Oneida Circular.

A WEEKLY JOURNAL OF HOME SCIENCE AND GENERAL INTELLIGENCE.

Published by the Oneida & Wallingford Communities.

ONEIDA COMMUNITY, MARCH 4, 1872.

New Series, Vol. IX, No. 10
Whole No. 1396.

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 cannot 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 Depot of the Midland Railroad. *Number* of members, 205. *Land*, 654 acres. *Business*, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. *Theology*, Perfectionism. *Sociology*, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. *Number* of members, 19. *Business*, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. *Number* of members, 45. *Land*, 228 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 Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow 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 cannot 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.

HOME-TALKS ON THE BIBLE.

BY J. H. NOYES.

IV.

THE Bible is certainly a medium of some spirit or spirits, good, bad or indifferent. There is power in it of some kind. Who then are the men or gods whom it represents? The infidel or the superficial thinker may say it is the medium of the superstitious churches which worship it, and comes to us dripping with their spirit; but their connection with it is secondary—they are receivers and conveyancers of it, not the authors. They may have enveloped it in a cloud of their influences, so that to their proselytes it carries their spirit, and it may be necessary for us to strip it of these envelopes, as you would husk an ear of corn to get at the kernel; but they certainly are not the persons or principalities who made the Bible and set it going in the world, and we ought not to receive the Bible from them, or be hindered by the superficial magnetism which they have wrapped around it, from getting at the inner life of it and knowing those who are primarily connected with it and represented by it. Who then were, or are, the authors of the Bible? Manifestly, a series of men, all or nearly all of Jewish blood, who lived in the two thousand years (more or less) between Abraham and the destruction of Jerusalem; in all about forty writers, of whom Moses and Paul are most prominent and may be taken as representatives. These forty writers were associated with and wrote about a multitude of other men of the same spirit, such as David, Elijah and Christ; and the Bible is a history of the best part of the Jewish nation during that two thousand years. The writers and those they wrote about, taken together, make a very large body. These are the men who furnished the material of the Bible, and threw their spirit into it. These are the men who, if still in existence, must be most interested in the Bible, as their own writings, and as a report of their own doings. The Bible belongs to these men. It is their magnet. We shall certainly find their spirits in its inner folds. Where are they? What is their condition? They lived scattered along on a two-thousand-year line, and one after another disappeared. Are they dead? Nay; the Spiritualists will deny that. A. J. Davis and Robert Dale Owen must believe that the authors and heroes of the Bible are still alive and wide-awake. The Bible, then, has behind it and within it, at least a large mass of *human* spirits. It is inspired by millions of the best men of the most robust nation that ever lived; and we have reason to believe, from what we find in the latter part of the Bible, that these millions under the leadership of Christ were gathered in the spiritual world from their scattered sleeping-places and brought together into one body, at the close of the Jewish dispensation. The world has never seen such an organizer as Christ. We must infer from his manifest spirit, from what took place on the day of Pentecost, and from the whole spirit of Paul's career, that Christ made a unit of the Jewish army which he gathered at his Second Coming out of the Bible generations; and we have no reason to believe that any other unit of the kind half so strong exists anywhere in this world or in the world of spirits. The Bible, then, has behind it the strongest spiritual battery in existence. Saying nothing for the present of the divine inspiration behind the human, we are at least sure that the Bible comes to us charged with the life of the great church gathered around Christ. It is the telegraph wire that connects us with every station in the old Jewish world, from John back to Abraham. In one word, the Bible is the magnet of the First Resurrection.

THE PRINCE OF PEACE.

Home-Talk by J. H. N.

CHRIST is the Prince of *Peace*. He is the mediator between us and the "God of peace;" and through him the peace of God, which "passeth understanding," is circulated in us. When he was born, the word of the angels was, "Glory to God in the highest, and on earth *peace*, good will toward men."

Yet his mission of peace and good will has been disguised, to a great extent, since he came on earth. There has been a long delay in the manifestation of that mission; he himself predicted that delay, and in words may be said to have almost retracted the angels' announcement. He said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." Thus he predicted division and judgment. But the dispensation in which he has thus been manifested as a judge bearing the sword, is only an introduction to his whole administration. "A parenthesis," says the grammar, "is a sentence or suggestion interpolated in a sentence, which is not necessary to the sense, and should be read in a lower tone of voice." In accordance with this definition, we may fairly say that all the past manifestation of Christ's mission is a parenthesis, which does not give us the real meaning of its great announcement, and should be "read in a lower tone of voice." His principal function, which was announced by the angels in the promise of "peace on earth and good will to men," is yet to be revealed.

If we conceive of him as only or mainly a Judge, coming to fulminate destruction on evil, we do not get a true idea of him at all; and his enemies will at last have to bear the guilt

of bringing this reproach upon him; it will be seen and known that this whole dispensation of division and judgment is a misrepresentation of him, for which *they* are responsible. His real character is fitted in every possible way to be *popular;* and he is destined to be popular in this world. When he shall finish the parenthesis of judgment, he will be the most popular man the world ever knew. There will go up a shout from the whole earth: "Hurrah for Jesus Christ!" more hearty than ever was given to any Prince of lower birth: and that because he is the Prince of Peace. People might *fear* him as a judge; but in that character they would never shout for him. A man must have the spirit of a mother and a lover to get the hearts of mankind; and that is Christ's character, though it is yet to a great extent unknown. "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom; and shall gently lead those that are with young." Look through the New Testament, and see how much he had to say about peace. He directed his disciples when they entered into a house, to ascertain if the "son of peace" was there, and stay or go accordingly. He said to them just before his crucifixion, "Peace I give unto you. . . . These things I have spoken unto you, that in me ye might have peace." After his resurrection, when he met them, his salutation was, "Peace be unto you." And so on.

How is the peace of God distributed by Christ? How is he the mediator, and so the Prince of Peace to mankind? If we search deep enough, we shall find the reason why he reconciles us to God and so gives us peace, is in the fact that he is the "*faithful and true witness.*" He said to Pilate, "To this end was I born, and for this cause came I into the world that I should bear witness to the *truth.*" It is only in the full reconciliation of our hearts to *truth*, that peace is possible. There is nothing solid that we can rest our hearts upon but truth. If we attach our life to anything else, we are sure of disappointment. The truth is what it is, and cannot be altered. It cannot alter itself. God cannot alter it. No amount of benevolence or ingenuity can alter it. It is what it is; and the only way possible for God or any one else to be at peace is to enjoy the truth. This is the peace of God: he enjoys all things as they are; not as they seem to be, but as they really are. *They suit him;* he pronounces all very good—is reconciled to the whole truth; and therein has peace. And it is only as *we* are reconciled to the whole truth, that it is possible for us to have peace. We must be brought in some way to enjoy all things just as they are—to pronounce all facts good—to rejoice and be suited in the universal reality. It is easy to demonstrate that without this, peace is impossible. It is because Jesus Christ is the faithful and true witness—born to bear witness of the truth, the whole truth, and nothing but the truth—that he is the mediator of peace. He is King of Peace by virtue of his unswerving loyalty to truth, not by virtue of his *benevolence;* for mere benevolence could never reconcile the world and give peace. His eye is not in that direction; he looks upward to his Father in all that he does. "He that sent me is *true*, and I speak to the world those things which I have heard of him. . . . As my Father hath taught me, I speak these things." He comes out from God to reconcile men to God, and to bring them his peace; and he takes the only possible way to do this, by telling them, not the things which benevolence looking toward men would dictate, but the things which God gives him. Loyalty to the truth, unbending and eternal, is indispensable to his office. So then he is, as the Apostle says, "*first* King of Righteousness, and then King of Peace;" and King of Peace *because* King of Righteousness. If a man is not first king of righteousness, he cannot be king of peace. Righteousness is truthful character—conformity of our spirits to truth. And as righteousness can only be attained, and peace be possible, by conformity to truth, the only way to be King of peace is to be first King of righteousness. "The wisdom that is from above is *first pure*, then peaceable."

The common idea of Christ is, that he manifested himself in his most popular character, i. e., in his function of peace and good will, when he was on earth; and that his appearing in judgment and his final reign is to be the manifestation of him in the sternness of his character as King of Righteousness. This is precisely the reverse of the truth, for it represents him as first King of Peace and afterward King of Righteousness. He was acting in the Lion character in that introductory period of his career when he was personally facing the wickedness of the world: and the loving Lamb was revealed only when the final kingdom commenced at his Second Coming. If we think of him while he was on earth as having made the most popular revelation of himself that we shall ever know, and that there remains for the future only the severity and majesty of judgment, it is as great a mistake as could possibly be made.

LEVELING UP.

BY G. CRAGIN.

BELIEVERS in individual sovereignty deny that one man is affected, except voluntarily, by the spirit and influence of another man. The fallacy of this position scarcely needs demonstration among those who believe in two uncreated motors of good and evil. The doctrine of fellowships is one which has been tested among us so many times with the same results as to become a thoroughly established law. There is no end to the instances which might be related of persons who have been corrupted by vicious fellowships; but stories illustrating the molding power of good characters are more rare. I have a memory of a romance which seems to me a fair example of the fascination which a pure and noble person can exert.

In a town adjoining the one in which I lived during my youth a select school was opened for young ladies. The teachers were two sisters, who at first attracted but little attention, being neither very young nor remarkably handsome. Quiet and gentle in their manners, thoroughly competent to teach the branches required, better disciplinarians than they had never entered the town before. The young people of the village gradually became interested in the new teachers. It was a novel thing in those days to see female teachers win so entirely the confidence and good will of both parents and pupils. The young folks took delight in inviting the school-mistresses to all their parties and social gatherings. The teachers were religious, but their piety was of that quiet kind which works inwardly by love and outwardly by deeds. Strange as it may seem, the two sisters grew younger and more comely in the eyes of their pupils, as their acquaintance ripened into friendship. Unpedantic and unassuming in manner, the influence they exerted was that of example rather than of precept. They taught their pupils to seek the fellowship and companionship of those who were older and wiser than themselves, and by so doing unwittingly prepared their hearts for a religious revival which took place in the course of a few months. Every pupil in the young ladies' school was converted to a belief in Christ; and from the seminary the spiritual contagion spread throughout the town, especially among the young.

At length their contract for school services expired, and the faithful teachers returned to their distant home, where they were not forgotten, as we shall soon see.

Among the converts of the revival was a young man of good character but of a limited education. Accompanied by his sisters, young Cook had attended many a social gathering at which the school-teachers were invariably present, by the unanimous voice of the young people; for without the society of the Misses G., particularly of the elder sister, their "sociables" would have been tame, aimless affairs. Young C's heart had been softened by his conversion, and as in all religious revivals man's love of woman is very closely allied to his love of God, his case was no exception to the general rule. The elder Miss G. had been instrumental in bringing him to God, and although her years in life were so far in advance of his own as to make the difference between their ages as great as that between mother and son, he felt strongly attracted to her. After the departure of the two sisters, C. felt somewhat lonely. The young people's meetings he considered decidedly stupid. Their zest had vanished. Some of his intimate friends rallied him not a little for falling in love with a woman so much older than himself. "Well," replied C., "what cares love for age? She has wisdom, knowledge, intellectual culture and general intelligence; and these cannot be had without age, can they? Young as I am, I have had my eyes open to see what luck others have had in playing the matrimonial game. Look at my cousin John, who three years ago married a girl not quite out of her teens, who was attractive and beautiful in person, but poorer than a town pauper in those interior, spiritual and mental qualities so necessary to domestic happiness. And where are they now? Wrecked! ship and cargo a total loss. No, no, I had rather be an old 'bach' all my days than fail like that."

Having arrived at his majority the year previous, C. had become a member of the firm of "Cook & Brothers," who were carrying on a lucrative business, so that he was abundantly able to support a wife. But how to obtain a suitable one was a serious question. He laid the matter before his mother, making a clean breast of his attraction for the school-teacher. After duly considering the subject she advised her son to seek counsel of their minister, who was known to be a particular friend of the teacher. To this proposal C. heartily assented, and the next day found him, clad in his Sunday best, knocking at the door of priest W., the venerable pastor of the Orthodox church.

At the time of which I write, nearly half a century ago, a Congregational minister in New England was a power in the land. He could talk as one having authority. He was looked upon, particularly by the children and young people, as a

person so holy, so infallible, so far above the common class, as to be perfectly incapable of wrong-doing. It was therefore with considerable hesitation, some stammering, and a good deal of blushing, that C. made known his business to a man clothed with almost regal authority. Little did the embarrassed youth imagine that, in asking this clerical functionary for advice, he was about to reveal the deep secret of his soul to a competitor for the hand of the same lady; but such was the fact. The Rev. Mr. W. was a widower, having already buried two wives. The first died with overwork, and excessive care; the second committed suicide, it was said, to free herself from an unhappy conjugal relation; and now the aged and lonely priest had fixed his loving eye upon the elder teacher; believing that in her he should find a spiritual helpmate to his mind; and he was only waiting for the grass to grow over the grave of his last wife, before making his proposals. The reader can therefore imagine, better than we can describe, the sudden commotion which was stirred in the bosom of this remarkable preacher. The two lovers were silent for a few moments, when, recovering his equanimity, the minister asked in a deep, but slightly tremulous tone—

"Is Miss G. aware of your peculiar sentiments toward her?"

"Not to my knowledge," replied the innocent youth, chilled to his very center by an unaccountable feeling of fear which suddenly came over him. Still articulating with difficulty, the minister continued—

"Do you anticipate success in this rather bold venture?"

"I think I should be more likely to succeed if your reverence would be so kind as to write to her that you approve of my seeking her hand in marriage!"

This simple, artless plea for help put the clergyman upon the real metal of his piety. He earnestly prayed for wisdom to guide him safely out of the awkward dilemma, and as though a spirit had whispered an answer, this passage of Scripture came to his relief—"Let no man seek his own, but every man another's wealth." The struggle was over; his inner man triumphed, and he cheerfully wrote the letter, for which the young man had asked.

With the letter in his pocket and his heart full of hope, C. started in a few days for the home of the loved one. When the elder sister learned the object of C.'s visit to her father's house, she was greatly surprised. She had noticed that during the revival period young C. had manifested much interest in the cause of religion, and had taken an active part with her in conducting the young people's meetings. The straight-forward manner in which the son of Deacon Cook, the hard-working mechanic, entered upon the business of winning a wife, greatly amused his prospective father-in-law and his family of daughters. Success, however, was stamped on his honest face; and though he did not obtain an affirmative answer during his first visit, yet sufficient encouragement was incidentally advanced to keep up his spirits. Letter writing, which had always been irksome to him, was now entered upon with alacrity. He purchased a dictionary, and every word he penned to the schoolmistress, concerning the orthography of which he had the least doubt, was promptly referred to the decision of the lexicographer. Time flew swiftly by—for working all day at the anvil, and studying and writing half of the night, kept his hands and thoughts fully occupied.

At the expiration of three months, C. had the extreme satisfaction of entering his native village accompanied by the "elder teacher" as his wife. She was sincerely welcomed by all, and by no one more heartily than the Rev. Mr. W.

The gossip about this romantic youth and his mature wife soon died away, and the newly-married pair quietly settled into family and society duties. Mrs. C. in changing her name had not lost any of her interest in the young people. She was to them still the "elder sister," though in a broader sense.

In the course of a few years a great improvement was observed in the character of Mr. C., who became one of the most influential men in town. It was manifest to all that his wife had so educated and elevated him, that he was qualified to represent the town in the Legislature with creditable success. Instead therefore of the leveling down of the wife to the sphere of the husband, as would in all probability have been the case had C. married a young woman from among the school girls of his own age, the husband was leveled up to the sphere of the wife, whose character was thoroughly matured.

As years rolled on, it was often remarked that a happier married couple could nowhere be found than Mr. and Mrs. Cook. Their respect for each other was cited as quite remarkable. The Rev. Mr. W. used to say, "Could all married people be as happily matched as Mr. and Mrs. C., the millennium would soon be upon us with a flood of heavenly blessings."

AN ESSAY ON PLANES.

WHEN old Solomn Nadgett was a Democrat and wrote essays on fine-wooled sheep, I knew where he was. But now he tells me he is on the healing plane; and his daughter, little Miss Nadgett, wants to know if she is on the right plane. Plane? plane? on the right plane? What does she mean? I don't know anything about planes. I wish she wouldn't talk so. When folks say they live in Fletcher, or Bakersfield, or Haddam, I know where to find them. If the Nadgetts had only said they lived in Stockbridge I should have had 'em exactly. But instead of that, they try to make me see that they are on some plane or other. I tell you, this is an up and down sort of world, and there arn't many plains in it except inclined planes, and slippery plains, and plains of battle. The fact is, a battle-plain is about the only plane a man has any right to.

Since I got Miss Nadgett's letter, I have been trying to get things where they would be a little plainer; and I think I have succeeded.

Jamaica is on Jamaica Plain I guess. My grandfather used to be on the Jamaica-rum plane in a small way. The buffaloes are on the Great Western plain. Yellow oaks, and white birches, and bird's-foot violets, broom-grass and solitude, are on Wallingford Plain. There used to be a brown earthen pottery on Fairfax Plain. A man with a flat farm is on the agricultural plain. Plain women, I must say, are not always on the common plane; they are sometimes above it, and then they are on a higher plane.

I worked with a carpenter once laying floors, and I now see that that circumstance has helped me a great deal in this matter. Lumber-men and miners, and all such as do rough and useful work, are on the jack-plane. Poets, and painters, and tailors, barbers and shoe-blacks are on the smoothing-plane. Lovers are all on the matching-plane. A man, courting a widow for her jointure, may be said to be on the join t' 'er or jointing-plane.

A straight line is always in its own plane, but two straight lines can't always be in the same plane though they do cross one another.

Clergymen are on the rite plane, but they won't own it; and our wagon-maker is on the wright plane, but I don't believe he knows it. Any body can see that I am on the write plane.

A stair-way is a series of planes, one rising above another; up which adventurous babies go creeping; father and mother and a good providence looking on and cheering; and down which rats go nightly in a succession of dead thumps dragging their scaly tails after them like bits of rope.

If Miss Nadgett had only said which way she was going—whether up stairs or down, I could have told her whether she was on the right plane or not. I guess, though, she is on a circum-gyratory spiral plane, which goes round and round like the whirligig of time, ever and anon bringing its contents back to the place of departure, but always a little further up or a little more down, but whether discharging them upward like an Archimedean screw, or downward, it is all one, for they are going to be pitched into the same kettle of fish, to swim nowhither on a straight line, and then come back again before they want to.

I have seen that done—I've done it myself.

A. B.

PRUNING.

BY B. BRISTOL.

THOSE who have watched the progress of fruit-culture for the past thirty or forty years must have observed that an entire revolution has taken place in regard to pruning. Previously there was no great demand for fruit, and it was the general custom to allow trees to grow as nature directed. But a change seems to have taken place in the public mind about that time in regard to fruit. Professional men and amateurs turned their attention to its cultivation; old varieties were improved, and new ones originated. Numerous theories were broached, and experiments tried, and a great deal said and written on the importance of pruning, pinching, etc. A. J. Downing was one of the first in this country to recommend the shortening-in system in regard to the peach. His plan was to cut off half of the last season's growth, annually during the lifetime of the tree; and later writers have recommended the cutting away of two-thirds from the peach and pear. Indeed, so much has been said on the subject, that one would almost conclude that pruning is the chief function of the fruit-grower.

Well, this system has been fairly tested, and it is proper to inquire whether the hopes and expectations of its advocates have been realized. Has the health of our fruit trees improved? Are they longer-lived than formerly? Are they more fruitful? Can they withstand our winters any better? Not one of these questions can be answered in the affirmative. On the contrary, there is a general complaint that our fruit trees are tender and short-lived. The peach is now a failure in most parts of New England, and in New Jersey it is not expected to produce more than half a dozen crops. Our pear orchards begin to die out soon after they come into bearing. In fact, so short-lived are they that every fruit-grower needs a well-stocked nursery.

The immediate effect of severe pruning is to stimulate a rampant growth of wood. Water-shoots start from the collar, trunk, and larger branches, and of course must be removed; and the more a tree is pruned, the more necessity there seems to be for it. This unnatural growth is an effort of nature to restore that nice balance which existed between the branches and roots previous to pruning. Every tax of this kind must be more or less exhausting. Hence it is a mistake to suppose that pruning hastens the time of fruiting; on the other hand, it retards it. Every arboriculturist knows that when a tree is making a large growth of wood it forms no fruit-spurs.

We are glad to see that a reaction is taking place on this subject. In a late number of the *Horticulturist*, there is an article on pear trees, by that

practical writer and fruit-grower, Wm. Saunders. He says: "The pear tree is a victim of excessive pruning. It is pruned in winter to make it grow, and in summer to make it fruit. Why it is that the pear tree should be supposed to require so close and continued pruning does not appear of easy explanation, and evidently is not followed by satisfactory results." In the same journal we have the report of a fruit committee that visited the famous peach region on the Delaware peninsula. They report that the most intelligent and successful growers never cut back the young growth of wood. In fact, the committee returned, thoroughly convinced that the practice of shortening-in is not to be recommended.

I would not be understood as the advocate of no pruning. A judicious use of the knife is always in order in planting, and it should be used occasionally in young orchards, if symmetrical tops are desired. In rare instances I have known old trees benefited by a moderate pruning.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, MARCH 4, 1872.

RELIGION AND BUSINESS.

SAID a neighbor to us the other day: "I tell people if they purchase goods manufactured by the Community they will be sure to find them just as represented." This did not sound in our ears like flattery, but like honest, hearty praise; and though we accepted it modestly, we inwardly rejoiced that the Community had earned such high commendation. The accusation that our business integrity is but a cloak, a kind of "sheep's clothing," to hide the wolf (an accusation which we believe too shallow to gain general credence), did not occur to us at the time; and we rejoiced that righteousness had gained so radical and practical a foothold in the world as to revolutionize and leaven the business characters and relations of men. The old reproach the nominal churches have to bear from the worldling and scoffer is, that their religion is not deep and practical enough to sanctify their external life, and keep them from dishonesty and corruption in their business transactions. We will not say there is any justice in these taunts, but it occurs to us that the imputations put upon both the Community and the professors of the popular religions may furnish ground for mutual sympathy and consideration; though curious as is the fact, the imputation the Community rests under is the reverse of what is often alleged against church members. The latter are charged with making their religion a cover for overreaching in bargaining and other business transactions, while the Community is charged with making business integrity a cover for moral corruptions and religious fanaticism. How shall these stumbling-blocks be removed? The Community purpose is, by "patient continuance in well doing" to rise sooner or later above all reproach, and make it manifest that their external righteousness is but the reflex of inward purity—that the two are inseparable. And while we declare our own purpose, may it not be proper to exhort our friends in the churches to raise the standard of holiness, and allow their religion to dominate their whole life, "bringing into captivity every thought to the obedience of Christ?" W. H. W.

"KNOW THYSELF."

MEN may be divided into three classes with reference to their self-estimates. First, is the man who undervalues himself; who never soars above the common treadway, because he has no confidence in his powers. His introspective analysis is most despondent, and he is continually subjecting his talents to unfavorable comparison with those of others. He never gets the credit he deserves, for no one knows what is in him.

Second, is the man who overrates himself. He is always ready with his, "*I* know," or "I can do it." He is swollen with conceit, and commits innumerable follies in consequence of his overweening vanity. He talks largely and inspires for a time an unfounded confidence.

Third, is the man who seems to have an omniscient discernment of his own capabilities. He estimates himself justly. He places the utmost reliance upon his genius; but you see he has reason. If he has a talent, he knows it and puts it to use where it tells on men or things. The casual observer may think him conceited: but the near acquaintance perceives that his self-valuation is only at par.

The first two, as situated in ordinary society, attain a correct perception of their individual capacity only, if ever, brough much buffeting and sore experience; while the third too often forgets the fountain of his wisdom. Our system of criticism is the grand regulator and corrector of all three. The diffident man is inspired with a just idea of his importance as a ductile medium, so that he attempts to do things which his natural timidity forbade him to contemplate. The conceited man is curbed; he lowers his head and takes a smaller place. The wise man is taught to render to God the things which are God's, and shines accordingly with added lustre. Thus every truth-lover may know himself as others know him, and none need waste long years in abortive aims from lack of true self-knowledge. T. C. M.

A HISTORICAL SUGGESTION.

HOW did the town of Wallingford get its name? Dr. Davis in his late history traces it in the natural way to the old town of Wallingford in England, which is situated on the banks of the Thames, not far from London. But it does not appear that the first settlers of our Wallingford came from that English town. They were mostly men who moved inland from the New Haven settlement, and had no discoverable reason for perpetuating the memory of the English Wallingford.

Another and more interesting reason for the naming of Wallingford may be found in the history of the times when it was being settled. After the death of Cromwell, and during the short protectorate of his son Richard, England fell into the miserable dissensions and uncertainties which led to the restoration of the Stuarts. The principal and final strife of this turbulent period was between two factions which took their names from the places in London where they held their meetings and had their head-quarters. Westminister Hall gave name to the faction of the Parliament men, whose proclivities were toward monarchical rule; and "Wallingford House," to the faction of the army officers of Cromwell, who were in favor of a republic. Fleetwood, one of Cromwell's generals, held the "Wallingford House" as his residence, and the military faction gathering around him was called the "Wallingford House Party." The war of these factions, which was the last struggle of the Cromwell period and ended in the Restoration, took place in 1659—60. During the next decade Wallingford in Connecticut was settled, and in 1670 got its charter from the Hartford authorities. It seems probable, therefore, that the name Wallingford, was chosen from the "Wallingford House Party," rather than from the town of Wallingford on the Thames. It is known that the New Haven Colony, more than any other of the early pilgrims to this country, sympathized with the Republicans and Revolutionists of Cromwell's armies. This is indicated by the fact that the Regicide judges (who, indeed were many of them generals) found refuge in the New Haven region. With such sympathies, it was natural that the planters from New Haven, in organizing a new township, should choose a name from the party in whose doings they were so much interested. So that Wallingford, so far as its christening can give it character, is probably the representative of the men who conquered England for Cromwell and who wished and intended to make England a republic.

It should be added, however, that the Wallingford House in London was probably the city residence originally of the Viscount of Wallingford, who took his title from the town of that name, and had a castle there which was destroyed in the Cromwell wars. In that case, the name of our Wallingford, though it may have been derived directly from the "Wallingford House Party," as I have suggested, is traceable indirectly to the old town on the Thames. J. H. N.

COMMUNITY JOURNAL.

ONEIDA.

—We are reading "Bleak House," and not for the first time.

—We see a team and men at the station taking in a large iron lathe for the machine-shop.

—M. H. Kinsley, our farmer, returned from Boston, March 1st, with another small lot of Holstein cattle.

—The musicians have lately added a new violoncello, a clarinet, a French horn, and some fine overtures, to their *materia musica.*

—A charming little book lies on our new sitting-room table. It is "Falstaff and his Companions," with "twenty-one illustrations in silhouette by Paul Kenowka." A present to G. N. Miller from his aunt, Mrs. Mary Mead, Cambridge, Mass.

—Among the curiosities of our correspondence on silk matters is a letter from a New Hampshire man, asking us to make him some 100-yds. silk with only forty yards to the spool; and some 50-yds. silk with only twenty yards to the spool. We don't do that thing.

—Our house is warmed by steam generated in two boilers—Root's Sectional Safety Boiler and Phleger's Steam Generator. Each one is surmounted by a large iron cylinder for holding a reserve of steam. These drums being exposed on all sides have been very wasteful of heat. We lately covered them with a compound of asbestos and lime, and then with another covering of ground rope and paper pulp. This process is patented and its application cost us about one hundred dollars. We expect it will save us three times that sum in one year.

—Preparatory to canning fruits and vegetables next summer for market the carpenters are at work near the barns putting up an ice-house and cooling-room, under the supervision of J. Hyde Fisher of Chicago. Our experience with preserving-rooms has been unsatisfactory, owing to their dampness Mr. Fisher's invention meets this difficulty by admitting cold air from the ice-chamber into the cooling-room at a point below where the warm air escapes. The cold air descends from the ice to the preserving-chamber, and as fast as it becomes warm it ascends to the ice-chamber, carrying with it the heat of whatever is stored in the room, and then passes up over and through the ice, and again returns to the preserving-chamber, having left its moisture on the ice. This circulation of the air is kept up as long as there is ice in the ice-chamber. The warm and the cold air not coming in contact in the preserving-chamber, there is no moisture deposited there, and by this means the air in the preservatory is always kept dry as well as cold.

A room of this character, to hold perishable fruits until they can be conveniently disposed of, has long been a want in the preserving business.

Sunday Evening, Feb. 25.—The meeting was an old Perfectionist gathering with variations. We had short discourses on our hope of the resurrection, and volunteer confession and testimony, interspersed with old, stirring hymns. Then the curtain rose on a scene as gloomy as night. Two figures—a man and woman—appear on the stage and sing these lines from "The Female Pilgrim," the audience joining in the chorus:

Whither goest thou, pilgrim, stranger,
Wandering through this gloomy vale?
Know'st thou not 'tis full of danger?
And will not thy courage fail?
No! I'm bound for the kingdom;
Will you go to glory with me?
Hallelujah! Praise ye the Lord.

Pilgrim thou dost justly call me,
Traveling through this lonely void:
But no ill shall e'er befall me,
While I'm blest with such a Guide.
Oh, I'm bound for the kingdom, &c.

Such a Guide! no guide attends thee,
Hence for thee my fears arise;
If some guardian power defend thee,
'Tis unseen by mortal eyes:
Oh, I'm bound for the kingdom, &c.

Yes, unseen; but still believe me,
Such a guide my steps attend;
He'll in every strait relieve me,
He will guide me to the end:
For I'm bound for the kingdom, &c.

Pilgrim, see that stream before thee,
Darkly rolling through the vale;
Should its boisterous waves roll o'er thee,
Would not then thy courage fail?
No! I'm bound for the kingdom, &c.

No: that stream has nothing frightful,
To its brink my steps I'll bend;
Thence to plunge 'twill be delightful:
There my pilgrimage will end.
For I'm bound for the kingdom, &c.

After these are sung the female figure goes off into the darkness, and the man left alone sings—

While I gazed, with speed surprising,
Down the vale she plunged from sight:
Gazing still, I saw her rising,
Like an angel clothed in light!
Oh, she's gone to the kingdom,
Will you follow her to glory?
Hallelujah! Praise ye the Lord.

At the third line we see the pilgrim rising in bright and shining garments, as if in the act of ascending through the clouds to heaven. Suddenly a strong white light breaks in from above and guides her to realms of joy and splendor. The effect of this with the final chorus was electric.

Thursday Evening, 29.—Mr. Hamilton, who has come on from Wallingford to spend a few days here in consultation on our proposed dye-house, fruit-preservatory and the like, gave us a detailed account of the work doing and done for the dam at W. C. Twelve hundred loads of stone have been drawn. The lumber and stone and piling now collected cover about six acres along the river.

A FRAGMENT.

N.—Genius in all arts which please and produce genuine "effects" seems to consist in being able to perceive and study the thoughts and feelings in other people's minds. Thus, for instance, it is not enough to be able to write well, in order to produce a good effect; neither is it enough to be able to observe well, or find interesting topics, or understand truth; besides all this, we must be able (as you may say) to throw ourselves into the minds of those we are writing for and imagine what they feel. We must adapt what we say and the topics we handle to the inner niceties of the human spirit, if we would produce a genuine sensation. People may write well, may find interesting topics, understand truth, and have a great deal to say, and still never produce a sensation by what they write, but only make a noise that other people will pay but very little attention to. Genius consists in adapting its work to the exact state of mind that it is dealing with—both on on the small scale and on the great. In reading Shakespeare, Walter Scott, and such writers of acknowledged genius, you are all the time wondering how they knew so much about you—how they understood things in your thoughts that you never put into words, and didn't suppose anybody had any idea of. It is just by such knowledge as this that we shall be able to produce effects, and not without it. This is true of all the other arts as well as writing. We must know just what will make music in the general mind.

CHANGES IN CHARACTER ILLUSTRATED.

Monday Evening, Feb. 26, 1872.

The diagram used by W. A. H. in his lecture on "The Development Hypothesis by Natural Selection" was put to a two-fold service this evening: first, to show how new varieties of the human race may be produced by taking advantage of the principles of selection and hereditary transmission, which shall be as much superior to the men and women of past ages as the finest varieties of apples, for instance, that we now enjoy are superior is size and flavor to the original species from which they have been developed, or as any variety of plant and animal, improved by selection and culture under man's superintendence, is superior to its native, ancestral stock. Second, to illustrate the changes which may take place in individual character. Those who affirm that character cannot be radically changed are like those who affirm that species of plants and animals cannot be changed. That the latter affirmation is untrue is proved by the facts furnished by every farm-yard, every orchard, every garden. That the first affirmation is untrue should be proved by the facts furnished by every family. Is there not abundant evidence that any person may, by reason of some strong purpose, become at the expiration of years very different from what he would otherwise have been and different from any one of his ancestors? The speaker was assured of this, and further that a variation leading to such a result may be started at any point in one's career. The motives and purposes which are born in the hearts and minds of men from day to day are like the offspring of a species of plant or animal; and as the skillful culturist or breeder in seeking for improved varieties carefully selects and favors the best one of all that appear, so any person may, to a considerable extent, realize his ideal in his own character, by continually favoring those motives and purposes which accord with that ideal. This is true of general character, and also of specific things in character. Any noble quality may in this way be produced: one has but to constantly vary in the right direction and at the end of a life-time marvelous results will appear. Here is a young man, we will say, who is hard-hearted, as his ancestors have been before him. Must he continue so, and never know the ineffable happiness of a soft, broken, receptive heart? No; let him give place to those impulses, those experiences, which favor the last-named condition,—let him vary constantly in that direction; and each succeeding day his character in that respect will be changed—each succeeding day will find him a modified being—a new variety; and at the expiration of a year, perhaps, the accumulated changes in character resulting from daily variations in the direction of soft-heartedness may be so great as to surprise the subject and all his friends and acquaintances.

This process of variation—this realizing of our ideals—may undoubtedly take place, to some extent, in persons who have known nothing of God's grace. The effect of that is to give us higher ideals—better purposes—and increased power to realize them; so that the person who has really accepted Christ as his counselor and friend has greatly improved chances of turning out a character which shall be altogether superior to that of his ancestors.

A third point: Your attention was called the other evening to the fact that when plants and animals are changing from an inferior to a superior condition, in consequence of improved culture and better means of subsistence, the moment the care and skill of man is withdrawn, and their means of subsistence deteriorates, the principle of reversion comes in, and tends to carry the improved varieties back to the original forms. Our improved flowers, food-plants and domestic animals might all in time lose their improvements if subjected to the conditions in which they existed when man brought his skill and wisdom to bear upon them. So if we would have greatly improved characters in the end—we must maintain the conditions which have caused the improvements already made. If we neglect these there will be a tendency to revert. If spirituality be our object, then we must continue to seek the things and do the things which favor it—the processes of mind- and heart-renewal must go steadily forward forever. The tendency to reversion in the case of improved plants and animals is weak in proportion to the amount of variation which has taken place and the length of time in which the variation has occurred; and so it is in our spiritual experience: the greater the improvement made, and the longer the time in which we have set our faces in the direction of perfect unity with Christ and the pure spirits above, the less danger there is that any principle of reversion—any "falling from grace"—will undo the work already accomplished; and, besides, it is possible, if we are to credit the Scriptures, for every one to reach a point where reversion becomes impossible.

STUDENT'S LETTER.

Fertilization of Flowers by Insects---Report of a Lecture by Prof. Asa Gray, of Harvard University.

New Haven, Feb., 1872.

Prof. Gray has won such distinction in the scientific world, that although his subject was hardly as popular as some others of the course which have been delivered here, the hall was well filled with attentive listeners, who came perhaps as much to see the man as to hear what he had to say.

Prof. Gray is between fifty and sixty years of age, of medium size, with a full gray beard, and an eye which sparkled with enthusiasm. His delivery was somewhat imperfect, but he made up in enthusiasm what he lacked in oratory. He commenced by describing quite a variety of flowers, all of which were beautifully illustrated by colored drawings; and showed the arrangement of the various parts of the flowers, especially of the stamens and pistils. In all of the flowers which were illustrated, and which he described with considerable minuteness, the noticeable feature was, the *inadaption* of the parts to one another. Thus, where we should expect to see the pollen so situated as to fall or be blown directly upon the stigma, we often find the stigma situated above the stamens and out of reach of the pollen. Again, when we should naturally expect to find the stigma resting on the upper surface of a petal—the most favorable position for catching the pollen as it falls—we often find it close to the under side of a petal, and even covered with a hood to protect it. "In fact," he said, "where we should expect to see the arrangement face to face we find it back to back." He was often reminded, he said, of bashful lovers sitting back to back during their honey-moon. "Instead of being a well arranged plan of how to *do*, it seemed to be an elaborate contrivance of how *not* to do." "Then, again, most flowers contain honey and are fragrant; the

honey situated far down in the center of the flower, in such a manner that insects cannot get at it without passing over the essential organs of the flower. What possible design could there have been in placing honey in flowers thus, unless it were to attract insects? This, indeed, was the design of nature, as nearly as we can understand it."—"Honey," he said, "is the wages paid to the insect for work which it performs. Thus nature indirectly gets over the obstacles which it has created." Many flowers are entirely dependent upon insects and other anomalous methods of fertilization. This theory has been established by long courses of observation and experiment. Of the many illustrations which Prof. Gray presented as proof of this theory, a few will perhaps suffice to show clearly his idea about it. The willow is entirely dependent upon the agency of wind and insects for fertilization, as its blossoms are imperfect; that is, one tree bears the stamens, and another bears the pistils. In some plants the pistil of the flower which bears the stigma develops before the stamens, and is withered before the pollen of the same flower has matured sufficiently to act upon it. Also in the case of some pendant flowers, in which the stamens and pistil develop at the same time, on the first day of blossoming the pistil curves upward, carrying the stigma out of reach of the stamens until after it has passed maturity, when it falls again among the stamens. Again, in some plants, the pollen is inclosed in a little cup or anther, as it is called, with the stamens arranged around one or more central pistils; these cups are dependent on artificial means of opening, such as the contact of insects or the motion of the wind. When this takes place, the anther opens suddenly, scattering the pollen on the head and breast of the insect. It then flies to the next flower, where it is sure to rub off some of the pollen with which it is covered, and where it gets a fresh supply of pollen. One interesting fact about the kind of flower just mentioned is, that the anther in opening suddenly throws the pollen away from the center of the flower, and therefore away from the stigma. Thus it would seem that the pollen is not intended to reach the stigma of its own flower, but that of some other one. It is true in many cases that the flower has the best chance of receiving its own pollen first, but experiment has shown that it is less effectual on its own than on another flower. This, the lecturer said, might be laid down as a general rule. It seems to be a well established fact that self-fertilized flowers soon degenerate; indeed, no species continually self-fertilized can long exist. This theory was first presented to the world about fifty years ago by Sprengle, an eminent German naturalist; but received little acceptance at the time. For its more complete development we are indebted to Mr. Charles Darwin.

"Thus we learn," Prof. Gray said in conclusion, "that nature dislikes close unions in plants, and cunningly avails itself of the agency to avoid them, so that to the insect world are we indebted, in a great measure, for the wonderful variety and beauty of plant life." C. A. B.

"THE SUBJECTION OF WOMEN."*

VIII.

THE question is a fair one: Has experience afforded sufficient grounds for the induction that woman is incapable of producing anything entitled to the first rank in philosophy, science or art? It is scarcely three generations since woman (saving very rare exceptions) began to try her capacity in these fields; and only within the present generation have these attempts been at all numerous. Surely, then,

"It is a relevant question, whether a mind possessing the requisites of first-rate eminence in speculation or creative art could have been expected, on the mere calculation of chances, to turn up during that lapse of time, among the women whose tastes and personal position admitted of their devoting themselves to these pursuits. * * * If we go back to the earlier period when very few women made the attempt, yet some of those few made it with distinguished success. The Greeks always accounted Sappho among their great poets; and we may well suppose that Myrtis, said to have been the teacher of Pindar and Corinna, who five times bore away from him the prize of poetry, must at least have had sufficient merit to admit of being compared with that great name. Aspasia did not leave any philosophical writings; but it is an admitted fact that Socrates resorted to her for instruction, and avowed himself to have obtained it."

Yet in certain things for which there has been time, especially in those departments in which they have been longest engaged, women have done as much "as could be expected from the length of the time and number of the competitors."

"If we consider the works of women in modern times, and contrast them with those of men, either in the literary or the artistic department, such inferiority as may be observed resolves itself essentially into one thing; but that is a most material one: deficiency of originality. Not total deficiency." * * * Thoughts original, in the sense of being unborrowed—of being derived from the thinker's own observations or intellectual processes—are abundant in the writings of women. But they have not yet produced any of those great and luminous new ideas which form an era in thought, nor those fundamentally new conceptions in art, which open a vista of possible effects not before thought of, and found a new school. Their compositions are mostly grounded on the existing fund of thought, and their creations do not deviate widely from existing types. This is the sort of inferiority which their works manifest: for in point of execution, in the detailed application of thought, and the perfection of style, there is no inferiority."

Mr. Mill bids us remember that "during all that period in the world's existence" in which "great and fruitful new truths could be arrived at by mere force of genius with little previous study and accumulation of knowledge," "women did not concern themselves with speculation at all." Since woman has begun to interest herself in the more abstract fields of mental labor, it is no longer possible to be original without most "elaborate discipline" of the mind, and a thorough knowledge of the "results of previous thinking." Our author pertinently compares the knowledge that the world has acquired to an edifice yet building, and says—

"Every fresh stone in the edifice has now to be placed on the top of so many others, that a long process of climbing, and of carrying up materials, has to be gone through by whoever aspires to take a share in the present stage of the work."

Thus he would spare woman the verdict of mental incapacity in the line of original thought, until she has had the preparation "which all men now require to be eminently original." He further says:

"It no doubt often happens that a person, who has not widely and accurately studied the thoughts of others on a subject, has by natural sagacity a happy intuition, which he can suggest, but cannot prove, which yet when matured may be an important addition to knowledge: but even then, no justice can be done to it until some other person, who does possess the previous acquirements, takes it in hand, tests it, gives it a scientific or practical form, and fits it into its place among the existing truths of philosophy or science. Is it supposed that such felicitous thoughts do not occur to women? They occur by hundreds to every woman of intellect. But they are mostly lost, for want of a husband or friend who has the other knowledge which can enable him to estimate them properly and bring them before the world: and even when they are brought before it, they generally appear as his ideas, not their real author's. Who can tell how many of the most original thoughts put forth by male writers belong to a woman by suggestion, to themselves only by verifying and working out? If I may judge by my own case, a very large proportion indeed."

We are told that the Roman literature is an imitation of the Greek because the Greek came first; that a painter's early pictures, even though he be a Raffaelle, are an imitation of the style of his master; thus with a composer's early pieces. Our philosopher says also, "what years are to a gifted individual generations are to a mass." So woman, but just developing intellectually, must needs be for generations yet an imitator of man in almost all she undertakes.

The familiar fact that professional persons are vastly superior to amateurs, especially in the fine arts, is the argument used by Mr. Mill to those who wonder why women have succeeded no better in this department.

Besides the reasons already given, with which he seeks to explain why women have "remained behind men even in the pursuits open to both," our essayist gives this, that "very few women have time for them."

"This may seem a paradox; it is an undoubted social fact. The time and thoughts of every woman have to satisfy great previous demands on them for things practical. There is, first, the superintendence of the family and the domestic expenditure, which occupies at least one woman in every family, generally the one of mature years and acquired experience; unless the family is so rich as to admit of delegating that task to hired agency, and submitting to all the waste and malversation inseparable from that mode of conducting it. The superintendence of a household, even when not in other respects laborious, is extremely onerous to the thoughts; it requires incessant vigilance, an eye which no detail escapes, and presents questions for consideration and solution, foreseen and unforeseen, at every hour of the day, from which the person responsible for them can hardly ever shake herself free. If a woman is of a rank and circumstances which relieve her in a measure from her cares, she has still devolving on her the management for the whole family of its intercourse with others—of what is called society. * * * If it were possible that all this number of little practical interests (which are made great to them) should leave them either much leisure, or much energy and freedom of mind, to be devoted to art or speculation, they must have a much greater original supply of active faculty than the vast majority of men. But this is not all. Independently of the regular offices of life which devolve upon a woman, she is expected to have her time and faculties always at the disposal of everybody. If a man has not a profession to exempt him from such demands, still, if he has a pursuit, he offends nobody by devoting his time to it; occupation is received as a valid excuse for his not answering to every casual demand which may be made on him. Are a woman's occupations, especially her chosen and voluntary ones, ever regarded as excusing her from any of what are termed the calls of society? Scarcely are her most necessary and recognised duties allowed as an exemption. It requires an illness in the family, or something else out of the common way, to entitle her to give her own business the precedence over other people's amusement. She must always be at the beck and call of somebody, generally of everybody. If she has a study or a pursuit, she must snatch any short interval which accidentally occurs to be employed in it. A celebrated woman, in a work which I hope will some day be published, remarks truly that everything a woman does is done at odd times. Is it wonderful, then, if she does not attain the highest eminence in things which require consecutive attention, and the concentration on them of the chief interest of life?"

This is Mr. Mill's defense of woman. Is it not shrewdly generous? Her weakness is made her strength; her deficiency her sufficiency.

A certain conservative would have it that this English philosopher says too much when he denies that the inequality of the sexes is yet proven. Surely, no. Such an assertion is the logical result of lack of evidence—a lack for which even the conservatives must receive their share of blame. Certainly,

* "The Subjection of Women," by John Stuart Mill. Publishers: D. Appleton & Co.

if we have read Mr. Mill's book aright, he does not seek to prove the equality of the sexes. Rather let us say that he would show woman to be only a little lower than man, even as man is "a little lower than the angels."

Our brave conservative elsewhere says, "Man's strength is his main point." We indorse the idea despite the absurd paralogisms it gives rise to. Nay, we are ready to admit, with him, that we believe man is superior to woman; that, even as Christ is the head of man, so is man the head of woman. But mark! "The head of every man is Christ." Without he acknowledge this, he has no birthright.

Yes, this is the point. Man's superiority may not lie in his intellect or in his spirituality—it is possible woman may prove his equal in the former; perhaps probable that she is already more than his equal in the latter—but he *is* strongest. Then let him fall back on his strength, and generously help woman to fill whatever sphere her Creator has designed for her. Let the days of her bondage be ended. Then only will she be in deed and in truth the "help-meet" and "glory" of man.

A REMARKABLE PROPHECY.

Some one has sent us the following lines, said to have been first published in 1488. The conclusion seems threatening; but as most of the prophecies here given have been fulfilled in good, "the world to an end may come"—if at all—in a way that will gladden more hearts than it sorrows:

Carriages without horses shall go,
And accidents fill the world with woe.
Around the world thoughts shall fly
In the twinkling of an eye.
Water shall yet more wonders do:
Now strange, yet shall be true.
The world upside down shall be,
And gold be found at root of tree.
Through hills man shall ride,
And no horse or ass be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green.
Iron in the water shall float,
As easy as a wooden boat.
Gold shall be found, and found
In a land that's not now known.
Fire and water shall wonders do.
England shall at last admit a Jew.
The world to an end shall come,
In eighteen hundred and eighty-one.

TICHBORNE.

The celebrated Tichborne case now trying in England is approaching its culmination, after occupying the attention of the court about ninety days. Property yielding an income of $150,000 is involved in its decision. Young Tichborne, a Parisian born, completed his education at one of England's Roman Catholic seminaries. With a fine education and finished address, he found his society among the high-bred English families. At the age of nineteen, finding reason for quarreling with his uncle, who disapproved of his marriage with his cousin, he rashly resolved to quit his country. Making his will, which with other important papers he committed to the care of a friend, he embarked in a steamer bound for South America. The next year after his arrival there, or in 1854, hearing of the death of his uncle, he hastened homeward. The ship in which he sailed was lost, and with it all reliable information respecting Roger. On his supposed death the property fell to his brother Alfred. Some thirteen years later, on the death of Alfred, the estate descended to Alfred's son, then but a babe. It seems that Mrs. Tichborne, the mother of Sir Roger, never fully gave up the idea that her son would return and claim his rights; and so was not wholly incredulous when she received letters from Australia, purporting to have been written by her long lost son, especially as they contained minute descriptions of certain marks by which she might identify him. Suffice it to say, that she at last received him home as her son. Others recognized the young claimant as the lost Roger, including persons who had served in the regiment to which Sir Roger belonged; but some of those particularly interested were less credulous; and their incredulity was at least excusable, for the claimant is represented as altogether different in appearance, in manners, and in acquirements, from the true Sir Roger. The trial has excited great interest in England and in the United States—most voluminous reports having appeared in the daily papers of London and New York. The counsel for the defense occupied fifteen days of four hours each in stating his side of the case. Public opinion in England appears to be against the claimant, as the "bonds" issued by him to raise money for carrying on the trial are now selling at twenty cents on the dollar.

SCIENTIFIC NOTES.

During the stay of the "Hassler" party at St. Thomas, the bottom of the sea in the harbor and along the coast was examined with the marine telescope. This instrument is simply a wooden box or cylinder, with one end open, and the other closed by a tightly-fitting pane of glass. When this end is immersed in the water a smooth surface is produced below to look through, and the head of the observer, closing the upper end, prevents light from being reflected from this surface to the eye to interfere with the view. In clear water objects may be seen at a considerable depth. At St. Thomas the scene on the ocean floor is thus described: "As you gaze a sea anemone expands its crown of tentacles on the summit of a rock, or more modestly seeks repose on the glistening sands of the bottom. Sea-worms with tufted, feathery extremities, proceed leisurely along; bright-colored little fish, glistening in red and gold or sparkling with a metallic luster, play around the branches of the coral, seeming, as has been said, like 'humming-birds' of the ocean; and an occasional migratory lobster stalks over the field, quaint and ungainly looking, as if he were engaged in business of importance."

INTERIOR OF THE EARTH.

The internal state of the earth is a subject which is interesting the scientific world at the present time. The popular idea that the interior of the earth is molten, and that we live upon a thin crust resting on this fiery sea has received much opposition from a number of eminent men, chief among whom is Sir Wm. Thompson. He has shown that unless the crust of the earth be strong enough to hold its present shape in spite of a tendency to oscillations of the fluid interior caused by the tidal effect of the attraction of the sun and moon, it is necessary to assume the whole mass of the earth to be more rigid than cold glass in order to explain the motions which do actually take place. The attraction of the sun and moon, acting upon the protuberance of the earth at the equator, give it a twist at certain points in its orbit, which changes its plane of rotation. This change is very slow, and requires over 25,000 years for a single cycle. During that period the line of the axis of the earth makes a complete circle around the north star, the star being quite near the circumference of the circle. This swinging of the axis is called by the astronomers *nutation*. It gives rise to another phenomenon called *precession*, by which the vernal and autumnal equinoxes pass once in 25,000 years around the circle of the zodiac. Now Sir Wm. Thompson shows by a strong mathematical argument, that if the earth were not as rigid or stiff as cold glass the attraction on the equatorial protuberance would pull the earth out of shape, and the amount of nutation and consequent precession would not correspond, as it now does, with the theory of gravitation. The only other way of accounting for the precision with which these phenomena correspond with the theory of gravitation would be to assume that the earth, although it may be fluid within, has an external crust which is not only very much stiffer than glass, but is rigid enough to hold the molten contents from yielding to the attraction exerted on them from the sun and moon. Such a stiffness would be entirely preternatural, for glass is almost the stiffest substance known, being less elastic than hardened steel, while the rocks of which the earth's crust is composed are much more yielding. Hence the earth as a whole is stiffer than a globe of glass of the same size.

SCENERY AND PRODUCTIONS OF NORTHERN JAPAN.

MR. DeLong, U. S. Minister to Japan, recently made an extended tour, under the favor of the Mikado, through the Island of Yesso, the most northerly of the large Japanese islands. By the order of the Mikado, Mr. DeLong was everywhere received with the honors usually paid to a Prince, and provision made for the entertainment of him and his party in advance. The tour took them four times across the island, and thus afforded them good opportunity for noting the characteristics of the country and its inhabitants. A correspondent of the New York *Times*, who was a member of the party, thus describes the country in the neighborhood of Hakodadi, the free port of Yesso:

Hakodadi Head, so called, is a bluff point of a promontory, almost circular in form, rising some twelve hundred feet in hight, and connected with the main-land by a very narrow sandy low flat. The harbor is undoubtedly the best in Japan, being very commodious, deep, and entirely land-locked. In plain sight, and about thirty miles distant is a grand volcanic mountain, which emits smoke and steam, but has not been otherwise active for many years. The principal trade of this port is in seaweed, fish, oil, deers' horns, hides and furs, salmon, cod and herring. Hardly is the traveler outside of the limits of Hakodadi when he reaches a beautiful and highly fertile farming country, dotted with villages. Fine orchards of pears, apples, and groves of chestnut and walnut trees, and gardens filled with all kinds of vegetables, and also mulberry groves, with silk-worm culture going on to delight the eye.

We had expected to enter a country like the portions of Niphon we had previously visited—its valleys all rice-fields, and its hills clothed with pine and bamboo. Our surprise andpleasure, therefore, was very great to find that here, in the most secluded corner of Japan, we were in a country which in all its productions seemed a country counterpart of the Northern States of America. The forests, when we reached them, proved to be very dense, and of hard timber, such as ash, oak, maple, hickory, beech, chestnut, horse-chestnut, birch, &c., with a dense growth of broad-leaved scrub bamboo, which forms a splendid cover for game, and judging from the way in which our horses eagerly ate its broad leaves, a most delicious pasturage for animals. As we left this line of little villages and Hakodadi behind us, we entered and crossed a mountain range, threaded solely by this one road, a mere bridle-path, with habitations so scarce that we would ride for miles after leaving one house before reaching another, all of which were country inns. Bright sparkling streams of water were constantly crossed, and in all of these we saw myriads of trout and other fish. Up from our path almost continuously arose partridge, quail and pigeons. Wild grape-vines covered with ripe grapes, hung on every side, together with another vine resembling the grape, and bearing a somewhat similar but larger fruit. The chestnut and oak trees were filled with nuts and acorns, and the whole country was in as wild a condition as it is possible to imagine.

As we threaded our way through these forests, our train appeared novel and interesting. Preceding us was our escort of six soldiers, armed with Spencer carbines, the leader of the file carrying the American flag on a Japanese lance. Following him came the officers of the escort, including a native interpreter, then the six tourists—seven including your correspondent—six servants and a baggage train. All of us were mounted on wiry little native horses not more than half broken, and that half the worst half of the two. Thus we proceeded until passing the volcano. On our second day's ride we came out on the beach of Volcano Bay, at a little fishing village called Mori. A scamper of a few miles along this beach, with the surf washing our horses' feet brought us to our resting place for the night. On entering each little hamlet we were met by local authorities, kneeling and bowing to the earth, then rising and run-

ning with us to the other limit of their hamlet to see that due respect was paid by all, and then bidding us a respectful adieu in the same manner.

THE NEWS.

AMERICAN.

The new charter for the city of New York has passed the Assembly by a vote of 89 to 28.

The track of the Union Pacific Railroad is now unobstructed, and trains are passing regularly.

The plan of electing postmasters by a vote of the people is under consideration in Congress.

The United States Senate has passed a bill to admit six Japanese youths to West Point Military Academy.

The revolution in Mexico has received a severe if not fatal blow, in the death of its principal leader, Porfirio Diaz.

The court for the trial of Mayor Hall of New York city is organized. It took four days to obtain an acceptable jury.

The Japanese Embassy, so long delayed by the snow on the Union Pacific Railroad, has arrived in Washington and been officially received.

Mr. Sumner's resolution calling for a committee to inquire into facts regarding the sale of arms to France has passed the Senate by a vote of fifty-two yeas to five nays.

The freighting business on the Hudson River Railroad is heavier this winter than was ever before known. As many as ten extra trains are frequently sent over the road in one night.

The Grand Duke Alexis, after his return to St. Louis from the Buffalo hunt on the plains, passed down the Mississippi to New Orleans, receiving the usual attention at the principal cities on the route, and also at New Orleans. From the latter city he passed through Mobile to Pensacola to meet the Russian fleet. He reached Havana from Pensacola February 27th.

Of the different religious denominations in the United States the Protestant Episcopal Church reports for the year 1871 an accession of 24,124, and a membership of 224,995; the Methodist Episcopal an increase of 58,387, with a total of 1,172,099. The re-united Presbyterian received on examination 27,770, and has a total of 455,378. The Congregationalists added 13,501, and have a total of 306,518. The Baptists added by baptism 77,795, and excluded 17,807, and have a total membership of 1,410,403.

The corner-stone of the new Manhattan Market in New York city was laid by Mayor Hall the 22d of Feb. It is situated at the foot or west end of thirty-fourth street, near the new depot of the Midland Railroad, and, as the Mayor remarked, "curiously enough, on the very spot laid out in 1807 by the city authorities as a proper site for a market in the distant future." The building is to be made mostly of iron and glass, 800 feet long by 200 feet wide, and to be the largest market house in the world, costing $1,500.000. Its business is to be conducted on the mutual plan, the holders of the stands being entitled to a share of the profits of the company. On Eleventh and Twelfth avenues will be magnificent brick structures for offices for the use of those doing business in the market.

FOREIGN.

Prince Bismarck has proposed an International Postal Congress.

General Sherman and his party have had a picnic amidst the ruins of Pompeii.

The French Government has increased its fleet in the British Channel to guard against a Bonapartist expedition.

Architects have examined the ruins of the burnt Tuileries, the royal palace of France, and pronounce the material wholly unfit for reconstruction.

The German Government offers to discount five per cent. on four hundred million francs of the war indemnity which the French are ready to pay in advance

Subscriptions to help pay the French debt to Germany are liberally making, not only throughout France and her colonies, but by the French in various parts of the world.

The Emperor of China has sent fourteen Chinese young men to France, to be educated in the Colleges of Saint Louis and Louis-le-Grand at the expense of the Chinese Government.

It is understood that the Pope is about to call another Ecumenical Council, and desires to hold it in Trent, in the Tyrol, but the consent of the Emperor of Austria is not yet obtained.

A Polish Catholic, of the city of Posen, has been arrested in Berlin, for threatening to assassinate Prince Bismarck. A pistol was found on his person, and it is thought that he intended to carry out his threat.

Alfred O'Connor, an Irish Fenian, 18 or 20 years of age, assaulted the Queen of England, striking her with an unloaded pistol as she was entering the court-yard of Buckingham Palace from a pleasure-drive in Hyde-Park, Feb. 29th. At the same time he presented a petition for the discharge of the imprisoned Fenians, threatening her life unless she signed it. He was immediately taken to prison.

There has been a gath ering of Legitimists at Antwerp, in Belgium. Count de Chambord, the friends of the ex-Queen Isabella of Spain and of the ex-King of Hanover, several dethroned Dukes, and many of the leading Ultramontanists of Italy, France, and Germany, were there to deliberate on plans for the restoration of deposed sovereigns. Count de Chambord appears to have been the central object of attention. The gathering was attended with much disorder, which the Mayor and police had difficulty in controlling. A meeting of the citizens was held and resolutions adopted protesting against the sojourn of the Count de Chambord in the city; and according to later intelligence he had left Antwerp for Dardrecht, a town near Rotterdam in the Netherlands. In this connection it may be mentioned that the Pope has by letter requested the French bishops to support Count de Chambord in his attempts to gain the French throne.

The British Thanksgiving for the recovery of the Prince of Wales took place according to appointment, Feb. 27. It appears to have been a pageant such as has not been seen in London for many a day. The route of the procession from Buckingham Palace through Pall Mall, Trafalgar-Square, Duncannon-st., the Strand, Fleet-st., Ludgate Hill, St. Paul's Church-Yard, Old Bailey, Holborn, Oxford Road, and Hyde Park, a distance of seven miles, was fenced in at the curb-stones, the fronts of buildings refitted, repainted, gilded, and decorated in the most lavish manner, while frequent costly arches spanned the way. Some estimates place the number who witnessed the procession at four millions. At night the public buildings and many stores and dwellings were illuminated. Most of the cities, villages and hamlets in the United Kingdom had exhibitions on a scale proportioned to their population and wealth. In India "the Governor and officials attended the Cathedral in Bombay in state, the Parsees assembled in their fire temples, the Jews in their synagogues, the Hindoos in their temples, and the Mohammedans and other religious sects in their several places of worship, and offered thanks, according to their various rites, for the recovery of the English Prince." In London the American flags were more numerous than those of any other foreign nation, and were often seen intertwined with the British in the decorations.

RECEIPTS FOR THE CIRCULAR.

M. L., Bergen, N. J., $2.00; A. P. C., Oneida, N. Y., $2.00; E. L. E., Vineland, N. J., 25 cts.; A. G. S., Jersey City, N. J., $1.00; J. W. T., Cleveland, Ohio, $5.00; W. C., Red Bank, N. J., $1.00; J. A. O., Starkey, N. Y., $5.00; F. N. H., Conneaut, Ohio, $1.00; H. A. W., Maywood, Ill., $5.00; J. J. B., Wilmington, N. Y., $5.00; A. R. Flint, Roseburgh, Oregon, $2.00.

ANSWERS TO CORRESPONDENTS.

To J. F. and C. H. M., Charlestown, Mass —We do not question the motives that prompt you to seek admission to the O. C.; but your letters indicate that you have little comprehension of its spirit or principles. You should first of all thoroughly acquaint yourselves with the publications of the Community, and make certain that you are in heart-accord with it; and then the question of external connection will cease to be of primary importance in your minds.

Two Irishmen, one sultry night, immediately after their arrival in India, took refuge under the bed-clothes from a skirmishing party of mosquitoes. At last one of them, gasping from heat, ventured to peep beyond the bulwarks, and by chance espied a fire bug which had strayed into the room. Arousing his companion with a punch, he said, "Fergus! Fergus! It's no use. Ye might as well come out! Here's one of the craythers searching for us wid a lantern."

NO. 10. CONTENTS.