

which appeared in yesterday's *Republican*, of this city. As the source from which it emanated was indelible and tried for an infamous crime in Utah, and only escaped by a legal quibble, I feel almost ashamed to notice the matter. Those of us who know George Q. Cannon know that for years he was out of the Territory, and was not even cognizant of the death of Babbitt until months afterwards. While Mr. Cannon could not by any means be made particeps criminis to that or any other transaction which has been charged against his people, he never failed to repel the unjust accusations which for years have been the "stock in trade" of those whose enmity the "Mormon" people have aroused by their indomitable energy; and desires to be free from having the fair Territory prostituted to the purpose of a political asylum for home-defiled politicians and used-up officers. The following is the card referred to:

"A CARD."
"WASHINGTON, D. C.,
"January 25, 1876.

"Geo. Q. Cannon:"

"SIR:—You having failed to respond to my first communication of 14th ult., in which I told you that I would, unless you vacated your seat in Congress, come forward and expose you. I now tell you that I am no other than A. Rabin, No. 1450 Eighth street. I will, as soon as I can get before the committee, give the endorsement obligations and tell how, where and when M. W. Babbitt, Secretary of Utah, was killed, and by whose order. You know who committed that murder; you know that I have sworn to the facts. That affidavit is probably on file in the Election Committee-room of last session, or is now in the hands of Gen. Maxwell."
"A. RABIN."

A good story is going the rounds here, at the expense of "braggist" Merrit. A certain governor of a Territory was in the gallery of the House, a few days since, accompanied by his estimable wife and a lady friend, (who, by the way, is an authoress of great promise,) when the latter expressed a desire to have the Utah Representative pointed out to her. The governor, being fond of a joke, pointed out the burly form of Merrit, who happened not at that moment to be perambulating the "floor," and wistfully gazing at the fair faces in the gallery. An introduction followed soon afterwards. The lady finally ascertained from her friend the true condition of affairs, and something about the physical abilities of Merrit, and awaited an opportunity to meet him again. It soon came, and she remarked: "Mr. Merrit, you were introduced to me as a representative of the Mormon people. If you are so, you conduct your representativeness as do some others, on 'the European plan.'" As no explanations were necessary the gentleman "vamosed."

The axe has fallen on all the old clerks in the House except four or five, and they are lingering on the "ragged edge" of the office. All, I say, but qualify the remark further by stating that the journal clerk, who has served twenty-nine years, and is the best parliamentarian in the country, if not in the world, resigned when he saw his friends falling around him. DESERET.

The Oneida Community.

SYRACUSE, N. Y.,
January 20th, 1876.

Editor Deseret News:

Believing that it will not be without interest to the readers of the NEWS I send you the following skeleton sketch of that singular people the Oneida Community.

Their founder is Mr. John H. Noyes, in his early days he was a graduate of the Theological Seminary at New Haven.

The Community are located on a portion of the fertile lands of the Oneida valley, on what was once a part of the Oneida Indian reservation. They are four miles from the village of Oneida, which is on the N. Y. C. R. R.

The principal mansion of the Community is built of brick. While there is nothing peculiarly imposing in its architecture, it has a neat, substantial appearance. It stands on a considerable elevation, and the surrounding grounds are neatly kept and ornamented with deciduous and evergreen trees, ornamental shrubbery, &c.

After depositing our valise and overcoats in the office, we were shown into a pleasant reception room, about 15 by 30 feet. It was occupied by several visitors, who were being entertained by some matronly ladies of the institution. There seemed a peculiar appropriateness in everything. Those whose business it appeared to be to receive and entertain strangers, had about them an easy affability without obtrusiveness, which rendered association pleasant and home-like. The principal object of interest near the reception room is the library, consisting of some 4,000 volumes, on subjects of general interest and utility. It was also supplied with the leading periodicals of the day.

A wide flight of steps leads to the family hall on the second floor. This will accommodate several hundred persons, and is neat and convenient in its appointments. This is used for theatrical performances, lectures, social readings, and when desirable is used for a general family sitting room.

The extensive basement of the Mansion is used for a variety of purposes; in it are the boilers which generate steam to heat the rooms above; there is a bath room for men, and a room for changing their working apparel; a room fitted up for blacking boots; a room where the soiled linen of the establishment is received, put into large sacks, and taken by a team to the laundry, to be returned at the proper time to pigeon holes, labelled, occupying one side of the room, where each person will find the clothes appropriated to his use.

I can only mention a few of the more important appliances for comfort, convenience and economy seen here and elsewhere, as anything approaching a detailed account would be too cumbersome for the NEWS. It seemed as though nothing was lacking.

From this basement there is an underground passage to another building a short distance west of the Mansion, called the Tontine. It is built of brick, and is 35 by 70 feet. Its basement is occupied by the kitchen and bakery. Much of the cooking is done by steam, and many labor-saving appliances are in use.

The dining room is immediately over the kitchen, with which it communicates by a steam and hand waiter. It is arranged in the usual hotel style, and will seat about 200 persons.

Fronting the Mansion on the east is a building where the general business of the community with the outside world is transacted. Here three men and two women are employed, one of the latter being recognized as first bookkeeper. There are also in this building a shoe shop, tailor's shop, silk office, and silk shipping room. Connected with the general office is a law office, containing a small library of standard authorities on leading law topics. Here two members of the legal profession, belonging to the community, attend to its legal affairs and business affairs and collections.

A few rods south of the general office is a two story building, in which are the children's school-rooms. They are comfortably fitted up and furnished with modern appliances for instruction. There is a chemical laboratory with a convenient lecture room, a photographic studio for experiment and practical work and a work room for the taxidermist and entomologist, also a drug store, a doctor's office and a telegraphic office connected with factories a mile distant.

Seventy rods south of the central group of buildings already described, is the wood-works shop, 50 by 68 feet. It is well fitted up with machinery and uses 250,000 feet of lumber annually.

Connected with this building is the laundry, a brick structure 35 by 80 feet, well fitted up with appliances for economizing labor. Here the weekly washing, amounting to some 5,000 pieces, is neatly done.

A little to the north of the Mansion is a building, 70 by 156 feet, for manufacturing purposes. In the second story are the business rooms of the Oneida Circular. It is distributed to applicants on free terms. It has a weekly circulation of between one and two thousand copies, and is edited by a woman. In another part of the second story the paper boxes for the silk department are manufactured.

In the first story of the building is a printing office where the canned fruit and silk labels, cards, handbills, circulars, price-lists, etc., are

printed for the community, and where the press-work of the Circular is done.

The lower story of the building is used as a packing factory. Here from 25 to 75 hands, mostly hired women, are employed in the canning of fruits, vegetables, etc. Connected with the building is the keep, constructed expressly for keeping the most delicate fruits, which enables the packers to take advantage of the work and weather, and do with care what would otherwise involve great haste and pressure.

About one mile north of the Mansion is a first-class water power. Here are the trap and silk works, the forge, the machine shops, and saw-mill.

The number of traps made here in a single year has exceeded 400,000, and usually approximates to that number. They are of eight sizes, ranging from those suitable for catching house rats to the grizzly bear of the Rocky Mountains.

The silk works employ over 100 hands, mostly young women from the surrounding settlements.

Their stables and yards show good stocks of horses and cattle, and commendable energy in saving and manufacturing fertilizers.

There is a branch of the community at Wallingford, Conn., of forty-five persons.

The community commenced business in its present locality in 1843, but did not practise taking annual inventories of its property until 1857. In this period they had several branches with common interests scattered in several States. The property register shows that during this time property was received to the amount of over \$107,000. In the beginning of 1857 the associate communities had lost in round numbers \$40,000. Various causes are assigned for this, such as inexperience, lack of established business, persecution, special losses of property, etc.

For several years previous to 1857, the Community was gathering in its scattered detachments and concentrating at Oneida and Wallingford; since which its capital has steadily increased. Its property is now estimated at half a million dollars.

The sales of silk manufactures amount to about \$200,000 annually and of traps \$100,000. Their various other industries make the aggregate value of their products about \$500,000 annually.

For the maintenance of good order and government, they mainly depend on the daily evening meetings and a system of kind and just mutual criticism. From the given details of the latter I should think it well adapted to the object designed. If persons prove antagonistic to the general spirit of the institution, they either voluntarily withdraw or are expelled. They assert, however, that there is but one case of recorded expulsion.

In business, unanimity of action is sought by committees, by the Business Board, and by the Community. They intend to act together or not at all. If there are serious objections made to a proposed measure, action is delayed until they are removed. The majority never go ahead, leaving a grumbling minority behind.

The aim is, by variety to make labor attractive and a means of personal improvement. The sexes freely mingle in different branches of industry, and women are often found skilful in complicated business. The women are organized and guided by managing skill and experience; matters are so arranged that none need be corroded with care or oppressed with anxieties. For the first 15 years the community pretty much did its own work. As the demands for its productions increased it became necessary to employ outside labor.

At some seasons of the year there are 200 persons on its payroll. To give details of the children's department would make my communication too lengthy. It would seem that nothing is neglected that science and experience suggest is necessary for their physical and mental development. The percentage of mortality among them has been very light. A goodly number were present at our evening entertainment in the hall, and had the run of the floor before the dancing commenced; and though there was no lack of that gleeful mood so pleasing to those who love children, the care and tenderness they manifested towards each other showed kind and careful training.

The community design to afford every possible facility for the men-

tal culture of old and young. They design giving every child under their care opportunities for obtaining a liberal education.

The community in all its branches numbers 298 persons, comprising 140 males, and 158 females of which 70 are under 21 years of age. They practise temperance. They discard the use of tea and coffee, decoctions of roasted grain and of cocoa taking their place. They use no tobacco and but little meat.

Their principal articles of diet are bread made of both fine and unbolted flour, milk, butter, eggs, fruits, and vegetables.

With a few exceptions of men who work early, and small children, they eat but twice a day, viz., breakfast at 8 o'clock and dinner at 3.

The hours of labor for most of the members of the Community are between these meals. Their severe labor is principally performed by hired help. The members of the family are generally occupied in superintending, and in employments where care and intelligence are of more importance than great physical ability. The women wear short dresses with neatly fitting pantalettes, which permit easy and graceful motion, and which combine convenience with economy.

They hold that communism gives woman her natural place "as the free and honored companion of man," that it frees her from the "corroding cares of a mere wife and mother," and from "forced maternity," that they have all that is claimed by women who are loudly asserting their rights; and also that "they have not ceased to love and honor the truth that 'the man is the head of the woman.'"

Their religious doctrines, so far as I had opportunity of examining them, appeared very vague and mythical, but perhaps no more so than those of some other Christian sects.

They claim that the Oneida community rests upon a religious foundation. It was originated with the avowed purpose of applying the teachings of the New Testament to all the relations of life. The most important tenets of the community affirm that the gospel provides for complete salvation from sin, and that the second coming of Christ and the establishment of his kingdom took place 1800 years ago, but these form only a nucleus of a general system of doctrines. They believe that Christ's second coming was a spiritual coming in the hearts of those who accepted him; that when the spirit and body are united after death it is a full consummation of the resurrection; that inasmuch as believers have accepted Christ, they have died to the world in his death and have partaken through his resurrection of a new spiritual life.

They hold that they have the communistic idea of Pentecostal times in practical operation; that when "they had all things common" the husband's generally conceded right of property in the wife was intended to be done away, and sexual exclusiveness was merged into a general conjugal relationship; that when Christ declared that "in the resurrection they neither marry nor are given in marriage," he asserted the fact that in the highest or heavenly state of social existence, no claim of ownership will obtain in respect to goods and chattels, nor in respect to social relations, that Christ and his apostles carried out this idea in their lives, as far as circumstances permitted; and that this is the practical elucidation of the principle so often asserted in the teachings of Christ and his apostles of joint heirship in the kingdom of heaven.

They condemn the destruction of infant life in any of its stages, but hold that the passionate emotions should be made to subserve the production of the highest possible type of manhood, by a careful and judicious selection of the issues of life for that purpose; that outside of these prescribed limits, procreation should be prevented, not by a complete and unnatural suppression of the passions, but by amative intercourse in which the procreative act is incomplete.

Intended parents are especially set apart, and the parentage of children is definitely understood and acknowledged. In accordance with the general custom of the country the child takes the name of its father.

Although lengthy, this is but a skeleton sketch of this singular people. I believe they are sincere and honest in their efforts to work

out their social problem. I have represented them as I learned them by observation, conversation, and the printed expositions of their principles. Communism with them is a financial success, but it requires more time to develop the results of their singular conjugal relations.

JAMES A. LITTLE.

Preaching—Baptizing, and Organizing—Opposition.

The following is a portion of a letter from a young gentleman of a northern settlement to his mother—

PLAINSVILLE, Jan. 19, 1876.

Soon after my last communication I was joined, at Hyde Park, by Brother David Evans, son of Bishop Evans, of Lehi. He, like myself, had lost his traveling companion. I had been housed up a short time previous to his arrival and was getting uneasy and anxious to be moving, consequently as soon as he put in an appearance I proposed that we should travel in each other's company until we heard from our future companions. He readily coincided with the proposition and we were soon aboard the train and speeding along the banks of the Susquehanna River, the same on which Jos. Smith the Prophet received so many revelations. We commenced business at Kingston, on New Year's Eve, after a week spent in diligent labor, by baptizing three persons. We repaired to a tributary of the Susquehanna, about half a mile distant, and Bro. Evans baptized them. It was so dark when we started that we could scarcely see our hands before us, but before we had proceeded far and from that time until after the confirmation, it was as light and the new moon shone as brightly as I ever saw it, but immediately after we got back it clouded up again and was as dark as before we started; the changes were almost instantaneous.

The following evening we came to this place and rebaptized five, also baptized three. While I was wading around in the river, hunting for a place easy of egress and a level bottom, a lot of Irishmen passed over a railroad bridge near by, and one of them yelled out, "Is it goin' in schwimin ye are fur fun? Be gorry its purty cold ony-way." We made no reply, but proceeded with the baptizing when the crowd had dispersed.

Next day being Sunday we organized a branch of the Church at this place, setting apart Bro. John Taylor, who had been rebaptized the evening before, to preside. We had a good testimony meeting in Bro. Pervin's house. All felt well, and a good spirit prevailed.

Having done all the good we could through the week and circulated an appointment, we met with them again the following Sunday, with thirty-six present. I think we must have awakened them up a little, for on the 15th there were five more ready, four new members and one rebaptized, Bro. Evans officiated, and again on the 16th I baptized three! The last two times we had to break the ice to get into the water.

Last Sunday the attendance increased to forty-five persons, and you may depend upon it the opposition is increasing as rapidly in proportion. Evidences to that effect are more and more manifest every day. It is not quite three weeks since Bro. Evans and myself left Hyde Park, and during that time we have baptized twelve and rebaptized seven persons, organized a branch, administered the sacrament, consecrated oil, anointed and laid hands on the sick and blessed one child, and, thanks be to God, although we are both young and inexperienced in our present occupation, we have met with such success as I think will compare favorably with most of the more practised hands that came out with us. ELI PEARCE.

DIED.

At the residence of Brother I. J. Caldwell, St. John's, Tooele county, on the morning of Jan. 6th, MORONI, only son of Alexander G. and Agnes Ingram.

Deceased was born on the Rio Virgin river, April 1st, 1853; was baptized into the Church of Jesus Christ of Latter-day Saints Aug. 8th, 1864; was ordained an Elder in 1865. By an honest upright life he won the respect and love of all who knew him, and by his death leaves a stricken household and a large circle of friends.—[CON.]