

THE  
FREE CHURCH CIRCULAR.

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The Truth shall make you Free.—John 8: 32.  
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VOL. III.] ONEIDA RESERVE, JANUARY 30, 1851. [NO. 24.

Home-Talk by J. H. N.—No. 51.

[REPORTED FOR THE CIRCULAR.]

A SPIRITUAL DISTINCTION.

The true conception of the universe is, that it is a sphere or globe, with God at its center; and that all other spirits and existences are accretions around him. With this idea of God as a center, and all things forming round him, to the outermost circle of being, it may truly be said that he fills them—that he fills all spirits; and this is true through every grade clear out to hell itself. The Father fills the Son—the Son the church—and so on outward. ¶ This is the light which lighteth every man that cometh into the world.' There is a central sphere of spirits, shining through to every other sphere. Well, in the final condition of things, when the righteous are separated from the wicked, where are the wicked? It is said they are in 'outer darkness.' But there is a sense in which it may be said that God fills them yet; that is to say, he is still central, as relates to their existence. The farthest circle of damned spirits is, after all, concentric towards God, as truly as the heavenly world. But we know there is to be a chasm separating the mass of spirits. We

know that one moiety of them is to come off pure, under attraction towards the centre, and that the other portion, and even a class that is immediately next to them, is to go off pure in a repellent element from the center. So that though all parties must continue to preserve their concentric relation to God, in such a way that he may be said to fill them, yet we see a different law operating in the one class and the other, and leading to infinitely different results. The two concentric circles of spirits, between which the chasm is to come, is the point of interest to be looked at.

There is, and must necessarily be, but a shade's difference between the outer edge of the centripetal moiety, and the inner edge of the centrifugal class of spirits. Previous to the judgment there is a perfect match between the two; and what is going to separate them? What is to disclose the difference, and make the chasm, so that one set of spirits will go off in one direction, and the other set in another? For instance, Weld's spirit and mine were in complete contact and correspondence, at a time previous to our separation. What was it that sent him one way, and me the other? How is it that truth opens the chasm between the centripetal and cen-

trifugal portions—between the righteous and the wicked? I can *see* and *feel*, and yet it is difficult to explain it. The difference between the two does not lie in the fact of the perception of the truth by one spirit, and its non-perception by the other; for all are finally going to know the truth. 'The devils believe and tremble.' 'The dead shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' 'I, if I be lifted up, will draw all men unto me.' The truth will be perceived by all. 'Every knee shall bow, and every tongue confess,' &c. They do not differ then in consequence of the fact that one perceives the truth, and the other does not. Furthermore, they do not differ from each other in respect to the mere fact of *loving* and *delighting* in the truth, (speaking of this emotion with reference to its nature, not its degree,) for the Scripture speaks of those falling away who 'have tasted the good word of God,' &c;—the stony ground hearers it is said received the word with joy. And it is a fact that to such minds as Charles. H. Weld's, there is vast intellectual enjoyment of truth, or things that are true.

We have seen in what the difference does *not* consist; let us now see precisely in what it *does* consist. To my mind, the difference lies in the *way* of perceiving the truth. There is a very peculiar kind of perception of the truth, the difference of which from right perception may be illustrated by the difference between the *waking* and the *dreaming* state. Our waking state is one in which we realize what we are about in a way to practically grasp

things with our minds, and act from that practical realization. In dreams we see things with equal clearness, but not in a way to act subsequently from our perception. It is an abortive perception—nothing fruitful in it. However clear dreams may be, they are after all dreamy, and lack something of matter-of-fact perception. Well, the centripetal spirit, that loves the truth concerning God and the central principles of the universe, is in the waking state. To a person of this class, spiritual things are realities—clear matters of fact. He not only perceives and delights in them, but lays hold of them, and they of him, so that he becomes identified with them, and acts from them. The centrifugal spirit, on the other hand, though it perceives and delights in the same things, does it in a dreamy way. It does not act in relation to them as a man would who is wide-awake, but suffers them to come and go like dreams. It does not altogether lack perception and faith, but it is a *dreamy* faith; and, judging by my own experience up to this time, I am led to believe that the working of that spirit is one of the last temptations that will be worn out—the idea that thrusts itself upon us in reference to the great things that are going on: 'This is a dream; it cannot be that these things are real.' But that is precisely the state of mind that C. H. Weld lives in all the time. He *sees* things, but before he can get into action, a collapse comes on, and he reasons himself into the belief that this is a dream, and not actual life. Take, for instance, the declaration, 'Seek first the kingdom of God and his righteousness, and all other things shall be added unto you.' That, to me, is an every-day reality. I sling

myself on it at all hazards; I know it is true. Such a man as Charles H. Weld sees that truth as plainly as I do, and can talk upon it; but when any thing is to be done to prove his faith in it, he collapses.

There is where the separation is to take place, and the chasm is to open, between heaven and hell. The division will come, not between faith and unbelief, purely considered, but between the two sorts of faith: the realizing, matter-of-fact faith on one side, and the dreamy sort of faith on the other. The truth loves one, and hates the other. *The truth is a living thing, and loves to be hugged.* It loves to be taken at any hazard, for better or for worse, and to be honored with more devotion than a man feels for his sweetheart. God loves the mind that throws itself over into practical incorporation with the truth; but not the man who flatters and plays with it, and when the time comes for action, collapses, and backs out. The Spirit of truth hates such an one just as a man hates a woman who is a coquette. Those who marry the Spirit of truth, will be saved by it; and those who flatter and jilt it will be cast out by its hatred.

The time will come when we shall not be tempted away from confidence in God, by the suggestions of this dreamy spirit; but shall realize fully that he makes a substantial response to every true movement of ours. Of this we may be more certain than we are of the operations of the post-office department, that the letters we commit to it will reach their destination—more certain than we are of getting specie at a bank for one of its bills. We are not acquainted with the secret workings of the machinery in either case, but we are confident of results. The time will

certainly come, when we shall have more confidence in the dealings of God than in any thing else.

We must get a victory over this dreamy faith, and get beyond reaction and collapse. Abraham is an example of the true kind of faith. He staggered not, though appearances were all against the promise of God that Sarah should have a son. That is the kind of faith God loves. It pleases him, having once settled a thing, to have us act on that settlement right along, however dreamy it may seem afterwards. March straight on, heroically, and walk on the water at his word.

The difference between true faith and spiritual wickedness in high places is this:—One is wide-awake toward God, and dreamy toward the world; the other is dreamy toward the truth, and wide-awake towards the world.

### Gratitude versus Hypo.

[TWO EVENINGS AT BROOKLYN.]

Mr. N.—I said to E——, a day or two since, 'When you get to be thankful you will find yourself lucky.' This is my receipt for curing the *hypo*. The essence of cheerfulness consists in feeling that we are lucky; that the 'lines have fallen unto us in pleasant places.' With this perception of things, we shall inevitably be cheerful; but we cannot have this perception of things, unless we are *thankful*. Whether one is despondent or cheerful, does not depend on their circumstances. One may be, as to external things, lucky in every respect, and yet have the *hypo*, and see nothing but evil in all his surroundings. Another may be surrounded with bad circumstances, and yet be cheerful; so that despondency or cheerfulness does not depend on our circumstances, but on our perceptions. Now I see there is an essential connection between *gratitude* and that kind of perception which sees things in a sunny light. The movement

of the spirit in gratitude towards God, brings us into rapport with God, and gives us communication with his life; it is an act of worship and communion, and thereby our eyes are anointed, and we can see; and in the Lord's light we see light. The light of heaven's sunshine, flowing through the channel we make for it by gratitude, throws sunshine all over us, and we become cheerful. On the other hand, ingratitude closes the heart to God, and puts us in communication with the spirit of darkness, that being whose destiny is misery, and whose consciousness and future is dark as hell: so that we see evil and nothing but evil. To get rid of the hypo, then, resolves itself into this simple operation of opening the heart in gratitude to God; and though this may seem very easy, yet people find themselves conscious of considerable difficulty in obeying the command, 'in every thing give thanks.' Gratitude is an act of ascending fellowship; an act in which the heart rises to a superior; and pride cannot do that. Gratitude is something which is incompatible with a proud heart; it is compatible only with child-like littleness of feeling. The world is soaked in a spirit of pride and independence; it is the air in which we live and move and have our being, and which is pressing upon us like the atmosphere, at the rate of fifteen pounds to the square inch; and it is that spiritual pressure that holds us in sympathy with itself more or less, and makes it so difficult for the heart to rise in gratitude to God. Here we may see, as in all former analyses, that the way out of the difficulty is to *stoop low*. We can get rid of egotism and pride, by fastening the eye on something good, until the heart goes out in thankfulness to God. And it can be demonstrated that an act of that kind puts a person in communication with the sunshine of heaven, and changes all their perceptions; and this is the only scientific way of breaking up the hypo. It cannot be broken up by making war upon it, or judging it, or

showing it up as foolish. It is not an intellectual difficulty; it is a *feeling* lying to us, continually whispering in our ear, that this and that is evil, and so making us see devils in every thing. It is *delirium tremens*. In that the perceptions have reached such vividness, that men see forms; but a discontented spirit sees evil in every thing, and one who has such a spirit is in the first stages of delirium tremens, whether he drinks or not. It is a *feeling*, a state of the heart; and such an evil cannot be displaced but by a feeling superior to it. False feelings cannot be displaced by logic they must be displaced by *true* feelings; and the true feeling that stands right over against the hypo, is thankfulness; start *that*, and you start something which displaces it. You are studying upon your case; and it is perfectly easy to prove that things are going well; that the voyage is perfectly safe; but it is another thing to *feel* it. Suppose I go on the sloop for instance, and Mr. S. proves to me that all is safe; still if I do not feel it, I am not happy. So it will prove in the great voyage of life. All is safe; 'the hairs of our head are all numbered;' 'not a sparrow falls to the ground without God's knowledge; 'all things work together for good.' We see that this is all demonstrable; yet the point is not gained so long as the feelings deny it. The feelings will lie, after the judgment has got by the difficulty. The question, then, is, How to carry the war into these devilish feelings, and make them tell the truth? How shall we displace this feeling, and contrive to start the opposite feeling of gratitude? 'Where there is a will there is a way.' Persons can do it, if they set themselves about it, by voluntary concentration of life upon a determination to appreciate God's goodness in some one thing, and feed the heart upon it until a feeling of gratitude is started, and the heart pours itself out in worship: and that is the cure of the hypo.

[Some one remarked in general con-

versation, that the hypo could be dispelled by looking at the good in ourselves. To which Mr. N. replied:]

There is a proper distinction to be made here. By looking into our experience, we shall find we cannot change our perception of things, by simply looking at good in ourselves without reference to God. It is a mere logical affair, when we study it out without reference to God; but it becomes an affair of *the heart*, when we recognize our indebtedness to him. Observe, persons are always *cross* who have the hypo, thus showing that it is not simply a distortion of the judgment, but that the spirit is perverted.

We shall get cured of the hypo not merely by looking at good in ourselves, but by cultivating *gratitude*. Gratitude displaces pride; a person cannot be proud and grateful at the same time. The mere arraying of good before the mind intellectually, will not accomplish the thing. This is effectual only in the way of getting matter together for the heart to concentrate itself upon, that it may see things in God's light. Gratitude puts us in connection with the wires that touch the battery of heaven. Instead of having the delirium tremens, we shall have the *delirium celestiale*.—I have had the delirium celestiale to some extent, and expect more. It is only the *old soakers* that have the delirium tremens; and the old soakers in gratitude will have the delirium celestiale at last; i. e., they will be so essentially and chronically filled with perceptions of God, and their sympathies with his life will be so vivid, that I have no doubt but their perceptions will be open to forms; and as in the delirium tremens, men see devils and evil spirits, so we shall see God and the angels, and be filled with as much delight as a drunkard is with horror.

[One present said that he had had a touch of the hypo for two or three months. He found some substance between him and God, which shut him out from life. 'I have found,' said he, 'an

evil in my alimentiveness, which I tried to subdue, but did not succeed; then I tried to bring God into the field; but he did not hurry himself: and I came at last to think of myself as evil.]

Mr. N.—You did not stop to be thankful. Never get so busy repenting, or criticising yourself, as not to stop to be thankful to God; but be sure and keep that going. When this process of studying into one's faults is going on, a wise man will stop and take breath every little while, and give thanks to God. That is the way to avoid the chill of criticism, as we call it. We have had a good deal to say about this disease; but it cannot take place in one who follows the rule of keeping thankfulness going in the midst of all experience. On board of a ship that is leaky, let the storm be what it may, it will not do to pay such exclusive attention to the sails and rudder, as not to pump the ship as often as is necessary; so, while you are carrying on the operation of wrestling with evil, don't forget to pump out the hypo. We cannot get the benefit of criticism, unless we have a thankful spirit about it, and get clear of the hypo.

[Mr. I. and S. C. expressed their gratitude to God for his dealings with them in respect to the hypo, both having inherited it from their parents.—Mr. I. said he was cured of a disposition to look on the dark side.

H. A. N. said she was thankful to God for having cured her of the hypo: she was born with it, as it were. It should be credited to the praise of God's grace, that she was not on the catalogue of persons exposed to the hypo.

Pause.—The subject resumed by Mr. N.]

We may take it for our everlasting motto, that *the thankful man is the lucky man*. Get the perceptions of thankfulness, and you will find yourself lucky. God showers his benefits on us, and we are surrounded with mercies, and have had experience enough to know that what seems evil, is mercy in

disguise. God may fairly say to us, 'he is not going to talk and find ears too.' We should not call on him to surround us with mercies, and at the same time give us a perception of those mercies. We are surrounded with blessings; but it is so fixed that our perceptions will present them to us as curses, unless we are thankful. It is only by our putting ourselves in communication with God by thankfulness, that our perceptions are correct. The philosophy of the matter may be stated in another way. Happy life is central life. It is only in the refined part of the universe, that there is peace and happiness. The external parts which are mixed up with gross matter, are in a state of unrest. 'The whole creation groaneth and travaileth together in pain.' It is only as we turn and communicate with central, refined life, that we are at peace, and enter into rest. We are in outer darkness, except we are in communication with God and central life; and the truth is, that there is in our own being corresponding to the whole universe, a central sanctuary, to which we can turn and find the sunshine of God's presence.

#### SECOND EVENING'S REMARKS.

I think it is necessary to dwell rather more upon the critical point of last night's conversation. My plan of ministration in the case, was to start a feeling of gratitude. But I noticed that the tendency of some minds was, in their comments on this idea, to confound gratitude with the mere turning the mind to the perception of good. It is one thing to sit down and look round and bring to mind the good we enjoy, and another thing to be thankful for it. An infidel can bring to mind all the good he enjoys, and cheer and comfort himself with it; and may attain to a certain rejoicing, and clear himself of what we call the hypo, by simply turning his attention to the good he is surrounded with. And, in fact, this act of the mind of merely looking at good, is a

thing that is not only compatible with unbelief and egotism, but may be the most direct feeder of egotism possible. There was an instance of this in Nebuchadnezzar, when he sat in his palace and looked over the great city of Babylon, and rejoiced in the work of his hands, saying 'Is not this great Babylon, which I have built?' He had no hypo, but saw a great deal of good around him and rejoiced in it, but he was not thankful to the God of heaven; and his discovery of good, only increased his egotism.

There is a very essential and wide distinction between the cure I proposed for the hypo which is gratitude, and mere attention to the good we enjoy.— I have thought it necessary to fasten attention on this point some further to-night, because I think I discover in some, a tendency to rejoicing that comes rather by the discovery of good, than by gratitude to God; and such rejoicing is not good, and in reality it is the counterpart and twin mischief of the hypo. An unbelieving, egotistical spirit, that recognizes no God, is the root of all this evil, and that spirit vibrates between hypo on the one side, and rejoicing in good on the other.— The same state of mind and spirit that is liable to the lowest depths of despondency, is also liable to the highest flights of frivolity and rejoicing. Neither is wholesome; and the source of despondency is not displaced at all by this vibration from despondency to its counterpart. But gratitude to God, and turning attention to good, that we may see God through it, and may worship him, and render thanks to him through the heart and tongue, displaces egotism, and so displaces the causes of despondency on the one side, and of false rejoicing on the other.

Turning our attention to good may be a purely sensual act; i. e., it may be an act of what we call descending fellowship—an act of idolatry—rejoicing in the creature more than in the Creator.' Gratitude involves the discovery of good,

and may turn to all the external blessings that God has given us;—but it will not terminate there. The end of it is the worship of God; and it simply makes the discovery of good the means of that worship. So gratitude is properly a *spiritual* act. The discovery of good, if the act terminates there, is only an outward-bound, carnal act; and the cheering that we get in that way is of no use to us. Probably most of us have experienced the difficulty there is in enjoying a state of cheerfulness and godly merriment, without running into frivolity and unwholesome excess.—Even the Spirit of God, working in our spirits, when we are weak, and have not attained much solidity of life, seems to exhilarate us, and act upon us like laughing gas, and excite us into a rejoicing that ends in reaction. This is not the proper operation of the Spirit of God, and does not indicate its character, but the lightness of our spirits. I think most persons who have had much spiritual experience, will feel anxious to know how to rejoice without this liability. They would like to learn how to make light bread, without making it so light as to sour. Heavy bread is bad, and sour bread is bad, too; and bread with too much yeast is sure to be sour. It is quite an art to make bread just right, wholesome, and fairly raised.

Well, the cure for frivolity is the same as that we have prescribed for the hypo; *i. e.* *gratitude*. A person who exercises himself in gratitude, will never get into frivolous rejoicing; for true spiritual centralization of life precludes it. I have evidence in my own experience that is satisfactory on this point. Perhaps it may be thought somewhat curious, but when people around me are rejoicing in a way that is excessive—the mere ferment of animal spirits—it inevitably makes me sober. If ever I feel sober, it is then; I cannot mingle with them. I know there is a heaven-wide distinction between the rejoicing that is in my heart, and that which comes from the effervescence of animal spirits.

The truth is, that God is better *himself*, than all he does for us. There is nothing in comparison with the good there is *in him*; and our rejoicing should not be mainly because he has done us good, but because he *is* good. There is something mercenary in the idea of rejoicing in what he has done for us. Direct love rejoices in the good of its object, and not in its benefiting us; so there are two distinct kinds of rejoicing, and we may as well separate them in our minds.

Dividing men into three classes, there is one class who see nothing but evil. They are the miserable and unlucky. Another class see a great deal of good, and are for the time being comfortable and cheerful; but this class is sure to fall into the other class at last: for they will find out that it is only objective good that they see and rejoice in; and that is a cheat, and not designed to be substantial in itself, but only the garment of God. Such persons stick in the letter; and the letter in the end proves death, if they do not see the substance; and at last when the cheat is disclosed, they are sure to fall into the class of the miserable and unlucky. Then, there is a third class who look through the creature-good, and see God, and are thankful to him, and worship him; whose delight is not in the objective good they are surrounded with, but with God himself; and this class are happy and lucky; their rejoicing is sanctified. They rejoice in the Lord, not in his benefits merely; God is their portion.

The difficulty God has in bestowing upon us abundant prosperity lies here: Outward prosperity is apt to get possession of the attention, and get us to rejoicing in it, and thus we lose the simplicity which rejoices in God. I know that God is so generous, and so well able to do for us, that if we were not in a state where outward prosperity would befog our minds, and divert our attention from him, he would drown us in

luxury, as we may say, and overwhelm us with benefits.

Thus it turns out in every discourse we have, and in every analysis we make, we come to the same conclusion, that *egotism* is the devil that must be worn out and destroyed. We are exceedingly desirous to be attended to *ourselves*; but gratitude is attention to somebody else. It is setting the heart going in another direction; instead of drawing things to itself, it is pouring out from itself. The central mischief which the devil has infused into our hearts, and into the whole world, is that element of his spirit which wants to draw things to himself. When that tendency is reversed, and we are *givers* of attention instead of cravers of attention, then we renounce the devil.

I think it should be further observed, when we say that the thankful will find themselves lucky, we do not mean merely that they will get their eyes open to see that they are surrounded with blessings, but that they will connect themselves with the spirit which is specially prospered by God. God administers affairs on a minute scale, and prospers and casts down whom he pleases. It is for him to say who shall be lucky and who not, and we may be sure it is his pleasure that the thankful shall be lucky—he watches for their good—it is in his heart to encourage the thankful spirit; and why should it not be? It is the thankful spirit that makes him returns—it is that alone which he gets revenue from. Other spirits consume all that he sends them, and altho' they may be serving his purposes, yet he gets no spiritual return from them. But he made the universe on purpose to get spiritual returns from it, and what he wants is worship, incense. It is due to him, and he feels that the universe attains the purpose for which he made it, just in proportion as gratitude ascends to him. It is a dead universe to him except as the aroma of gratitude ascends to him; that is all the sweet smell there is in it. He is perfectly

sure then to prosper the grateful spirit. Let your heart pour itself out in gratitude to him, and you have connected yourself with that part of the universe that is acceptable to him—he will be sure to encourage that spirit—'To him that hath it shall be given, and he shall have abundance.'

We may say that every body who is out of hell is lucky; that God's benefits are to *all* in all circumstances; and it is a shame to men that they do not discover them and feel grateful; but one thing is certain, he who begins to be thankful, will be sure to be *specially* lucky—God's providence will wait on him, and give him special *reason* to be thankful, and stir him up more and more to gratitude.

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#### THE FREE CHURCH CIRCULAR.

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HARRIET H. SKINNER, EDITRESS.

ONEIDA RESERVE, JAN. 30, 1851.

☞ Correspondents will bear in mind that our Post-Office address is—"ONEIDA CASTLE, Oneida Co., N. Y."

☞ There was an error in our last paper, in the date of J. H. N.'s communication: it should have been 1851, instead of '1850.'

☞ The subscribers of the Circular may expect the first number of the next volume about the 20th of February. We shall continue to send our paper to all whose names are on our present list. Most of them we know, as disciples with us in the school of Christ. Many of them are recognized as 'partners with this Association, in the work of presenting a FREE GOSPEL to the world, through the medium of the Press.' If any receive the paper who feel indifferent, they will confer a favor by requesting discontinuance.

☞ Our last paper was criticised here, for not containing any *Correspondence*. We know it makes a very agreeable variety with the other reading, and never fail to look in our repository of 'Late Letters' for the matter of our last pages. But we do not always find what we seek. We invite our friends to write and communicate with



each other through our columns. May not the Circular say to its readers—'Let him that is taught in the word, communicate to him that teacheth in all good things? Who does not admire David's spirit, in such expressions as these—'I will give the Lord thanks in the great congregation. I will praise him among much people.' 'I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation.' The enthusiasm of David's thankfulness would ensure us very edifying Correspondence. We think too highly of the glorious truth given us, not to believe that it is fruitful in rich heart-experience wherever it is sent; and we should like to occupy the space devoted to *advertisements* in other papers, with certificates, in ours, to the grace of Christ. Christ will give us words to glorify him, and *confess the truth*, when we have none for self display: and we repeat our invitation to our friends to write—that 'the communication of their faith may become effectual, by the acknowledging of every good thing which is in them, in Christ Jesus.'

### The Community and the State.

We gratefully acknowledge the special providence of God, in reducing our financial liabilities to the State, for the purchase of land occupied by the Oneida Association. Two years ago a petition to the Legislature of this State was circulated for the signatures of all the occupants of what is known as the Oneida Purchase of 1840 and '41, (referred to in our First Annual Report,) praying the Legislature to extend relief to said occupants, on the ground that the first appraisal and purchase of the land was far too high, having been made in a time of land speculation; and that it would be impossible for them ever to pay the State for the lands from the profits of cultivation, unless the price could be reduced to a fair and reasonable valuation. Several of our leading men signed the petition, agreeing also to allow to the individuals selected by the land holders to act as their committee, a certain per cent. on whatever amount the State might see fit to deduct from the origi-

nal price. After more than two years of persevering effort on the part of said committee, the object has been secured. The liabilities of the Association to the State have been reduced, after deducting the percentage allowed the agents, more than \$2600 dollars, leaving only the small sum of \$377,84 due the State on our first and principal purchase of one hundred and seventy-one acres at the commencement of our enterprise nearly three years ago. By this reduction the central lot of eighty acres, upon which all our dwellings are erected, and the most valuable portion of the domain, is over-paid nearly two hundred dollars, entitling us, of course, to a Patent from the State.

In this connection, we take the opportunity to make a word of acknowledgment to the 'powers that be,' and the community among which we are thrown. We have every reason to be satisfied with the general treatment we have received from the people of New York, and more fully than ever appreciate the providence that has selected our situation. New York, with something less of refinement, and a good deal less rigidity than the New England States, is a generous, great-hearted commonwealth. There is a greatness in her scope and habits and resources,—a feeling of affluence in the State character, which makes it easy to be tolerant. Our intercourse with her officials, and with the surrounding community, has been for the most part pleasant, and has tended we think to increase mutual respect. We trust we shall prove that no candor or confidence that we have secured has been misplaced.

¶ It is an interesting fact, that the soil of our domain was never yet desecrated to private ownership. Its title was never vested in individuals—it has never fallen under the curse of civilized exclusiveness: but from the day of creation, it has remained public property. First, as the property of God, it was common: then it was occupied by the red men, as a common inheritance: and from them it passed into the hands of the state. Those who bought it from the State and occupied it before us, were not able to pay for it, and never acquired a title. It would seem to have been saved from the beginning for the purpose to which it is now devoted—the realization of God's will on earth, as it is done in heaven.

G. CRAGEN.

### Mr. James and 'the Spirits.'

Henry James is out in the New-York Tribune, with a series of criticisms on the 'Spirit Manifestations.' He objects to the 'Rappings', that they do not make any really important practical communications, such as are calculated to improve our condition here; and hence infers that the Spirits are not in such a superior position as to entitle their sayings to much respect. This is a sensible criticism of the 'Rappings;' but it only serves to commend the inner communication with Christ and his circle, which is really at the bottom of all the practical improvement that is going on. He proceeds to say that men are all the time suffering outrageous impositions from these invisible characters. He has found out from Swedenborg and other sources, that the workings of conscience, conviction of sin, remorse, self-condemnation, &c., are imposed upon us by their busy whisperings and witchcraft. It is a favorite point with him that sin is only a circumstance, attached in some inexplicable way to mankind, but carrying no guilt or personal responsibility with it; hence the convenience of this spirit theory to account for the consciousness and memory of sin, which is so universal. But whenever he propounds his no-sin and no-blame notions he immediately runs it into the ground, as in the present instance; for the very next breath he devotes to bitter denunciations of the spirits, and the theologians, who he says co-operate to keep up the consciousness of sin. He accuses the spirits of 'damnable jugglery,' and the theologians as having hearts 'harder than the nether millstone.' If nobody is to blame, which is the very *nodus* of his system, why should not those who think and act otherwise have the benefit of his rule? Mr. James, of all others, is bound to keep cool, and withhold his condemnation even though false imaginations are, as he says, making a hell of the earth. But the truth is, the evidence of actual evil and responsible guilt lying somewhere, is so strong, that Mr. J. is obliged, unintentionally, to confess it, even while framing a theory expressly against it.

G.

### Fragments of a Criticism.

—It is an easy and common thing for one person to seduce another to *seduce them* in return: and the first seduction is commonly carried on in spirit, while the return comes out in words and externals: so that very often the most plausible charge of seduction comes against the victim, instead of the real actor.

—There is a sufficient philosophical reason why the very worst people should excel all others in outward attractiveness—why the wolves should clothe themselves in a thicker fleece than even the sheep themselves. As their central spirit is cold, hard, selfish, incapable of fellowship, and their natures live by devouring: they are devoted by instinct to all the arts of invitation. As their enjoyment is outside of them, their cultivation is exclusively in that direction: *their life all runs to wool*. Judas was doubtless smooth, gracious, and inoffensive in his outward appearance.

—The open-hearted, good-natured, social, generous man, before he is furnished with the protectives that come by experience and discipline of spirit, is most exposed of all persons, to evil infection—most likely to swallow a plausible scoundrel whole: and by such a combination become temporarily the worst man in the world.

—It is sometimes a mystery why God suffers his elect to be defiled and abused by corrupt communications—why he so often leaves them in their inexperience to the seductions of the wicked, and the bitter repentance of the prodigal. It may be explained by an illustration of this kind: God wants to wash us, and so he puts on the filthiest mixture he can find, for the same purpose that we use soap: then in washing off, it carries with it all that it has any affinity for in our character. Soap is a disgusting thing to be left on us, but if it is washed off, and carries the dirt with it—no matter if it is made of grease and lye—it is useful and good.

“Mr. Bancroft, the Historian, has estimated that at least one third of the white population of the United States are directly descended from the twenty-two thousand Puritan emigrants who first settled New England.”—*N. Y. Tribune*.

### Napoleonism.

[REPORTED FROM BROOKLYN—Nov. 1860.]

There is no better way to bundle up ideas in an intelligible form, and make them convenient and portable, than to examine a man's character who represents a certain idea, and attach his name to it.

We say, the *real business of life*—that to which men are wholly devoted—constitutes their religion. In general, mammonism is the religion of the world; and the whole world is devoted to the questions 'what shall we eat? what shall we drink? and wherewithal shall we be clothed?' But there are as many shades and grades of mammonism as there are sects in Christendom. The particular form of mammonism to which this country is devoted, is what we call Franklinism. Franklin is the Jesus Christ of thrifty money seekers, the man who has set the pitch in this country, and leavened it with his spirit; and Poor Richard's maxims occupy the place in men's minds which the words of Jesus Christ ought to. Such sayings as, 'Early to bed and early to rise, &c.;' and 'A fat kitchen makes a lean will;' and 'He that by the plough would thrive, himself must either hold or drive,' are the savory, edifying words which the country is feeding its soul with; and in their hearts, men say of that talk what Paul said of some of the gospel talk, that 'it is a faithful saying and worthy of all acceptance.'

Observe, however, that Franklinism is a theory or system of principles for the conduct of life, adapted to the commonalty—to the masses; little farmers, merchants, and all who have the Yankee spirit of thrift. But above all this there is another spirit or principle, adapted to the conditions and tastes of men in a more elevated sphere, who have larger views and more talent—a spirit we shall call *Napoleonism*. The truth is, the men now on the stage of action, in politics, commercial business, and the various affairs of the world, were begotten just

about the time when Napoleon was the demi-god of the world, when his fame filled the earth,—say along the first ten years of the present century—making them now between 40 and 50. His fame filled the earth, and he stamped his image on thousands and thousands in their mother's womb. He has been talked about more than any other man, for the last half century. 'His praise has been in all the churches' of mammon. Wherever he was admired as a demi-god, there he left his mark; and we have now a whole generation of Napoleons.

Napoleon had a wonderful character, and I do not feel competent to analyze it as a whole; but the main feature which I refer to when I speak of Napoleonism, I think I can present somewhat clearly: The grand idea of his life was that of commanding success by simple talent—genius, without truth; in other words, his principle was, that policy, carried out with brilliant talent, did not need honesty. The homely maxim that 'Honesty is the best policy,' Napoleonism repudiates and discards; but it exalts the omnipotence of genius, entirely irrespective of its truthfulness, and irrespective of God's purposes—certainly irrespective of God's purposes, if of his truth. That is the idea of Napoleon; and the world wondered after him, and admired and worshiped him; and in so doing, worshiped the idea of genius without truth.

If we look around, we shall find plenty of specimens of this same theory of life, carried out on a magnificent scale, which would astonish us as much as Napoleon's career, if there were not so many that they eclipse one another. He was a great man; and the idea was developed in him for the first time, of such stupendous greatness. He stood alone, as it were, and thus produced an overwhelming impression. Bennett is a specimen of this character; his theory of life, his religion, is Napoleonism. He has been called the 'Napoleon of the press;' and he glories in the name; and in that line of things, he is just

what Napoleon was in military affairs. He has had magnificent success; and if he had not had so many competitors who have crowded up to him, my opinion is, he would be as much to be wondered at in his career as Napoleon. People may despise him as much as they please for want of principle; he is a man of great talent for the thing he has undertaken to do. He can fairly boast of having *made* the Penny paper, and pushed it forward by his own exertions to its present position, and compelled all other papers to follow. I do not despise James Gordon Bennett, nor ever shall, until I despise Napoleon: he is the Napoleon of the press. The same idea is manifest in this man as in Napoleon. He goes for genius without truth; he has no idea that honesty is the *best* policy. When he sees it is for his interest, he can assume the guise of honesty, as Napoleon did; and when it is not for his interest, he cares no more for it than for the wind. Napoleon was the father of all this bragging, mystifying, newspaper spirit, of which Bennett is so notorious an example. The theory of Napoleonism, and of Bennett, is, that the world is a great gambling house; and the one who can cheat the best, who has the best hand of cards, and is most successful, is the best fellow—a theory which, with all their greatness, makes them shallow and superficial men, because not earnest.

Napoleonism in general is the theory of politicians; they run into the channel of this spirit. Politics is all a game of cards with them, and cheating is a part of the game. The idea of eternal truth is altogether out of the account. The same is true of many business men. Napoleonism is the principle and spirit of many great mercantile houses—the omnipotence of genius, regardless of truth. You may see this principle acted out in open shame in such cases as that of Rathbun, the forger. There was a specimen of Napoleonism in business; and he went to his St. Helena. There are a great many men who have the

same spirit and theory of life. who have not the opportunity to carry it out, and so reach their rock without being seen. And there are many too with the opportunities that he had, who lack his skill and tact. D—— is a specimen of this abortive Napoleonism. He is not successful in business, and will never come to any thing. But he has the same theory as Napoleon. He thinks of the world as a great gambling house, and believes that if he can only cheat successfully, and handsomely, it is all good. It is clear that in his dealings with us lately, he had no regard to truth. It was all a matter of policy with him; and his impudent audacity was equal to any thing that Napoleon ever had.

If a man wants to be a Napoleon, he must clear himself of the bondage of the truth; it is bolts and shackles to him. He must be able to lie, and be perfectly contented with himself after it. D—— is equal to that; if he can only *succeed*, the truth or falsehood of a measure does not trouble him in the least; but his Napoleonism is too gross; it is an abortion. He has the spirit, but no practical tact. Bennett is a specimen of the same freedom. As Paul says of the law, 'that being dead wherein he was held,' so Bennett can say of the truth. Most men are hampered by their love of truth; their conscience checks them, if they lie, even a little. A man with a conscience cannot be a Napoleon; he must get complete emancipation from the truth, first.

In looking round for specimens, I remember that the new-measure spirit in its last stages was an example of Napoleonism. Do you say, it cannot be possible that the new-measure spirit run into Napoleonism? I know it did, from my own experience; and I think I was rather more honest than the rest of the class. Whoever remembers the administration of Finney, Burchard, Littlejohn, &c., will remember that the music by which they charmed the world, and gained power over men's minds, was their faculty of story-telling. Now I

certainly know, that nine tenths of their stories were manufactured, and that they considered it allowable to take a small amount of truth for a great story. Their theory was, 'The end justifies the means; and if I can make a good impression by a lie, so much the better.' Story-telling was the great art in which the revivalists perfected themselves. Horatio Foote was the last and most notable specimen of story-telling in the Napoleon spirit. All who are acquainted with the history of Napoleon, know that he was in the habit of manufacturing public opinion, by issuing bulletins that had no respect for truth in them. He not unfrequently gave glowing accounts of success in battle, when he had actually been defeated; and was more admired and applauded on the strength of his own representations of his movements, than from the reality. As a specimen of Foote, he boasted in the true Napoleon spirit, that he was going to convert the whole Mississippi valley, and add fifty thousand stars to his crown.

The Napoleon principle soon wears itself out. Let us look at this man's career, and see his end and the causes of it. There is no adhesion in his spirit—none to truth, and, of course, none to persons. And there is the misery and destruction of that spirit; it does not attach persons to it by any firm tie. Faithfulness will attract hearts, and keep them; but the glare of genius will not. Napoleon made friends by his great talents, but not friends who would stick. His favorite generals deserted him when success deserted him. The latter part of his life shows how destitute he was of real friends. He believed in a sort of Providence—talked about his star, and connected his destiny in a marvelous way with Josephine. He always acknowledged that he owed his ascent to her; but when apparent success tempted him, he put her away, and took a daughter of Austria in her place. The desire of success was stronger in him than love

and faithfulness, and convictions of what he owed to Josephine as his good star. He married his royal wife, and from that time his star went down.—'The Lord hateth putting away;' and Napoleon and all like him will have to come under that judgment.—Those who forsake faithfulness, will find out as he did that God will forsake them. The Lord gave scope to his brilliant talents, and let him run his full length, but did not fail to show him what he thought of him. And although he was suffered to ascend to the heights of heaven, and sweep as it were, the stars with his head, yet he came to a miserable end at last; and people who worship Napoleon, and glory in his principles as Bennett does, are foolish that they do not remember how the man came out.

In looking at the contrast of this character, Greeley is a specimen of fair antagonism to Napoleon. He has all his breadth of character, adroitness, and agility of intellect; yet he counts it best in the long run, for all interests, to be hampered by the truth. This might be qualified to some extent; but, as I have watched the man, I think him honest. Though liberal, and free to use policy, yet when a subject is brought before him where a sacrifice must be made of his interests or the truth, he will sacrifice all to truth. In this he is the opposite of Napoleon, and has gained a point in heroism above him. He is willing to lose subscribers or any subordinate interest, rather than take a lie into his constitution. That is the combination that I call the birth of the present age. I think there is a set of young men on the stage now, who have Napoleon's omnipotence of genius, curbed by truth—who really believe that honesty is the best policy; and they will beat the other class. It will take time; the Napoleon spirit is more free than the other in many respects; but, in the long run, the fact that a man is truthful, will attach men to him that are sound and reliable.

Bennett has not a friend in the world ; and it is the inevitable result of his disregard of truth ;—while Greeley has an immense number of personal friends, who are devotedly attached to him.

In reality, the truth is not disposed to hamper us ; it is a very subtle element, full of policy. A man can be truthful, and, at the same time, as subtle as Bennett. Paul was a specimen of truthfulness united with policy. But those who call him jesuitical, cannot conceive of this combination. It is this combination for which I admire Greeley: he is free from the obstructions of a narrow conscience, and at the same time loyal to the truth.

### The Children at Oneida.

#### *Saturday Morning.*

I have just been in to a meeting with the children. It is usual to call them together a little while before school hour, and have some talk with them. This morning there were present with the fifty children, their guardians and teachers, and all who have the special charge of that department. There was a beautiful quietness and order among the little company, and there seemed to be an ear for the spiritual conversation which was directed to them. We have felt inspired lately to confess Christ in our children, to assume that they are part of ourselves, and expect to see the fruits of Christ's life working in them, as well as in ourselves. We teach them to believe and confess that Christ is in them, and to look to him to save them in temptation, to depend on nothing else to make them good ; and we do not see why the confession of Christ is not as good for our children as for ourselves—and their simple faith, as effectual as ours. His blood is certainly in them, and the faith and confession of parents and children will make a medium for it to act in.

This morning, the children were told how much they needed to have Christ for their Savior—that the devil as a

roaring lion was going about, seeking whom he may devour—and without Christ, they were exposed to his mischief, just as if there was a lion in the yard. But Christ had overcome the devil, and if they prayed to him and trusted to his spirit to keep them, they need not be afraid. He could make them obedient, and attentive, and help them to improve in every thing good. Several parents confessed Christ in their children, and expressed their faith that his spirit would work righteousness in them, convince them of evil, and purge it out of them. The children were encouraged to relate their experience, and confess their faults, and be more ready to tell of their own faults, than of others. We believe that our children are prepared by much discipline in obedience, for real spiritual experience, and know that out of the mouths of babes and sucklings, God is able to perfect praise.

— We renounce the idea entirely, that children are incapable of perceiving God, and believe they are every way sympathetic, and susceptible to all our own spiritual experience, and adapted to fellowship with us in the sphere of the family of God. In fine, we believe that our children may be *concerted*, and become an expression of Christ's spirit, according to their capacity, as much as we are. We begin to have foretastes now of the sweetness of spiritual fellowship with them. **A MOTHER.**

Our next paper will be printed on NEW TYPE.

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