

# The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. VI.

ONEIDA COMMUNITY, FEBRUARY 21, 1870.

NO. 49.

## POST-OFFICE ADDRESS:

THE CIRCULAR, ONEIDA, NEW YORK.

### TERMS:

Free to all. Those who choose to pay may send one dollar a year.

**Special Notice.**—While we are very ready to send THE CIRCULAR to all who apply for it, we do not like to take the responsibility (which has sometimes been imposed upon us) of sending it to those who have not asked for it, and perhaps do not desire it. For this reason, persons should in no case request us to enter the names of their friends on our subscription-list, unless they can give us assurance that such requests have been authorized by the friends named.

## WHO ARE THE CONSERVATIVES?

[Home-Talk by J. H. N., Brooklyn, June 6, 1852.]

EVERY true hero of reform and progress, has had to meet the charge of being an "agitator." Paul was called a "pestilent fellow and a mover of sedition;" and the same charge was virtually made against Christ. Yet there was no truth in these accusations. Both Christ and Paul were men of peace—quiet souls—thoroughly *conservative*, seeking not to destroy but to save. There was agitation and destruction going on around them: and it was an easy matter for the devil, in the darkness of this world, to make it appear for the time being, that they were the cause of it. But in reality, they no more caused the disturbances that surrounded them, than a ship on the ocean in a storm causes the storm. The appearance in such cases is always false. So the moral or spiritual craft of progress and improvement, labors under the disadvantage of seeming to cause the storm it has to encounter in its voyage.

We, too, are called "agitators;" but I maintain that we are *true conservatives*. Our claim to this name is based on the fact, that *the law of progress and improvement is the oldest institution in the world*. This is the same as to say that the Lord Jehovah is the oldest being in the universe—the "ancient of days;" for he is life, light, and love; and his nature being such, wherever he acts, and wherever he exists, the first and ruling law must necessarily be *the law of progress*—gradual change—change for the better—darkness giving place to light—death giving place to life—selfishness giving place to love. These are the changes that must constantly take place in the sphere in which God moves.

The world regards as agitators those who undertake to supplant the venerable institutions of the world, and supercede existing laws. If we are to be judged by this rule, (and we are willing to be), let us go back to the *oldest* of all institutions and laws—the law of progression. Say that marriage is an

old institution, and that present forms of family government are old institutions: nevertheless, the law of progress, of change from good to better, and from better to best, is older still; it is as old as God; it exists in the very nature of God. Who are the agitators, and who are the conservatives, if this is the oldest law? I, for one, claim the name of conservative. I have been faithful to the original institutions of the universe. They are the agitators, who undertake to resist the law of progress—who undertake to keep things just as they are—who would embalm the civilization of the world as an Egyptian mummy. And these agitators have the impudence to make the charge of agitation against the conservatives—those who defend the oldest law of the universe.

The history of the world is a history of continual progress; and it is wonderful, even miraculous, that persons of common sense can hope, for a moment, to stop changes—can think, after studying the history of the world, of checking advance in themselves and in the world around them. In view of the nature of God, they must be blind as bats. There can be no possibility of making civilization a fixity.

Who are the agitators and who are the conservatives in this country in respect to slavery? It has been made to appear that people at the North are the agitators. I will not say but that the abolitionists may have propagated the truth in a turbulent manner; but it is evident that the spirit of turbulence and agitation is at the South, among those who defend what they call an old institution, but which is really a new institution. Slavery is a novelty—an invasion; it has not existed from the beginning; and so far as it is a selfish, cruel system, it does not exist in the nature of things. Those then who propagate and defend such institutions, are disturbers of the peace—pestilent agitators.

Aside from this endless law of progression, which every one can see is at the foundation of the history of the world, and in the nature of God—a law that it is hopeless to think of resisting; aside from that, I say, those who believe in the Bible have the word of life distinctly forewarning them of tremendous changes in this world. God long, long ago announced a day of judgment, and a day in which "the fashion of this world shall pass away"—a day when "the heavens shall be rolled together as a scroll," and "heaven and earth shall flee away before him that sitteth on the throne." We are clearly told in the Bible that

"the kingdoms of this world shall be broken in pieces", that "the New Jerusalem shall descend from God out of heaven," and that the time will come when "the will of God shall be done on earth as it is done in heaven." We are also told that "*all things are to become new*." Here are old institutions: these prophecies are hoary with years—older than the American government; older than congregationalism or popery; older, I may say, than any government or church now in existence. All other laws and institutions are secondary to these original ones; and are preparing men, as fast as they will be prepared, for the work of progress—for the execution of the original law.

Who are the agitators and who are the conservatives? Are they conservatives who affirm that certain institutions like marriage and slavery, are forever sacred and inviolable? On the contrary, they are the agitators—they are introducing novelties—they are endeavoring to subvert old institutions—they are undertaking to overthrow even the word of God, which announces that all these secondary institutions, "shall wax old as doth a garment; and as a vesture shall they be folded up, and they shall be changed." These agitators would make us believe that the "vestures" of the world—call them heavens, if you like—are fundamental institutions; and in trying to perpetuate them they are trespassing on the word of the living God, who has said again and again, "*they shall be changed!*"

All the changes that God has purposed, would come about quietly, if these would-be-thought conservatives would let him work out his will and nature peaceably. But they step in and endeavor to hinder the operation of the eternal law of the universe—blinding minds to the truth—making men superficial—telling them they must cleave to the vestures which God has expressly said shall be changed, and that must, from the very nature of things be changed. They have started the idea that conservatism consists in embalming corruptible things; in a word, they insist that *the law of progress shall be resisted and repealed*. It is, however, evident that we have reached a point in the history of the world, when great and mighty changes must take place. It will do no good for people to ignore facts that are continually staring them in the face. No one can shut his eyes so close as to avoid seeing that immense changes have taken place, and are taking place. It must be evident to all that the law of progress is under strong headway. And it will be well

for those who wish to be in harmony with this fundamental law, to soberly consider where its work will end—what will be the consummation of these changes; and how great changes they ought to expect as near at hand: so that they may be *intelligent* conservatives, give in their allegiance to the law of progress understandingly, and not be found fighting against God.

All the manners and customs of life that have been formed on the basis of sin, must of course be conformed to sin. And if we assume that men are selfish; that their hearts "are deceitful above all things and desperately wicked," (which is the fact in regard to all men, until they have received Christ), then we must also assume that, as the hearts of men are the source of all their laws and institutions, those institutions must be selfish and satanic, either directly or indirectly. They may be, like crime, selfish, in themselves considered, or like the laws against crime, selfish, as the environments of selfishness. The principle is the same, whichever way it works. To illustrate: when a person is insane, every thing around him conforms itself to his condition. The satanic influence in the case works both in a direct and indirect manner. On the one hand, his insane ravings and barbarous actions are satanic: and, on the other hand, his strait-jacket and hand-cuffs are satanic: they are indirectly caused by the satanic influence. So the assumption of moral insanity in the human heart necessarily involves the assumption, that all institutions springing from the human heart, though perhaps temporarily necessary to restrain selfishness, are nevertheless insane, i. e., belong to the insane principality.

With this view of the present state of things, we can easily calculate the changes that are to come. If Christ is to actually supplant the satanic influence and be installed as king in the hearts of men, then there must be an entirely *new world*. Pure hearts will embody themselves in altogether different institutions from what belong to sinful ones. "New wine must be put into new bottles." If that first change is to come, namely, the redemption of the human heart from the power of Satan to God, then there is also to come a "new heaven and a new earth:" then there will be heard the voice of him that sitteth upon the throne, saying, "Behold I make all things new." This change must take place: there is no preventing it. If this is so, why will not our conservatives prepare their minds for it? Why should they try to *putter* with the matter, thinking this and that thing may perhaps be changed, but the great institutions will remain *in statu quo*? They are all vestures of the sinful heart; and as such, must be displaced by new ones. He is the only true conservative who stands upon the law of progress, and helps to give expression to the life and newness of God. Both the nature of things, and the distinct announcements in the

Bible, teach us to expect an entire change; and I should consider myself an agitator, a "mover of sedition," if I undertook to resist the renewing power of God, and throw impediments in the way of his great car. It has been on the track so long, and is under such momentum, that it would be foolishness for me to think of stopping or checking it, or doing otherwise than ride along quietly in it. Whoever jumps off from the car to gain his equilibrium, will surely receive an *agitation* of the worst kind!

We, in following out the law of progress, have invited God and the Primitive Church into the world; and the religious world has done the same for the last eighteen hundred years. These invited guests are pure spirits, and if they come into this world—if the New Jerusalem does "descend from heaven"—almost inconceivable changes must take place. These old vestures are not suitable at all for that heavenly company, and they will, therefore, be all put away. The prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," is a full and implicit invitation to the beings and institutions of heaven.

We are not disturbing the world. God is disturbing the world by the operation of his old law of progress. We are simply riding in God's car. It goes pretty fast, to be sure—fast enough to make some bystanders hold their breath, and wonder where the world is driving to. But we cannot help it; it will not do for us to jump off, and so we have to go on at railroad speed. We are not, however, ahead of the time, according to the table. We have only reached the point marked in the time-table of God for the present advance.

#### THE PHYSICAL LIABILITIES OF THE EARTH.

THERE are many indications in the opinions of various scientific men that the planet we inhabit is on the way to rack and ruin. In the first place the sun is known to be in a state of terrific agitation, the force of which it is impossible to conceive, and to have periods of unusual activity recurring at intervals of a series of years. And the relations of the earth to the sun, are known to be peculiarly delicate and sympathetic.

There are instruments for measuring and registering the intensity of magnetic forces, now in operation at sundry points in different parts of the globe, and whenever there is a breaking out of one of those awful tornadoes, that sometimes take place in the atmosphere of the sun, these instruments show a great disturbance of the magnetic equilibrium. The solar and terrestrial commotions appear to be coincident and simultaneous. When of long continuance, these electric storms are thought to stir up mental as well as physical forces and to be connected in some mysterious way with important social and political movements; it is therefore supposed that the well-being of the earth and the sobriety of its inhabitants depend in a great measure, if not altogether, upon the behavior of the sun.

It is further held, that the earth has not yet completed its growth, and who can tell what pranks it may play, when it reaches its maturity? Meteoric matter is continually coming to its surface from the unvisited depths of space into which it is momentarily plunging. Vast numbers of aerolites have showered upon it for ages, and beyond doubt it has increased considerably in bulk and gravity from this cause alone. Of course no one knows when this stream will stop, nor how far the earth, in consequence, may be swerved from its path.

The relations between the earth and its satellite, are also said to be of a critical and delicate nature. Observers of earthquake phenomena, soon after they began to investigate them, suspected the moon to be more or less influential in provoking these catastrophes, and late discoveries have confirmed the suspicion. It has been found that the force and frequency of these perturbations, have invariably increased whenever the moon has crossed the meridian of earthquake districts. Every body knows it is followed in its journey round the earth from east to west, by a mountain of water, rolling across the oceans and upheaving the lowest depths. There are now good grounds for believing a corresponding mound to be in motion, made up of the molten matter of the earth's interior, and rolling against its foundation walls with a momentum gauged by earthquake shocks.

We are not yet justified, however, in concluding this to be the main cause of these convulsions. That still remains unknown. This external tidal mountain, travels with the moon against the direction of the earth's rotation, and it remains with respect to that body, in the same position from age to age. It may be said to be always under the moon. A leading French astronomer demonstrates it to have the effect of a mighty brake, retarding the earth in its diurnal revolution so effectually, by its friction, that the time will come when instead of twenty-four hours, our day will last a lunar month. He also claims that its attraction, acting as it does as a constant force, is continually drawing the moon into a smaller and smaller orbit, and therefore, that a collision of the earth and moon at some future time, is not at all improbable.

Another astronomer, of equal celebrity, gives an equally convincing demonstration to the effect, that if there were no friction, there would always be low water under the moon: that it is retarded in its motion, and its orbit widened out, instead of diminished by the attraction of the tidal wave, and therefore the probabilities are strong, that one day we shall lose the moon altogether. It would be hard to tell which of these two would be the greater misfortune.

We have further, the conclusions of Captain Ericsson with regard to the expenditure of the earth's living force, or *vis viva* applied in revolving it from west to east. He assumes this force to be uniform, neither greater nor less at the present time than when the world was created.

The surface of the earth at the parallel of 50 deg. north latitude, for example, is considerably nearer its axis than it is at the equator, and the circumferential velocity is as much

greater at the equator as that circle is larger than the parallel mentioned. It is this increase of the earth's circumferential velocity towards the equator, which enables rivers flowing in that direction, to run up the slope between their source and mouth, and they expend in the passage a force sufficient to lift their waters from the low planes over which they flow, to the high planes of their discharge. The earth supplies this force, and it is partly restored to it by the evaporation of the water, and its transportation back to the sources of the rivers, where it falls in the form of rain or snow, and thus keeps up the supply. There is, however, no compensation in kind, for the force expended by these rivers in conveying earthy matter, abraded from the surface, which they deposit when they disembogue. The earth is thus changing and molding its features, at the expense of its *vis viva*.

A delta of thirty thousand square miles, has been formed at the mouth of the Mississippi, of material brought from northern regions. The river Nile is another example of vast deposits of abraded matter. After a careful investigation of all the facts bearing on the case, and making all due allowances, Captain Ericsson concludes that each succeeding day marks a diminution of the earth's *vis viva*, of three trillions, four hundred and forty-six billions, eight hundred and ninety-eight millions, four hundred and fifty-one thousand and two hundred foot-pounds, in consequence of this change of position of matter transported by the rivers of the earth, flowing toward the equator. The earth is therefore checked in its axial rotation by just so many foot-pounds of potency.

There are, still further, the showings of another learned mathematician, with respect to the repetition, six thousand two hundred years hence, of the great deluge. The earth moves round the sun in an elliptical, instead of a circular, orbit. We may conceive its path, or the ecliptic, to be the equator of a vast globe, having like the earth, its parallels and meridians, its axis and north and south poles. The elliptical form of the earth's orbit causes the unequal length of the seasons, but their variety is owing to the inclination of the earth's axis to the axis of the ecliptic, or in other words, to the plane of its orbit. As the axis of the earth has in addition to its motion in space, a rotatory motion about the axis of the ecliptic, completing a revolution once in twenty-six thousand years, it follows, that either the northern or the southern hemisphere, as the case may be, dips toward the sun, and is consequently more exposed to its light and heat for a long period of time, than the other. We have now reached that point in the revolution of the earth's axis, when the entire period in the southern hemisphere, of autumn and winter united, exceeds by about eight days the duration of the same seasons in the northern hemisphere. There is in consequence a greater accumulation of ice in the Antarctic regions, than in the Arctic. The earth is thereby unbalanced. Its center of gravity, which at one time coincided with its center of sphericity, has already moved three hundred and eighty-two leagues to the south of that point. This distance is continually increasing, and six thousand

and two hundred years hence, says this philosopher, it will topple over, and, the north pole facing the sun, there will result a redistribution of the oceans, and the utter destruction of man and all the works of his hands.

This may come to pass, and it is possible some unknown cause may prevent it.

The axis of the earth having completed a revolution, may begin to tilt the other way before that point, the loss of poise, be reached. And so of all the foregoing conclusions. There are doubtless counteracting agencies, unknown as yet to men of science, by which the "proud waves" of disaster are always stayed at the right juncture.

There is a small machine in general use in manufacturing establishments, for the regulation and control of the power employed, and admirably adapted to that end. We confidently believe there is, in some sense a similar, though infinitely superior contrivance, for the regulation of the forces of the universe. In that narrow space bounded by mere intellect, men of science will always be tossed and whelmed by waves of doubt, like chips in the swirl and froth of the waters of a flume. Still they may sometime be thrown into smooth water, beyond the whirlpools; and after wiping their eyes, they may make a most important discovery. They may recognize unmistakable indications of a governor.

c. v.

### THE SOCIAL PROBLEM.

The Washington correspondent of the *Cincinnati Commercial*, says:

During the administration of Mr. Lincoln a law was enacted prohibiting polygamy. It was a pious spasm on the part of Congress. Not that I by any means seek to countenance or advocate the beastly practice. But, as I do not find any law prohibiting prostitution in Washington, the prohibition of polygamy in Utah strikes me as a spasm.

The following dialogue is clipped from the advertising columns of a fashionable city paper. It hints its moral plainly, and shocks the uninitiated by giving them a glimpse of the miseries and temptations of fashionable life. It is a well-known fact that tonics, bitters, etc., have an alcoholic basis. And the fine lady, whose fashionable but exhaustive routine of balls, parties, operas and the like, compels to the use of some stimulant, has begun ominously. By first depending on her draught of bitters in the morning, after the ball, and her glass of *eau de cologne* in the evening, before the ball, she may find ere long, something stronger is necessary to tone up her system. Perhaps this may account for those rare instances, one reads of now and then, of a policeman's taking in charge a finely dressed, respectable (!) lady, found stupidly drunk in the streets: or of a physician being sent for by some fashionable lady's friends, and finding the patient suffering from neither nervousness or hysteria, but too much champagne or brandy.

#### A DRAWING-ROOM CHAT.

The following conversation took place in the drawing-room of a mansion on Clinton Avenue, Brooklyn, one pleasant forenoon about ten days ago. (Two ladies, Mrs. Morgan and Mrs. Knight, had just dropped in for a morning's call on Mrs. Rapelje, the lady of the house.)

Mrs. M.—My dear Mrs. Rapelje, are you sick? You look quite delicate.

Mrs. R.—No; not sick, exactly; but suffering from debility, and dreadfully nervous. Do you know I could cry this minute?

Mrs. K.—Too much excitement, I'm afraid.

Mrs. R.—Perhaps. But what can one do? In the gay season, one must give parties, and attend them.

Mrs. M.—I suppose so. Fashion is law—more's the pity. But you must take something to tone your system, or you'll break down.

Mrs. R.—I hate medicine! But you shall prescribe for me. What would you advise?

Mrs. M.—Well; I will tell you *my* plan. Whenever I'm nervous or hysterical, or have a headache, or am at all out of sorts, I take a couple of table-spoonfuls of plantation bitters once or twice a day for a week or so, and it *invariably* brings me round.

Mrs. K.—I do the same thing, with the same pleasant result. I have implicit faith in that article.

Mrs. R.—Well, ladies, on your recommendation, I'll try it.

#### TALK WITH WOMEN.

[From "Jennie June's" article in *Demorest's Monthly*.]

The relations of the sexes have always been a fruitful source of speculation and theory. Apparently productive of much that is evil—necessarily so, so long as human nature is imperfect—the effort has always been to reconcile impossibilities, to harmonize conditions dependent upon human weakness, human frailty, human ideas of responsibility, and adjust the supremacy of the individual to a unitary system (marriage), which demands, as its first requisite, the subordination of individual tastes, desires, feelings, and wishes, to the interests and well-being of the family. The real difficulty seems to be that the institution of the family is, as yet, altogether beyond our ordinary methods of reasoning and comprehension. It is based on the platform of duty and self-renunciation. Men still cling to self-assertion as their inalienable right, and women have learned the lesson, and are clamoring too for separate recognition, and acknowledgment for their right to individual life, liberty, and the pursuit of happiness. I am not certain but that it is these premises that brings our whole social superstructure to the ground. I doubt whether men or women have any right to life or liberty or the pursuit of happiness, or, in fact, any rights at all. I doubt whether liberty is possible or happiness possible, to the man or woman who pursues it. I can not assert my right to a life which was given me in ignorance of circumstances, without knowledge or consent, and will be taken away, again equally without my permission, or designation of time or place. I have lived in different countries and in the varied relations commonly sustained by women, for half the allotted years accorded to the life of man, and I have never yet found one that gave me personal liberty. On the contrary, the relations which increased my happiness increased my duties and my responsibilities, so as to leave personal freedom out of the question; yet I rejoiced in them and accepted them, and would not have exchanged them for freedom which can only exist in isolation. The truth at which I am endeavoring to arrive is simply this: that duty is about all we have to do with in this world, and that if this were done, rights would very readily take care of themselves. But when some people do not perform their duty, what is to be done then? Why, we can at least go on and perform ours. Two wrongs never made a right, and their shortcomings can not excuse wrong-doing on our part. The moral conflict is occasioned by the substitution of individual rights for individual duties. The assertion of rights, arms individuals against each other, while the recognition of duties, draws them nearer together.

SUCCESSFUL EXPERIMENTS WITH A NEW EXPLOSIVE AT THE HOOSAC TUNNEL.—Capt. Von Schelika and Lieut. Von Dittmar, both of the Prussian army, and the latter the inventor of the explosive known as "dualin," have been giving a practical illustration of its quality at the Hoosac tunnel, which has proved very successful. The experiments included trials of its power upon rocks, simply placing a few ounces on the surface and covering it with dirt—upon a boulder in the open field, the hole being drilled in the usual way and the dualin lightly "tamped" in, and in the regular work of the tunnel, at the west and central shafts. In every instance the explosive did all that is claimed for it, and proved itself a most powerful agent for breaking things. The same weight of the dualin is more effective than nitro-glycerine, while it is also considerably cheaper, and absolutely safe in the handling. Its obvious advantages over nitro-glycerine are so great that a considerable quantity of it has been ordered already, and it is probable that it will soon be exclusively used by the Messrs. Shanly in their work on the tunnel. Its great advantage is in the safety with which it can be used, even allowing for accident or carelessness. While possessing many of the properties of nitro-glycerine, it is so prepared and combined with other substances as not to be exploded by concussion—indeed, when not confined and fire is applied to it, it does not explode, but simply burns. Lieutenant Dittmar brought over with him from Germany, one hundred pounds of dualin in a carpet-bag, and we are sure he would not have treated nitro-glycerine in that confident manner.

There have already been numerous fatal accidents from nitro-glycerine, at the tunnel, and any explosive that will be equally effectual, and yet safe to handle, will be a real boon to the workmen, if to no one else.  
—*Springfield Republican.*

## THE CIRCULAR.

O. C., MONDAY, FEBRUARY 21, 1870.

### THE CHRISTIAN STANDARD.

OUR history of "American Socialisms" has called out from the press a very general expression of opinion in relation to the morality and other merits of the Oneida Community. The author and his particular scheme of Socialism have received a great deal more attention than the general contents of the book. On the whole the history has been liberally praised, but nearly always with a strong caveat against Socialism, and especially against Oneida Communism. The whole drift of criticism has run into sharp contrasts, like that of the editor of the *Advance*, who avers that "the canned fruits of the O. C. are excellent, but their social morals are devilish." Indeed we have got, at once, a nice pat on the head for making a good book, and a smart spanking for making a bad Community. Of course we have enjoyed the pat as well as we could under the circumstances, and have been at least deeply interested in the spanking.

One of the rules of criticism among us is, that the person offering himself for remark, must not reply; and we appreciate this rule so highly, that we should have felt bound to keep silence under any amount of mere animadversion on the book. But as things have gone, the castigation of the press has fallen, not on the history of "American Socialisms," but on a little Community of men and women who did not offer themselves for criticism, and on the Socialistic principles which it has been our life-business to evolve and defend. We must therefore accept the cartel of the reviewers, not as a criticism, but as a challenge, and they must be responsible for invoking the debate that may ensue.

As the complaints against the Community have come in thick and fast, we have waited and watched for some definite radical charge on which it would be proper for us to take issue with the reviewers; and at length a specification of the right sort has come. The *Syracuse Daily Journal* of Feb. 11, had the honor of letting fly a strait-forward blow at the very heart of our Community system. Other journals have hit us above and below, on the right and on the left, and all round the central spot; but the *Syracuse editor* strikes right at our solar plexus. Here is his delivery:

"\* \* \* We are aware that they claim that the heart must be purified by religion, to a degree of perfection, before the man or woman is prepared to enter upon such a course [as entire Communism.] But this makes their doctrine only the more pernicious and dangerous; for the experience of every human soul is, that a constant warfare exists between the flesh and the spirit; and that so long as the body and the soul are united, the former will strive to drag the latter down. The conflicts may, in the main, result in the triumph of the soul; but what man, what woman, shall say that this is always so? No! no! The best men stumble and make mistakes which fall far short of perfection; and it is only when the body has been subdued by the touch of death, that the redeemed soul becomes truly perfect!

"The Communists attempt to prove the point which we are disputing, in the Twenty-fifth Article of their Religious Theory, which reads as follows:—

"PAUL not Carnal: showing that he was an actual example of salvation from sin."

"The best answer which can be given to this Article, is PAUL's own words, in the seventh chapter of Romans:—

"But I am carnal, sold under sin. . . .  
"For I know that in me (that is, in my flesh), dwelleth no good."

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

"From the foregoing, we find that PAUL was willing to admit what the Communists deny. Which shall be taken as authority?" \* \* \*

Here we have a formidable development of theology and exegesis in a political daily! We are glad to see it. We wish there had been more such.

For our part we do not believe in excluding religion from common newspapers. We have no more faith in the success of newspapers without religion, than we have in that of Communities. We could wish that all the dailies and weeklies in the country would follow the lead of this *Syracuse Journal*, and that we might have one universal newspaper discussion on the metaphysical and philological questions involved in the above editorial homily. Such a discussion, conducted in a liberal spirit, would be worth more to Christendom than all the doings of the Ecumenical Council.

The reason why we call this religious argument of the *Journal*, a thrust at the heart of our system, is, that the Oneida Community certainly owes its whole being and character to its faith in that very perfectibility of Christian experience, which the theology and exegesis of the *Journal* denies. We accept the issue frankly and squarely. If the *Journal* is right in its views of Christian privileges and of the moral and spiritual condition of Paul, we are entirely wrong, and the Oneida Community is on a false foundation. The very point of departure, where the founder of the O. C. left the standards of orthodoxy in 1834, was where he discovered or supposed that he discovered that Primitive Christianity provided for actual salvation from sin in this world, and that Paul was a veritable example of that salvation. His first venture in print, at the time of his secession from the Congregational church and ministry at New Haven, was a pamphlet entitled *Paul not carnal*, in which he went into an elaborate exposition of this very 7th of Romans, so confidently cited by the reviewer, and demonstrated, as he supposed, that it had nothing to do with Paul's experience as a Christian. These are the foundations on which he has been building ever since; and if they are false, the Oneida Community will have to be pulled down. But if they are true, something else will have to be pulled down.

To simplify the issue we are making, we will not undertake to present a defence of the general doctrine of salvation from sin, nor even of Paul's character; but will take our stand on the single question as to the meaning of the words which the reviewer quotes from the 7th of Romans. Did Paul or did he not, in those words, confess sin as the attendant of his Christian experience?

We hold that when he said, "I am carnal, sold under sin," etc., he did not refer at all to his experience after he became a Christian, but only to his condition while "in the flesh" and "under the law;" and we affirm that in entire contrast with these confessions, he went on in the 8th chapter to describe his Christian experience as a real victory over the flesh amounting to salvation from sin; in witness whereof we cite the following words:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." *Romans*, 8: 1-4.

Thus, while the reviewer plants himself on the 7th chapter of Romans, we take our stand on the 8th. The greatest question of Christendom is between us. May God defend the right.

And first, be it understood that the view of Romans 7th which we propose is no new conceit of ours. We got it from the lips and books of Moses Stuart, the great "Rabbi" of Andover, the best authority in biblical exegesis that America or England has produced. He got it from the best critics of Germany; and they got it from the unanimous judgment of the Christian Fathers of the first four centuries. Or perhaps we should say, they all got it from faithful philology and common sense. They were not Perfectionists, and most of them probably believed that Christian experience really is an alternation of sinning and repenting, much like what Paul describes in the 7th of Romans; but they were intelligent enough and honest enough to acknowledge, as critical expounders, that he had no intention of describing Christian experience in that passage. Moses Stuart was not a Perfectionist, but his unan-

swerable exposition of Romans 7: 7-25 was the top round of the ladder from which Perfectionism was reached. He shall make answer for us to the *Syracuse Journal*. In his commentary on the Epistle to the Romans, after thoroughly analyzing the disputed passage in the 7th chapter, and tracing out all its connections with the argument of the apostle before and after it, he sums up as follows:

"1. If we examine *particulars* in the two discourses (7: 7-25 and 8: 1-17), we shall find them in direct *antithesis* to each other. E. g., the complaint in 7: 24 of miserable subjection to the influence of carnal desires, stands opposed to the thanks in 7: 25, uttered in reference to the deliverance which the writer is about to describe. In 7: 23, the person described is a *captivè* to sin, i. e., altogether subject to the influence of sinful passions and desires: in 8: 2, he is represented as delivered from the law of sin and death. In 7: 14, an incessant and irreconcilable opposition is represented as existing between the law of God and the person there described; in 8: 4, he is represented as possessing the ability and the disposition to keep, at least in some good measure, the precepts of the law. In 7: 18, the person described is represented as having no good thing 'in his flesh,' and as finding no power to effect what is good, even when his mind or conscience approves it, or would prefer it; in 8: 3, 4, this disability is represented as removed. In 7: 5, 14, 18, the person described is represented as being 'in the flesh,' 'carnal;' in 8: 9, he is declared to be 'not in the flesh.' In 7: 14, he is represented as 'sold under sin,' i. e., as altogether under the power of sin; in 8: 11, 14, he is represented as having the Spirit of God to dwell in him, and as being led, i. e., influenced or guided by that Spirit.

"In a word, the whole tenor of the two discourses is such, as is adapted to make the impression that they are in antithesis to each other, and that they are designed by the writer to be so. This lies on the face of them. It is only the difficulties which can be raised in regard to *subordinate* parts, that can occasion or sustain any doubts in respect to this subject.

"Indeed, I may well express my convictions derived from a general view of the antithetic nature of the two passages in question, the connection in which they stand, and the design of the writer, in the words of Tholuck: 'Truly if one has respect only to the *connection* of the latter part of Rom. vii., with what goes before and what follows after, it is impossible to explain this [the latter part of Rom. vii.] of any one, except of him who is still under the law.'

"2. The object of the writer (which is to show that the law is insufficient for the sanctification of sinners), would not be effectually promoted, by supposing that he represents the experience of Christians in chap. vii. For if Christians, who are of course under grace and are dead to the law (6: 14, 7: 6), are actually in the state here represented, then would it follow, that neither grace nor law hinders them from being the servants of sin. But to aver that *grace* does not effect this, is to contradict 8: 1-17.

"3. The *tout ensemble* of the representation in chap. vii., seems to render it certain, that a true Christian can not be here described. What is the result of the whole? It is, that notwithstanding all the opposition which the law of God and the law of the mind make to sin, yet the person in question practises it, and habitually practises it, on all occasions and under all circumstances. In every contest here, the sinful carnal mind comes off victorious. Is 'this overcoming the world?' Is this to be 'born of God so as not to sin?' Is this 'loving Christ so as to keep his commandment?' Is this 'doing no iniquity?' Is this 'walking not after the flesh, but after the Spirit?' In a word, is it possible to make this accord with chap. viii. 1-17?

"4. If chap. vii. represents the *Christian struggle* with sin, then what is the state into which the Christian goes, as represented in chap. viii.? The answer must be: One in which there is no more struggle. But when—where—was ever such a state on earth? It has often been imagined and asserted; but not proved. But if now the transition is from a state in which sin was altogether predominant, into one in which grace on the whole reigns and triumphs, then all is easy and intelligible. On any other ground it is inexplicable; at least, it is so to me."

As to the *history* of the popular interpretation of the 7th of Romans, which the *Syracuse editor* follows, Stuart says:

"It will be admitted by those who are conversant with the dispute about the meaning of the passage before us, and are well read in the history of Christian doctrine, that Augustine [who wrote in the latter part of the 4th century] was the first who suggested the idea, that it must be applied to Christian experience. This he did, however, in the heat of dispute with Pelagius. At an earlier period of his life, he held to the common exegesis of the church. But Pelagius, who denied the fallen state of man,

urged upon him the expressions, *delighting in the law of God after the inner man, serving the law of God with the mind, etc.* Augustine felt himself pressed by them, and made his escape, by protesting against the exegesis of his antagonist. He recanted his former opinion respecting vs. 14-25, and became a strenuous advocate for an interpretation, which through him has gained extensive ground among Christians and maintains its footing among many down to the present hour.

\* \* \* "The most ancient Fathers of the church, without a dissenting voice, so far as we have any means of ascertaining their views, were united in the belief, that an *unregenerate, unsanctified* person is described in 7: 5-25. So Origen, Tertullian, Chrysostom, and Theodoret. In this state did the views of the church remain down to the time of Augustine, whose first opinion, and whose change of it, have already been described.

"The exegesis of Augustine, found favor in the churches where his sentiments respecting original sin were received; and prevailed very extensively and for a long time. In like manner with him, have Anselm, Thomas Aquinas, Cornelius a Lapide, Luther, Melancthon, Calvin, Beza, Spener, Buddaeus, Koppe, and many others, explained the passage in question; and most commentators among evangelical Christians in Great Britain and in this country, have followed the same opinion.

"On the other hand besides all the ancient Greek, and some of the Latin Fathers, there are many distinguished men who have defended the sentiment which I have adopted. Such are Erasmus, Raphael, Episcopus, Limborch, Turretin, Le Clerc, Heumann, Bucer, Schomer, Franke, G. Arnold, Bengel, Reinhard, Storr, Flatt, Knapp, Thioluck, and (so far as I know) all the evangelical commentators of the present time on the continent of Europe. Most of the English episcopal church, also, for many years, and not a few of the Scotch, Dutch, and English Presbyterian and Congregational divines, have adopted the same interpretation. I can not but believe, that the time is not far distant, when there will be but one opinion among intelligent Christians, about the passage in question; as there was but one, before the dispute of Augustine with Pelagius. In this respect there is ground of trust, that the ancient and modern churches will yet fully harmonize."

To this historical view we may add, that nearly all divines in this country who have studied at Andover, all adherents of the Oberlin school, and probably all clergymen of the Methodist denomination, agree with Stuart in his views of Romans 7: 7-25.

We are well aware that arguments on texts of Scripture are repulsive to modern taste; and for this reason we have given but a morsel of what we might have produced from Prof. Stuart, to say nothing of our own dust-covered lucubrations on the 7th of Romans. Our apology for the cold victuals we have presented must be that a proper reply to the *Syracuse Journal's* quotation of Paul against us, required us to indicate our views of that quotation and where we got them. If scripture is to be quoted at all, some pains should be taken to get at its real meaning. And after all it may do our readers no harm to take their Bibles for once and follow the old Rabbi through one of his deep studies. It will give them an idea of what was once and may be again a famous controversy.

Indeed it seems to us that it might be a good thing, if the newspapers and the clergy generally and even the Ecumenical Council would take up this question as to the interpretation of the 7th of Romans, and settle it in a thoroughly scientific manner, for really it is the vital question of Christianity. The settlement of it would be the settlement of the standard of Christian experience, for want of which, more than for any other cause, Christendom has been so long breaking up into all manner of sects. It is not too much to say that unless this question is settled soon and settled rightly, Christianity is likely in very deed to prove a failure. If the grace of God in Christ has nothing better to offer than the moral impotence of the 7th of Romans, the world will certainly go back to heathen and infidel standards that have more backbone in them.

The moral influence of the Augustinian gospel of bondage to sin is enormous. Among the earliest memories of our childhood is a vision of our venerable grandfather, devout man! bending over the back of his chair in the corner of the room, praying morning and evening, always in the same words, and always rehearsing with unction the despairing exclamation that concludes the 7th of Romans—"O wretched man that I am, who shall deliver me from

the body of this death?" This is the way we were brought up, and we suppose nearly all Christendom is brought up in the same way. Clearly the editor of the *Syracuse Journal* was suckled on this kind of milk, and till now probably has never suspected any water or poison in it.

But what if all this should be changed? What if fathers and grandfathers should teach children to go on from the 7th of Romans to the 8th? What if the Christian world should leave the hopeless creed of the drunkard, and adopt the heroic faith that has got into the mechanical and scientific world, believing that in spiritual matters through Christ we can do all things? This revolution and nothing else will be the end of the infidel taunt that Christianity is a failure. And in this revolution, perhaps the Oneida Community will be found to be a hard-working, much-suffering pioneer, that deserves blessing instead of cursing from all true friends of Christianity.

J. H. N.

#### SHAKER CRITICISM.

We have received a communication from Geo. Albert Lomas, "Agent for Shaker publications," and "Expositor" of Shakerism, which we hasten to lay before our readers. We are glad to see that he recognizes the truthfulness of our chapter on the Shakers in "American Socialisms," though he thinks it not a fair representation of them *at the present time*. It was not designed to represent them at the present time, but only at the period when they were nursing the beginnings of Spiritualism. This is expressly stated in the book. Still it should be said that our representation relates to a phase of their history which is perhaps as important and interesting to the public as any, and which was referred to by Elder Evans in the *Atlantic Monthly* as quite worthy of distinction.

J. H. N.

*Shakers, Albany, Feb. 15, 1870.*

FRIEND NOYES:—The Shakers acknowledge to you their obligations for many remarks of yours congratulatory of their success; but for none do they feel inclined to thank you for, more, than in your observation in the "Hand-book," that all far-seeing, progressive minds, must come to one of two conclusions: Either the position of the Shakers is right, or that of the O. C. You here do the Shakers very manifestly a greater justice, and pay them a more acceptable compliment than does any other religious denomination, not in full accord with us. You here narrow a thousand and more *theologies* down to two *religions!* For this mark of esteem we thank you. But we can not but feel that you have done us manifest injustice, when you in "American Socialisms," gave to the world the panorama of Shaker life, by selecting one of its revival periods, when the phenomena of Spiritualism found in the Shakers a willing media for all classes of spirits; and which phenomena imbued itself into every feature of Shaker life. The introduction of Spiritualism through the Shakers, at the time you give notice in your history, established the truth of intercommunication between the mundane and supramundane spheres, it did but little more. The idea was new, its peculiar manifestations highly interesting and profitable for that time. In some of them, the ocular and lingual operations or manifestations were indescribably beautiful; while physical movements generally, through spirit influence, have never, anywhere else been approached! But this season of excitement was not a fair portrayal of Shaker life, but only one of the numerous refreshings of the spirit, to which every living church is subject. True, Shaker principles were maintained through the exciting season to which particular reference is made, by those spirits who found it opportune to communicate. But there were many things said and done at that season, which "sober, second thought" pronounced to be good for the time only, and for fifteen years past the Shakers have so lived, that a person reading your various extracts from Macdonald's *Journal*, and living with the people now, could find but little harmony between the "history" and the reality.

You seem to have chosen this particular season of excitement, in preference to the solid, steady prin-

ciples and habits of the Shakers, as an expose of the people—their life, discipline and character; which we believe will be harmful, by giving much misinformation in regard to Shaker life, economy and principles, whether you intended the commission of the one or the omission of the other, or not. The Shakers however will not husband any malice toward O. C. for the apparent injustice, but pursuing its steady adhesion to the principles of the life of angel purity, of peace and good will to all.

Among the many investigators of Shaker principles and life, we find that J. H. N. is not an exception to the general rule of those who have, and perhaps now hold the most erroneous opinions of why the Shakers abstain from marriage. In your article on "Male Contenance" you class us with Malthus and Owen, attempting, by our lives, to numerically diminish the populative principle by strict religious habit. No greater mistake has ever been made. The subject of population has never been a matter of religious objection to us, only as far as it failed to present a Christian aspect; and we have never anticipated an over-populated earth. But on the contrary we have large respect for those who, being married, devote those organs, ordained for the specific purposes of reproduction only, for the elevation of race, through the production of children, with "sound minds in healthy bodies." Thus will they largely assist the Shaker order by an increase of individuals fit for Shakerism; for though God can do many wonderful works, he can not make Shakers of the material very commonly conceived and born to-day.

Yours, G. A. LOMAS.

THE *Utica Herald* says the O. C. are "a peculiar people who love each other indiscriminately, and make rat-traps for a living." Strange, but true.

P. S.—All true but the rat-traps. Probably we never sold a thousand of our traps, all told, to be used for capturing house-rats, while millions of them have gone into the woods to capture mink, beaver and grizzly bears. It seems to be a favorite way of belittling our business to call our traps *rat-traps*. The witty editor of the *Round Table* rung the changes on this word with great gusto. We wish he could see one of the "rat-traps" that we are in the habit of sending to the Rocky Mountains. A New York cit once exclaimed over one of them, "Gaul dern my heels! [or something of that kind.] Was that made to catch the Devil?"

"CANADIAN TRAPPER."

SOME gentlemen of Cambridge, Mass., we understand, are attempting to abolish the cost and inconvenience of one-horse cooking, by establishing a co-operative kitchen, which shall cheaply supply the wants of forty households. Take care, gentlemen, don't do it. You are tampering with the sacred institution of the family. The kitchen stove is its altar. Would you abolish the incense of fried bacon and pancakes, which announces the preparation of your daily meal? Would you displace the vestal virgin who for a small stipend presides over your basement? Don't you do it. Such changes are dangerous. Separate kitchens are necessary to the family; so are servants. Do them away and there's no knowing what will follow.

ERRATUM.—In the second clause of the first article on the editorial page of the last CIRCULAR (entitled "The Door and the Supper,") for "It is addressed not to believers," read, "It is addressed not to *w* believers."

#### COMMUNITY JOURNAL.

ONEIDA.

—Busy times in the silk-spooling room.

—The sleighing enables the neighboring farmers to bring their logs to the Willow-Place saw-mill.

—The other day a four-horse-team went after the petrified hemlock tree, spoken of in a former paper. It is to play its part at the picturesque on our lawn.

—For the present, we have dropped Parkman's "Jesuits" in the evening-reading hour, and have

commenced "Raymond and New York Journalism," by Maverick, of the *Evening Post*. So far, the latter proves to be exceedingly interesting.

—We can't help feeling enthusiastic over the success of our experiments in baking by steam. Bread, biscuit, and potatoes are excellent. As for chickens, meats, etc., steam bakes them nicely, not drying the juices out of them nearly so much as the ordinary process.

—The children come over to the new house every evening at six o'clock, and spend half or three quarters of an hour in the upper sitting-room, entertaining us with their songs, pretty games and merriment. The other night they played "beans and butter about so high." Their enthusiasm, and cries of "burning, burning!" "hot, hot!" "cold!" and "Oh, you're freezing!" carried the grown-up spectators, in imagination, back through the lapse of years to those days when "hide in sight," fox and geese, "hunt the "slipper," "blindman's buff," etc., were thought irresistibly fascinating.

—We make the following extract from a Wallingford letter:

"DEAR A.:— \* \* \* The *Utica Herald* article in the last paper was interesting, and Herbert's was amusing. It seems to almost break the hearts of good, pious infidels, like him and the editor of the *Evening Post*, that Mr. Noyes should be so cruel as to go on and prove with hard facts that Socialism without religion is a failure, and especially that he should do so for the sole purpose of boosting his own fanatical attempt. O Dear! To insinuate that infidels are not so agreeable as Christians. O my! And then those odious facts! Ah! Mr. Noyes, its all for dollars and cents you are after! We go for the soul—ah! and culture—ah! and gentlemanly behavior—ah! Go 'long with your dreary, awful calm! ah!"

*Production blessed.*—I have one thing more to say about the benefit the Spooling-room is to the family. It gives us women a chance for a few hours in the day, more or less, to taste of the pleasures of *production*. This is a pleasure that most women are debarred from. The wives, daughters and sisters of men in good circumstances, are forbidden by fashion to do any thing with their hands, beyond the lighter chores of housekeeping and making some of their own and their children's clothes. There is *work* enough to be sure in this narrow field, as many a wearied, worn-out woman of fashion will say; but it is almost always monotonous, dispiriting work—a treadmill, never ending, still beginning. "I have often wished I could throw my fine dresses to the pigs!" was the exclamation of one of these disheartened toilers. It is a weariness to the flesh and spirit both, to drag on from year to year, as many women do, with no occupation but to study the fashions; dress and undress their children, curl their hair and keep the parlors in order. Women become first-rate consumers—trained and confined as most of them are by custom to that profession—but it is a miserable, life-absorbing profession, taken alone. The Bible says, "It is more blessed to give than to receive." It is more blessed to be producers than consumers. To many women, an hour or two a day of escape from the routine of household cares to some pleasant and profitable form of *productive* labor, would be a better diversion to the mind, and a more wholesome tonic for the whole system than a trip to Saratoga or daily draughts of "Plantation Bitters."

*The greater family.*—A group of women were conversing in the Hall the other evening, just after the reading of a newspaper review of "American Socialisms." The reviewer, after making a pretty fair acknowledgment of the merits of the book and of some of the material advantages secured by Communism, wound up his article by reiterating the old charge, "It breaks up the family." The animated remarks of the women drew my attention, and I listened, while they went on something in this style. Said one,

"There it is again! What do they mean by accusing Communism of breaking up the family?"

"I am sure I do not know," said another. "I have heard that repeated for the hundredth time,

and yet I never hear it without a start of surprise. It seems almost comical, it is so preposterous. Just think how we have lived here for twenty years, surrounded, many of us, by fathers, mothers, uncles, aunts, brothers, sisters and cousins, besides our own children, and yet we are told that Communism breaks up families!"

Said a third,

"I counted the other day how many grandfathers and grandmothers we now have among us. There are twenty-five persons at least, in the Community, who not only see their children, but their children's children gathered under the same roof and seated at the same table with themselves. Two or three of the oldest members of the Community have lately passed away: these, if they had lived till now, would have held in their arms and caressed on their knees, the children of their grandchildren. These family groups can see each other daily: can love and serve one another in sickness and health, and if faithful to Communism, may expect to live together, as the marriage service saith, "till death do them part." Where in the world can be found such unbroken families as here?"

"Look at little Richard!" said a fourth, triumphantly. "Why, he has in the Community two grandfathers and one grandmother; one great-uncle and two great-aunts; two uncles and four aunts; one first cousin and a half dozen second cousins; besides his father and mother! If that is not being born and brought up in the bosom of one's family, I should like to know what is?"

c.

*Evening Meeting.*—T.—The real, fundamental question, in the controversy between Spiritualists and Positivists, is, not whether there is another world inhabited by spirits, or whether the soul is immortal, but whether there is a God. It requires the best kind of evidence to determine such a question. Circumstantial evidence is useful in many cases, but it will not always do to base a conclusion upon it: we must have direct evidence. Then the question rises as to what evidence is required. My answer would be: scientific truths in regard to the nature of human experience. A person is not qualified to receive such evidence of the existence of God without unusual exertion; more than any body has ever made except Christ and Paul. When people asked Christ what they should do, to work the work of God, he said, "This is the work of God, that ye believe on him whom he hath sent." To believe on him whom God has sent, requires an intense endeavor; just as much as the solution of any scientific problem does. It may be a scientific fact that there are truths so recalcitrant and difficult to fasten the attention upon that it requires an agony of effort to perceive them; but they would be none the less true and worthy of credence if they were things that we see every day, or all the time. We are told to enter in at the strait gate, "for strait is the gate, and narrow is the way which leadeth to life, and few there be that find it." The truths in regard to God are not sown broadcast so that any careless person can perceive them. Those who have any right to talk about such matters as if they knew about them, are those, only, who have taken hold and labored in the spirit.

WALLINGFORD.

—Mr. B. announces the birth of two lambs.

—The other day a party of men and women went in a sleigh to New Haven to attend a scientific lecture by one of the Yale Professors.

—C. S. J. gave us an interesting lecture, one evening last week, on the "Origin of Law." In the course of the lecture he said that parts of our common law could be traced to the "Codes of Theodoric," and the "Pandects of Justinian." G—, an enthusiastic admirer of the Goths, said that he was glad to hear that they were concerned in the first codification of the laws.

—We have been trying some new games from the *Advance*. One of them is called "Blowing Cotton." Here is the description:

"Let as many as may be, sit around a table, with hands folded and arms extended along the edge of the table, each person touching elbows with his neighbor on either side of him. Take a small piece of common cotton batting, picked up so as to be made as light and airy as possible. Put this in the

center of the table. Let some one count 'one, two, three,' and then let each one blow his best to keep the cotton away from himself and drive it upon some one else. The person on whom it alights must pay a forfeit. No one must take up his arms to escape the cotton. When it alights, take it up and start anew."

We find this game very entertaining, the spectators being as much amused as the players, by watching the comical faces made by the latter while blowing. The other game is called "Shadow Buff." This is the way it is played:

"A large piece of white cloth, like a sheet, is suspended smoothly at one end of the room, at a little distance from 'Buffy,' who sits with his face towards the cloth and his back to the company. Behind, but a little to one side of him, a light must be so placed as to throw the shadows of persons passing between it and Buffy, directly on the sheet. All other lights must be taken out; then the players must slowly walk, one by one, between the light and Buffy (who must not turn his head), limping, jumping, or disguising themselves and distorting their shadows in any way they can. He is to guess them from their shadows, guessing but once on each one, and the one he catches takes his place."

This last game is, if possible, more fun-provoking than "blowing cotton." The grotesque shadows cast by the players as they pass behind the sheet, twisting their bodies into all sorts of shapes, are often, in spite of themselves, so suggestive of the reality, that when "Buffy" is at a loss who to guess, others in the room can hardly refrain from telling.

## HISTORY OF "AMERICAN SOCIALISMS."

NOTICES OF THE PRESS.

[From the Cincinnati *Daily Chronicle*.]

### COMMUNISM IN AMERICA.

From the days when Coleridge, Southey and their friends, conceived the idea of establishing a "Pantisocracy" on the banks of the Susquehanna, until the present time, there has been no lack of projects for testing the virtues of Communism where, of all places in the world, success might be most reasonably hoped—namely, in this country. The scheme of the youthful poets just mentioned, never went beyond the first stage of dreamy aspiration. It never settled into a definite shape in their own minds, but perished before it was even fairly planned, much less tried. But there have actually been more than seventy distinct practical efforts at founding Socialistic Communities in the United States, independently of the Shakers. To the Sociologist, and in fact to every student of human nature, these trials of Social theories in a matter-of-fact way, can not but be interesting and instructive.

A Scotch Socialist named Macdonald, who died not long ago, almost despairing of human perfectibility, and who was a disciple of Robert Owen, following him to this country, spent some of the last years of his life in gathering materials for a history of every such experiment in America—making himself, as our Communist historian terms him, "the 'Old Mortality' of Socialism, wandering from grave to grave, patiently deciphering the epitaphs of defunct 'Phalanxes.'" His labors have been of service to Mr. Noyes, though the latter has only made them subsidiary to his original, faithful and elaborate work.

Of all the Socialistic organizations, it is significant that not one survives which was not founded on a religious basis, like the Shaker Communities, and the Oneida Community, in the interior of New York, of which Mr. Noyes was himself the founder, and is still the leading spirit—having originated in a sect of Perfectionists, first located in Eastern Vermont.

Among the most noteworthy and memorable of these various Communities, was that of Brook Farm in Massachusetts (1842-7), the rise, progress and decline of which are described at length in the book before us. Among its founders and leading members were Rev. W. H. Channing, Nathaniel Hawthorne, George Ripley, Charles A. Dana, John S. Dwight and George W. Curtis. Of those in immediate relations with it were also Ralph Waldo Emerson, Theodore Parker, Margaret Fuller and other New England Transcendentalists. We have not space here for a sketch of its history, comparatively brief

as was its existence. "Hopedale" (1842), in the same State, organized under Adin Ballou, is less interesting than Brook Farm in the number of distinguished names associated with it; and though seemingly founded on a more promising basis, was still shorter lived.

In the West, there were the evanescent and visionary experiments at New Harmony, Ind., and Yellow Springs, O., both started under the auspices of Robert Owen in the year 1825, and ended about the same date; the Nashoba Community, in Shelby County, Tenn., lasting from 1823 to 1828—the special work of the celebrated Fanny Wright, whose monument at Spring Grove attracts the notice of visitors to that cemetery; the Ohio Phalanx (1844), the Marlboro' Association (1841), Clermont Phalanx (1844), Kendal Community (1826), and Trumbull Phalanx (1844), all in Ohio, and mostly continuing only a few months; the Integral Phalanx in Illinois (1845); Spring Farm Association (1846), and Wisconsin Phalanx (1844), in Wisconsin—the latter holding together for five or six years; Alphadelphia Phalanx in Michigan (1843); and numerous others of more or less note. The several Communities of Shakers also receive attention in this history.

As we do not propose to enter upon a discussion of the Social problems raised, but never solved by these various experiments, we will content ourselves at present with the subjoined brief autobiographical sketch of the author—who, we should remark in passing, writes in a peculiarly transparent style, is evidently a man of mark, and from the general tone of his work, would hardly be charged with eccentricity or lack of sound, practical sense, unless in developing some of the peculiar tenets of the Oneida Communists, of whom he is the leader and prophet:

"John Humphrey Noyes was born at Brattleboro', Vermont, in 1811. The great Finney revival found him, at twenty years of age, a college graduate studying law, and sent him to study divinity; first at Andover, and afterward at New Haven. Much study of the Bible, under the instructions of Moses Stuart, Edward Robinson and Nathaniel Taylor, and under the continued and increasing influence of the revival affluatus, soon landed him in a new experience and new views of the way of salvation, which took the name of Perfectionism. This was in February, 1834. The next twelve years he spent in studying and teaching salvation from sin; chiefly at Putney, the residence of his father and family. Gradually, a little school of believers gathered around him. His first permanent associates were his mother, two sisters and a brother. Then came the wives of himself and his brother, and the husbands of his two sisters. \* \* \* They built a chapel, and devoted much of their time to study. \* \* \* Though they rejected Fourierism, they drank copiously of the spirit of the *Harbinger* and of the Socialists; and have always acknowledged that they received a great impulse from Brook Farm. Thus the Oneida Community really issued from a conjunction between the Revivalism of Orthodoxy and the Socialism of Unitarianism. In 1846, after the fire at Brook Farm, and when Fourierism was manifestly passing away, the little Church at Putney began cautiously to experiment in Communism. In the fall of 1847, when Brook Farm was breaking up, the Putney Community was also breaking up, but in the agonies, not of death, but of birth. Putney conservatism expelled it, and a Perfectionist Community, just begun at Oneida under the influence of the Putney school, received it."

A finer specimen of book-making, mechanically considered, we have rarely seen, than in this large octavo of 678 pages, wholly printed and executed by members of the Wallingford (Conn.) branch of the Oneida Community.

[From the Chicago Advance.]

HISTORY OF AMERICAN SOCIALISMS BY JOHN HUMPHREY NOYES. The contents of this book have a value historically to the student of human nature and of its religious and social developments, though the things stated are such as will be viewed with little complacency. The author belongs to the noted "Oneida Community," whose canned

fruits are excellent, and whose social morals are devilish. He gives a well-considered and apparently authentic account of the various Socialist experiments made in this country under various inspirations and auspices, Infidel, Fourierite, Spiritualistic, Shaker and Perfectionist. The amount of genius and earnest endeavor after an elusive and illusive good, which have been wasted in these efforts, is sadly instructive. We have here the history of Owen's New Harmony, of Brook Farm, of Hopedale, and of twenty other Communities which proved abortive. The author evidently considers his own "Community" a success, because it has thus far avoided bankruptcy and disruption, and he claims for it a true religious and Christian basis, in the two ideas of a common use of property and of persons! Property is what is held for the good of all, and marriage is free intercourse in a united association or family, which makes permanent provision for all its women and children! This is defended as "the Kingdom of Heaven" on earth, and as a logical development of orthodox religion and of "revivals"! We will allow the author of this book and the founder of the system, to give part of his autobiography:

"John Humphrey Noyes was born at Brattleboro', Vt., in 1811. The great Finney Revival found him, at twenty years of age, a college graduate, studying law, and sent him to study divinity, first at Andover, and then at New Haven. Much study of the Bible under the instructions of Moses Stewart, Edward Robinson, and Nathaniel Taylor, and under the continued and increasing influence of the Revival affluatus, soon landed him in a new experience and new views of the way of salvation, which took the name of Perfectionism. This was in February, 1834. The next twelve years he spent in studying and teaching salvation from sin; chiefly at Putney, the residence of his father and family. Gradually a little school of believers gathered around him. \* \* \* In 1846 \* \* \* the little church at Putney began cautiously to experiment in Communism. \* \* \* Putney conservatism expelled it, and a Perfectionist Community, just begun at Oneida, under the influence of the Putney school, received it."

THE DUTCHMAN AND HIS "PURGLAR DRAP."

"I hears much dings about de purglars, all a vile; hears tey prakes stores into 'em vey much. Vell, I dinks I vixes 'em; so de oder dime dey goomes to my store, dey no goom at all. So I puyas a pig 'orse-bistel, and fastens it to de floor, wid ter moozle pointing to te door; den I fastens a string mit ter trigger, and runs it up mit der vall and down mit der floor, so ven Mr. Purg'lar opens himself mit ter door, vy, if he plow de prains out with de bistel, I can't help it, don't it? Vell, von day I left te door pointing at de moozle of ter bistel, mit two pullets in it, and goes out to dhrink some lager mit ter poys. I zomedimes dhrinks too much lager. Vell, I can't help it, don't I? I pore mineself into more as twenty sixteen klass lager, and den I goes home. Ven I pass mine shore, I dink I better ash look in and see if noting pese all right. That is right, don't it? If it don't, I ca'n't can't help it. I forgets all about ter pig 'orse-bistel, and ven I opens myself mit ter door, I shoost gets von pullet through my elbow, and von pullets to my hat through it all the viles. Vost I scart? Vell, if I vas I can't help it, a'n't it? I vas not skare, but I never any more sets a bistel-draps for de purglars, don't I?"

—*Hearth and Home.*

GENERAL MICHLER tells of a conversation he overheard going on outside his tent during the "March to the Sea." It was between the body-servant and cook. Both had come in late from sermon. The text was from the loaves-and-fishes miracle. "Can't make out," said the latter, "how dat miracle was."

"Plain enough," responded the former. "Don't you see? Seven thousand loaves and five thousand fishes divided 'mong twelve 'postles! Miracle was, dey didn't burn!"

A LITTLE girl sent out to hunt for eggs, came back unsuccessful, complaining that "lots of hens were standing around doing nothing."

ITEMS.

PROF. AGASSIZ is going to Florida with the coast-survey.

THE Mormons are making numerous converts by their preaching on Long Island.

JOSEPH WESLEY HARPER, of the firm of Harper & Brothers, died on the 14th instant.

THE Darien canal expedition headed by the steamer Nipsic, arrived at Aspinwall on the 9th inst.

MANY farmers in Georgia are selling their plowteams in consequence of the scarcity of laborers.

THE report of the death of Dr. Livingstone is discredited in London by Sir Roderick Murchison and others.

THIRTY-FIVE persons have been arrested in Paris on suspicion of complicity in a plot against the life of the Emperor.

It is reported that Austria and other Catholic powers have transmitted to Rome, a protest against the papal syllabus.

SEVERAL editors in Paris have during the past week, been sentenced to imprisonment and fine for offences against the government.

THE family of King Louis of Bavaria have met at Munich to consider the question of recommending his withdrawal from the throne.

THE Senate Committee on Territories is preparing a bill for the government of the Mormons, which will be less stringent than the House bill.

A GREAT rock near Ismailia has been successfully removed from the bed of the Suez canal. The minimum depth of water in the canal is now about twenty-nine feet.

THE latest news from Bogota, U. S. of Columbia, states; that a new treaty for an interoceanic canal has been concluded between the representatives of the Columbian and United States governments.

A LARGE depot of petroleum has been discovered in the Caucasus. It is situated on the east of the Caspian, where there are large numbers of these springs, many of them occurring in close proximity.

A NEW and curious projectile has lately been tested at Fortress Monroe. It is a shell within a shell. The outer shell explodes when near the completion of its range and thereby projects another missile. The range thus acquired is said to be fifteen miles.

THE ice crop on the Hudson is pronounced a total failure, and the Washington and Knickerbocker ice companies have commenced stocking ice, one foot thick. Ice only eight inches thick, is being cut in Cayuga Lake for shipment to New York City.

A COLONY consisting of two-hundred and fifty Germans left Chicago last week, to settle in the West on 40,000 acres of land at Colfax, Colorado, which has been granted to them by the government. Their organization is to be a co-operative one for five years; their occupation, farming.

THE New York World says that the English courts have recently decided that a newspaper has a copyright in every word and letter of every original article contained in its pages; that no other person has a right to print them without permission; and that a copy is not legalized even by acknowledging its source.

THE use of the Bible in the public schools of Cincinnati has been sustained by the following decision in the Superior Court. Judge Hogans held that the provisions of the constitution recognize the Christian religion, and acknowledge that religion and morality are necessary to good government, and, therefore, the exclusion of all religious instruction from the public schools, is contrary to the provisions of the bill of rights. Judge Storer concurred in these views, and the injunction to restrain the operation of the resolutions by the school board was made perpetual.

A PRODIGAL son writes his father from Omaha; "I have to have my only shirt washed by the dozen, for it is in twelve pieces, and the smallest hole in it is the one I put my head through."

## HISTORY OF AMERICAN SOCIALISMS.

### What the papers say of it.

[From the New York Weekly Times.]

... Few books more interesting than this have been published in this country. . . . Mr. Noyes's history has the advantage of dealing in a vigorous and lucid style, with what is itself of intrinsic interest. . . . He points out the difference between the Owenites and Fourierites—the Revivalists and Socialists—the Bible men and the Liberals or Infidels, with remarkable discrimination and vigor.

[From the N. Y. Evening Mail.]

The history of these movements must necessarily be a most valuable contribution to social philosophy, and it is matter of congratulation that the work has been so well done. . . . The book is well-written, the work of a clear-headed and fair-thinking man. It is mostly a statement of facts, the deductions being notably few and careful. It is a work that demands the earnest study of all students of Sociology. It is interesting too to all men of wide sympathies and generous culture.

[From the New York World.]

This history of American Socialisms really fills a gap which has not even been touched upon. . . . It is written with clearness and force. Its method is admirably lucid; and in all mechanical details, it is admirably got up.

[From the Independent.]

... A remarkable book, both in its subject-matter and in its treatment. It is the first and only attempt, with which we are acquainted, to give a history of American Socialistic movement. . . . Students of Social Science will find in Mr. Noyes's book altogether the best, if not the only, historical compend on the subject. In fact, the book and its author are themselves psychological studies.

[From the New York Observer.]

... A large and beautiful octavo volume. . . . The appearance of such a book is significant. Few Christian people are prepared to believe that Socialism has become so wide-spread as to justify a work like this, to give facts only, without entering into the discussion of the morality or policy of the practice.

[From the Hearth and Home.]

... A more interesting record can hardly be conceived. . . . It is a valuable contribution to the social and religious history of our country, and gives important information that may be looked for in vain elsewhere.

[From the Philadelphia Morning Post.]

... A work at once curious and interesting. . . . It presents facts clearly, briefly and well arranged. . . . The reading public are under obligations to Mr. Noyes and A. J. Macdonald for the labor they have expended.

[From the Philadelphia North American Review.]

This volume is one of the most curious that has been written for years. It fills an untouched, but very interesting void. It is an able compilation and argument. Few will concede its premises, assertions and conclusions; nor is it desirable that they should. But the fairness of the record, and its unparalleled fullness must render it a text-book in discussions relating to Socialism and its efforts.

[From the Chicago Advance.]

The contents of this book have a value historically to the student of human nature and of its religious and social developments, though the things stated are such as will be viewed with little complacency. The author belongs to the noted "Oneida Community," whose canned fruits are excellent, and whose social morals are devilish. He gives a well considered and apparently authentic account of the various Socialistic experiments made in this country under various inspirations and auspices, Infidel, Fourierite, Spiritualistic, Shaker and Perfectionist.

[From the St. Louis Democrat.]

This elegant octavo is the first systematic account of American Socialisms that has been written. It

will be valuable as a work of history as well as entertaining to the general reader.

[From the Utica Herald.]

An important gap in the literature of certain phases of our national history is filled by this elegantly printed book. . . . Hitherto, there has been no complete history of the Socialistic movements which have sprung up and died in America. Mr. Noyes has supplied such a history in a work which is remarkable for its candor, its thoroughness, and its thoughtfulness. . . . The book is remarkably well written. It is evidently the work of a man who has read much and thought much. It is the expression of an earnest and enthusiastic conviction, and yet it is moderate and unbigoted.

[From the New Haven Palladium.]

... A work of great interest to the student of strange phases of modern society. . . . Mr. Noyes writes with rare impartiality, and has made an important contribution to the history of Socialism.

[From the Edinburgh Scotsman.]

... A curiously interesting volume. . . . Mr. Noyes seems to have given to the study of the history of the Communities a great amount of patient and careful thought.

[From the New York Evening Post.]

This book is the best specimen of typography which we have lately set eyes on.

[From the Cincinnati Chronicle.]

An original, faithful and elaborate work. . . . The author writes in a peculiarly transparent style, is evidently a man of mark, and from the general tone of his work, would hardly be charged with eccentricity or lack of sound practical sense, unless in developing some of the peculiar tenets of the Oneida Communists. . . . A finer specimen of book-making, mechanically considered, we have rarely seen, than is this large octavo of 678 pages, wholly printed and executed by the members of the Wallingford branch of the Oneida Community.

### 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.

Those persons, therefore, who are now receiving the CIRCULAR free, 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 14th of March next, at which time the present volume will close.

All who have paid in advance, and those who have applied for, or requested the continuance of the paper, since the first of January 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.

## 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, 928 acres. Business, Horticulture, Publishing, Job Printing, and Manufacturing.

#### 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, RIBBONS & SEWING SILK.

Machine Twist, and Ribbons 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, *carte de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of 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, 35 cents for single copy; \$3.50 per dozen.

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. 280 pp. 8 vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

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.

Messrs. 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.