

## Correspondence.

CHARLESTON, Orleans Co., Vt.,  
February 12th, 1873.

Editor Deseret News:

SIR:—In my letters of the 8th and 10th instant, I set forth a few things relating to machinery. In this I intend to notice schools, law and religion. After writing from Ohio I visited a class of people known as Shakers, who have their family in Warrensville, Cuyahoga county, Ohio. On going into the neighborhood at my brother-in-law's I learned they had ceased for the winter to hold public meetings. I therefore through his influence obtained permission to visit the settlement and on Sunday to attend their worship.

On the arrival of the day, myself, my youngest daughter, and Mr. Cannon, my brother-in-law, attended their meeting. It was held in a large house prepared for meetings, having at one end two doors and two ante rooms, at the other the meeting room. We were seated at the back end of the meeting room. This room was without seats, chairs being used.

At the time for the commencement of the services a signal was given, and the men and the women commenced coming into the room, bringing with them their chairs, the women coming from one ante chamber and the men from the other. The men seated themselves on one side of the room in three rows, and the women seated themselves on the other side in three rows.

All being comfortably seated, the men and women facing each other, a further signal was given, when all arose and saluted each other by a respectful bow, the men bowing to the women and the women bowing to the men.

After this there was singing. In one hymn all joined and in another only part of them. There was no instrumental music.

One of the men at a signal arose and delivered a short sermon, a part of which embraced the reading of what they understood to be a revelation, given through Ann Lee some years ago. This related to what was to take place upon the earth, and in my opinion was not and could not have been thought by them to be of any very vital importance. From the sermon, however, I gleaned a few items of their faith, or at least thought I did, and so I will relate them as understood by me.

First, in their opinion Christ will come to redeem man, not woman.

Second, Ann Lee came to redeem woman. Thus, through the instrumentality of these two, man and women are both to be redeemed.

Third, the woman is the glory of the man.

Fourth, that God created them male and female, and that the Godhead is male and female.

Fifth, that Christ lived in a state of celibacy. So to be Christ like the men must live in a state of celibacy.

Sixth, that Ann Lee lived in a state of celibacy, so the women, to live Ann Lee like, must live in a state of celibacy.

Seventh, that all must bring their bodies into subjection to this law.

Eighth, that selfishness should be done away, hence as to property they should have all things common.

After this sermon and reading and singing, which lasted about forty minutes or a little more, they worshipped the Lord in a few dances.

This was accompanied with vocal music, the men dancing on one side of the room and the women on the other, but all taking the same steps and all keeping good time. The steps were very pretty.

All was concluded with a march. To aid in this march there was singing and beating the time with the hand, all marching round the room, the men in a body leading, and the women in a body following. This march, like all their ceremonies, was orderly.

On the meeting being concluded we were invited to take supper with them, which we did, and were taken to a receiving room where sat a woman—Shakeress—who entertained us a few minutes.

I had nearly forgotten to state that on our arrival we were taken to this room and this same woman entertained us till the time of repairing to church. Soon after, a man came into the room and the woman left while this man was with us. We entered into conversation of the subject of the godhead being

male and female, and the woman being the glory of the man. However no new idea was advanced on this subject. In talking with him I learned that in his opinion no person had joined their order for five years past, except out of worldly, selfish motives. It not being my desire now to express an opinion about their religion and its harmony or disagreement with the revelations contained in the Bible, I can only add that I thought them sincere in their religious belief. The women were dressed in the uniform Shaker costume, looking neat, but the men were not so dressed.

It is difficult for a person of my turn of mind to observe what I observed there without forming some idea as to the effect of the religion on society and on the communicants themselves.

If they were happy, that happiness did not produce such an effect on their countenances as the happiness of others does on theirs.

At our supper table this man was seated beside my daughter, and my brother-in-law and myself side by side on the other side of the table, and this woman waited upon us.

During the time of taking supper this man conversed freely with my daughter, and this woman conversed with like freedom with myself and my brother-in-law.

This we supposed was unusual, we having supposed before that it was against their rule for the two sexes to hold conversation in this way. You perceive there were only five persons in the room.

When in Cleveland, Ohio, I called on an acquaintance, who informed me that he was not a member of but was in sympathy with a religious people living in the State of New York, called the Oneida Community.

This gentleman requested me to call and see them, saying that in the controversy between us and the political raiders last year, these people had written several pieces which he thought were penned by wise and good men, and that in them just views had been taken.

I therefore consented to call. This man gave me a letter of introduction, and also wrote to them on the subject. On my passing the place I called and stopped over night.

They are living in a stately mansion, and the house is furnished in a magnificent manner.

There were there, as I was informed, a little more than two hundred persons, composed of men and women in about equal numbers, and children in about equal proportion of sex.

One of their number, a very intelligent man, took me around the house and showed me its general plan, which I thought was very convenient indeed. As some idea concerning it is necessary to understand my remarks hereafter to be made, I proceed to state that the cooking is all done in the basement. The diningroom which is large enough to seat more than one hundred persons, is on the first floor.

This is furnished with good tables sufficiently large to seat about ten persons each. The family room, which is very large and commodious, is on the second floor. The receiving room, also large, is on the first floor.

The day I was there they dined at about three o'clock p.m., which was their usual hour. When I was invited to dinner there were in the room seated around the tables about one hundred persons, composed of men and women in about equal numbers. They informed me that as their dining room was small another table had to be set in the same room for the balance.

The tables were all furnished with a great variety of food, enough and good enough for princes and princesses, all seemingly faring alike. During the dining conversation was going on about the tables, and about the table where I sat the men and women joined in conversation. I have no doubt it was so about the other tables.

After dinner, the gentlemen who first received me took me with their horse and sleigh to see their factories. They had a machine shop, a trap factory, and a silk factory. The machine shop and trap factory were operated by men, the silk factory by young women, chiefly Catholics, as I was informed. They were all presided over by men of the community faith. These factories were to me very interesting.

Their business amounts to some three or four hundred thousand dollars per annum and requires some one or two hundred persons, all of

whom are employed, persons not of the Community faith.

No doubt in my mind but that often, when the hunter sets his trap, he sets one manufactured by people with whom he is not acquainted, and when the tailor threads his needle with silk he is very often doing it with that manufactured by a peculiar people, and so I may add with those who use machinery. After examining these shops, we returned to the house and I was invited to a family meeting, held in the family room before referred to.

Here were seated around tables some two hundred persons, men and women. The women had each some little work on hand, such as knitting and sewing; the men, as usual in such cases, without work, all in a social *te-te-a-te*.

After remaining half an hour or so, they requested me to speak to them, which I did; but at first I was slightly embarrassed, not knowing whether to arise or remain seated; but, concluding that all wanted to hear, I arose and made a few mirthful remarks. I told them our views on the marriage relations, some thing of our mode of doing business and of taking care of the poor, adding that we had some men who did their own thinking, and all of it, and I perceived that they also had men, and most likely women, who did their own thinking on religion and on business.

After taking my seat, they informed me they did all things by the consent of all.

I was then introduced to an intelligent lady, with whom I conversed freely for about half an hour. She then invited me to go in the morning with her to their nursery and see their children, to which I consented.

In the morning, after breakfast, this woman and another took me to see their children. They were in a room by themselves with one of their number in charge, all playing with little childish toys, happy as kittens. Larger children were in another room.

Now for their religion. This I learned from conversation only. I find that they believe in revelations and, consequently, believe the Bible. They believe that selfishness should be done away and, as one of the results of this, no one man has a right to appropriate any woman to his own exclusive use, and that no woman has a right to appropriate to her exclusive use any one man. That sexual cohabitation exists lawfully both on earth and in heaven. That in heaven they are neither married nor are given in marriage, and, therefore, on earth the same rule ought to prevail. In short, they think the rule which they have adopted is the rule observed in heaven. As to property, they likewise think each should have an equal interest and all fare alike.

I found here several men who informed me they had been Episcopal preachers and had left that doctrine and had joined this from a sense of duty.

I inquired of several of each sex if they were happy in their condition. Their universal answer was that they were, and more so than they should be in the single, monogamic or polygamic state. But to some I said, you are now rich, in actual affluence; how would it be if you were poor. The reply was, "We have been poor, very poor; we were then happy, believing our doctrine to be right."

Here both men and women are intelligent; in conversation chaste, courteous and kind. Here they are wealthy. Here they are educated. They have schools for the young.

Henry Ward Beecher was the next to be heard by me. I found him a man of ability, but the subject was not of any general interest beyond Brooklyn and New York. His object was to aid the poor of these cities, and therefore he preached a sympathizing sermon, in a sympathizing manner. He is clearly a little theatrical, has a strong hold on his hearers, but he said nothing more than what might have reasonably been expected from a man of a fruitful imagination, having confidence in himself and in his audience.

Being a few days ago in a place where the man of the house was slow in thought and motion, but firm and immovable in his opinions, and the wife warm hearted, sympathizing and impulsive, a chance remark referred to the Catholics. A word or two from me called forth denunciation of the severest kind, and as evidence of the accuracy of their views they re-

ferred to a book entitled, "Trials and persecutions of Edith O'Gorman, otherwise sister Teresa de Chantal, of St. Joseph's Convent, Hudson City, N. J."

I borrowed the book for a few days. On examination I found it to be what might with some justness be termed a vindication of the authoress' own conduct, and with equal justness it may be termed a repudiation of the Catholic doctrine of celibacy. It was written by a young lady who had been a nun, but who is now a married woman. The book shows a severe test of religious experience. [Many of our readers here had the opportunity to hear Miss O'Gorman.] The author says she was brought up a Catholic and after stating some of her experience says at a confession, "I told him (meaning the confessor) I derived no benefit from my devotions to Mary (meaning the mother of Christ), nor from frequenting the sacraments of confessions or communions, that I failed to find delight or satisfaction in worldly pleasures, &c., and that I was most unhappy. He advised me, in the most affectionate manner, to enter a convent, as it evidently was my vocation, and the only way I could save my soul. He extolled the vocation of celibacy as the very highest grace that God could bestow upon his creatures, telling me I could receive no greater proof of God's love for me than in being called to be the bride of his only Son Christ Jesus, and not the bride of a mere sinful creature, man. He pictured the life of a nun as the most holy and perfect example of Christ and Mary."

In the entire book I have not found a single sentence more significant and pungent than this, as it discloses, if true, the very key to the entire doctrine of the Catholic church, relating to friars and nuns. Not that it can not be amplified and set forth in different words, but let it be set forth in whatever words may be selected, it will rest in this—she in heaven was to be the wife of Christ and to be worthy of a son born by a virgin, sired by the Holy Ghost, and this virgin too her mother-in-law.

Well might a youthful maiden, believing this doctrine correctly, desire so to live as to be able, when she first came into the presence of her husband, to present herself a virgin, undefiled by mortal man. But this is not all, it is plurality in heaven with a vengeance. This same Christ Jesus has had since his resurrection many a chaste virgin for a bride before this day, if that be the way he gets them.

However, this lady repudiates this doctrine of celibacy on earth and gets married. She then uses the following language—

"Of all human influences, that of virtuous love is the sweetest, as it is the most powerful. The world has nothing to offer more charming than a pure and happy affection, the sincere outburst of the strength and desires of the soul. Love, when it is in harmony with the enlightened and sanctified conscience, is the richest treasure of our nature. It is Paradise regained."

Now, Mr. Editor, should you print this conglomerate letter, your readers will call to mind what they have long since considered, that on the subject of the great, of the greatest of all laws, the element in human beings of the life-giving and life-distributing power, of the plant of celestial seed dropped below, there is no idea so inconsistent no procedure so repugnant, but that some people have adopted it as being indispensably necessary, as being the *sine qua non* of God's will.

One is for no gamy, another for monogamy, and another for many gamy or poly gamy and still another polyandry and lastly another polygyny.

Well did the inspired man say, God shall send them strong delusions, and well did St. John say, "Upon her forehead was written Mystery, Mystery, Babylon the great, the mother of harlots and abominations of the earth."

My school and law part of this letter must be deferred.

Yours truly,

Z. SNOW.

A Michigan clergyman wrote to a lottery agent, "I do not approve of lotteries; I regard them as no better than gambling schemes. My son bought ticket No. 5 in your drawing, but if it drew anything don't send the money to him—send it to me."

## Babies.

BY ELEANOR KIRK.

"What do you know about babies?" I fancy I hear some inexperienced and very much tired parent exclaim. I do not wonder at all at the question. Every mother has the right to make this inquiry of any one who attempts to advise or enlighten her upon this juvenile subject.

"I have been trying," said a dear little woman the other day, holding a fretful infant with one hand and with the other turning the leaves of a huge volume, "to see what this authority"—mentioning an M. D. of considerable note—"has to say on the subject of babies; but I am disappointed as usual, and have about made up my mind that everybody who has ever written on this topic has been either a bachelor or an idiot."

I examined the roughly criticised book and found, as may be imagined, not at all what she had led me to expect. It was a work for thoroughly drilled physiologists, well written, profound, and as scientific as a professed scientist could make it; but to this tired, perplexed young mother it was the veriest stuff. What more could have been expected? This wife and parent had, only two years before, graduated from a first class ladies' institute, with a diploma setting forth in the strongest terms the astonished progress she had made in her studies. She could speak French with an accent truly Parisian, charm the lovers of music with the wonderful brilliancy and expression of her pianoforte performances. She could dance well and sing well; in short, could the programme her parents and teachers marked out for her have been the route she was to take through her earthly pilgrimage, she would probably have kept, as at school, at the head of her class; but love, that arch disarranger of the best laid plans, that great general disturber of the peace, that great remaker and rectifier, stepped in, and the result was harmony and inharmony; the last, in this case, brought about entirely by an improper education. My friend had been shown the necessity of painstaking and polish, to make sure of some rich and cultured life-partner, and very singularly—for such things seldom happen—and, very fortunately, she had found with this wealth and culture, love of the rarest and most enduring quality. All this had been done with a view to her obtaining a husband, but not the least preparation had been made for the life that should follow; the motto being, as in the majority of instances, "Catch him, and let the future take care of itself."

Now this mother wanted to know why her baby cried a large part of the night, and moaned and fretted the greater portion of the day. She wanted to know why the little creature was not able to properly digest its food; and she desired this information in plain, simple terms, and in the works she had examined she had found neither information nor comfort. Now I have had some experience with babies, and I could well sympathize with this exhausted woman, whose life was entirely given up to nursing this tiny bundle of flesh and blood. Trot, trot, trot, went the poor little baby on the poor tired little knee. "Hum, hum, sh, sh, there, there, hum, hum," up and down, back and forth, occasionally interpolating this jargon with a word or two to me. I had been invited to spend the day with my friend, and must confess I did not look forward with much pleasure to the visit.

"Why don't you let the nurse take him?" I ventured to inquire, after witnessing this distressing performance as long as my nerves would stand it.

"Nurse!" she repeated, in a disgusted, impatient sort of a way. "She wouldn't stir a limb or move a muscle if the baby screamed itself to death."

I thought, perhaps, that the nurse knew more than the mother, but scarcely dared make the suggestion just then.

"Does he cry like this all the time?" was my next query, hoping to lead the conversation into a channel where I could, without appearing to be inquisitive, get at something like a history of the case.

"Nearly all the time," she replied. "I haven't known a decent night's rest since he was born, three months ago."

"Will you let me take him a moment?" I asked. "Perhaps, being