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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the 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 societies 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.

NOT KNOWING.

I know not what shall befall me; God hangs a mist o'er my eyes;
And so each step in my onward path he makes new scenes to rise,
And every joy he sends me comes as a strange and sweet surprise.

I see not a step before me, as I tread on another year;
But the past is still in God's keeping, the future his mercy shall clear;
And what looks dark in the distance may brighten as I draw near—

For perhaps the dreaded future has less bitter than I think;
The Lord may sweeten the waters before I stoop to drink;
Or if Marah must be Marah, he will stand beside its brink.

It may be he has, waiting for the coming of my feet,
Some gift of such rare blessedness, some joy so strangely sweet,
That my lips shall only tremble with the thanks they cannot speak.

O, restful, blissful ignorance! 'Tis blessed not to know;
It keeps me so still in those arms which will not let me go,
And hushes my soul to rest in the bosom that loves me so!

So I go on not knowing; I would not if I might;
I would rather walk in the dark with God than go alone in the light;
I would rather walk with him by faith, than walk alone by sight.

My heart shrinks back from trials which the future may disclose,
Yet I never had a sorrow but what the dear Lord chose;
So I send the coming tears back with the whispered word, "He knows."
[M. G. Brainard.]

THE SINGLE EYE.

Home-Talk by J. H. N.

IT may be assumed as certain, that a large proportion of our difficulties, and the difficulties of others who have a degree of faith and fear of God, come from *double-mindedness*.

James says, "A double-minded man is unstable in all his ways. Let not that man think that he shall receive anything from the Lord." There is a certain state of mind that looks up toward God with a degree of faith, and, at the same time, it looks downward toward prudence and the natural laws—never steadily in one direction. "Let not that man think he shall receive anything from the Lord." God is generous and liberal to those who come to him with a single eye. "If any one of you lack wisdom, let him ask of God, *that giveth to all men liberally*, and upbraideth not: and it shall be given him. *But let him ask in faith, nothing wavering*. For he that wavereth is like a wave of the sea, driven with the wind and tossed." The promises to faith, scattered through the whole Bible, are such as to leave no question about God's liberality to those with whom he deals; but he does not deal with the double minded. He furnishes capital only to those who are single-hearted and single-eyed in his business.

"Ye cannot serve God and mammon." Why? Not because mammon will not accept of half of your service, but because God will not. He is a single-eyed being, and has an intensity of devotion to one object, that renders it impossible for him to have fellowship with the *vascillating*. The double-minded state may be described, in a general way, as a state in which there is no organization of the passions. Organization introduces subordination of the passions by setting up one of them as supreme and making all the others serve it. A man who loves money on the one hand, and

present pleasure on the other, and who has not settled the question of priority between the two passions, is a double-minded man. In such a case, the passions are not married, but are acting independently one of another; and first one passion reigns triumphant, and then the other, as in the case of political parties in this country. This illustration gives us a good, general idea of the double-minded state. But the point to be understood and forever settled in our minds is, that *God does not deal with men in that state*—does not approve of that condition of human nature—does not consent to reign as king in a nation that is divided in that way, even if one party is loyal to him. Suppose, instead of the two parties being ranged under the love of money and love of pleasure, that the love of money is on one side, and *the love of God* on the other. Still God will not accept the throne: he will not consent to reign in such a kingdom. God has too much intensity of life—is too single-eyed himself—to have any fellowship with a spirit that vibrates between one principle and another—that has not organized itself, and brought all its forces to a focus, in which the whole life is concentrated on the single object of devotion to him.

God's theory of government demands such organization of the passions as will make them a UNIT. "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.*" There is his call for DEVOTION! God is a *radical*, if you please—an ultraist—a being of one idea. He is what persons who are devout in some degree, but who have prudence enough to balance their devotion, would call a *monomaniac*. Such persons never would put forth an edict like this: "Thou shalt love the Lord thy God *with all thy heart, soul, mind and strength.*" They would say, "You must love the Lord *supremely*; but you must love your friends, money, etc., too: to love God with *all* the heart, is monomania—fanaticism—ultraism. That will never do." Well, it is true that God is the greatest ultraist in the universe: and whoever seeks acquaintance and fellowship with him will have to become an ultraist of the most radical kind, and get out of this vibration between prudence and faith.

This leads us to see what, more than any thing else, prevents people from attaining *true ultraism*—singleness of heart; and how it is that they get into this vibration, obscurantism, and darkness of the double-eye, and keep in it so long. The difficulty they have in trusting God and abandoning themselves to him and his providence, is a worldly *prudence* in regard to outward things. The word of Christ comes to us, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal

shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. *But seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you.*" But there is a lack of faith in God in regard to these outward things. Persons feel the necessity, on the one hand, of seeking the Kingdom of God and his righteousness: but, on the other hand, they think it is absolutely necessary that they should look out for these temporal wants. The two things are separate in their minds; they cannot conceive of them as united. They will say, "O yes, certainly, we must 'seek the Kingdom of God and his righteousness,' and seek it first of all; but, then, we must be *prudent* in regard to money and the affairs of this life." Now the real meaning of all such talk is, that there is a distinction between seeking the Kingdom of God and being prudent—these are two entirely distinct things, and we must attend to both; and so our life must be divided between the two—one part worshipping the Creator, and the other part the creature. But nothing can be more evident than that the whole discourse in the 6th of Matthew is intended to expose and cut up that doctrine. How? By saying in effect, "Do not think in your heart, I must seek the Kingdom of God and his righteousness on the one hand, and be prudent on the other; but leave out '*and be prudent*;' and expect that in seeking the Kingdom of God and his righteousness you will find all the prudence that is necessary or of any value, without making it a separate thing." Whoever tries to seek the Kingdom of God and his righteousness, and still keeps the prudence that the world and the devil have taught him, is a double-minded man; and God will have nothing to do with such. In one sense, it is better for a person to be single-eyed to the affairs of this life than to be double-minded in that way: he will get better wages in the devil's service; and God will have nothing to do with him in either case. He demands, as the first condition of partnership, that you shall have but one principle, and make everything subordinate to that. He asks you to seek the Kingdom of God and his righteousness, and to find your prudence in that, and have no other prudence.

But says a woman, "I have a family that I must attend to; I must perform my duties as a mother; I cannot devote myself wholly to the Kingdom of God." To be sure, these things must be attended to, but if you cannot trust them in the hands of God you need not try to seek the Kingdom of God. Don't you think God is as likely to have a care for your children as you are? Do not act partly on one principle, and partly on the other—part of the time being a servant of God, and part of the time a servant of worldly prudence. God will not accept of such service. He is single-eyed—wholly devoted to one object; and your peculiar circumstances will not convert him, or alter his general policy in the least. It is as impossible for God to have fellowship with a double-minded person as it is for him to lie.

If we look through the whole range of external interests, we shall find people wavering

between faith and prudence. Take, for instance, the subject of *health*. Persons will say, "Yes, to be sure, we must trust God, but we must have a doctor too." But this policy will not answer; you will get nothing from God in that state of mind, looking first toward him, and then in an opposite direction. If your prudence divides your life, and turns part of it away from God, and breaks up your singleness of devotion to him, in the case of sickness as in any other, then *it is not prudent for you to be prudent*: for God's help is quite as necessary as the doctor's, and this you cannot avail yourself of as long as you are in a double-minded state. The doctor will visit his patient because he is paid for it. But God does not call on persons when he is invited under such equivocal circumstances.

This separate prudence is the worst enemy to the devotion necessary to genuine, unfeigned faith; and in this respect prudence is imprudence. The only possible way for us to get rid of double-mindedness, with reference to those things which are usually covered by prudence, is to find our prudence in Christ—in seeking the Kingdom of God and his righteousness. If a person's heart is not large enough to believe that God is more prudent than he is, he cannot trust him. And it will not answer to let fear of fanatical faith come in and check our single-eyed devotion to God. We must find our security against fanatical faith, not in our own prudence, but in God. You are summoned to faith in God; but you see that there have been ten thousand impostures, and wild, fanatical notions in the world, and what seemed to be true faith for a time has proved to be false faith; and so you naturally feel skeptical toward everything, and rely on your own prudence to keep you from fanaticism. That will not do. You must have prudence, to be sure; but if you seek it as a separate thing you will fail. You will have to find your prudence against fanatical faith, in true faith; and fear of fanatical faith, as far as it operates at all, should increase your determination to believe in God with your whole heart; for there only will you find protection. It is there that James sends you: "If any of you lack wisdom"—if any man wants prudence—"let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." It is not wise to ask God for other things, and depend on ourselves for prudence. This is the first thing we should ask God for, and almost the only thing we need: we must get prudence from God, if we do not get any thing else.

There is a spirit in some persons which says, "I must hold on to my prudence, at least, until I get faith"—in anticipation of the time when they will be wholly devoted to faith. But that very state of mind precludes us from getting true faith. We must be jealous for the rights of faith, and learn not to accept deliverance but by faith. It is not uncommon for persons to have a sense of personal independence, that makes them feel that it detracts from their self-respect to receive help from others. This honorable feeling must act in such a way toward God that it will refuse to accept deliverance from any other quarter. In

this matter of faith, it is necessary to put a "tariff" on external help until our apprehension of Christ in us and our faith in God has grown strong, and is able effectually to compete with all other reliances.

Again, all that has been said about prudence and faith will apply to the subject of *morality*. Persons will say, "We must love God, to be sure; but at the same time we must be moral, and see to it that we behave well." But that kind of prudence must all be given up, and you must seek your morality in God. "There is none good [or moral] but one." Law, in reference to morality, is just what the doctor is in regard to health, and worldly prudence in regard to property. As long as you seek morality under the law, relying on your own efforts, you cannot trust God—you are double-minded—the same as when you seek health, on the one hand from the Lord, and on the other from the doctor; and God will not deal with you in that position.

Now let us look at things on a larger scale. We are inviting God to come into the world and be our King: our prayer is, "Thy Kingdom come; thy will be done on earth as it is in heaven." But God will not accept of our invitation and reign over the nations so long as the popular doctrine continues that religion and politics are two entirely distinct things: that the Church and State must not touch each other; that we must serve God Sundays and in our family prayers, but attend to business and politics as separate affairs from religion; nor so long as men are afraid of a religious principle that devotes them body and soul to one object, and prefer a religion that may be put on and off at pleasure: confessing Christ on Sundays, and confessing Doctor Franklin the other six days in the week, as the great exponent of all good principles. No; God will not accept of such loyalty. Suppose a nation is looking to Christ, and endeavoring to give him his rights as King of the world, turning their hearts toward him in faith. Very good so far. But if that nation at that point turns round and says, "We must attend to our municipal affairs—look after politics, etc., and keep up our prudence in all these things;" you may be sure Christ will decline the kingdom which is offered him. The true faith that will bring Christ into the heart of the nation, and induce him to be its King, is that which says, "Christ is wise and prudent, and knows all about these external things, and will take care of them better than we can; and we will vote for him with our whole heart, without asking him to commit himself to any particular policy, but expecting him to turn our attention to these things as much as is necessary; and whether he does or not we will serve him with our *whole heart*: our life shall not be divided. We say with Shadrach, Meshach, and Abednego, 'Our God, whom we serve, is able to take care of all these things, and he will: *but if not*, be it known unto thee, O Prudence, we will not fall down and worship thee: we will not be double-minded; we will have faith unfeigned, and invest our all for this world and eternity in the interest of heaven.'" The case is similar to that of a woman who intends marriage, and has a large patrimony. The question with her

is whether she can trust all her interests in the hands of her intended husband; can she say in her heart (knowing that if he is not wise and generous enough to take care of her interests, all must be lost), "I will put every cent that I have under his control?" That is the kind of devotion to God that is absolutely essential to secure his blessing and protection. He will not deal with any one that does not heartily trust him. The matter is very simple. If God does not interest himself in our affairs, it is because we are double-minded, and in some way or other prudence is crowding faith.

"Seek first the Kingdom of God and his righteousness," and all necessary prudence, propriety, health, morality, and every good thing, shall be added unto you.

We talk about "unitary systems!" God wants *unitary men*—men who are not divided—men of one principle. There is deep philosophy in the saying of James—"Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." Notice the coincidence between this passage and one in Matthew: "Blessed are the *pure in heart*, for they shall see God." Again, "If thine eye be *single*, thy whole body shall be full of *light*; and if thine eye be *evil* [i. e. double], thy whole body shall be full of *darkness*." It is evident that duplicity of purpose makes the heart impure, and prevents clear vision. It is only the *pure in heart* that can see God. The heart is the germ and center of the whole life; and there is connection and reciprocal action between the heart and all parts of the man. The life of the heart goes outward through all the ramifications of the body, and then the life of the body reacts upon the heart. If your life is organized, so that it has but one purpose, then the whole life contributes to that one purpose. If your life is divided, there is not strength enough in it for the intense, interior vision that is required to see God.

STRAY LEAVES.

NOT long since a physician in Pennsylvania picked up by chance a soiled and mutilated copy of the *Perfectionist and Theocratic Watchman*, a paper edited by J. H. Noyes and J. L. Skinner, and published in Putney, Vt., 1845. Turning its pages with a curious eye, his attention was suddenly arrested by an article on *Faith*. He became so deeply interested that he wrote to the Postmaster at Putney for further information respecting Mr. Noyes and his society, that he might, if possible, obtain a complete copy of the *Perfectionist*, and perhaps other papers and books of the same character.

This is by no means the first instance which has come to our knowledge of an individual who has, as it were, stumbled upon acquaintance with us in a similar manner. Some of the most devoted friends of the O. C. were made aware of our existence and labors, by chancing upon a stray leaf of some book, a torn bit of the *Circular*, or a copy of some publication which had been carelessly thrown aside for waste paper. These neglected sheets seem, indeed, to have been hidden in some mysterious way from the hand of the destroyer for the express purpose of benefiting some hungry soul with the spiritual aliment they contained.

The case of our Pennsylvania friend brings vividly to mind the experience of a lady with

whom I was acquainted, during a religious revival in 1837. A distinguished divine from the west was delivering a series of lectures, with a view to forwarding the work of converting sinners; and among other topics he touched briefly upon the subject of faith; but instead of enlightening the mind of my friend, who was present and whose heart was deeply interested in that very subject, it had the effect to completely befog what little knowledge she had of it. As she left the church she mentally exclaimed, "Who is this that darkeneth counsel by words without knowledge?" The spirit of unbelief assailed her more violently than ever before in her life; but on turning her heart to the Lord for help a passage of Scripture came to her mind. She could not however interpret its meaning satisfactorily, and while in perplexity of spirit concerning it she mechanically picked up what she supposed to be a fragment of some newspaper; but upon glancing at it the word *Faith* caught her eye. Instantaneously a thrill of hope passed through her soul like an electric shock. This waif, then unexpectedly brought to her hand, contained the very explanation she so earnestly sought. A flood of light burst upon her mind. The hard problem was solved.

To think of such circumstances as the above as mere coincidences, arranged by chance, is far too much for our credulity. Our understanding is better satisfied in regarding them as the legitimate work of "ministering spirits sent forth to minister for them who shall be heirs of salvation." [G. C.]

The following paragraph from the article on "Faith," mentioned above, is the one that specially arrested the attention of the second person referred to, and was the means of introducing her to a new life:

"We will now take for granted that the inquirer is intellectually convinced that according to the word of God, *Christ is in him*, and that he must believe this, in order that he may receive salvation. Now he asks—'How shall I get this faith?' We answer by an illustration. Suppose a man has in his hand a good note for a hundred dollars, which he supposes to be nothing better than waste paper. He is told that it is a genuine note. His thoughts run thus—'While I remain in unbelief this note is worth nothing to me; if I could believe that it is genuine I should be richer by a hundred dollars, in feeling and fact, than I am now; how shall I get this faith?' Common sense answers, By examining the note and the character of the maker of it. The Bible is the record of the will of God, by which men are declared possessors of eternal life. Common sense teaches any one who wishes to believe this, to examine the record and character of him who gave it. If an intelligent and careful examination of this kind does not produce faith, the reason must be sought in the spirit of the inquirer. He stands at the gate of a kingdom into which no idols can be carried. He knows if he believes and confesses that Christ is in him, he will be severed from every object of earthly affection. Men do not readily believe tidings which cross their interests. 'How can ye believe, who receive honor one of another, and seek not that honor which cometh from God only?' Is it asked, What shall a man do whose heart is wedded to some earthly object, who yet desires to believe? We answer, Your case is hopeless, unless by some means you shall be brought to abandon your idol. You can never *with the heart* believe the word of God while your heart is otherwise engaged. While the God of this world blinds your mind the glorious gospel can never shine into it. The man who is willing to part with everything for the knowledge of Christ, who sincerely hungers and thirsts after righteousness, will easily believe the word which announces his salvation. When an honest man gives an account of events, which even involve no special interest, his hearers believe him as a matter of course. No effort to believe is thought of. But how easily and eagerly do men believe, when they hear good tidings touching a matter concerning which they have been anxious! If I am in a state of anxious suspense about the safety of a friend, and a messenger brings the word, 'He is safe!' the eager joy of faith rushes through me

like an electric shock—I have immediate peace in believing. So the gospel is no sooner heard than believed, by one who truly thirsts for the water of life. When he hears the word of God, 'Christ is in you, a conqueror over sin and death! all is safe!'—he believes at once, and believing, passes from death unto life."

PRUNING FRUIT-TREES.

BY HENRY THACKER.

THE manner of pruning fruit-trees is a subject which does not seem to be thoroughly settled among fruit-growers; but with few exceptions, all agree that in order to produce the best results, both in fruit and the healthy development of the tree, more or less judicious pruning is necessary. There are different minds also as regards the best time of year in which to perform the operation of pruning. Some recommend summer, some fall, and others winter, as the best time; and still others, and perhaps the largest class, adhere to the old method of spring-pruning, doubtless for the reason that it is found to be the most convenient time of the whole year. A light pruning, as the topping off of small limbs and cutting away of sprouts, may no doubt be performed with safety at any time of the year. But in case of heavy pruning and the cutting away of large branches, we regard spring as the worst time in which to perform the operation; for the reason that, the sap then being in its most active state, a serious derangement of the functions of growth is brought about, which becomes manifest later in the season by the multitude of sprouts that shoot forth, and the forcing of the fruit-spurs into an unnatural growth of wood, at the expense of the usual formation of fruit-buds; and the result in many instances is an entire failure of the fruit crop the following season.

But this is by no means the extent of the mischief that is frequently brought about by injudicious pruning at this season of the year. When wounds are made in a tree in the spring of the year, by the lopping off of large limbs, the sap flows out through the pores and ferments, causing the parts to turn black; the wounds do not readily heal over, and, in the course of two or three years, rot commences and extends to the trunk and main branches, and, sooner or later, the trees go to decay. The case is otherwise when pruning is performed at the proper time of year. The surfaces of the wounds soon dry and become hard, and when not very large generally heal over before rot commences, even where no covering is applied. Still, all wounds caused by sawing off limbs more than two inches in diameter should receive a proper covering. But the better way is to so manage an orchard while the trees are young, that the lopping off of large branches in after years will seldom be found necessary. However, when orchards have been neglected, and considerable pruning is considered necessary, we have, in our twenty-five years of observation and experience, come to the conclusion that, all things considered, fall is the best time to prune; say from the middle of September till winter; beginning with the trees that are not in bearing, or that have yielded their crops for the season, and finishing after the main crop has been gathered.

The advantages of pruning at this season of the year in preference to others will appear from the fact, that after growth has ceased and the tree gone to rest the functions of growth are less liable to be disturbed by the operation; the wounds readily dry and become hard, and consequently are less liable to decay, and sprouts will not be found troublesome the following season. The business may also be continued during winter in mild weather, when there is no frost in the timber.

COVERING FOR WOUNDS.

The following compound we have found to be the best and most lasting covering for wounds, viz.:

rosin 1 lb., tallow 1 oz., alcohol 5 oz., spirits of turpentine 1 table spoonful. Melt the rosin and tallow together over a fire. Then remove, and add the turpentine and alcohol, turning in the alcohol slowly, and stirring briskly—being careful not to have the rosin too hot, or the alcohol may take fire. (Should such a thing occur, smother the fire by covering the vessel with a board or piece of woolen carpet.) Stir the mixture until nearly cold, then turn into a wide-mouthed bottle, and keep corked when not in use. Apply the cement in a thin coating with a suitable paddle, when the alcohol soon evaporates, and the cement becomes as hard as the wood itself, and will remain on the wood for years.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, JANUARY 8, 1872.

PATENTS IN THE O. C.

WE alluded last week to the current error that the Community was saved from financial failure by the lucky donation of a lucrative patent-right from one of its members, and explained that the Community has never approached a state of insolvency, but has steadily increased its capital since the concentration of its men and resources at Oneida and Wallingford. Now a word as to the still grosser error that the Community has made its money on a patent-right:

Thirty years ago the trappers, who earn their livelihood in the great northern belt of forests from the Gulf of St. Lawrence to Puget's Sound, used a variety of antiquated contrivances for capturing fur-bearing animals; among them a very ill-constructed, German or English, old-fashioned steel-trap. This instrument, like other articles of imported hardware, in those days of partial dependence on foreign manufacturers, was of the crudest construction, and needed a deal of preliminary tinkering before it would secure the game, and even then a valuable pelt was occasionally lost by some undiscovered defect.

Mr. S. Newhouse, a hunter and trapper by nature, and a good mechanic by nature and education combined, passed his boyhood and youth in this vicinity, when it was only partially settled. His proclivities caused him to vary the routine of shop-work by frequent hunting and trapping excursions, in which he made some money, and gratified a passion which has clung to him through all his subsequent career. A little use of the German and English traps convinced him that he could hammer out a better article in his shop at home, which he proceeded to do. Knowing the requisites of a good trap, conscientious attention to details produced an instrument which, though differing nothing in principle from that of the imported, was far superior when viewed as a practical machine for catching game. A little trade sprang up among the surrounding Indians, and Mr. Newhouse spent the winter-months in making a few hundred traps for his own and neighbors' use in the spring-trapping campaigns. This was the state of his art when he joined the Oneida Community, and thus it continued for several years afterward, until the concentration of the scattered societies at Oneida. A determination had sprung up among the leaders of the Community to find some way to make a living and increase its capital. Agriculture and horticulture were actively pursued, upon what little land the Community owned, that we might secure the small percentage of profit which must arise when these interests are carefully managed. But it was evi-

dent that some manufacture must be started to employ all the talent in the Community and furnish a great share of its income. With this end in view, a course of experiments with several of the trades brought to the Community by different members, was begun, and Mr. Newhouse's trap-making was accommodated with one end of the blacksmith's-shop, where an ordinary horse-shoeing and local jobbing-trade was carried on. Mr. Noyes interested himself in the trap-making, and drew in what talent he could find to the assistance of Mr. Newhouse. Every operation was done in the most laborious but painstaking way; and that conscientious attention to detail which a common interest fosters produced an article fully equal to that of Mr. Newhouse's own personal manufacture. At length, enough traps were finished to warrant a venture among the wholesale hardware trade, and two members started for Chicago with a large chest of traps. After several days of discouraging effort, they found a customer in the firm of Larrabee & North. This was the beginning of a trade which quickly banished the English and German traps, and now it would be difficult to find an Indian or white trapper on the frontier who is not acquainted with the merits of the Newhouse trap. But the trap was protected by no patent, and did not long escape the attention of heavy Connecticut firms, who at once entered the field with an imitation, and have ever since competed with us, having all the advantages of unlimited capital and skillful workmen. But so strong was the hold of the Newhouse trap upon the practical trapper that the imitation has always been forced on the market at a much lower price, to get a share of the trade.

Many improvements were made in the processes of manufacture from time to time, the benefits of which our competitors have always reaped, as no patent has ever been secured in the business.

Notwithstanding the lucubrations of writers on social economy, we hold to the opinion that a community of interests has had much to do with the perfection of our articles of manufacture. The history of the trap-manufacture has been repeated in at least two other lines; those of preserved fruit and silk goods; in which we have taken an acknowledged position at the head of the market, in close competition with established firms. In fine; we are not afraid to engage in open competition in any branch of manufacture for which we can spare the men and means.

The Community is not prejudiced against patents. Our members have taken out several for ingenious devices in minor branches of industry; but we are very sure that an account of profit and loss with them all would show a decided deficit. We may hit upon something next year or next week which will prove remunerative, but we assure our readers that our present capital was acquired in open competition with others, entirely without assistance from patent-rights. T.

"THE SUBJECTION OF WOMEN."*

"To see the futurity of the species has always been the privilege of the intellectual elite, or of those who have learnt from them: to have the feelings of that futurity has been the distinction, and usually the martyrdom, of a still rarer elite."

In the early spring of 1867, Mr. Noyes, in the first of his series of strictures on W. Hepworth Dixon's "New America," made the following remark:

"It announces the next subject. The trial of Slavery has been on the stage for the last thirty years. Its catastrophe has come. It is played out. The curtain has fallen. Dixon, like a graceful manager, steps to the front and says to all America, and for that matter to all the world, 'Ladies and Gentlemen, the next performance will be the *Trial of Marriage*.'"

Quick-following events have shown that Mr.

*"The Subjection of Woman" by John Stuart Mill. Publishers: D. Appleton & Co., New York, 1870.

Noyes spoke in the spirit of Prophecy. Chief among these events is the publishing in the heart of un-revolutionary, phlegmatic old England, a book on woman and marriage by one of the first philosophers of the age, treating the advanced social questions of the day in so liberal and unprejudiced a manner, as to startle into admiring wonder even the social reformers and radicals of this country. Such is the book before us. Its logic is keen and unanswerable; its animus pure and noble; its passionless statement of truth partakes of the sublime. That its outlook is rational, rather than spiritual, cannot be denied. Still we must needs thrill with amazed interest at beholding marriage stripped of all its sentimentalism, its death-knell tolled, and a future without it pointed to, by a man, who, under widely different influences, and by distinct processes of reasoning, has arrived at conclusions similar to ours on this vital question. Certainly, the book is one in ten thousand. Than it, but few have been written within the last centuries so adapted to attract universal attention. In a measure, it stays the current of public opinion, turning and guiding it at will.

Mr. Mill opens his book, thus:

"The object of this Essay is to explain, as clearly as I am able, the grounds of an opinion which I have held from the very earliest period when I had formed any opinions at all on social or political matters, and which instead of being weakened or modified, has been constantly growing stronger by the progress of reflection and the experience of life: That the principle which regulates the existing social relations between the two sexes—the legal subordination of one sex to the other—is wrong in itself, and now one of the chief hindrances to human improvement; and that it ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other."

But before he takes up his line of argument, our author says a few words by way of expressing the arduousness of the task he has undertaken; words of subtle irony toward the world-wide class of narrow-minded people who are governed in their opinions on this point by custom, prejudice, feeling, not by their love of truth; and who, the worse their convictions fare in argument at the hands of the unprejudiced, hug the closer their belief that old institutions are right and best because—they are old. Alas! for him who attacks an almost universal opinion! Scarcely will he get a hearing; and if he does, how different are the requirements demanded of him from those expected of other people! Usually the burden of proof is with the affirmative. Not so with the innovator who dares to assert the negative of an almost universal opinion, as does our author. Besides refuting all arguments for the affirmative, he must prove the negative by invincible, positive arguments: even then he would be thought to have done little, "for a cause supported on the one hand by universal usage, and on the other by so great a preponderance of popular sentiment, is supposed to have a presumption in its favor, superior to any conviction which an appeal to reason has power to produce in any intellects but those of a high class."

Yet Mr. Mill, while so shrewdly stating the position of those he undertakes to convince, does not, he says, "quarrel with them for having too little faith in argument, but for having too much faith in custom and the general feeling." But he accepts the situation in which he is placed by the affirmative, and "consents that established custom, and the general feeling should be deemed conclusive against him, unless that custom and feeling from age to age can be shown to have owed their existence to other causes than their soundness, and to have derived their power from the worse rather than the better part of human nature." And here, Mr. Mill, with inimitable tact, "button-holes" his reader, as it were, and the argument

opens. The devoted admirer of marriage, thinks, no doubt, that our author's cause is already lost, if he concede so much; for is not the present relation of the sexes based on the demands of the noblest and purest part of the human heart! Is not the sacred tie of marriage the "intention of Nature and the ordinance of God!"

Listen to our inexorable philosopher:

"The generality of a practice is in some cases a strong presumption that it is, or at all events once was, conducive to laudable ends. This is the case, when the practice was first adopted, or afterward kept up, as a means to such ends, and was grounded on experience of the mode in which they could be most effectually attained. If the authority of men over women, when first established, had been the result of a conscientious comparison between different modes of constituting the government of society; if, after trying various other modes of social organization—the government of women over men, equality between the two, and such mixed and divided modes of government as might be invented—it had been decided, on the testimony of experience, that the mode in which women are wholly under the rule of men, having no share at all in public concerns, and each in private being under the legal obligation of obedience to the man with whom she has associated her destiny, was the arrangement most conducive to the happiness and well being of both; its general adoption might then be fairly thought to be some evidence that, at the time when it was adopted, it was the best: though even then the considerations which recommended it may, like so many other primeval social facts of the greatest importance, have subsequently, in the course of ages, ceased to exist. But the state of the case is in every respect the reverse of this. In the first place, the opinion in favor of the present system, which entirely subordinates the weaker sex to the stronger, rests upon theory only; for there never has been trial made of any other: so that experience, in the sense in which it is vulgarly opposed to theory, cannot be pretended to have pronounced any verdict. And in the second place, the adoption of this system of inequality never was the result of deliberation, or forethought, or any social ideas, or any notion whatever of what conducted to the benefit of humanity or the good order of society. It arose simply from the fact that from the very earliest twilight of human society every woman (owing to the value attached to her by men, combined with her inferiority in muscular strength) was found in a state of bondage to some man. Laws and systems of polity always begin by recognizing the relations they find already existing between individuals. They convert what was a mere physical fact into a legal right, give it the sanction of society, and principally aim at the substitution of public and organized means of asserting and protecting these rights, instead of the irregular and lawless conflict of physical strength. Those who had already been compelled to obedience became in this manner legally bound to it. Slavery, from being a mere affair of force between the master and the slave, became regularized and a matter of compact among the masters, who, binding themselves to one another for common protection, guaranteed by their collective strength the private possessions of each, including his slaves. * * * The slavery of the male sex has, in all the countries of Christian Europe at least (though, in one of them, only within the last few years) been at length abolished, and that of the female sex has been gradually changed into a milder form of dependence. But this dependence, as it exists at present, is not an original institution, taking a fresh start from considerations of justice and social expediency—it is the primitive state of slavery lasting on through successive mitigations and modifications occasioned by the same causes which have softened the general manners, and brought all human relations more under the control of justice and the influence of humanity. It has not lost the taint of its brutal origin."

(To be continued.)

The Christmas number of *Appleton's Journal* is on our table. We have had frequent occasion heretofore to notice and admire the superior excellence of the illustrations in this magazine. They are by the best American artists, and challenge admiration at once for graphic delineation and gen-

erally pleasing subjects. The reading matter is varied and choice, free from bigotry, yet friendly to religion and morality.

COMMUNITY JOURNAL.

ONEIDA.

—The Christmas holidays brought us this year the rich gift of a visit from Mrs. H. A. Noyes and two of our Yale students, C. A. Cragin and G. N. Miller. Mrs. Noyes had not been here for over a year, but her place in the heart of the Community can never grow cold. Whether at Wallingford or Oneida, her presence diffuses a constant strength and peace. A host of friends, young and old, were glad to see her face again. And then she was introduced to the eight young members she had never seen, who have joined the Community since her last visit. Most of them were too inexperienced to make much progress in her acquaintance now, but by the time she comes again they will have her name by heart. The two weeks of this Christmas visit were full of interesting Community incidents, not all reportable of course. Of the reportable events, one of the most interesting was the birth of Gertrude, a healthy, vigorous, ten-pound girl; another (and it occurred on the following day), was a death, that of an aged sister, long an invalid, but a faithful and beloved member of the Community for twenty-three years.

—Mr. M. L. Bloom, a teacher from New York city who has spent several days with us the past week, gave us some good specimens of elocution on New Year's eve and evening. His rendering of "The Famine," from Longfellow's *Hiawatha*, gave us a new appreciation of a poem we already admired. Mr. B.'s readings, too, of "Shamus O'Brien," and several other humorous pieces and dialogues, were extremely well done, and elicited from his listeners well-deserved applause.—The exhibition of Mrs. Jarley's "unrivaled collection" of wax figures was another item of the stage entertainment on New-Year's eve, the original of which very amusing representation may be found in the June No. of "Our Young Folks."—The concluding tableau of Leap-Year, borrowed from some stray picture, was also a very pleasing conception, and well carried out. Little Eugene, bright and sparkling, and with the exception of a slight covering of rose-colored gauze, *in puris naturalibus*, personated the Incoming Year, and was represented in the act of vaulting over the Old Year, Mr. C. B. U., whose silver-locks and bent attitude made an appropriate picture of the departing year.

—The Community had the pleasure of listening an hour on Friday evening last to a Lecture on Egypt, the Suez Canal, and kindred subjects, by Rev. J. E. R. Dockrey, a Presbyterian clergyman of Oneida Valley—the speaker dwelling familiarly on what he had seen and learned during several years of travel and sojourn in the East.

—The following list of the principal departments, with the names of the managers appended, will give a glimpse of the business organization of the Community for the ensuing year:

- Book-keepers, J. J. Skinner, J. H. Cragin, [Helen C. Miller.
- Carpentry, D. M. Kelly.
- The Circular, W. A. Hinds.
- Clothing, O. L. Aiken.
- Coal Yard, M. H. Kinsley.
- Dentistry, F. Norton.
- Educational, T. R. Noyes.
- Farm, Garden & Horticulture, M. H. Kinsley & [C. C. Hatch.
- Floral, Portia M. Underhill & C. E. Baker.
- Hardware, F. W. Smith.
- Sub-managers.—Traps, R. B. Hawley & C. R. Marks; Machine-Shop & Foundry, A. E. Hawley & J. F. Sears.
- Landscape Gardening, T. L. Pitt.
- Laundry, H. T. Clarke.
- Library, C. W. Underwood.

- Printing, T. L. Pitt.
- Real Estate & Finance, T. R. Noyes.
- Shoe-Shop, L. VanVelzer.
- Silk Manufacturing, T. R. Noyes.
- Sub-managers.—Foreman of Factory, E. S. Burnham; of Spooling Room, Olive Conant; of Weaving, E. S. Nash; of Dyeing, J. H. Barron; of Packing Room, G. R. Kellogg.
- Store, C. VanVelzer.
- Subsistence, J. C. Ackley.

Who He Is.—The name of the "Good Fellow to Ride With," spoken of in our last, is N. F. Witbeck, and he resides at West Troy, N. Y. We saw the secret of his good behavior the other day, when he told us that his motto was to "deal kindly with everybody and suffer rather than do wrong." Good for him! He is just the man we took him for. If he should sometime leave his present post he could hardly do the public a better service than to open a school where he should educate conductors in his own practical kindness and pleasant ways. Who will make an endowment for such a school? A.

WALLINGFORD.

—The planet Venus has been an object of special interest and attention here for several weeks, in consequence of its remarkable brilliancy. It is a morning star now, and none but early risers have been permitted to see it in its most effulgent brightness. The more enthusiastic, who have made the study of astronomy a speciality at times, have often stolen from their beds to take an observation of the planet as it first rose above the horizon, or later, to watch it as it pursued its blazing path toward the zenith. When its brightness culminated in November, its light irradiated the earth scarcely less than the Moon at its "second quarter," and the shadows it cast were often plainly visible, as the light fell on wall or counterpane. Twice the interest has been heightened by the apparently near occultation of the planet, making the spectacle, of the Moon and Venus in close juxtaposition, strikingly beautiful. The advent of day and rising sun did not suffice to wholly put out its light; but it could be seen at midday, looking very much like the downy seed of a thistle, as it is often seen floating high in mid air.

—One of our students furnishes the following account of the stone we are getting out for the dam. It is of two kinds, trap-rock, and sandstone; two varieties of the latter, red and gray.

The term "igneous rocks" (to which trap-rock belongs) indicates their origin. They are supposed to have been forced up through the earth's crust while in a melted state, and to have formed in cooling. Ledges of trap and sandstone are often found side by side. Examples of this kind of rock are, East and West Rock near New Haven, Hanging Hills near Meriden, and the Palisades on the Hudson.

Sandstones, according to Prof. Dana, were formed from preëxisting rock material, through the agency of water. They were formed over the continents during their general submergence and mostly in shallow waters. The solidification is caused by the infiltration of various cementing substances, such as iron pyrites and iron ore. The result is different colored stone, according to the relative amount of coloring material, and circumstances under which the process goes on.

The variety of sandstone we are using is mostly that known as "pudding-stone conglomerate," containing large rounded pebbles. As we work deeper into the quarry the rock is freer from pebbles, and more like a pure sandstone.

Dr. McCoch (President of Princeton College) tells the story of a negro who prayed earnestly that he and his colored brethren might be preserved from what he called their "upsettin' sins." "Brudder," said one of his friends at the close of the meeting, "you ain't got de hang of dat are word. It's *besettin'* not *upsettin'*." "Brudder," replied the other, "if dat's so, it's so. But I was prayin' de Lord to save us from de sin of intoxication, and if dat ain't a upsettin' sin, I dunno what am."

ROMAN COINS.

WE received last week from a lady in St. Louis a presentation of two coins. She says of them, "I hope you will accept the inclosed as a small contribution to your museum. They are old Roman coins, and were found with many others in an iron vase in the ruins of a nunnery called 'The Reculvers,' near Canterbury, on the Kentish coast of England. I am not antiquary enough to tell their ages, but the writing is legible enough to show in which emperor's reign they were coined."

One of the coins we deciphered thus: size, about that of a nickel cent; material, silver much alloyed with copper; on one side a head, wearing a radiating crown, face clean shaved, and the letters "I M P. Gordianus Pius." The remaining letters are too much obliterated to be recognized; we supposed them to be "F E L A V G." On the reverse side, is a figure standing, with a wreath on its head: in the right hand, what appears like a sword held by the point, and in the left hand, a ball or bag. The inscription is tolerably plain, and reads, "P. M. TR. P. IIII COS. II P. P.," which we suppose to mean Pontifex Maximus Tribunitia Potestas 4, Consul 2, Pater Patriæ; and to indicate that the coin was struck in the fourth year of the reign of Gordianus, about the year A. D. 242. In deciphering the other coin, we have not been so successful. Size, about that of a ten-cent piece; material, apparently good silver. On one side is a head wearing a radiating crown, face clean shaved, with a small beard under the chin. The letters are very indistinct. So near as we can make them out, they appear to be "IMP. C R O S T V M D S P F A V G." On the reverse side is the figure of a female, in a standing or running posture, wearing a wreath, apparently with wings holding in her right hand at arm's length a wreath or crown, in the left a branch or twig; and the letters "C T O H I A A U," or "H G." We are by no means sure that these are the correct letters, for they are very illegible; in fact, so indistinct that scarcely two of us read them alike. If this should meet the eye of any of our readers, who can from this imperfect description recognize the coins, we shall be glad to receive any information on the subject which they can impart to us.

The spot where the above coins were found is on the coast between London and Margate, about half way between the Nore Light Ship and the North Foreland. We have been unable to find any written history of the place, but obtained the following, from the wreckers on the coast:

A French vessel was driven upon the sands north of the Foreland, and two of the passengers were saved and landed at a place near what is now called Reculver. They were two sisters, and very wealthy; and in gratitude for their deliverance from the terrors of the sea, they founded a nunnery about two miles inland from the spot of their landing, and the place has ever since been called Reculver. But we more than half suspect that name to be some English corruption of the Latin verb *recludo*. The wreckers who imparted this information were utterly oblivious as to date, and their story began, as such stories are apt to, with "once upon a time." Perhaps some of our antiquarian friends will also enlighten us as to the date of the Reculver foundation.

The nunnery and church have long since been in ruins, but the two towers have been carefully preserved by the British Government as landmarks for sailors, in the difficult navigation of the British Channel, and are known by nautical men as "The Reculvers."

The sea has made such inroads on that coast, that the towers, said to have been built two miles inland, are now within a stone's-throw of the edge

of the cliff. The graveyard in which the towers stand is half washed away by the sea; so that, standing on the beach below, may be seen jutting out from the cliff, about fifteen or twenty feet above, the bones of those who were buried hundreds of years ago, and who now in the ordinary course of nature once more come to the light, and many a skull of the defunct nuns finds its way from the beach of the Reculvers to the studies of London students.

A. E.

THE VIOLIN.

I.

BY F. W. S.

HAD we lived in the sixteenth century, we might have seen strolling through the countries of Europe, troubadours or bards, who, reciting their songs of love or of chivalry, sometimes added an accompaniment on the harp, and often were accompanied by violars, or performers on the viol. There were several kinds of viols used by the musicians of that time; the viol proper; the *Viol da Bracchia*, or viol of the arm; the *Viol da Gamba*, or viol of the leg; the *Viol d'Amour*, or love viol, etc. The viol was an instrument of five or six strings, the finger-board having frets like the modern guitar. The time and place of the origin of this class of instruments are not now certainly known.

A little earlier than the year 1600 there appeared in Italy a peculiar modification of the viol. Smaller and more elegantly proportioned, it was called the *violin*, or little viol. It was without the frets which marked the tones and semi tones on the finger-board of the viol, and the four strings with which it was furnished were vibrated by a bow constructed of horse-hair fastened into a slender and elastic piece of wood. The wise ones of that day ridiculed the new instrument, declaring that it was only a toy, and could never be of any practical value; but notwithstanding the opposition it met, the violin gained steadily in popular favor. Various instrument-makers studied to improve it, and with increasing success, until in the years 1640-1700 the brothers Amati, and Antoine Stradivarius of Cremona, Italy, and Jacobus Steiner of Innsbruck, in the Tyrol, made violins which have never since been excelled, if indeed they have ever been equaled. Some of these violins, which, while their makers were living sold for twenty-five dollars, are now worth from one thousand to five thousand dollars in the market. It is a very remarkable fact that the form of the violin has never been improved since the days of Stradivarius and Steiner, although many skillful workmen and artists have studied patiently to do so. The most perfect form, both for beauty and for musical tone, seems to have been hit upon thus early in its history.

Four hundred years ago the female or soprano voice was wholly unknown in musical composition. It is probable that the invention of the violin, with the consequent addition of the soprano part for quartette music, led to its establishment in vocal music also. Soon after the instruments by the Amatis and Stradivarius found their way into the market, skillful performers on the instrument arose:

"In the latter end of the year 1657, Davis Mell, the most eminent violinist of London, and clock-maker, being in Oxon, Peter Pitt, Will Bull, Kenelm Digby, and others of All Souls, as also Antony Wood, did give a very handsome entertainment in the tavern called the Salutation. The company did look on Mr. Mell to have a prodigious hand on the violin, and they thought that no person—as all in London did—could go beyond him."

But rivals soon uprose:

"Thomas Baltzar, a Lubecker born, and the most famous artist for the violin that the world had yet pro-

duced, was now (1658) in Oxon; and this day, July 24th, Antony Wood was with him, and Mr. Edward Low, lately organist of Christ Church, at the house of William Ellis, Antony Wood did then and there, to his great astonishment, hear him play on the violin. He then saw him run up his fingers to the end of the finger-board of the violin, and run them back insensibly, and all with alacrity and in very good tune, *which he nor any in England ever saw the like before.*"

HAWTHORN HEDGES.

Perryville, N. Y., Dec. 30, 1871.

EDITOR CIRCULAR:—I noticed in the CIRCULAR of Nov. 27th a piece concerning "Hedges," which stated that you had had an experience of eighteen or twenty years in cultivating hedges of different kinds, and that they had nearly all proved failures. I will just say that two years ago last spring I planted nearly one hundred rods of English Hawthorn, which thus far has grown well; and I am ready to warrant that in two years more it will make a perfect hedge, one that will be shunned by cattle, instead of being injured by them. Having had experience in cultivating hedges, both in England and in this country, I am fully convinced that the Hawthorn is the best.

My hedge is a few rods from the Perryville Depot; and I am glad to have people see it, that they may judge for themselves. JOHN HORLE.

RESPONSES.

Rockford, Ill., Dec. 1871.

DEAR FRIENDS:—The CIRCULAR comes to me regularly. It teaches me to be a Christian every day, and have Jesus dwelling in me a Savior from all sin. I thank God for the CIRCULAR—it is a great blessing to me. I don't know how I could get along without it. Please continue it to my address. Find two dollars inclosed.

Yours truly, W. F.

Amherst, N. H., Dec., 1871.

DEAR FRIENDS:—Please accept thanks for the CIRCULAR. I have derived a great deal of information from the perusal of its pages that I could not have obtained from any other source. Although I cannot accept your views on all the subjects broached, yet I believe you to be sincere in your professions, and that you are striving to uplift humanity, notwithstanding what many say to the contrary. May God's richest blessings rest upon your endeavors to elevate and save your fellow beings.

Very truly yours, P. C. D.

Vineland, N. J., Dec., 1871.

DEAR CIRCULAR:—My earnest wish and prayer is that the day may be hastened when the central idea that actuates the Oneida people may be more generally understood and practiced. I believe it is the only way to bring about that millennial day hoped for, and that it is in accordance with the general tendency of human progress.

I appreciate the CIRCULAR and the liberality of the Community in sending it to so many interested and appreciative readers. May it never cease coming to the subscriber, freighted, as it usually is, with its truths for the edification and improvement of the human race.

C. P.

Monticello, Minn., Dec., 1871.

DEAR FRIENDS:—I appreciate your cautiousness in receiving new members. I find from my own experience how necessary it is. Several had written that the prospectus for the F. C. suited them precisely, but after all it did not. Some came here, causing loss of time, trouble and useless expense, without doing any good, and showed their appreciation by abuse; they were unwilling to give or receive free criticism. No person is fit for starting a Community that will not also do good on all occasions in society as it is, and abstain from injurious and useless expenses, when so many are suffering and without comfort.

F. H. W.

Pawtucket, R. I., Dec., 1871.

DEAR CIRCULAR:—I feel that I could not well do without the CIRCULAR. It advocates a state of society where woman shall not be the slave of man, and in which she shall not devote her time and

energies to the study of fashions; where competition shall be unknown except to promote happiness; where mine and thine will not be heard, but all will be ours; where children will receive the best training in unison with their nature, and be surrounded with circumstances calculated to form a superior character; where means will be adopted to give to every child born the best organization physical and mental; where each individual will contribute according to his ability and each receive according to his needs.

I look on the O. C., to be in the right way to form a new order of society, wherein true principles of Christianity will be practiced. For eighteen hundred years the principles of Jesus have been preached, but where have they been fully put in practice?

Respectfully,

J. W. A.

Fontana, Kan., Dec., 1871.

DEAR FRIENDS:—You have opened a door to the hidden treasures of the Bible which no man can shut. We have been taught by you to understand and love that blessed book. And for some reason, since we commenced reading the CIRCULAR in earnest we have had better success in every-day life and in business. Gradually, debts which have pressed us on all sides have dwindled away, until we feel that in the course of another year we shall be able to have our names on the list of paying subscribers. Disease, too, has had less hold upon us; and when sickness has occurred, faithful resistance has driven the demon away. Last, but not least, the tobacco principality has rolled up its tent like the Arab, and departed under cover of smoke and darkness. An earnest confession was good for my soul in this battle with principalities and powers. This was not the first battle I have had in which it seemed for a time that victory was on my side. It is the fourth time I have left off using tobacco; but my former conflicts were with what I then called a depraved appetite and the innate desire for the weed. My last conflict was with the principality that makes use of tobacco to blunt the finer susceptibilities of the human race, to weaken the bond of union between man and woman, to entail disease and misery upon millions yet unborn, to rob the widow and fatherless, and keep souls bespotted with the filth of the world. In short, this tobacco principality is, when we consider the almost universal thralldom of the human family which it has occasioned, one of the most powerful allies of the ruler of the kingdom of darkness. Reasoning thus, I found that it was useless quarreling with the weed or our appetites, but that the battle must be between the principality of which tobacco is but the servant and him who, having conquered principalities and powers, is exalted to the right hand of God. Confessing Christ drove the vanquished foe away.

Thus, dear friends, another link is forged, which binds us together, so that although we may never see one another in the flesh, yet a time of union awaits us somewhere in the eternal future. E. Y.

SCIENTIFIC NOTES.

Astronomers reported some time since an explosion on the surface of the sun, that threw the flying debris two hundred thousand miles high.

An expedition has been sent from England, by "the Palestine Exploration Fund," having the services of a Captain of the British Royal Engineers and two sappers, for the purpose of making a complete and minute survey of Palestine west of the Jordan, mapping every spot having a name, whether town, village, tomb, sacred tree, or heap of stones. The design is to secure a map that shall contain all the information about this interesting land that modern biblical scholars are seeking. An American expedition is making a survey of the east side of the Jordan.

The Professor of Natural History in the Glasgow University complains that the requirements of that position are too much for him. The chair which he holds in the university was erected and endowed by the State at a time when all then known in each of the several branches into which Natural History is divided could be understood and taught by one person. In these days each of these branches occupies a vast field of the domain of science, and is rapidly extending itself, so that a professor holding the chair of Natural History, as before mentioned, must, if he fills his place, understand physiology, mineralogy, geology and chemistry, each of

which has advanced to the dignity of a separate science. The younger universities generally have professorships in each of these sciences; and the question whether the older universities are to follow the example of the younger, and thereby increase their usefulness, seems about to receive earnest consideration.

Prof. Agassiz, on the eve of his departure on the Hassler expedition, wrote a letter to Prof. Pierce, in which he outlines some of the probable results of the Expedition. He expresses the hope that from the "deepest abysses of the sea, from which thus far nothing has been secured," evidences may be found that there is "a correlation between the gradation of animals in the complication of their structure, their order of succession in geological times, their mode of development from the egg, and their geographical distribution upon the surface of the globe."

The professor looks upon the deep sea as a new field, in which is likely to be found remains of animals more closely uniting species now living with those long since extinct; and he points out to Prof. Pierce many specimens which he expects to find, and describes what in his judgment, arguing from analogy, their form and size should be. He expects to find a contrast between the deep-sea fauna of the southern hemisphere and that of the northern hemisphere, supposing that as animals are found living on the American continent, the types of which are found fossil in Europe, so the deep-sea fauna in the southern hemisphere will have a more antique character. Prof. Agassiz also assures Prof. Pierce that he expects to find all the traces of a glacial period in the southern hemisphere, only that the trend of the abrasions must be from the south northward, and the boulders must have been derived from rocky exposures lying to the south of their present positions.

Thus it will be seen that if the predictions of Prof. Agassiz are all realized, it will strongly fortify the theory of the glacial period; and he will strive to prove from the evidences which he gets from the deep sea, that the development theory is so far incorrect that there has from the beginning been a plan about the succession and affinities of animals, which plan is reflected in the mode of growth and in the geographical distribution of all living beings; and that the animal world, instead of being forced to varied changes, so as to adapt themselves to geological changes, has, on the contrary, been the motive for the physical changes which our globe has undergone.

THE HUMAN FOOT.

In the natural foot the play of all the muscles and tendons is free, and the blood circulates freely in every part. The artificial shoe cramps every muscle and impedes the entire circulation. The natural foot expands beneath the pressure of the body; the shoe pinches it into a shapeless clump or mass. The natural foot hangs and swings as gracefully and as freely as the hand, but the fashionable shoe holds it at a stiff right angle, forbidding ease, strength, or comfort. The natural foot has its heel equaling in diameter the thickness of the ankle, on a level with the ball of the foot, and separated from it by the natural bridge of beauty. The artificial heel is a narrow plug, two inches long, inserted under the hollow of the foot, pitching the toes forward into their narrow encasement, forbidding safety of posture or grace of action, dangerous on all staircases or rough pavements, and wholly inconsistent with anatomy. To the eye of naturalists the heel of the period is pernicious and absurd. If all mankind were doomed to wear such heels, the human race would degenerate into imbecility and sink to a worse than barbarian level. If the feet of the Romans had all been so cramped, distorted and compressed, Carthage, Spain, Gaul, Thrace, Greece, Egypt and Assyria would have been safe from their incursions. The wearers may wiggle, stagger and toddle on their leather or brazen stilts, but they cannot march or even walk, in any just sense of the word. The style is one of fashion's base impositions, involving discomfort which not even the most frivolous of the vain can long afford to endure.—Every Saturday.

An Indianapolis paper thus sums up the divorce market: "The brisk competition among the lawyers has brought down the price of divorces very low in this market. We quote: common separation, \$15; small alimony, \$25; large alimony, \$50 to \$100. There are but few of the latter in the market. General business good and increasing."

Hast thou a thought upon thy brain, catch it while thou canst; Or other thoughts shall settle there, and this shall soon take wing: Thine uncompounded unity of soul, which argueth and maketh it Yieldeth up its momentary self to every single thought: (immortal, Therefore, to husband thine ideas, and give them stability and sub- Write often for thy secret eye: so shalt thou grow wiser. [stance, The commonest mind is full of thoughts: some worthy of the rarest: And could it see them fairly writ, would wonder at its wealth. O precious compensation to the dumb, to write his wants and wishes! O dear amends to the stammering tongue, to pen his burning thoughts! To be of the college of Eloquence, through these silent symbols; To pour out all the flowing mind without the toil of speech; To show the babbling world how it might discourse more sweetly; To prove that merchandise of words bringeth no monopoly of wisdom; To take sweet vengeance on a prating crew, for the tongue's dishonor, By the large triumph of the pen, the homage rendered to a writing. With such, that telegraph of mind is dearer than wealth or wisdom, Enabling to please without pain, to impart without humiliation. [Tupper.

FACTS AND TOPICS.

The increase of small-pox throughout the country is a cause of considerable alarm. Since the discovery of kine-pox vaccination, it has not before been so prevalent as at this time.

Valuable copper mines, with sixty per cent. of pure metal, have recently been discovered in the Russian Asiatic province of Semipalatinsk, near the Chinese border. A large Russian immigration is flowing into the province.

The Society of Friends are questioning the propriety of considering every one who is born of Quaker parents a member of their society. Some of them propose to have an "inner circle" of those only who are joined together by their own heart-felt wish, in bonds of love and gospel fellowship.

The appearance of a new periodical magazine, *The City*, is heralded by the New York city papers, with the criticism that it aims too high, and the remark is made, that the articles in the monthly and weekly periodicals most read are those having the least merit; that the purest literary aliment is not appreciated—the public taste requiring coarser literary food.

Somebody evidently sees profit in keeping bees, as is shown by the fact that a man in Minnesota took fifty-three pounds from one hive last July, which the bees gathered in one day. Mr. Quimby claims that the reason so large an amount was obtained was that the bees were furnished ready-made combs, and says if they had made their own comb the amount would have barely exceeded 12 lbs. "I never yet knew," he says, "an average of six pounds for any number of days, when the combs had to be constructed at the time to hold it."

Several western railroad companies, having alternate sections of land given to them along their lines of road, have found the lack of timber a serious hindrance to the sale of the land, and have begun the planting of forest-trees in the places most destitute. The State of Kansas has also taken hold of the matter, and offers to pay a bounty of two dollars a year for every acre of prairie land that shall be planted with timber, three feet apart, during ten years, and the same sum for every row half a mile long, along the line of any public highway; the bounty to be paid for twenty-five years, if the trees are cultivated and kept alive and growing; and the rate of assessment shall not be increased in consequence of such growth of timber.

The formation of a new volcano is always an interesting event to scientific men, as affording an insight into the conditions and materials of our globe. Such an eruption occurred in May last on the little island of Camiguin, one of the Philippines. An unusual feature of this kind of phenomenon was its occurrence in a valley instead of on an elevation, as is usual. The ejected matter—stone, sand and ashes—covered an area of about three miles. The natives fled to the neighboring island, abandoning their hemp-fields, though it is stated that some eighty or ninety of them lingered too long and perished. The eruption was preceded by several violent earthquake-shocks, which have occurred with great frequency on these islands during the past year.

THE NEWS.

AMERICAN.

A Sunday school has been opened in Belleville, N. J., for the Chinese, which has an average attendance of about fifty scholars.

A correspondent writes us that there is an important revival in progress in Providence, R. I., and that about six hundred conversions are already reported.

Brigham Young has returned to Salt Lake City, and been arrested on a charge of murder; he is now a prisoner in his own house, the judge having refused to accept bail.

Gold has been found in Windsor county, Vermont, on an island in White river. The island has been formed by the earth washed down from the hills above by the rapid stream.

Postal treaties have been concluded between the United States and each of the Governments of Europe, except France, thus greatly reducing the international postage; France refuses to make any reduction, claiming that the postal service was established to raise a revenue, and not for the benefit of the people.

There is a new movement in the Catholic church in America for the promotion of temperance, by the formation of State Roman Catholic Total Abstinence Unions, in every State where they do not already exist, and the sending of delegates to a convention, to be held at Baltimore, Feb. 22, to organize a National Catholic Total Abstinence Union, and to take other measures to give strength, activity and success to the total movement.

A petition has been presented to Congress by Mr. Edward Powers, Civil Engineer of Chicago, enumerating a great number of land and naval battles which have been fought or begun in fair, dry weather, but followed immediately by rain; and asking for the use of three hundred cannon and an appropriation to meet the expense of experiments, to determine the possibility and feasibility of producing rain at any time when the Signal Service officials consider fair weather probable.

Political affairs in New York city were unusually lively on New Year's day. Mr. Connolly, the ex-Comptroller was taken from jail on a writ of *Habeas Corpus*, issued by Judge Barnard, and admitted to bail of \$1,000 on each of fifteen indictments. He had previously obtained \$500,000 bail on the civil suit against him. The old Board of Aldermen, whose term of service expired at noon, spent their last hour in passing a resolution of impeachment against Mayor Hall; and at two minutes before noon they adjourned *sine die*. As soon as the hour of twelve was passed the clerk began to organize the old Board into a new one, and was reading the law claimed to authorize such action when he was interrupted by a sheriff, who entered the room with writs for every member of the Board, restraining them from further action. As the old Board left the room to escape the service of the writs, the newly-elected Board came in and organized, and were sworn into office by the Mayor, and immediately rescinded the action of the old Board impeaching the Mayor. Similar scenes were enacted in the room of the Assistant Aldermen, resulting in the successful organization of the new Board. All the reserve force of police was called out by the Mayor to preserve the peace, but no attempt was made to resist by force the transfer of the government from the hands of the old to that of the new Board.

The Legislature of the State of New York was organized January 2d, and the Message of the Governor was read. It states that the public debt for soldiers' bounties is nearly \$17,000,000, which the annual tax provided will pay in about five years. The remainder of the State debt is about twelve and a half million dollars, for the payment of which provision is already made. About two million dollars have been expended on the new State capitol. The Message urges that greater caution is necessary in framing charters for savings banks to protect depositors from loss. It says the insurance companies of this State will pay over twenty million dollars toward reimbursing the losses by fire in Chicago. The number of children attending public schools is 1,027,089, and the total expenditures for the support of schools \$9,558,356. The number of scholars in normal schools is 5,129. About one per cent. of the vessels arriving at quarantine have been

detained in consequence of sickness on board, and the immunity which the city and State have enjoyed from contagious and infectious diseases is due to precautions adopted by this department. The number of immigrants arriving in the port of New York this year is 229,000. The surplus revenue of the canals is \$981,588, or nearly double the surplus of last year. A more rigid supervision of private insane asylums is advised; and the immediate repeal of the "General Town Bonding Act." A revision of the tax laws, and the adoption of an entirely new system is proposed. A Constitutional Amendment is recommended, providing that United States Senators shall be elected by direct vote of the people of each State instead of the Legislature. A thorough revision of the law for the government of the Metropolis is considered imperative; and the need of securing the purity of elections and of legislations is clearly pointed out. The Governor says truly that "the people will be slow to obey laws which they believe are enacted by a corrupt legislature." His views of constitutional reform are given at length. A law allowing aliens the right of acquisition, possession, and transmission of real estate is suggested; and a revision of the law, by which witnesses in criminal suits are committed to prison while awaiting the day of trial, is urgently recommended.

FOREIGN.

The Minister of the Interior, of France, has forbidden the sale of political caricatures in that country.

The news of the cordial reception of the Grand Duke Alexis by the United States gives much satisfaction to the Emperor and people of Russia.

The German Empire has been fitting out two naval expeditions—one to operate against Brazil in the settlement of some difficulty between the two empires; the other for the collection of dues owing by Venezuela to German subjects. The two expeditions carry seventy guns, thirty-two of them 200-pounders, capable of piercing eight-inch armor-plate at 1300 paces.

Late advices from Japan represent the social and political revolution as continuing to make astonishing progress. The matter is under consideration, of sending twenty or more young women, the daughters of Daimios, to the United States to be educated. The Buddhist priests have been notified that their temples will be closed, and they must seek other means of support.

A Telegraphic Conference has been held in Rome, Italy, which was attended by the representatives of twenty-one countries—of six hundred millions of people—of twenty-six different languages, and of telegraphic companies having a capital of three hundred million francs. A banquet was given by Cyrus W. Field, of the United States, to the members of the conference, on the evening of January first.

RECEIPTS FOR THE CIRCULAR.

R. H., North Madison, Ohio, \$5.00; E. S., Salem, Wis., \$2.00; A. C. K., Lansing, Mich., \$2.00; J. P., Owasco, N. Y., \$1.00; E. P. G., Canton, Ohio, \$2.00; M. J. M., Scotch Plains, N. J., \$10.00; I. B., Belcher-town, Mass., \$5.00; A. I., Brooklyn, L. I., \$2.00; J. H. Albany, Wis., \$1.00; G. B., Woodstock, Vt., \$2.00; A. H. L., Monterey, Iowa, 25 cts.; W. B., Beacon Falls, Conn., 50 cts.; S. R. S., Grasshopper Falls, Kan., \$1.00; C. M. C., Milwaukee, Wis., \$2.00; C. C., New York, \$2.00; A. C. R., Pulaski, N. Y., \$5.00; W. S., St. Louis, Mo., 45 cts.; R. J., New York, \$2.00; W. T., Baltimore, Md., \$1.00; S. L. E., Chesterville, Ohio, \$1.00; W. H. P., Greeley, Colo., \$2.00; S. L., Port Rowan, Ont., \$2.00; R. W., East Gaines, N. Y., \$1.00; C. H., Warren, Pa., \$1.00; M. C. J., Clymer, N. Y., \$1.00; J. K., Coffersburg, N. Y., \$2.00; D. J. W., St. Louis, Mo., \$2.00; J. P., Germania, Wis., \$2.00; J. H. D., Louisville, Ky., \$1.00; C. K. F., Seneca, Ill., \$2.00.

ANSWERS TO CORRESPONDENTS.

To F. A. M. C., Columbus, Kan.—Thanks for the seeds.
 To D. M. S., Baltimore, Md.—Your question you will find answered in the Hand-Book.
 To J. W. V., Janesville, Mo.—Please address Mr. Alcander Longley, Buffalo, Dallas Co., Mo., for information respecting the principles and practical operations of the "Friendship Community."
 R. P., Sharon, Wis.—We have carefully read "Our Confession." Though we do not consider it without merit, we cannot conclude to publish it in the CIRCULAR. Perhaps you will take up some theme more in accordance with the end we have in view.
 To S. G. A. F., Meadville, Pa.—We cannot of course promise

to publish your sketch until we have seen it, or at least enough of it to enable us to judge of its general character; but we assure you that we shall be pleased to publish it if the matter is of an interesting and edifying character.

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