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FAITHFULNESS.

[Instead of looking over our manuscript files for an old Home-Talk this week, we give a recent paper written by J. H. N. It was designed for the special benefit of the children, but it has circulated in the Community, and none have felt too old to learn from it. We will say, by the way, in relation to the Home-Talks which appear now-a-days, that if any seem to lack symmetry and coherence, it is because we have to eliminate conversational breaks, and more or less personal allusion and application; those which were best adapted for general reading, having been published when they were current.]

A LESSON that God has often taught me, came into my mind this morning with new clearness; and I want to teach it to my children, and I want them to teach it to their children, if they ever have any; and at any rate, I want them to teach it to the Community children. In so doing, they will help teach it to themselves, and they will help me to do my duty to the Community children, now that I can not speak to them myself. I will begin as the folks that talk to the children begin, with asking some questions:

1. What is a *promise*? The children will be able to answer this. When a boy or girl says, I will do such a thing—get an armful of wood, or go on an errand for somebody, at such a time—that is a promise. Every child knows what a promise is.

2. What is a *resolution*? This is the same thing as a promise, only it is not made to other folks, but to ourselves. When we say to ourselves, or think to ourselves, that we will do so and so at such a time, we make a resolution. Sometimes we only *think* resolutions; sometimes we *speak* them out to ourselves, and sometimes to other folks; and very good folks frequently *write* out their resolutions. President Edwards made seventy written resolutions, the first of which was that he would read his resolutions once a week. The main idea of a resolution is the same as in a promise. When we promise any body to do a thing, if we are sincere, we also make a resolution, i. e., promise to ourselves to do it; and when we make a resolution to ourselves, we also promise to any body that knows of it, and certainly to God who knows all things, to do what we resolve to do.

3. What is a *vow*? It is the same thing as a promise or a resolution, only instead of being made to persons around us, or to ourselves,

it is made to God. When we are thinking of God, or praying to him, if we say in our hearts that we will do so and so, we make a vow, i. e., we promise God, or we resolve before God, to do so and so; and that is a vow.

You see that these three things—a promise, a resolution, and a vow—are very nearly alike. You can not make a sincere promise without making a resolution; and you can not make a sincere vow without making a resolution; and you can not make a promise or a resolution, if you think of God as you ought to, without also making a vow.

4. What is *faithfulness*? It is keeping your promise; sticking to your resolution; fulfilling your vow; it is doing what you say you will do, whether you say it to other folks, yourself, or to God. *Unfaithfulness* is breaking your promises; forgetting your resolutions, and neglecting your vows. If a boy or a girl promises to do a thing, and does it not, he or she is unfaithful in respect to that thing. If they promise to do it *at a certain time*, and do it not at the time promised, but afterward, they are unfaithful. If boys or girls get in the *habit* of breaking promises, so that they can not be relied upon to do all that they promise, and at the time promised, they are called *unreliable*. When they get to be very unreliable, they are called *shiftless*; and when they get to be very *shiftless*, they are called *worthless*.

So it is with resolutions. If we resolve, i. e., promise to ourselves, that we will do a thing, and do it not, we are unfaithful. No matter whether any body else knows it: we know it, and we accuse ourselves of being unfaithful. If we get in the habit of breaking our resolutions, we come to think of ourselves as unreliable; and if the habit becomes very strong, we feel that we are shiftless; and finally, if we do not break the habit of breaking resolutions, we come to think that we are worthless.

So it is with our vows. If we promise God many things in our prayers, and do not fulfill them, he sees that we are unfaithful; and as the habit of unfaithfulness to our vows increases, he thinks of us as unreliable, then as shiftless, and finally as worthless.

Now consider what a dreadful thing it is to sink down into this shiftless and worthless state. In the first place it is bad to lose the confidence of persons around us by breaking promises; then it is worse to lose confidence in ourselves by breaking resolutions; and it is worst of all to lose the confidence and approbation of God, by breaking vows. How miserable and mean

any one must feel who has come to be considered a worthless fellow by all around him, by himself, and by God! That is hell; that is damnation.

On the other hand, how good it is to have the confidence of all around us, so that those who love us can feel sure that we shall do even more and better than we promise; so that we ourselves expect to keep our resolutions, and have the praise of our own consciences; and so that God knows we will keep our vows, and can trust us, and justify us. This is heaven; this is salvation. The thing, then, that we ought to wish for above all things, is, that we may be *faithful*. Look in the New Testament and you will find that is the name that is given to Christ and to true Christians, and to the saved in heaven—THE FAITHFUL.

Now I will give you some advice that will help you to be faithful:

In the first place, you must be careful how you make promises, resolutions, and vows. The Bible says, "It is better not to vow, than to vow and not pay." Don't make a promise unless you are very sure you *can* fulfill it. Don't make a promise unless you are very sure you shall *remember* it. Don't make a promise unless you are very sure you shall *want* to fulfill it. Good-natured people frequently promise to do more than they can do, more than they have time to do; they promise to do things to-morrow, or next week, and the time is so far off that they are almost sure to forget them; they promise to do things that will be hard and disagreeable, so that they will be tempted to postpone them, or shirk them altogether. In this way they get into bad habits, and get a bad reputation; and in breaking promises they learn to break their good resolutions, and to neglect their vows to God; and so go down, down, till they lose every body's confidence, and lose their own self-respect, and lose the approbation and blessing of God. This is the end of that kind of good-nature that makes promises without making sure of fulfilling them. Consider all promises, resolutions, and vows, as debts, like notes of hand, and take care to issue only so many as you are sure to pay promptly.

In the next place, when you promise to do any thing, if it is something that can be done *now*, and if you have nothing else to do more important, go and do it *right off*. Pay your debt promptly. Pay it before it is due if you can. Get it off your mind. The very time to do a thing is when your mind is warmed up with thinking and talking about it, and promising to do it. So of your resolutions. As

soon as a good resolution is fairly formed in your mind, if it is something that can be put into deed at once, jump and run to the fulfillment. Don't wait till the devil has time to steal away your interest in it.

Another rule is, Don't think there is little harm in breaking promises about *little things*. The harm is in the breaking of the promise; and that is a great harm, whether the thing promised is great or small.

But all these rules will be dead and useless without something else that I am now going to tell you: *Faith is the root of faithfulness*. God only is eternally faithful, and he only can make us faithful. If we are going to live with him and be his children, *he will certainly make us faithful at any cost*. He can not live with the unfaithful, the shiftless and worthless men and women that break promises, forget resolutions, and neglect vows. Whenever you make a promise or a resolution, consider it a vow to God, and ask him to make you keep it, and believe that he can and will. He does not forget any thing. He keeps his own resolutions for ages and ages, and he can help us to do so. He has not forgotten one of the promises and resolutions that you have made in all your life. If they were good promises and resolutions, he holds them as notes to be paid yet. You may trust him, not only to help you keep all the resolutions you make hereafter, but to bring to your mind all the good resolutions and vows you ever have made, and enable you to fulfill them. Somebody has said that "hell is paved with good resolutions that men have broken." I say that heaven is paved with good resolutions, *kept by the grace of God*.

J. H. N.

SMITH'S STORY.

IX.

MOTHER, under date of January 8, 1857, writes:

"DEAR EDSON:—I have just received a letter from St. Louis. The American Sunday-school Union wish to employ you, and express a hope that the Sunday-school mantle of your father, may rest upon you. To my utter astonishment, they offer to pay you \$400 per year, or half that for six months, and will also make allowance for your expenses besides. I think it a first-rate opportunity, and six months on the prairie on horseback, will invigorate your system far more than teaching; then you could commence study in the fall. But you must act for yourself. I can only give you my opinion."

This letter settled the matter, and I determined to close my school as soon as I had completed three months, and accept the agency offered me by the Sunday-school Union.

My three months expired the 31st of January. On that day, nearly all my patrons visited the school. They expressed themselves highly delighted with the progress their children had made, and urged me to remain with them. But what interested me most was the prompt manner in which they brought forth the hard cash to pay for their children's schooling. I had no trouble in collecting every cent due me, and that too in gold and silver. Having settled up all my affairs, I started one morning with Mr. Sims's son for Tipton, the nearest railway station. We arrived there early in the afternoon; but owing to snow on the track, the train did not come in till late in the night. I reached St. Louis the next night. The following morning I called upon the Superintendent of Missions for the Valley of the Mississippi, Mr.

A. D. Corey, and received my instructions in regard to the establishing of Sunday-schools.

The character and object of the organization which had now engaged my services, are best told in its own words:

"The American Sunday-school Union is a National Sunday-school Missionary Society, composed of individual Christians of all the leading evangelical denominations, and carefully preserves the catholic principle in all its operations. Though un-denominational, it is not anti-denominational. It is the only direct missionary agency to the neglected children of the United States—the combined effort of the Church of Christ to convert and save the next generation. The Society has two branches—the Missionary department, and the Book department. These are just as distinct in their finances as though they were working under different charters and separated by a continent. The Missionary department is entirely dependent for pecuniary means, upon charity; the Book department sustains itself on business principles. *Missionary Work*.—To plant a Sunday-school wherever there is a destitute population, and to aid in the support and improvement of existing schools gratuitously, is the work of the Missionary department."

The Head-quarters of this Society were at Philadelphia. Under date of March 2, the Secretary of Missions, Mr. R. B. Westbrook, writes:

"DEAR BROTHER:—A Sunday-school in Springfield, Mass., will pay your salary during your time of service with us, on condition that you write them a monthly letter giving them incidents of interest which may have occurred to you in your labors. Descend to the *little things* in your work: the children; how they look, dress, act, &c.; the neighborhood, how the people live, look, &c.; yourself, your trials, your encouragements, &c.; any little sayings of the children, or exclamations of the people. Be assured these little matters will please your eastern friends much. Write a letter immediately as introductory. Tell the children you have heard of them, and are to be their Missionary, and will write them often. I cannot tell you how important it is that you should be very prompt in your missionary correspondence. Your salary depends upon it. Make your letters about three pages large, letter size, and always send them to Philadelphia directed to me."

I commenced active labors March 15, 1859. My report at the end of the month shows that in my first fifteen days I organized five new Sunday-schools: one at Rosta, Dover, Prairie Creek, Jefferson Center, and Bear Creek.

My mode of operation was as follows: My field of labor included ten counties west and south of Johnson Co., in which Iowa City is located. The first day I rode to my field of labor, and spent the night with some Christian family, my business always procuring me a free and hearty welcome. The next morning I mounted my horse and rode in any direction I thought best, until coming into an unexplored region I inquired of the first man I met if there was a school in the neighborhood. Being answered in the affirmative, I asked if there was a Sunday-school? This being answered negatively, I inquired as to the probabilities of establishing one. If the man with whom I was talking seemed indifferent to the subject, I asked him to point out to me the residence of the most prominent religious man in the place; and upon repairing to his house I laid before him my business. I invariably met with a hearty response, and much interest was manifested in my plans. Either I, or this man, or one of his children then went through the neighborhood and circulated the notice that a lecture on Sunday-schools was to be delivered that evening at early candle-light, in the school-house, for the purpose of organizing a Sunday-school. Upon repairing to the school-house at the appointed time I usually found representatives from most of the families present; for a lecture in the school-house was a rare occurrence. I had no difficulty of course in "speaking my piece;" for having previously been with father on some of his tours I had caught the main points, and had written out an article on the "Importance of Sunday-schools." Having thoroughly

learned this by heart, and knowing that the attainments of many of my hearers were by no means remarkable, I had no great difficulty in standing up before an audience of people all older than myself, and repeating borrowed ideas. The same address would of course answer in each new neighborhood. Still, for my own improvement, I nearly always introduced some extemporaneous remarks. After the lecture I called upon the audience to nominate one of their number for Superintendent of the expected school, and also a librarian and treasurer. Next followed a collection of funds for the purpose of obtaining a library. A library seemed to be an indispensable part of a Sunday-school; and I was authorized to aid all who tried to secure a library, but were not quite able.

A benevolent man at the East, had also made a liberal proposition to the people of Iowa, which was that to the first Sunday-school organized in each county of the State during the year, which should raise ten dollars for a library, he would donate ten more; and to the second school raising five dollars, he would contribute five more.

After obtaining all the money that could be raised on the spot, I gave an opportunity to those having left their pocket-books at home, to hand in any amount they might feel willing to give, at the place I was stopping at for the night. The next morning, having settled all business, I rode into another neighborhood and repeated the programme.

This kind of life well suited my tastes. It was a free and roving life on horseback; and the nature of my business necessitated my lying idle during stormy weather, as I could not at such times obtain an audience in those sparsely settled neighborhoods. I always carried reading matter in my saddle-bags with which to amuse myself. I was brought into frequent contact with all classes of society, from the highest and most refined, to the lowest and most degraded, and thus had an excellent opportunity to study human nature. I felt also that I was doing good.

"OUR INCOMPARABLE MASTERS."

WHEN we look at the crowd of hard-headed European thinkers who offer to instruct us, we perceive four which look more daring and magisterial than all the rest. Those great heads belong to Swedenborg, Saint Simon, Fourier, and Comte; four men, in some respects, the most audacious the world has ever seen. There was no province of thought too remote for them; no height steep enough, nor abyss deep enough, to deter them. In whatever direction they went, they always brought back the strangest fruit, and calmly recommended us to eat it for medicine. Each one had a mission; each one felt inspired to guide us into new heavens and new earths. Confident in the success of their schemes—they met with little in their own time—Swedenborg and Fourier died in the same solitude in which they had lived. Equally confident that the world would become theirs, Saint Simon and Comte laid their great burdens on younger shoulders, and died surrounded by their admiring disciples.

The force in those men has not yet spent itself. Their thought is all abroad. Their disciples have become our teachers. This shows the largeness of those men. And although every one of them has done violence to our common sense, it will do us no credit to either ignore or despise them. They had light in them, and, perhaps, some heat. They certainly could attract the larger styles of men. It would, therefore, be interesting sometime to look at those great brains—those enormous heads—and see if they are joined to well-proportioned trunks and members.

Swedenborg and Fourier were bachelors. Saint Simon and Comte had wives; the former was married for a short time in middle life, and, as we shall see, for a very unusual purpose; the latter, so far as his own work and improvement were concerned, was married in a manner hap-hazard and fruitless. If they ever had any children, their relations to their wives must have interrupted fatherly cares. These inadequate husbands and bachelors did their work in side places, and not in homes where the children

come. Men so placed will not be expected to think with entire wisdom, and with that sense of responsibility which our children give us.

Auguste Comte was in 1815 the youngest, and perhaps the brightest man of all the gifted followers of Saint Simon. At that time he appears to have been a bloodless young thinker, not yet out of his teens. Being called on to give an exposition of his master's theory, Saint Simon criticised him for ignoring the sentimental part of human nature. This caused a separation. He afterward experienced poverty, insanity and marriage. This marriage was a superficial one, and entered into no doubt from some requirement of the senses. We think so from the fact that it terminated in a separation, he failing to persuade his wife that he was the High Priest of Humanity, and she failing to transform him with love. Another woman had to do that work. Somewhere near his forty-seventh year, and after he had perfected and published his Positive Philosophy, he fell devoutly in love with Madame de Vaux, a lady who had separated from her husband. This burst of tender passion was his first taste of worship. He calls his love the "Sainted Clotilde." Her sudden death occurring soon after, wrought in him profoundly and continuously, convincing him that Saint Simon's criticism was true, and that religion and sentiment should never be despised. He seems to have felt that his work needed to be done over. From that time till his death, in 1857, his speculations became decidedly moral and religious.

In his will he requested his ecclesiastical successors to pay his widow 2000 francs annually, in order that the obligation resulting "from his single serious fault since his youth," should be fulfilled to the uttermost. That single fault was his marriage. He also remembered his adopted daughter. A few days after the funeral, Madame Comte, having not a particle of faith in her husband's mission, pounced upon all his papers and effects, much to the disgust of his worshippers. They were allowed, however, to purchase the relics. That profane widow, having, perhaps, the offspring of Comte's body to look after, did not care a fig for the offspring of his brain. A few francs realized in this way were more to her purpose than the annuity which she spurned.

Fourier was not only never married, but he was never in love. We hear of his birth among shopkeepers; of his keen, almost morbid, sense of justice; of his loss of fortune in the Revolution; of his being in the army and retiring therefrom on account of ill-health; of his poverty and imprisonment; of his head full of schemes which he could not bring to the notice of men in power; we hear of his holding monotonous clerkships; of his fitting from city to city; of his solitary, hermit-like ways; of his benevolence to beggars and his distrust of the rich; of his stoical, self-reliant death; we hear a multitude of things concerning him, but never a word that love came to him to gild his austere life and criticism, and dispel his gloom, his fits of spleen and indignation. This silence is a little singular. His theory of "passional attraction" seems to point at a heart in fetters. There is, however, one thing in his life, which gives a faint sign of heat. He first came into notice, as a social innovator, through an "earnest and poetic" work by Madame Clarisse Vigoreaux, one of his first disciples.

In his disquisitions on the future relations of the sexes, he says that part of mankind are made for constancy, and part for variety. He also makes the most ample provision for divorce; love being, he says, too sacred to be forced. For the regulation of these seekers after variety, he gives directions in detail. Characters like Aspasia and Ninon de L'Enclos, he regards as essential parts in the variety of the human race. Society should not cast them out; it should turn them to some good account. Whether Fourier considered himself entitled to go ahead of his time and fellows in respect to women, does not yet appear. It would be strange if he did not.

Saint Simon, after fighting under La Fayette in America; after pestering Spain and Mexico with schemes for internal improvement; after going through the storms of the French Revolution; after running over the best part of Europe in quest of

men with big ideas; finally, in his forty-second year, married M'dlle. Champgrand, the daughter of an old companion in arms. But this was no common marriage—some will say it was no marriage at all. He did not marry from love; he did not marry from any sense of its fitness. His marriage was a deliberate experiment, undertaken for the purpose of extending his knowledge of life and men, and fitting himself for the great work of reorganizing society, establishing a hierarchy among the sciences, and putting new life into Christianity. Science, gaming, drink and debauch, were all parts of a grand scheme to enlarge himself. Saint Simon, it is true, spread a very philosophic mantle over his strange excesses. They expose him, however, to the charge of being a pleasure-seeker and hypocrite. Becoming satisfied that his young wife, however worthy she might be in many respects, was not a fit companion for the "first of men," as he styled himself, he sought and procured a divorce. He had experimented enough on that line. His subsequent poverty, misery, and attempted suicide two years before his death, do not seem to have been a part of his pleasant system of experiments with himself.

His encounter with Madame de Stael, indicates that he may have had some ambitious desire for children. On being introduced to her he said, "Madame, you are the most extraordinary woman in the world; I am the most extraordinary man: if we could become the parents of a child, it would no doubt be still more remarkable."

Swedenborg was solitary, like Fourier; and unlike Fourier, he was serene, self-satisfied, and known to be fond of women. When he was twenty-eight years of age, Charles the Twelfth of Sweden, wishing to unite two able men, proposed to the engineer, Polhem, to give his daughter, Emorentia, to Swedenborg. Polhem liked the plan; Swedenborg liked it; but the young lady could not; her affections were elsewhere, and she pined; so her father cancelled the engagement. This disappointment was doubtless a very slight one, for years after when he had become a seer, he said the Countess of Gyllenberg—not Emorentia Polhem—was the true wife who awaited him in the spirit-land. In his forty-fifth year, his brother-in-law writes, urging him to marry. His reply is not known. Robsahm, his biographer, says he was then keeping a mistress; this, with his labor as public officer, student and writer, would account for his disinclination to marry. Near his eightieth year, he was at Elsinore, where he told his friend, General Tuxen, that he was always fond of ladies' society, and that he had, when a young man, kept a mistress in Italy.

His diary recently found at Stockholm and published in 1859, throws new light on his social character. Only ninety-nine copies of it were printed, owing to the obscene nature of some of its entries. After his illumination he records in one place that he was without desire for women. This seemed strange to him. At another time he says he could not refrain going after them. "One day," he adds, "I was twice in danger of my life, so that if God had not been my protector I should have lost my life."

He found no disciples among the women, and in after life he seems to have grown suspicious of them. He would see no lady alone, asserting that "women are artful and might pretend I sought their closer acquaintance." If this is a confession of weakness, it is artfully put. His mistress-keeping was, perhaps, the best regulated part of his social career.

Swedenborg's life was an act in two parts, joined by an interlude of insanity. In the first he was a shrewd man-of-business and scholar. He then had his sexual experiences. In the second, he was a busy recorder of visions. He then reduced his social practice to a doctrine. For young men who cannot marry, he recommends mistresses. To married men, he gives thirty-four reasons for keeping a concubine. In the life to come, he tells us, there will be a right of search until true mates are found; after that event, there will be a true and indissoluble marriage. In his treatment of the sexual question, he always writes for the masculine party. He does not appear to see that woman has an interest in the matter.

HUXLEY ON POSITIVISM.

THE *New York World*, Feb. 18, reports a late discourse by Prof. Huxley at Edinburgh, on the the great controversy of the day—materialism vs. spiritualism. The displayed headings of the article are—*New Theory of "Life."*—*Remarkable Discourse by Professor T. H. Huxley.*—"Matter" the Basis of Vitality.—*Identity of Powers and Faculties in all Living Matter, &c., &c., &c.* All who are interested in the controversy, will read the article for themselves. We call attention to it for the sake of quoting a paragraph or two.

The Professor gives his opinion of Comte. In answer to the Archbishop of York, he says:

"Applying the name of 'The New Philosophy' to that estimate of the limits of philosophical inquiry which I, in common with many other men of science, hold to be just, the Archbishop opens his address by identifying this 'New Philosophy' with the Positive Philosophy of M. Comte (of whom he speaks as its 'founder'); and then proceeds to attack that philosopher and his doctrines vigorously. Now, so far as I am concerned, the most reverend prelate might dialectically hew M. Comte in pieces, as a modern Agag, and I should not attempt to stay his hand. In so far as my study of what specially characterizes the Positive Philosophy has led me, I find therein little or nothing of any scientific value, and a great deal which is as thoroughly antagonistic to the very essence of science as any thing in ultramontane Catholicism. In fact, M. Comte's philosophy in practice might be compendiously described as Catholicism *minus* Christianity."

Professor Huxley solves the great question which he raises, by resolving it into a question of words; viz., whether that unknowable essence that manifests life, shall be called *spirit* or *matter*. He does not care which—and we do not care which. The following are some of his last and most interesting paragraphs:

"Any one who is acquainted with the history of science will admit, that its progress has, in all ages, meant, and now more than ever, means, the extension of the province of what we call matter and causation, and the concomitant gradual banishment from all regions of human thought, of what we call spirit and spontaneity. * * * And as surely as every future grows out of past and present, so will the physiology of the future gradually extend the realm of matter and law, until it is co-extensive with knowledge, with feeling, and with action. The consciousness of this great truth weighs like a nightmare, I believe, upon many of the best minds of these days. They watch what they conceive to be the progress of materialism, in such fear and powerless anger as a savage feels, when, during an eclipse, the great shadow creeps over the face of the sun. The advancing tide of matter threatens to drown their souls; the tightening grasp of law impedes their freedom; they are alarmed lest man's moral nature be debased by the increase of his wisdom. If the 'New Philosophy' be worthy of the reprobation with which it is visited, I confess their fears seem to me, to be well founded. While, on the contrary, could David Hume be consulted, I think he would smile at their perplexities, and chide them for doing even as the heathen, and falling down in terror before the hideous idols their own hands have raised. For, after all, what do we know of this terrible 'matter,' except as a name for the unknown and hypothetical cause of states of our own consciousness? And what do we know of that 'spirit' over whose threatened extinction by matter, a great lamentation is arising, like that which is heard at the death of Pan, except that it is also a name for an unknown and hypothetical cause, or condition, of states of consciousness? In other words, matter and spirit are but names for the imaginary sub-strata of natural phenomena. * * * * * In itself is of little moment whether we express the phenomena of matter in terms of spirit, or the phenomena of spirit, in terms of matter; matter may be regarded as a form of thought; thought may be regarded as a property of matter—each statement has a certain relative truth. But with a view to the progress of science, the materialistic terminology is in every way to be preferred. For it connects thought with the other phenomena of the universe, and suggests inquiry into the nature of those physical conditions, or concomitants of thought which are more or less accessible to us, and a knowledge of which may in future help us to exercise the same kind of control over the world of thought, as we already possess in respect to the material world; whereas, the alternative or spiritualistic terminology is utterly barren, and leads to nothing but obscurity and confusion of ideas. Thus there can be little doubt that the further science advances, the more extensively and consistently will all the phenomena of nature be represented by materialistic formulæ and symbols. But the man of science, who, forget-

ting the limits of philosophical inquiry, slides from these formulæ and symbols into what is commonly understood by materialism, seems to me to place himself on a level with a mathematician, who should mistake the x 's and y 's, with which he works his problems, for real entities—and with this further disadvantage, as compared with the mathematician, that the blunders of the latter are of no practical consequence, while the errors of systematic materialism may paralyze the energies and destroy the beauty of a life."

Some of our readers may be interested to compare these views with those of our late article on Positivism, especially what we said about the *materialism* of the New York Creed, commencing two-thirds down the last column on the 362d page of the current CIRCULAR.

We intend to show before long that the New Testament is full of the right sort of "materialism."

THE CIRCULAR.

O. C., MONDAY, FEBRUARY 22, 1860.

AMERICAN SOCIALISMS.

NO. XX.

ANNUS MIRABILIS.

A WONDERFUL year was 1843. Father Miller's prophetic calculations had created a vast expectation that it would be the year of the final conflagration. His confident followers had got their ascension-ropes ready; and outside multitudes saw the approach of that year with an uneasy impression that Christ, or something equally awful, was coming to make an end of the world.

Well, tremendous events did come in 1843. If Father Miller and his followers had been discerning and humble enough to have accepted a spiritual fulfillment of their prophecies, they might have escaped the mortification of a total mistake as to the time. The events that came were these:

The Anti-slavery movement, which for twelve years had been gathering into itself all minor reforms and firing the northern heart for revolution, came to its climax in the summer of 1843, in a rush of one hundred National Conventions! At the same time Brisbane had got every thing ready for his great Socialistic movement, and in the autumn of 1843 the flood of Fourierism broke upon the country. Anti-slavery was destructive; Fourierism was constructive. Both were rampant against existing civilization. Perhaps we shall find that in the junction and triumphant sweep of these great forces, the old world, in an important sense, did come to an end.

THE SKANEATELES COMMUNITY.

In 1843 Massachusetts, the great mother of notions, threw out in the face of impending Fourierism, her fourth and last Socialistic experiment. There was a mania abroad, that made common Yankees as confident of their ability to achieve new social machinery and save the world, as though they were Owens or Fouriers. The Unitarians at Brook Farm, the Universalists at Hopedale, and the Nothingarians at Northampton, had tried their hands at Community-building, in 1841-2, and were in the full glory of success. It was time for Anti-Slavery, the last and most vigorous of Massachusetts' nurslings, to enter the Socialistic field. This time, as if to make sure of out-flanking the French invasion, the post for the experiment was taken at Skaneateles (a town forty miles west of the present site of the Oneida Community), thus extending the Massachusetts line from Boston to Central New York.

John A. Collins, the founder of the Skaneateles Community, was a Boston man, and had been a working Abolitionist up to the summer of 1843. He was in fact the General Agent of the Massachusetts Anti-slavery Society, and in that capacity had superintended the one hundred National Conventions ordered by that Society for that year. During the latter part of this service he had turned his own attention and that of the Conventions that he managed, so much toward his own schemes of Association, that he had not the face to claim his salary as Anti-slavery agent. His way was to get up a rous-

ing Anti-slavery Convention, and conclude it by calling a Socialist Convention, to be held on the spot immediately after it. At the close of the campaign he resigned, and the Massachusetts Board gave him the following certificate of character:

"Voted, That the Board, in accepting the resignation of John A. Collins, tender him their sincerest thanks, and take this occasion to bear the most cordial testimony to the zeal and disinterestedness with which, at a great crisis, he threw himself a willing offering on the altar of the Anti-slavery cause, as well as to the energy and rare ability with which for four years he has discharged the duties of their General Agent; and in parting, offer him their best wishes for his future happiness and success."

In October Mr. Collins bought at Skaneateles a farm of 350 acres for \$15,000, paying \$5,000 down, and giving back a mortgage for the remainder. There was a good stone farm-house with barns and other buildings on the place. Mr. Collins gave a pretty general invitation to join; a hundred and fifty responded to the call, and on the first of January 1844 the Community was under way, and the first number of its organ, *The Communist*, was given to the world.

The only document we find disclosing the fundamental principles of this Community is the following—which however was not ventilated in the *Communist*, but found its way to the public through the *Skaneateles Columbian*, a neighboring paper:

Articles of Belief and Disbelief, and Creed, prepared and read by John A. Collins, Nov. 19, 1843.

"BELOVED FRIENDS:—By your consent and advice, I am called upon to make choice of those among you to aid me in establishing in this place, a Community of property and interest, by which we may be brought into love relations, through which plenty and intelligence may be ultimately secured to all the inhabitants of this globe. To accomplish this great work there are but very few, in consequence of their original organization, structure of mind, education, habits, and preconceived opinions, who are at the present time adapted to work out this great problem of human redemption. All who come together for this purpose, should be united in thought and feeling on certain fundamental principles; for without this, a Community of property would be but a farce. Therefore, it may be said with great propriety that the success of the experiment will depend upon the wisdom exhibited in the choice of the materials as agents for its accomplishment.

"Without going into the detail of the principles upon which this Community is to be established, I will state briefly a few of the fundamental principles which I regard as essential to be assented to by every applicant for admission:

"1. RELIGION.—A disbelief in any special revelation of God to man, touching his will, and thereby binding upon man as authority in any arbitrary sense; that all forms of worship should cease; that all religions of every age and nation, have their origin in the same great falsehood, viz., God's special Providences; that while we admire the precepts attributed to Jesus of Nazareth, we do not regard them as binding because uttered by him, but because they are true in themselves, and best adapted to promote the happiness of the race: therefore we regard the Sabbath as other days; the organized church as adapted to produce strife and contention rather than love and peace; the clergy as an imposition; the Bible as no authority; miracles as unphilosophical; and salvation from sin, or from punishment in a future world, through a crucified God, as a remnant of heathenism.

"2. GOVERNMENTS.—A disbelief in the rightful existence of all governments based upon physical force; that they are organized bands of banditti, whose authority is to be disregarded: therefore we will not vote under such governments, or petition to them, but to demand them to disband; do no military duty; paying no personal or property taxes, sit upon no juries; refuse to testify in courts of so-called justice, and never appeal to the law for a redress of grievances, but use all peaceful and moral means to secure their complete destruction.

"3.—That there is to be no individual property, but all goods shall be held in common; that the idea of mine and thine, as regards the earth and its products, as now understood in the exclusive sense, is to be disregarded and set aside: therefore, when we unite, we will throw into the common treasury all the property which is regarded as belonging to us, and forever after yield up our individual claim and ownership in it; that no compensation shall be demanded for our labor, if we should ever leave.

"4. MARRIAGE.—[Orthodox as usual on this head.] That we regard marriage as a true relation, growing out of the nature of things—repudiating licentiousness, concubinage, adultery, bigamy and polygamy; that marriage is designed for the happiness of the parties, and to promote love and virtue; that when such parties have outlived their affections and can

not longer contribute to each other's happiness, the sooner the separation takes place the better; and such separation shall not be a barrier to the parties in again uniting with any one, when they shall consider their happiness can be promoted thereby; that parents are in duty bound to educate their children in habits of virtue and love and industry, and that they are bound to unite with the Community.

"5. EDUCATION OF CHILDREN.—That the Community owes to the children a duty to secure them a virtuous education, and watch over them with parental care.

"6. DIETETICS.—That a vegetable and fruit diet is essential to the health of the body, and purity of the mind, and the happiness of society; therefore, the killing and eating of animals is essentially wrong, and should be renounced as soon as possible, together with the use of all narcotics and stimulants.

"7.—That all applicants shall, at the discretion of the Community, be put upon probation of three or six months.

"8.—Any person who shall force himself or herself upon the Community, who has received no invitation from the Community, or who does not assent to the views above enumerated, shall not be treated or considered as a member of the Community; no work shall be assigned to him or her if solicited, while at the same time, he or she shall be regarded with the same kindness as all or any other strangers—shall be furnished with food and clothing; that if at any time any one shall dissent from any or all of the principles above, he ought at once, in justice to himself, to the Community, and to the world, to leave the Association. To these views we hereby affix our respective signatures."

[Assented to by all, except Q. A. Johnson, of Syracuse; J. Josephine Johnson, do; William Kennedy, do; Solomon Johnson, Martinsburgh; and Wm. C. Besson, Lynn, Mass.]

This was too strong, and had to be repudiated the next spring by the following editorial in the *Communist*:

"CREEDS.—Our friends abroad require us to say a few words under this head.

"We repudiate all creeds, sects, and parties, in whatever shape or form they may present themselves. Our principles are as broad as the universe, and as liberal as the elements that surround us.—They forbid the adoption and maintenance of any creed, constitution, rules of faith, declarations of belief and disbelief, touching any or all subjects; leaving each individual free to think, believe and disbelieve, as he or she may be moved by knowledge, habit, or spontaneous impulses. Belief and disbelief are founded upon some kind of evidence, which may be satisfactory to the individual to-day, but which other or better evidence may change to-morrow.—We estimate the man by his *acts* rather than by his *peculiar belief*. We say to all, *believe* what you may, but *act* as well as you can.

"These principles do not deny to any one the right to draw out his peculiar views—his belief and disbelief—on paper, and present them for the consideration and adoption of others. Nor do we deny the fact that such a thing has been done even with us. But we are happy to inform all our friends and the world at large, that such a document was not fully assented to and was never adopted by the Community; and that the authors were among the first to discover the error and retrace the step. The document, with all proceedings under it, or relating thereto, has long since been abolished and repudiated by unanimous consent; and we now feel ourselves to be much wiser and better than when we commenced."

It will be noticed that there was a party in the Community, headed by Q. A. Johnson, who "saw the error" of the creed before Collins did, and repudiated it from the beginning. This Johnson and his party made a great deal of trouble for Collins; and the whole plot of the Community-drama turns on the struggle between these two men, as the reader will see in the sequel.

Macdonald says, "A calamitous error was made in the deed of the property. It appears that Mr. Collins, who really purchased the property, and whose experiment it really was, permitted the name of another man [Q. A. J.] to be inserted in the deed, as a trustee, in connection with his own. He did this to avoid even the suspicion of selfishness. But his confidence was misplaced; as the individual alluded to, subsequently acted both selfishly and dishonestly. Mr. Collins and his friends had to contend with the opposition of this person and one or two others during a great portion of the time."

Mr. Finch, an Owenite, writing to the *New Moral World*, Aug. 16, 1845, says:

"Mr. Collins held to no-government or non-resistance principles; and while he claimed for the Community the right to receive and reject members, he refused to appeal to the government to aid him in

expelling impostors, intruders, and unruly members; which virtually amounted to throwing the doors wide open for the reception of all kinds of worthless characters. In consequence of his efforts to reduce that principle to practice, the Community soon swarmed with an indolent, unprincipled and selfish class of 'reformers,' as they termed themselves; one of whom, a lawyer [Q. A. J.], got half the estate into his own hands, and well nigh ruined the concern. Mr. Collins, from his experience, at length became convinced of his errors as to these new-fangled Yankee notions, and has now abandoned them, recovered the property, got rid of the worthless and dissatisfied members, restored the Society to peace and harmony, and they are now employed in forming a new Constitution for the Society, in agreement with the knowledge they have all gained by the last two years' experience.

"Owing to the dissensions that arose from their defective organization at the first, a considerable number of the residents have either been dismissed, or have withdrawn from the place. The population, therefore, at present numbers only eleven adult male members, eight female, and seven children. The whole number of members, male and female, labor most industriously from six till six; and having large orders for their saw-mill and turning shop, they work them night and day, with two sets of men, working each twelve hours—the saw-mill and turning-shop being their principal sources of revenue."

The Communist, Sept. 18, 1845, about two years from the commencement of the Community and eight months before its end, gives the following picture of its experiences and prospects, from the graphic pen of Mr. Collins:

"Most happy are we to inform our readers and the friends of Community in general, that our prospects of success are now cheering. The dark clouds which so long hung over our movement, and at times threatened, not only to destroy its peace, but its existence, have at last disappeared. We now have a clear sky, and the genial rays of a brilliant sun, once more, are radiating upon us. Our past experience, though grievous, will be of great service to us in our future progress, and will no doubt, ultimately work out the fruits of unity, industry, abundance, intelligence and progress. It has taught us how far we may in safety to our enterprise, advance—that some important steps may be taken, of the practicability of which we had doubts; and others, in the success of which we had but little faith, have proved both safe and expedient. Our previous convictions have been confirmed, that all is not gold that glitters—that not all, who are most clamorous for reform, are competent to become successful agents for its accomplishment—that there is floating upon the surface of society, a body of restless, disappointed, jealous, indolent spirits, disgusted with our present social system, not because it enchains the masses to poverty, ignorance, vice, and endless servitude; but because they could not render it subservient to their private ends. Experience has convinced us that this class stands ready to mount every new movement that promises ease, abundance, and individual freedom; and that when such an enterprise refuses to interpret license for freedom, and insists that every member shall make their strength, skill and talent, subservient to the movement, then the cry of tyranny and oppression is raised against those who advocate such industry and self-denial—then the enterprise must become a *scupegoot*, to bear the fickleness, indolence, selfishness, and envy of this class. But the above is not the only class of minds that our cause convened. From the great, noble, and disinterested principles which it embraces, from the high hopes which it inspires for progress and reform—in a word, for human redemption—it has called many true reformers—genuine philanthropists—men and women of strong hands, brave hearts and vigorous minds.

Our enterprise, the most radical and reformatory in its profession, gathers these two extremes of character, from motives diametrically opposite. When these are brought together, it is reasonable to expect that, like an acid and alkali, they will effervesce, or, like the two opposite poles of a battery, will repel each other. For the last year it has been the principal object of the Community to rid itself of its cumbersome material, knowing that its very existence hinged upon this point. In this it has been successful. Much of this material was hired to go at an expense, little if any short of three thousand dollars. People will marvel at this. But the Community, in its world-wide philanthropy, cast to the winds its power to expel unruly and turbulent members, which gave our quondam would-be-called "Reformers," an opportunity to reduce to practice, their real principles. In this winnowing process it would be somewhat remarkable, if much good wheat had not been carried off with the chaff.

Communities and Associations, in their commencement too heavily charged with an impracticable inexperienced, self-sufficient, gaseous class of mind, have generally exploded before they were conscious of the combustible material they embraced, or had

acquired strength or experience sufficient to guard themselves against those elements which threaten their destruction. With a small crew well acclimated, we have doubled the cape, and are now upon a smooth sea, heading for the port of Communism.

"The problem of social reform must be solved by its own members—by those possessed of living faith, indomitable perseverance, unflinching devotion and undying energy. The vicious, the sick, the infirm, the indolent, can not at present be serviceable to our cause. Community should neither be regarded in the light of a poor-house nor hospital. Our object is not so much to give a home to the poor, as to demonstrate to them their own power, and resources, and thereby ultimately to destroy poverty. We make money no condition of membership, but poverty alone is not a sufficient qualification to secure admission. Stability of character, industrious habits, physical energy, moral strength, mental force, and benevolent feelings, are characteristics indispensable to a valuable Communist. A Community of such members has an inexhaustible mine of wealth, though not in possession of one dollar. Do not understand by this that we reject either men or money, simply because they happen to be united. The more wealth a good member brings, the better. It is, however, the smallest of all qualifications, in and of itself. There should at first, be as few non-producers as possible. Single men and women and small families, are best adapted to our condition and circumstances. In the commencement, the less children the better. It would be desirable to have none but the children born on the domain. Then they would grow up with an undivided Community feeling. Through the agency of such is our cause to be successfully carried forward. A man with a large family of non-producing children, must possess extraordinary powers, to justify his admission," &c., &c.

Macdonald thus concludes the tale: "After the experiment had progressed between two and three years, Mr. Collins became convinced that he and his fellow members could not carry out in practice the Community idea. He resolved to abandon the attempt; and calling the members together, explained to them his feelings on the subject. He resigned the deed of the property into their hands, and soon after departed from Skaneateles, like one who had lost his nearest and dearest friend. Most of the members left soon after, and the Community quietly dissolved.

"This experiment did not fail through pecuniary embarrassment. The property was worth twice as much when the Community dissolved, as it was at first; and was much more than sufficient to pay all debts. So it may be truly said, that this experiment was given up through a conviction in the mind of the originator, that the theory of the Community could not be carried out in practice—that the attempt was premature—the time had not yet arrived, and the necessary conditions did not yet exist. The Community ended in May 1846."

We understand that Mr. Collins subsequently went to California.

For side-lights to this general sketch which we have collected from Macdonald, Finch and Collins, we have consulted the files of the *Phalanx* and the *Harbinger*. The following is all we find:

The Phalanx, Sept. 7, 1844, mentions that the *Communitist* has reached its seventh number—has been enlarged and improved—has changed its terms from *gratis* to \$1.00 per year in advance—congratulates the Community on this improvement, but criticises its fundamental principle of Communism.

The Harbinger, Sept. 14, 1845, quotes a Rochester paper as saying that "the Skaneateles concern has been sifted again and again of its chaff or wheat, we hardly know which, until, from a very wild republic, it appears verging toward a sober monarchy; i. e., toward the unresisted sway of a single mind." On this the *Harbinger* remarks—

"The Skaneateles Community, so far from being a Fourier institution, has been in open and bitter hostility with that system; no man has taken stronger ground against the Fourier movement than its founder, Mr. John Collins; and although of late, it has somewhat softened in its opposition to the views of Fourier, it is no more in unison with them than it is with the doctrines of the Presbyterian Church, or the 'domestic arrangements' of South Carolina. We understand that Mr. Collins has essentially modified his ideas in regard to a true social order, since he commenced at Skaneateles; that he finds many principles to which he was attached in theory, untenable in practice; and that learning wisdom by experience, he is now aiming at results which are more practicable in their nature, than those which he had deeply at heart in the commence-

ment. But with the most friendly feelings toward Mr. Collins and the Skaneateles Community, we declare that it has no connection with Association on the plan of Fourier; it is strictly speaking a Community of property; a system which we reject as the grave of liberty; though incomparably superior to the system of violence and fraud which is upheld in the existing order of society."

In the *Harbinger* of Sept. 27, 1845, Mr. Ripley writes in friendly terms of the "brightening prospects" of the Skaneateles Community—objects to its Communistic principles and its hostility to religion—with these exceptions thinks well of it and wishes it success.

In the *Harbinger* of Nov. 20, 1847, a year and more after its decease, an enthusiastic Associationist says that several defunct Phalanxes—the Skaneateles Community among the rest—"are not dead, but only asleep; and will wake up by and by to new and superior life!"

Several members of the Oneida Community had more or less personal knowledge of the Skaneateles experiment. At our request they have written out what they remember, which we present in conclusion, as the nearest we can get to an "inside view."

RECOLLECTIONS OF H. J. SEYMOUR.

My acquaintance with the Skaneateles Community was limited to what I picked up under the following circumstances: John A. Collins lectured on Association in Westmoreland near where I lived in 1843. His eloquence had some effect on my father and his family, and on me among the rest. In the fall, when the Community started, my father sent my brother, then eighteen years old, with a wagon and yoke of oxen, to the Community. He remained there till nearly the middle of winter, when he returned home, ostensibly by invitation of my mother, who had become alarmed by the reports and evidences of the infidelity of Collins and his associates; but I am inclined to think my brother was quite ready to leave, having satisfied his aspirations for that kind of Communism. The next summer I made a call of a few hours at the Community in company with my mother. About all I can tell is what I heard my brother say about the Community.

He spoke of Collins as full of a fiery zeal and a fussy sort of officiousness in business, but lacking in good judgment. To figure abroad as a lecturer was thought to be his appropriate sphere. The other most prominent leader was Q. A. Johnson, of Syracuse. I have heard him represented as a long-headed, tonguey lawyer. The question to be settled soon after my brother's arrival, was, on which of the falls the saw-mill and machine-shop should be built. Collins said it should be on one; Johnson said it should be on the other; and the dispute waxed warm between them. I judge, from what my brother told me, that the conflict between those two men and their partisans raged through nearly the whole life of the Community, and was finally ended only by the withdrawal of Johnson, in consideration of a pretty round sum of money.

My brother did not make a practice of attending their evening meetings, for the reason that he was one of the hard workers and could not afford it, as there was an amount of disputing going on that was very wearisome to the flesh.

The question of diet was one about which the Community was greatly exercised. And there seems to have been an inner circle, among whom the dietetic furor worked with special violence. For the purpose of living what they considered a strictly natural life, they betook themselves to an exclusive diet of boiled wheat, and built themselves a shanty in the woods, hoping to secure long life and happiness by thus getting nearer to nature.

RECOLLECTIONS OF E. L. HATCH.

I visited the Skaneateles Community twice, partly on business and partly by request of a neighbor, who was about to join, and wished me to join with him. I was received pleasantly and treated well. The first time they gave me a cup of tea and bread-and-butter for supper. I told them I wished to fare as the rest did. They said it was usual for them to give visitors what they were accustomed to; but they were looking forward to some reform in this respect.

In the morning I noticed some poured milk on their plates, laid a slice of bread in it, and cut it into mouthfuls before eating. Some used molasses instead of milk. There was not much of the home-feeling there. Every one seemed to be setting an example and trying to bring all the rest to it. The second time I was there I discovered there were two parties. One man remarked to another on seeing meat on the table, that "he guessed they had been to some grave-yard." The other said "he did not eat dead creatures." After supper, I was standing near some men in the sitting-room, when one said to another, "How high is your God?" The answer was, "About as high as my head." The first, putting his hand up to his breast, said, "Mine is so high." I concluded they were infidels.

RECOLLECTIONS OF L. VANVELZER.

I attended a Convention of Associationists held near the Skaneateles Community in 1845, and became very much interested in the principles set forth by John A. Collins and his friends. There was a great deal of excitement at that time all through the country in regard to Association. Quite a number came from Boston and joined the Skaneateles Community. Johnson and Collins seemed to be the two leading spirits. Collins was a strong advocate of infidel principles, and was very intolerant to all religious sects; while Johnson advocated religious principles and general toleration. In becoming acquainted with these two men, I naturally was drawn toward Johnson; this created a jealousy between them. Mrs. V. and myself talked a great deal about selling out and going there; but before we had made any practical move, I began to see that there was not any unity among them, but on the contrary, a great deal of bickering and back-biting. I became disgusted with the whole affair. But my wife did not see things as I did at that time. She was determined to go, and did go. At the expiration of three or four weeks I went to see her, and found she was becoming dissatisfied. In consequence of her joining them, there had been a regular quarrel between the two parties, and it resulted in a rupture. They had a meeting that lasted nearly all night; Johnson and his party standing up for Mrs. V., and Collins and his party against her. Some went so far as to threaten Johnson's life. This state of things went on until they broke up, which was only a short time after Mrs. V. left.

RECOLLECTIONS OF MRS. S. VANVELZER.

In the winter of 1845, Mr. Collins and others associated with him lectured in Baldwinsville, where I then resided. My husband was interested in their teachings, and invited them to our house, where I had more or less conversation with them. They set forth their scheme in glowing colors, and professed that the doings of the day of Pentecost were their foundation; and withal they flattered me considerably, telling me I was just the woman to go to the Community and help carry out their principles and build up a home for humanity.

Well, I went; but I was disappointed. Nothing was as represented; but back-biting, evil-thinking, and quarrelling were the order of the day. They set two tables in the same dining-room; one provided with ordinary food, though rather sparingly; the other with boiled wheat, rice, and Graham mush, without salt or seasoning of any kind. They kept butter, sugar, and milk under lock and key, and in fact almost every thing else. They had amusements, such as dancing, card-playing, checkers, &c. There were some "affinity" affairs among them, which caused considerable gossiping. I remained there three weeks, and came away disgusted; but firm in the belief that Christian Communism would be carried out sometime.

Allen and Orvis, the lecturing missionaries of Fourierism sent out by Brook Farm in 1847, passed through Central New York in the course of their tour, and in their reports of their experiences to the *Harbinger*, thus lugubriated on the disastrous effects of Collins' experiment:

"In Syracuse our meetings were almost a failure. Collins' Skaneateles 'Hunt of Harmony,' or fight to

conquer a peace, his infidelity, his disastrous failure after making such a great cry in behalf of a better order of society, and the ignorance of the people, who have not intelligence enough to discriminate between a true Constructive Reform, and the No-God, No-Government, No-Marriage, No-Money, No-Meat, No-Salt, No-Pepper system of Community, but think that Collins was a 'Furyite,' just like ourselves, has closed the ears of the people in this neighborhood against our words."

COMMUNITY JOURNAL.

[For the week ending Feb. 20.]

ONEIDA.

—The carpenters, architects and wood-workers generally are all busy these days. They so far have kept up a class for the study of elementary projection and mechanical drawing. A visit to the wood-shops in the old mill is quite inspiring, now that our out-door businesses are snow-bound. The lower story of the mill—once a saw- and grist-mill, and afterward a trap-shop, bag-shop and what-not—is now wholly given up to those skilled in wood. One large room is supplied with buzz-saws for splitting and cross-cutting, with a common planing-machine, a hummer and transverse-planer. The adjoining room is fitted up with benches and lathes and everything necessary for finished work. The carpenters, wheelwrights and cabinet-makers all work here in pleasant company. The day we were there, J. L. was at work making a fine large show-case of black-walnut and plate-glass, to be put in the vestibule of our hall, for the purpose of holding curiosities and objects of virtu; Messrs. Kelly and Olds, busy making a new wagon for the Willow Place shops; Messrs. Burt, Knowles and Thayer engaged on reels and wood-work for new silk-machinery; J. H. B. making window-frames for the new children's-house; C. E., box-maker and jobber; E. Van Velzer engaged at the lathe, pattern making; H. T., busy at a new com-mode or earth-closet—a wonderful invention, which is expected to work revolutions; one interloper extemporizing a ladder by the help of the wise ones. He does not have to pay for his entrance by "standing treat" as in old times. Better than that; he is invited to try the lunches which the men have brought with them, to save "going up to dinner" on a stormy day; and last of all, Lorenzo the youngest "shaver" in the lot, learning wood-work and picking up ideas on timber.

—The fact stated in the last CIRCULAR, which by the way was fairly drawn out, that never a couple has eloped from O. C., is very remarkable; if not to persons outside, it is to one inside, who never happened to think of it before. Knowing as we do the great proportion of young folks we have always numbered, and knowing that the discipline of the passions is more radical here than even with the Shakers, inasmuch as total abstinence is often more practicable than moderation, we wonder at the fact; and still it is true. A hundred young folks have passed the age of temptation at the O. C., and yet there has never been an elopement.

—We have been remarkably free from colds this winter, but just now an "influedza" is having a run. There is nothing like it to produce "debility of weakness," and that delightful condition known as "laziness which lacks energy." "Sunrise" will have to look out for his laurels in this region. If he got any recruits, all signs indicate that they are fast deserting his banner, for the white "flags" of the enemy are flying all over the garrison. But our evening meetings give the foe no peace. He gets a fusillade from the faith regiment every night. Some one recommends resisting the luxury of the first sneeze as an helmet invincible against the attacks of Gen. In Flu Enza.

—There is scarcely anything left to remind the O. C. of its early privations in regard to diet; yet there are some droll reminiscences among the present generation of a period when brown bread and apple-sauce, beans and milk-gravy were the staple, if not the only articles of diet. The class who were boys then seem to retain the most vivid recollection of that regimen—probably because it bore upon them at the stage in which persons are the most omnivorous. One of this class relates with great gusto

how a new boy having become an inmate of the children's house by his father's joining the Community at this time of low diet, declined the lunch of crackers which was given to the children, remarking naively that "he did not like crackers, they were too dry; he preferred something moist, like pie." Pie was an unheard-of luxury at this time, and his remark seemed so astoundingly presumptuous to the children that it has been a standing joke to this day. A long dispensation of beans and milk-gravy (a substitute for butter) gave to the former the name (among the boys) of the "staff," and to the latter the "consolation." The following lucubration on these dishes, by T. R. N., was received with great applause by the boys twelve years ago:

SMOKING STAFF AND STEAMING CONSOLATION.

Returning from our daily avocation
Our eyes are gladdened by the sight of bowls
Whence smoking staff and steaming consolation
Glide o'er our palates and inspire our souls.

And when our daily toils at length are o'er,
How sweet to gather round the festive board,
And on our bread the consolation pour
From nature's pure and strength-supplying hoard.

Let others sing the joy it is to quaff
Decoctions from the isles of ocean taken,
Give us the unadulterated staff
For four-and-twenty hours well baked!

Some one says if you want to decide whether a person has passed the stage of simple, unsophisticated boyhood or not, wake him at dead of night and proffer him a BIG, BOGGY BUN. If he devours it without questioning or hesitation, he has all his native simplicity; but if he falters in the least, it is gone.

WALLINGFORD.

—Alex. Warren Smith, who bought the house of the late Moses Y. Beach, is to open it on the 15th of April as a summer resort for wealthy families.

—We received a letter from Trubner and Co., London, saying that Brown and Bros. had been instructed to pay the balance of their account with the O. C. The following is the postscript written by Mr. Trubner's secretary: "Mr. Trubner is much obliged for your personal attention to his order [for preserved fruit and vegetables]. He was, however, a little disappointed at the large quantity of tomatoes and corn; the latter is not liked at all here." How English palates despise our American dish! It seems to them no doubt the emblem of the barbarous condition of this country, and is flavoured of Indian wigwams, tomahawks and Choctaw dialect. Can it be, we wonder, that Mother England knows how to cook it? Does she put in cream—"thick, boiling cream, untainted by grease and unclogged by flour?"

CATHOLIC DAYS.

III.

THE GREAT SABBATH.

IN the early ages of Christianity, Saturday was always known as "the Sabbath," and Sunday as the "Lord's day." It does not seem to have been supposed at the time, that Sunday had taken the place of the Jewish Sabbath; and though it was from the time of the apostles, regarded with the greatest veneration as the *die dominica*, or the Lord's day, yet many of the early Christians, more specially those of the eastern church, observed the Jewish Sabbath. The derivation of the word Sabbath (from the Hebrew Shabath, to rest from labor), proves it to be most applicable to the seventh day. Though Sunday is often styled the Sabbath, yet "Lord's day" is its legal name.

The Saturday in Holy Week was styled the "Great Sabbath" by the ancient church. On this "Great Sabbath" a solemn, strict, and universal fast was observed throughout the whole church, and it was continued "until after midnight, or to cock-crowing in the morning," which was the supposed time of Christ's resurrection. This nightly watch was called the "paschal vigil." St. Jerome says, "It was a

tradition among the Jews that Christ would come at midnight, as he did upon the Egyptians at the time of the passover; and from thence he thinks the "apostolical institution" came, not to dismiss the people on the "paschal-fast until after midnight, expecting the coming of Christ.

This vigil was kept [in the time of Constantine with great pomp. He would set up pillars of wax, all over the imperial city, to burn as torches, and also had lamps burning in all places, "so that the night," as a spectator expresses it, "seemed to outshine the sun at noonday." This custom of setting up lamps and torches both in churches and private houses, was every-where practiced during this vigil.

Tertullian intimates that this vigil was solemnly kept in his time by all sorts of people, by women as well as men. In writing against the marriages of Christian women with heathens, among other arguments he puts this question to them, to dissuade them from such dangerous engagements: "What unbelieving husband will be content to let his wife be absent from him all night, at the celebration of the paschal vigil?"

In the Catholic church of the present time the services of the day begin by the blessing of fire and water, and of the paschal candle, an emblem of Jesus Christ, which is lighted in token of his resurrection, and burns during part of the mass from Easter until the Ascension.

Lent is in some places preceded by the dissipation of the *Carnival*, a word supposed to be derived from the Latin, *carni vale*, farewell to meat.

Though the *Quadragesimal* or *Lent fast* was considered the most important of the annual fasts by the ancient church, there was, until the sixth or eighth century, great diversity as regards the manner and time of its observance.

It was called in the earliest times the *Quadragesimal fast*; but whether for its being a fast of forty days, or only of forty hours, is variously disputed. Some maintain that it was always a fast of forty days, and that, as such, it was of apostolical institution. Others maintain (with greater probability), that it is only an ecclesiastical institution, and therefore variable and alterable at the discretion of the bishops of the different churches (which accounts for its being so variously observed), and grew by degrees from a fast of forty hours, to a fast of forty days, still retaining the name of *Quadragesimal* under all its variations. The reasons for thinking thus, are, that when we go back to the earliest authentic history of the church, we find amid the great diversity as to the length of time observed in different churches in this fast before Easter, an agreement in the church as a whole, as to the paramount importance of that part of Lent called the "two days," "forty hours" and "*paschal-fast*," meaning the two days before Easter, from the passion to the resurrection, while Christ was in the sepulchre. We also find the churches claiming that this "forty-hours" fast has the nature of an evangelical command, partly from the example and practice of the apostles, but principally from these words of our Savior, "*The day will come that the bridegroom shall be taken from them, and then shall they fast.*" It would seem that to this most ancient fast of Lent (the paschal or forty-hours fast), were superadded by the several churches as they saw fit, additional fasting days; for we find some fasting two weeks before Easter, some three, some six, and some seven weeks, the number of days being more or fewer, but none of them fall forty days. Yet all these fasts went under the name of *Quadragesimal*, either because they came near the number of forty days, or because they were an appendix to the paschal fast, which was originally called *Quadragesimal*. There were even some among the Catholics of the second century who thought themselves obliged to observe at this season only the forty hours fast, the time when the "bridegroom" was taken away from them.

Not only did the Christians of the early church differ in regard to the number of days to be observed in this fast, but also as to the manner of their abstinence. Some abstained from all living creatures; others, of all living creatures ate only fish; some ate fowls and fish together, because, according to Moses, they said,

they came of water. Others abstained from "seeds" (or berries), and eggs; others ate dry bread only; and some not so much as that.

In the sixth or eighth century (authorities disagree), this matter of the time and observance of the Lent-fast was finally settled, and sufficient days were added or subtracted, to make it precisely a fast of forty days.

Cassian, a disciple of St. Chrysostom, gives a reason for the institution of Lent, that is not very flattering to that early Catholic church which claims to be a continuation and representative of the Primitive Church. He says:

"At first there was no observation of Lent, as long as the perfection of the Primitive Church remained inviolable; for they who fasted, as it were, all the year round, were not tied up by the necessity of this precept, nor confined within the strict bounds of such a fast, as by a legal sanction. But when the multitude of believers began to depart from that apostolical devotion, and brood continually upon their riches; when instead of imparting them to the common use of all, they labored only to lay them up and augment them for their own private expenses, not content to follow the example of Ananias and Sapphira; then it seemed good to all the bishops by a canonical indication of fasts, to recall men to holy works, who were bound with secular cares, and had almost forgotten what continency and compunction meant, and compel them by the necessity of a law, to dedicate the tenth of their time to God."

As Easter was the great time of the year when the religious participated in the communion, we find great stress laid upon the strict observance of the Lent-fast, in the Councils of the Fathers. Believers were strenuously enjoined not to come "indevoutly and inconsiderately" to the communion at Easter, but to carefully purify themselves "by prayer, and alms-deeds, and fasting, and watching, and tears, and confessions of sins and other like exercises." Religious assemblies and sermons were enjoined every day in Lent. "All public games and stage plays" were prohibited at this season, as also the celebration of all "festivals, birthdays and marriages," as "unsuitable to the occasion." But most particularly were men exhorted in the sermons during Lent, to guard against "luxury and pampering the body under pretense of fasting."

To give an idea of the faithfulness of the early Catholic church, to the commands of their holy Fathers in this respect, I will close my account of Lent, with an extract from one of the many Lent-sermons in which the saints and bishops of the church rebuked the back-slidings of their flocks:

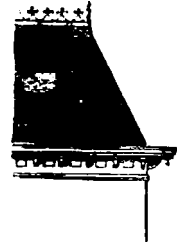
"There are some observers of Lent," says the preacher, "that study deliciousness more than religion, and seek out new pleasures for the belly, more than how to chastise the concupiscence of the old man; who by costly and plentiful provisions, strive to outdo the varieties and tastes of the several fruits of the earth. They are afraid of any vessels in which flesh has been boiled, as if they were unclean; and yet in their own flesh fear not the luxury of the throat and belly. These men fast, not to diminish their wonted voracity by temperance, but by deferring a meal to increase their immoderate greediness. For when the time for refreshment comes, they rush to their plentiful tables, as beasts to their mangers; and stuff their bellies with great variety of artificial and strange sauces, taking in more by devouring, than they are able to digest by fasting. There are some likewise, who drink no wine, that they may provide themselves more agreeable liquors, or gratify their taste rather than forward their salvation; as if Lent were intended not for the observation of a pious humiliation, but as an occasion of seeking out new pleasures." A. E. H.

THE MANSARD ROOF.

IN planning the new Wing, questions of architectural device and taste arise, one of which is, What form of roof shall we adopt? The present Mansion has an Italian or Palladian roof. All roofs of this class, slanting from the ridge to the eaves, make of the attic story, an unattractive, inconveniently shaped and poorly lighted place only suitable for a rubbish

room; which in time is sure to become dangerously combustible. The roof is a very expensive part of a building; and should if possible, be so formed that all the space it covers can be utilized—made into well-lighted and attractive living rooms.

A style of roof that fully meets these requirements, and one which answers this demand for beauty, has within a few years been introduced into this country, and is being generally adopted. This is its form.



Its utility is admitted. Now the question arises, Shall we, because we built at a former period in accordance with the taste then extant, condemn ourselves forever after to adhere to our original style for the sake of congruity? Some say we had better be free to change every year, if necessary, to keep up with the latest improvements; and that if congruity is to be a *sine qua non*, seek it by altering over our old structures.

The objection of incongruity is weakened, if not quite neutralized, by considerations of novelty and variety which would be gained. In a structure that grows up by gradual accretion like our Community homes, we do not look for the architectural purity and precision which would belong to a State-house or a church. Our eye is rather pleased, and our interest piqued by noticing the evidences of time, and the successive stages of progress that have passed over the work.

For these and other reasons we have nearly concluded to adopt the Mansard Roof on the new Wing unconditionally. And, it is suggested that if at a future time we think best to alter over the existing buildings to correspond, we should thereby gain considerable additional room.

The following history of the Mansard Roof and its inventor, we select from *Sloan's Architectural Review and Builders' Journal, Philadelphia*:

"This roof, either from certain minor characteristics, or the caprice of designers—variously known by the titles, Curb roof, French roof, and Mansarde or Mansard roof—was the invention of a celebrated French architect of the name of Mansart. * * *

"The son of the King's carpenter, Francois Mansart, was born in Paris, in the year 1598. He was carefully educated; and received those professional instructions, leading him on to eminence, from the famous Gautier. Mansart's high rank as an architect, however, was mainly attributable to the force of his own genius. Borne along by a fertile imagination, united with sublime ideas in theory, chastened by great taste and judgment in execution, he fairly attained, in his projections, the height of the greatest masters. We say in his projections; not that he was unable to execute in the best and most agreeable manner, but because his idiosyncrasy was such, that in practice, aiming at the most absolute perfection, he was constantly altering his most elaborate and masterly designs, superimposing one superb conception upon another, starting at incongruities that nobody else could see; and, often actually tearing down what was already so well done as to be almost unsurpassable. From this tendency to super-self-criticism, although his constructions are great and numerous, he did not accomplish near as much, as he otherwise would have done. And this peculiarity, becoming finally well known, somewhat impaired his professional honors and emoluments. For instance he was deprived of the satisfaction of finishing the fine Abbey of Val de Grace, founded by Anne of Austria. This he had begun in 1645; and, when it was raised to the first story, the queen put it into other hands, in order to prevent its destruction by the one who had reared it. Having been chosen by the President Lougueil, to erect his imposing *Chateau des Maisons*, near Saint Germain, when a very considerable part of it was erected, and that much to the satisfaction of Lougueil, without acquainting the owner with his intentions, Mansart pulled it all down again, thereby quite disconcerting the President. Nevertheless, it must be allowed, with credit to the architect, that after this, he recommenced and finished the edifice in a style so noble, that it is accounted one of the choicest specimens of that era. He died in 1666, at the ripe age of sixty-nine. * * *

The Mansard roof as invented by Francois Mansart, in the seventeenth century, has since undergone many modifications. The original form, as first introduced was generally one story, but occasionally of two or more stories in height. * * * The lower story in the Mansard, or, the first story above the main body of the structure, was always equal to and quite as desirable as either of those immediately beneath it.

The form and construction of these old French curb roofs are always such as to secure a plumb, or perpendicular wall within the rooms, with a very trifling loss of space. The inclination from a vertical line, in the entire altitude of a story, being scarcely more than the thickness of the walls. There is much latitude in the cross-sectional forms, exterior decorations, &c. At times these roofs are of a very neat and yet very simple style of finish; and, again, of the most excursive and extravagant description. * * *

Recurring to our eaves, we have branched out, already, into a far greater variety of forms, than the French, in this matter of the Mansard roof. The transverse section of the original was all composed in straight lines. An examination of many designs in a late, and very choice work, edited by "M. Cæsar Daley, *architecte du gouvernement*," shows nothing but straight lines in the framing of the roofs in any of his extremely ornate and beautiful figures; though we think curved lines occasionally greatly assist the stateliness and effect of the Mansard. We have the curve both convex and concave, the cyma-recta, and the cyma-reversa. When either of these last two forms is used, the height of the roof and the projection of the cornice are generally increased; and the window pediments are more broken in outline, and elaborate in decoration. In fact, departing from the original idea of an additional range of rooms with horizontal ceilings and walls *d'aplomb* without need of the supporting walls being very heavy, this roof is frequently carried up in the same material as forms the walls, with highly finished balustrades, &c. The smaller windows are oval, and sometimes round, with exterior loopholes, for ornament. The chimney-stacks, carried up to a great height, are usually a marked feature. Slate is commonly employed for the covering, with tin for all gutters and weathering.

Balustrades are very seldom omitted, in these roofs, by the French. This, one of the most salient and indispensable characteristics, is entirely overlooked in most of the Mansards in this country.

SEARCH FOR THE SCENTER.

AN EPISODE OF DOMESTIC LIFE.

First Evening.—[Mr. Jones entering the house from his out-door business, discerns a slight taint in the air. Then to Mrs. Jones.] My dear, I think you keep the room a little too much closed. Ventilation is very important to health and comfort. Please leave the door ajar.

Second Evening.—[Mr. Jones, having taken his seat in his accustomed corner, calls his children about him, but immediately perceives the aforesaid odor "some-what stronger than before." Snuffing,] What is it, Mrs. Jones? Have you had beggars in here?

Mrs. J.—No, my dear, there has been no one here.

Jones.—Then the children must have been in some mischief. Do see what the matter is.

Mrs. Jones.—I am sure nothing is the matter; probably the kitchen door has been left open; that's all.

Jones.—Well, according to my senses, there is a smell here. Where's the dog? Turn him out.

Third Evening.—[Jones, in his seat snuffing.] Whew-ew! I should like to know, Mrs. Jones, what this confounded scent is. Don't you smell it?

Mrs. Jones.—Why yes, Mr. Jones, I have noticed a little all day. What can it be? Have the drains been cleaned out lately?

Jones.—No; but I'll have them attended to tomorrow. We shall have the cholera if things go on so.

Fourth Evening.—*Mrs. Jones.*—[to Jones entering] There, Mr. Jones, you must find out the meaning of this horrible smell; it grows worse and worse, and begins to scent the whole house; but it is strongest right there in the corner where you sit.

Jones.—Strongest there, is it? Then it comes from that cupboard.

Mrs. Jones.—No, I have looked there. It is something under the floor, or behind the ceiling.

[Jones is next discovered on his knees, with chisel, saw, and auger. He punches through the plaster, knocks off the laths, rips open a cupboard, turns

a closet inside-out, hunts up stairs and down cellar, and finally comes back to his corner where "it is strongest." Mrs. Jones suggests that he should bore a hole in the floor. He does so and applies his nose thereto.—Nothing. "Try it further this way."—Nothing. "Try it half-way between." He now takes off his coat and turns the auger vigorously, like one who is bound to "strike oil." Applying his nasal organ to the hole, he bolts backward, upsetting a chair and treading on the dog's tail. Seizing ax, saw, and chisel, he opens the floor at the last point of excavation, and in two minutes draws forth by its tail a DEAD MOUSE as big as a bumblebee—the forlorn cause of all this pother.]

Moral.—Size is not always a measure of sense.

Second Moral.—When hunting, always try to get close to your game. G.

NOTICE TO SUBSCRIBERS.

OFFERING our paper on free terms, we have a large list of non-paying subscribers; and in order that they may be served without needless cost, it is necessary that we should hear from every one of them during the year. We must know that the paper is sent only where it is desired and read. Some of our subscribers may have removed their residence and omitted to notify us; others may have sent for the CIRCULAR merely on trial, and are indifferent about its continuance; while others may never have applied for it at all, but received it, perhaps reluctantly, through the request of a friend. In all these cases the continued sending of the CIRCULAR is of no use to the person addressed, while it imposes expense and labor on us. This obliges us to establish the rule that any application for the CIRCULAR without pay, extends only to the close of the volume applied for.

Those persons, therefore, who are now reading the CIRCULAR gratuitously, and those whose paid subscription expires with the present volume, are expected, if they wish the paper continued to them for another year, to notify us thereof BEFORE the 15th of March next, at which time the present volume will close.

All who have paid in advance, and those who have since the first of January applied for, or requested the continuance of the paper, are excepted from the above notification. Our subscribers may rest assured that we are hearty in offering the CIRCULAR freely, as heretofore, and that the discrimination used in the present notice is only such as seems to be necessary to protect us from needless expense.

NEWS AND ITEMS.

THE committee appointed to notify Gen. Grant of his election performed that duty Saturday, Feb. 18th.

THE French Minister of the Interior announces his intention to keep public meetings within the limits prescribed by the law.

LOPEZ DE AYOLA, Minister of the Spanish colonies, has published a decree establishing a uniform system for the government of all the Spanish colonies. It abolishes Ecclesiastical courts.

THE Choctaws, who appear at Washington to ask for the admission of their "Nation" as a State of the Union, occupy the territory south of the Canadian River in New-Mexico, or from Santa Fe to the northern boundaries of Texas and Mexico.

IN Japan, the foreign Ministers have been received with great ceremony by the Mikado, who has now established his residence at Yeddo. They were assured by the Mikado that he earnestly desired to maintain peaceful relations with the foreign countries.

TO CORRESPONDENTS.

H. O., Texas.—\$5 received.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

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

SPECIAL NOTICE.

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

ADMISSIONS.

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

STEEL TRAPS.

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

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.
P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

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

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

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

Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,

Wallingford, Conn.

PICTURES.

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

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 85 cents for single copy; \$8.50 per

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

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 290 pp. 8vo. Price, bound in cloth, \$1.50.

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BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

MESSERS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.