two-thirds full of boiling water and a quantity of paraffine. The latter was soon dissolved, and the whole was found to weigh seventeen pounds and two ounces. This bucket was placed in the center of the front parlor floor, upon a piece of canvas, for protection to the carpet, near the front windows. The canopy was placed over it, having first been fully exposed to view and examined by the doubting and curious, to see that there was nothing hidden within the folds of the canopy. Mrs. Hardy took her seat at the farther side, the opening in the water-proof being at another side of the frame. She invited the company to come near her, and form a circle around the room as near the frame as possible. Mr. Hardy then turned off the burners in the front parlor, but those in the rear room were left burning full force, and made sufficiently light to read by in the midst of the circle. Mrs. Hardy informed the company that her familiar spirits were not of the solemn or timid sort, and did not object to conversation and music. Hence there was no necessity for silence, and friendly and jocose converse pervaded the circle until in a few minutes a splashing of the water under the canopy was heard and curiosity was upon tiptoe. We eagerly watched the crifice at the top of the canopy for the appearance of hands, as it was stated they were sometimes seen. Raps were heard, and in reply to queries it was stated (also by raps), that the water was too hot, but that moulds could be made when it became cool enough. Some minutes later other raps announced that the work was finished, and in the midst of some excitement the canopy was re-examined and removed, when upon the canvas by the side of the bucket the fairest removed from the medium lay a perfect mould of a human hand, hollow; but owing to the heat of the parlors and its proximity to the hot bucket, which was still too hot to feel with comfort, the mould did not maintain its full rotund shape, but had slightly flattened at the wrist. The bucket, and the remaining contents were now weighed and found to mark seventeen pounds and one ounce, within a fraction. The mould was then attached to a scale, when the whole weighed as nearly as possible the original weight—seventeen pounds and two ounces. The company all agreed that the test was perfectly fair, and that the paraffine which constituted the mould had been by some invisible means extracted from the bucket. It was also agreed that the mould must have been formed upon some materialized hand and that hand withdrawn or dematerialized without breaking the delicate fabric of which it was composed. It was further agreed that the hand upon which the mould was formed was not that of any visible member of the company, each one of whose hands were fully exposed to view during the whole seance. Further than this, we shall not attempt to explain. Mrs. Hardy arrived in the city last night from Baltimore, where she has been spending a few days and holding one or two public seances. She contemplates stopping a few days here to see the city, and we hope, may be induced to gratify public curiosity by giving some seances during her sojourn. There were several scientific persons and investigators present last night, who will insist upon further demonstrations in this line of materialistic representations. Subsequent to the mould-making a half-dozen closed around the canopy for a table and enjoyed some manifestations in the shape of hand-appearances and hand-shakings and bell-rings, which were confirmatory of the former more unequivocal test. Mr. and Mrs. Hardy are persons of intelligence and culture, totally unlike ordinary exhibitors, and simply appear to consider Mrs. Hardy only as a medium in the service of such spirits as desire to make themselves and their powers manifest through her. If they do not choose to do any thing she can not force them, but they have never yet failed to appear and respond to her call.

FACTS AND TOPICS.

Prof. Swing in a sermon to young men of Chicago, gave his theory of a true life in these words; "Throw down the god money from its pedestal, trample that senseless idol under foot, set up all the higher ideals, a neat home, vines of one's own planting, a few books full of the inspi-

ration of genius, a few friends worthy of being loved and able to love in return, a hundred pleasures that bring no pestilence, a devotion to the right that will never swerve, a simple religion empty of all bigotry, full of faith and love, and to such a philosophy—earth will give up what joy it knows."

A physician in a London hospital, in an article written to the *British Medical Record* says: "That one cause for the increase of neuralgia of the face and scalp is to be referred to the effects of cold upon the terminal branches of the nerves distributed to the skin; and that the reason why men are less subject to it than women, is to be explained by the much greater protection afforded by the mode in which the former cover their heads when in the open air. The surface of the head which is actually covered in men is at least three times that which fashion allows to women; indeed the points of contact between the hat or bonnet and the head in the latter are so irregular, as practically to destroy any protection which might otherwise be afforded. We ought to oppose fashion when it is so prejudicial to health and productive of suffering."

The newspapers are talking hopefully of better times and greater prosperity. The *Graphic* says: "The real causes of the stringency of the last three years have long since ceased to operate. If the American people show the buoyancy and confidence for which they are famous, the Centennial year will usher in a decade of uninterrupted prosperity." "Let the press of the country pitch the tune." The *Tribune* says: "We believe that the foundation for better times has already been laid, and that the coming spring ought to witness a decided revival in many branches of trade." The *World* believes that the "tide has turned and that every thing points toward a revival of trade, restored confidence and better times generally during the Centennial year, and from this time forward."

THE NEWS.

It is rumored that Turkey has determined to declare war against Montenegro.

Hollis Hall, Cambridge University, was partly burned on the afternoon of Jan. 26th. The loss, it is estimated, will amount from \$15,000 to \$18,000.

The late Viscount Amberly, only son of Earl Russell, completed a theological work a short time before his death.

Senator Sherman is in favor of Gov. Hayes for the Presidency, and advises Ohio to unite in his favor at the Cincinnati Convention.

Prince Bismarck, who has been ill for some time, is suffering from cholera, that is, the precursory symptoms of cholera. His condition is considered serious, and causes much anxiety.

The *London Daily News* is informed that writs have been served on Gen. Schenck, the American Minister, Albert Grant, the noted financier, and others, now or formerly connected with the Emma Mining Company.

The municipality of Moscow recently resolved to send a second contribution of \$16,000 in aid of the sufferers from the Herzegovinian insurrection. The Czar has refused to permit the money to be sent, though he sanctioned the first contribution.

A letter from Constantinople to the *London Times* gives the details of great suffering among the American Christians from the cruelty of the Turkish rulers and the unrestrained rapine of the Koords. Many of the Christians are professing conversion to Islamism in the hope of escaping oppression.

A Bonapartist Association, styled the Conservative National Committee, has issued a manifesto announcing that they will support President MacMahon until the expiration of his term in 1880. They will then demand

that an appeal to the people be made for determining the future form of government for France.

The *Wiener Presse* reports that during an insurgent attack on a Turkish camp near Neum, three Turkish men-of-war, anchored off Klek, unexpectedly opened a violent cannonade on the Herzegovinians. As the vessels were in Austrian waters at the time, their action caused considerable surprise. The result of the attack on the camp is not known.

Francis Deak, the eminent Hungarian statesman, is dead. He was one of the most zealous of the Hungarian patriots. He became the leader in the Diet of Pesth and displayed great ability as a statesman. He could never be induced to receive any marks of favor from the Imperial Congress, but preferred to serve his country for its good. His death fills many hearts with sorrow.

A Mutual Council that shall settle beyond a doubt the guilt or innocence of Mr. Beecher, is now demanded by many influential ministers and citizens. Rev. Samuel C. Bartlett, of Chicago, Rev. Leonard Bacon, of New Haven, and Rev. Henry W. Dexter, of Boston, are mentioned as interested in such an investigation. Mr. Bartlett thinks such a council inevitable, and states that he has corresponded with a number of clergymen, all of whom agree that it shall be held, and that speedily.

Mr. E. D. Winslow, chief proprietor of the Boston *Daily News*, and a recent purchaser of the *Daily Post* has proved to be forger for a large amount. He is well known in political circles, has occupied a seat in the Massachusetts Senate, has been a Methodist clergyman, a temperance leader, and influential among the Prohibitionists. It is stated that he has raised hundreds of thousands of dollars by forgery. The exact amount is not yet known, though it is estimated that the value of discounted paper issued by him exceeds \$200,000, and that the full extent of forgeries he has committed will amount to not less than \$600,000. Mr. Winslow has made his escape, and is supposed to have sailed for some country with which the United States has no extradition treaty, as he has recently been heard to inquire concerning steamers for such parts.

The following news is received from Slavonic sources: "A force of 3,500 Turks attacked the insurgents near Duzi on Tuesday. After a brief engagement the insurgents left their intrenchments, and set fire to Doboriole, near Trebinje. An insurgent re-inforcement of 1,000 arriving on the ground at this time, the Turks were cut off from Trebinje and compelled to retreat to Drina."

Later.—The official Turkish account of the engagement on the road between Trebinje and Ragusa states that the insurgents, numbering from seven to ten thousand, were dispersed in all directions, after a severe engagement lasting five hours. The Turks numbered only 3,000.

A Mr. Frederic Brydges and Mrs. McKenzie eloped last week from Montreal under the following circumstances: In consequence of incompatibility of temper between Mr. and Mrs. McKenzie, the lady determined to dissolve the connection between them, and for this purpose arranged an elopement with Mr. Brydges, to whom she had become attached, as the only means of accomplishing her purpose and inducing the friends of both to concur in her design. Mrs. McKenzie left Montreal on Thursday and was joined by Mr. Brydges at St. Albans; from there they proceeded to New-York, thence to Philadelphia. Here they were soon followed by the father of the lady, Mr. Allen, accompanied by a friend, and the father of Mr. Brydges. The young people expressed their determination to obtain a divorce, and to marry. It is understood that every means will be used to bring the affair to a happy termination. No improprieties are charged to the parties in the affair.

Mlle. Titiens is achieving great success as *Norma* in the opera now performing at the Academy of Music. The *Graphic* says: "She looks, moves, breathes, speaks, sings as we can imagine a *Norma* would; and as we sit and gaze at her majestic and graceful action, while our ears drink in the wonderful fullness and beauty of her voice, we can almost believe that we have been transported back into the past, and that the tragedy is a scene of life enacted before us. In "Casta

diva," Mlle. Titiens exhibited nearly the full beauty of her voice. The turns and runs were marvels of neatness, and the descending chromatic scale at the close was as perfect as the most finely selected string of pearls, every note was so round, full and sweet. In her we have a union of dramatic and vocal abilities, which, instead of conflicting, seem to complement each other and to form one grand whole."

The *Western Morning News* has an article from its Zanzibar correspondent giving the particulars of a serious affair which threatened hostilities between English and Egyptian forces at Brava, a territory claimed by the Sultan, but occupied by the Egyptians. Dr. Kirk, the English Consul at Zanzibar, proceeded to Brava, in the ship *Thetis*, to see how matters really stood. Dr. Kirk and Captain Ward landed, but found it difficult to enter the place as the way was blocked by Egyptian soldiers. Meanwhile a body of Egyptian soldiers were sent to the coast with orders to fire on any persons attempting to land. Dr. Kirk and the Commandant of the place had high words on the matter, which resulted in Dr. Kirk retiring to his ship and preparing to shell the town if an apology for the insult offered the British flag, and a concession of the right of English officers to land, were not sent within a certain time. Before the time had expired an apology was received from the Commandant, and repeated later in the day to the Indian subjects of her Majesty residing at Brava.

A NEW AND UNIQUE BOOK.

WALKING AS A FINE ART.

FOOT NOTES; or Walking as a Fine Art.
By Alfred Barron. Large 16mo, 330 pages.
Cloth, \$1.50.

"One of the most charming and fascinating volumes published in the country since the death of Thoreau."—*Boston Transcript*. "A bit of rural gossip worthy the pen of I. K. Marvel."—*N. Y. Evening Post*. "Gracefully written and replete with interest."—*Golden Age*. "A racy and suggestive book, capital reading for a winter evening by the hearth-fire."—*Boston Advertiser*. "Bright and sparkling, without any somber lining."—*Suffolk Co. Journal*. "A uniquely interesting volume."—*Boston Times*. "A delightful volume; and shows how rich may be the discoveries of an observing and cultivated mind in the common-walks of life, and what a charm a simple and attractive style can throw about them."—*Zion's Herald*. "All lovers of nature can take it home with full confidence of many hours of delight."—*Boston Commonwealth*. "Charmingly written."—*New Haven Register*. "The poetry of pedestrianship. All who delight in outdoor life will find great enjoyment in this book."—*Congregationalist*. "Descriptions of natural scenes and homely incidents are given with the exquisite tact of true poetry."—*Advance*. "It is full of nature. It has the smell of pine woods and clover fields in its pages. A reflective person will return to this book again and again to trace up the many interesting vistas of thought which it opens."—*Daily Graphic*. "These papers have a delicate and delightful flavor which is extremely attractive. Some of them recall Thoreau. But there is really nothing which a fair-minded man can call imitation. And we think Mr. Barron has the superiority, in being less shy of his fellow men."—*N. Y. Evening Mail*.—"There are some parts of this book of whose charm quotations will give no idea. Such are those chapters which tell of 'The Old Pasture,' 'The Old House,' 'Dirt'—a unique essay—'Back Neighbourhoods,' and 'Night-Walking.'"—*New Haven Palladium*.

Sent post-paid on receipt of price.

Published by the
WALLINGFORD PRINTING CO.,
WALLINGFORD, CT.

For sale by A. Williams & Co., 283 Washington Street, Boston; Charles T. Dillingham, 678 Broadway, New-York, and by booksellers generally.

ANNOUNCEMENTS.

SILK GOODS

Machine Twist and Sewing Silk of their own manufacture for sale by the Oneida Community.

Also Machines for Measuring the length and Testing the strength of Manufactured Silks.

PRESERVED FRUITS AND VEGETABLES.

Put up for sale by the Oneida Community in tin and glass. Price-list sent on application.

STEEL TRAPS.

Eight sizes and kinds, suitable for the House Rat, Muskrat, Mink, Marten, Fisher, Fox, Otter, Beaver, the Black and Grizzly Bears, are made by the Oneida Community. Descriptive price-list sent on application.

For any of the above articles,

Address, ONEIDA COMMUNITY, Oneida, N. Y.

THE WALLINGFORD PRINTING COMPANY.

All kinds of Book and Job Printing executed; Manufacturers' Illustrated Catalogues made a speciality; also Bronze and Color Work, and the finer kinds of Card, Circular and Bill-head Printing. Having enlarged its works and added new motive power, this Company is in condition to meet the wants of its patrons with promptness and accuracy.

P. O. Address, Wallingford, Conn.

PUBLICATIONS.

(Sent from the Office of the ONEIDA CIRCULAR by mail, post-paid, on receipt of price.)

History of American Socialisms. By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia. London, Trubner & Co. Price, \$3.00.

The Trapper's Guide; a Manual of Instructions for Capturing Fur-bearing Animals. By S. Newhouse. Third edition: with New Narratives and Illustrations. 215 pp. 8vo. Price, bound in cloth, \$1.50.

Salvation from Sin, the End of Christian Faith, an 8vo. pamphlet of 48 pages. By John Humphrey Noyes Price 25 cents per single copy, or \$2.00 per dozen.

Dixon and His Copyists; a Criticism of the Accounts of the Oneida Community in "New America," "Spiritual Wives," and kindred publications. By John Humphrey Noyes. Price 25 cents.

Scientific Propagation. By John Humphrey Noyes. An 8vo. pamphlet of 32 pages. Price 25 cents.

Male Continence. By John Humphrey Noyes. An 8vo. pamphlet of 24 pages. Price 25 cents.

Hand-Book of the Oneida Community; Containing a Brief Sketch of its Present Condition, Internal Economy and Leading Principles. Price 25 cents.

The five pamphlets—"Salvation from Sin," "Dixon and his Copyists," "Hand-Book of the Oneida Community," "Scientific Propagation," and "Male Continence," will be sent to a single address on the receipt of \$1.00.

Oneida Community Cooking, or a Dinner without Meat. By Harriet H. Skinner. Price 25 cents.

Back Volumes of the Circular, unbound. Price \$2.00 per volume.

Messrs. TRUBNER & COMPANY, Book-sellers, Ludgate Hill, London, have the "History of American Socialisms," the "Trapper's Guide," and the "Hand-Book of the O. C.," for sale. They will receive subscriptions for our other publications.

PHOTOGRAPHIC PICTURES

Of the Oneida Community Buildings and Grounds, made by a first-class artist and finely mounted, can be had on application at the Office of the ONEIDA CIRCULAR.

Also Photographs of J. H. Noyes. Price 25 cents.

HOME-TALKS; by John Humphrey Noyes. 358 pages, 12mo. Price, \$1.50.

Invaluable to students of Social and Religious science. Reveals the affluence of New Testament Christianity, and the conditions of successful Christian Communism. Tells how to get a pure heart, live a pure life, and prepare individuals for social organization on the largest scale. Sent post-paid on receipt of price.

ONEIDA COMMUNITY, Oneida, N. Y.

CONTENTS, NO. 5.

| | | |
|-------------------------------------|--|----|
| "There is Nothing New Under the Sun | Home Items | 37 |
| How to Receive Criticism | A Pickax Pie | 38 |
| Changing the Balance | Chills and Fever | 38 |
| Nature and Nurture | A New Thing in the Science of Spiritualism | 39 |
| Co-operation | Facts and Topics | 39 |
| Decadence of Marriage | The News | 39 |
| Our Wallingford Letter | A New and Unique Book | 4 |