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SALVATION FROM SIN.—No. 2.

Home-Talk by J. H. Noyes, W. P., May 11, 1868.

I HAVE a few words more to say on the subject of my talk here the other evening—Paul's doctrine of salvation from sin. That doctrine, as we saw, was briefly this: Believers are baptized by the Holy Ghost; and that means that they are brought into spiritual identity with Christ, from whom the Holy Ghost proceeds; and being thus vitally identified with him, they are set upon discovering what is true in Christ and in the Spirit which has thus taken possession of them; and they find the great facts of Christ's death and resurrection in that Spirit, and by reckoning themselves according to those facts, they realize them in themselves. They are baptized into Christ and no longer think of themselves as individuals, but as members of Christ; and what is true in him passes down to them. By conforming their imaginations to the truth and reckoning right, they receive the witness of the Holy Spirit. In all true imaginations there is a double action—an action of our minds and of God's spirit with our minds; and consequently, miraculous results and changes of character. That is the doctrine which I set forth the other evening.

Now there seems to be only one difficulty about our accepting and realizing in a practical way salvation from sin on those principles: and that is this: "How are we to get the baptism of the Holy Ghost?" That is the first link of the chain. You may say, "I see the theory; that is all right. If we have the first fact all the rest will follow. If we have identification with Christ by the baptism of the Spirit, why then it will follow, as has been said, that Christ's death is ours and his resurrection is ours, and we may go on and reckon ourselves according to the truth, and expect to be carried along into the full realization of it. But the great question is, How are we to get at the first fact, the baptism?" I will try to answer that question this evening.

I am satisfied that the baptism of the Holy Ghost which was given after Christ's death, commencing from Pentecost, was a baptism not merely of those who were immediately conspicuous in it, but of the *whole human race for all time*. God poured out his Spirit at that time "on all flesh," and the great atonement then took place which reconciled the whole hu-

man race to him, and which brought all men then living, and all generations which have since existed, into the substantial benefits of that baptism. Christ died, rose, and went to the Father, and becoming a medium of the Holy Ghost, poured it over the whole world. The apostles and special believers of the Primitive Church were the touching points and mediums through which the Spirit passed into the whole life of humanity, both in Hades and in this world. The leaven was put into the whole mass.

I said the other evening that the Holy Ghost was transmitted to the primitive believers in various ways: by the "laying on of hands," by the preaching of the word, and sometimes by showers from heaven. There were, undoubtedly, phenomena connected with the passing of the Holy Ghost at that time, which it is not necessary for us to expect now. Suppose, for instance, that a sluice-way should be opened in the Willow Place pond, and that the water should flow out and cover the whole adjoining meadow. The spectacle of the outbreak would be peculiar; the water would rush with noise and fury, carrying driftwood and stones before it; but as soon as it had covered the flats its noise and motion would subside, and we should see nothing but a quiet lake. Something like that, undoubtedly should be expected in such an operation as the outpouring of the Holy Ghost upon mankind. We should expect there would be special phenomena attending the first rush of it, but that it would continue its spread through humanity by more quiet processes.

We must conceive that there was a great universal change in the condition of humanity at the time of the outpouring of the Spirit; it was not confined to the individuals who were the first receivers. We must understand that God made an atonement then for all mankind, and that that atonement was an effectual one. It was not formal; it was not a sort of dramatic exhibition; it was an actual reconciliation of God to man by the outpouring of his heart. If you understand it in this way, then you must conceive of yourselves, every one of you, as being from the beginning, and through all your lives, baptized with the Holy Ghost. The same Spirit which then came forth from the Father has pervaded all humanity from that time till this; and it has placed all humanity in a different relation to God from what it was in before. It has brought us all nigh to God; and it has brought God nigh to us.

If you ask how we are to understand the

history of humanity since, my answer is this: It is true that the gospel of salvation from sin was effectual only in the age and generation of the Primitive Church. But when Christ at his Second Coming took away that first church, two things were left: the Bible and this gift of the Holy Spirit. That individual church was withdrawn into the heavens, but the Bible was not withdrawn, and the Holy Ghost which was poured out upon all flesh, was not withdrawn. The world has not apprehended them; it has not understood the Bible, and it has not felt and realized the Holy Ghost; nevertheless they have been in the world and have been working good in it by one means and another, ever since the Second Coming. Wherever they could find a church which would favor them, they have worked their way into the hearts of men. Wherever the Bible has gone, the Holy Ghost has gone; and wherever the Holy Ghost has gone, the Bible has gone. God has kept them constantly at work, until he has finally sent them all over the world. I know from my own experience, and from all that I can see and hear of others' experience, that whenever persons get in love with the Bible and study it, the Holy Ghost is present to help them and show them the things of Christ. They don't need to have somebody lay hands upon them, or have the Spirit fall upon them like a shower, but whoever understands and believes the external word will find the Holy Ghost present to witness and establish it.

You see now where you must begin your reckonings—where you must make your first right imaginations. You must believe that God has reconciled the whole world to himself by pouring out his Spirit on all flesh. That is the atonement, and it is not to be repeated. He has done it once and forever—sprinkled the world with his blood; and it is present in every one of us, and watching for us to recognize it. You are all baptized with the Holy Ghost, whether you know it or not, and whether you will or no. You can not help yourselves. It is a universal fact; and if any escape salvation, it will be because they get out of the Holy Ghost; not because the Holy Ghost has not come upon them.

The great general doctrine of salvation from sin then is very clear. There is no difficulty in understanding that we are baptized with the Holy Ghost, and so baptized with Christ's death and resurrection, and that in order to be saved we must realize in our imagination and confess with our mouth the truth as it is in Christ, and as it is in the Holy Ghost, and therefore as it really is in us.

The question may be raised still, *how* the power of the Spirit and Word of God in our hearts is able to save us from sin? We think of power as something which can turn a wheel, which can lift a load, or even as something which can work a miracle like healing a disease; but what precisely is the application of the power of God to set us free from sin? This is a very interesting question, but you need not wait for the answer before believing. You must begin to believe without any explanation. "Let God be true and every man a liar." Let your imaginations and feelings be liars. When he says, "If you believe that Christ is raised from the dead, you shall be saved," jump all explanations, take God's word, and believe that it is so. The power which raised Christ from the dead is certainly a mighty power, and in one way or another God can apply it so as to save you from sin, whether you can see through it and understand it or not.

But I think the answer is not difficult. The truth is, the reason why you can not abstain from sin is that you are *weak*. You have not moral strength to do what your conscience tells you to do. Your inmost life is too weak to keep you doing right, just as the life of a dyspeptic is too weak to digest food. You may be able to digest food, but *not* able to do something which is just as natural and true as digestion; that is, to keep the path of duty and overcome temptation, to suit your own conscience, and live as you will wish you had a thousand years hence. You have not strength to do it. Well, the power which raised Christ from the dead, is able exactly to meet that want and put that strength into you—to stiffen the main spring—to give you moral courage so that you will feel that you are master of the situation, triumphant, well able to do what you wish to, and what your conscience tells you to do. Paul said, "Through Christ which strengtheneth me I can do all things." Paul behaved well in all circumstances, and kept a good conscience. It is a great miracle to be able to do that, but it is just *the* miracle that the power which raised Christ from the dead is able to effect.

The beauty of this gospel is that it fixes the attention on *power*, and not on law. We don't want inducements. There are inducements enough to do right, if they could save us: hell on one side, and heaven on the other. But these never save any body. This gospel turns us away from inducements and laws toward power—toward the exceeding greatness of the mighty power of God, working in our hearts, giving us strength and making us new creatures, putting us in a condition where inducements will find something to work upon, which will make them effectual. So it is really believing in miraculous power which the gospel calls you to. It is believing in the same power which wrought Christ's miracles. All his miracles finally culminated in his resurrection; and the gospel calls you to believe in the power that did that; to believe that God is able to raise you from the dead not at some

future time, but *now*. What you want now is a resurrection which will emancipate from the power of the devil and make you free to do right. The whole question of salvation is a question of strength. It isn't a question of motives and inducements, but a question of power; whether you are going to get life enough to effectually resist the devil and overcome him. Our strength comes from Almighty God, and it comes by our believing that the Holy Ghost is in us and brings with it into us the resurrection of Christ.

Power is the principal thing which you want in your machine-shop. You can arrange all manner of contrivances for using it and bringing it to bear; but if you don't have a good wheel in the wheel-pit and plenty of water, your contrivances will amount to nothing. So *power of heart* is what you want for salvation from sin; and the love that raised Christ from the dead is the power of an almighty heart. Believe and gear on to that, and you will find yourself well able to conquer the world, the flesh and the devil.

SWEDENBORG AND THE JEWS.

WHAT then was the nature and office of the Jewish Church? In the continuation of our selections from Mr. White's work, the reader will see one of the best specimens of Swedenborg's juggling. He starts with two widely separate ideas which he is determined to weave together. The first is, that the Jews were the meanest of nations; and the second is, that they occupy the foremost place in the history of God's dealings with mankind. One could hardly imagine a more difficult task for a theological juggler. The first idea arises evidently from the depths of Swedenborg's own heart, but the second is forced upon him by the inexorable logic of facts; for he was too wily to scoff at the Bible. But Swedenborg's manner is always imperturbable, and coolly unlocking with his doctrine of the Internal Sense the treasures of his own boundless imagination, he produces the following unique idea:

The Jews as Representatives.

The Ancient Church had passed away into idolatry, and as the material for a real Church had perished from the world, a Representative Church was raised up as a substitute. For this office the Jews had unique qualifications.

"By reason of their very lusts, the Jews were capable above all other nations, of being held in holy externals whilst utterly destitute of holy internals. This appears from what is told of them in the Word. After punishment they could exhibit a degree of outward humiliation impossible to any other people; for they could lie prostrate on the ground for whole days, roll in the dust, mourn for days together, going in sackcloth and tattered garments, with ashes sprinkled on their heads, fasting without intermission, and bursting into bitter weeping. This all the while was merely the effect of bodily and earthly love, and the fear of losing preëminence and wealth. Nothing internal affected them, for they knew not, neither were they willing to know any thing internal, such as that there is a life after death and eternal salvation.

"More than any people in the universal orb of earths, the Jews could fast, lie on the earth, roll in ashes, and mourn for days together, nor desist until they got what they wanted; but this obsti-

nacy was only for the sake of themselves, and arose from the most ardent self-love and love of the world, and not at all for the sake of God. . . . Hence in the other life, the Jewish nation is in Hell, except a few who have been principled in good, and except their infants.

"It was the peculiar genius of the Jews to worship external things as holy and divine, without any sense of internal holiness and divinity; thus to adore their fathers Abraham, Isaac and Jacob, and Moses and David as deities, and to account as holy and divine every stone and piece of wood included in their ritual, as the ark and the tables therein, the lamp, the altar, the garments of Aaron, the Urim and Thummim, and afterwards the temple. Inasmuch, therefore, as more than others they could place Divine Worship in things outside themselves, and thereby act the Representative of a Church, they were accepted for that purpose."

Representation independent of Character.

Swedenborg is very careful in cautioning us against the opinion that the Jewish nation was any thing but a Representative Church. The real Church exists alone in those who love God and their neighbor, and of such love the Jews were destitute—

"Such has perpetually been the quality of that nation. Let not any one then suppose, that there was any Church amongst them, but only the Representative of a Church; still less that they were chosen in preference to others, for their goodness."

We are therefore in some sense, to look at the Jews in the Bible, as we do at actors and actresses in a theater playing as kings and queens and great people. In themselves, the Jews were a low rabble, but their baseness was no disqualification for their representation of great parts.

"In representations, the character of the representative was of no account, but only the principle represented; wherefore things divine, celestial and spiritual, were expressed not only by persons, but by articles inanimate, as by Aaron's garments, by the ark and altar, by oxen and sheep sacrificed, by bread and oil and frankincense.

"Hence Kings, good and bad alike, represented the Lord's wisdom; and Priests, good and bad alike, His love, so long as they conformed to the laws set down for their several parts. The High Priest might be the most impure of mankind, and at heart an idolater, but if he washed himself with water, ministered in pontifical vestments, stood before the lighted candles, and executed his prescribed routine, so far as the efficacy of the Representative Church was concerned, his private character was a matter of no consequence."

So much for the actors; now a few words about their stage—

The Land of Canaan.

"The Church of the Lord had existed in Canaan from the most ancient times; there was the garden of Eden, and there subsisted remains of the Most Ancient Church, especially amongst those who were called Hittites and Hivites. Hence it came to pass, that all its places, its mountains, rivers, valleys and borders were representative of divine, celestial and spiritual things. For this reason, Abraham was commanded to settle in Canaan, and its inheritance was promised to his posterity, that out of them a Representative Church might be formed, and that the names consecrated by the Most Ancient and Ancient Churches might be preserved in the Word."

On the stage of Canaan then, the Israelites played a Church.

Themselves, their Land, their Law, their Worship were all Symbolic.

Jesus in His walk with the disciples to Emmaus, "beginning at Moses and all the Prophets expounded to them in all the Scriptures the things concerning Himself," and theologians from

the earliest times have delighted in discovering or inventing analogies between Jewish History and Christian Life; but I question whether it ever entered into any mind to conceive the infinite correspondence between the two, which Swedenborg asserts.

"All things comprised in the Jewish nation, collectively and individually, represented the Lord and the celestial and spiritual things of His Kingdom. Hence Canaan was called the Holy Land, although nothing could be less holy, being inhabited by profane and idolatrous people."

Nor were the scenery of Canaan and the deeds of the Jews alone symbolic of the Lord and His Kingdom, but transformed to writing the record constitutes the Word in which—

"There is not even an iota, or apex, or little twirl of the letters, which does not contain a Divine principle. . . . It has been shewn me from Heaven, that in the Word, not only every expression, but also every syllable, and, what is incredible, every little twirl of a syllable, in the Hebrew involves what is holy. That this is the case I can positively assert, but I know that it transcends belief."

It is Swedenborg's business in the "*Arcana Cœlestia*" to discover this Divine principle in Genesis and Exodus, and to this end he devotes, as we have observed, eight quartos. Within the letter of these he discerns in general, two senses, an inner or Spiritual Sense, and an inmost or Celestial Sense, and professes to draw therefrom a whole cycle of information relating to Jesus Christ, His incarnation, His temptations, and His glorification; also concerning Man, his will and understanding, his regeneration or damnation, and about Angels and their Heavens, and devils and their Hells. . . .

Granting these premises it is in nowise surprising, that he should fill eight quarto volumes with the exposition of Genesis and Exodus. Save in the limit of human endurance there is no cause why he should not have gone on to eighty or eight hundred.

In the Jewish Economy down to the most trivial particulars he saw God and Heaven manifested, and it stands to reason, that eternity alone is adequate to their discussion. To Mr. Emerson's inquiry, "What have I to do with jasper and sardonyx, beryl and chalcidony, what with arks and passovers, ephahs, heave offerings and unleavened bread; what with chariots of fire and ephods; what with lepers and emerods; what with dragons crowned and horned, bohemoth and unicorn?" Swedenborg would answer, "Every thing: these, which you think obsolete, old-world rubbish, are types of eternal realities, are springs of perennial life: if only you approach them in the light of the science of Correspondences, which Science I have been commissioned by the Lord to revive, they will be found oracles of wisdom, to which the haughtiest in your enlightened age will do well if he reverently attend."

There is not a syllable in the Scriptures which Swedenborg does not maintain to be pregnant with life and meaning; genealogies and lists of names and numbers not excepted.

"The names and numbers of the Word are arranged in series of exquisite connection, and involve heavenly arcana."

The Jews ignorant of their own Symbolism.

The Jews were quite unconscious of the drift of the drama in which they were engaged; they had no idea whatever of the mysteries which lay within their law and history.

"The Israelites more than any people adored external things, and made all holiness, yea, every thing Divine to consist therein.

"They had no other opinion concerning their rituals, than that Divine worship consisted in their performance, and were utterly regardless of what they represented and signified. They did not know, nor were they willing to know the inner meaning of their ceremonies; nor that there was a life after death, or any Heaven;

but they were a people altogether sensual and corporeal.

"Worship with them was therefore merely idolatrous; for every rite which is unconnected with an inward spiritual principle of charity is nothing but a superstition and idolatry. Hence the Jews were prone to worship any gods whatever, provided only, they were persuaded, that such gods would cause them to prosper."

Why they were thus Ignorant.

"They had no desire to know spiritual things, for they were immersed in the lusts of self-love.

"They were in heart idolaters, and absolutely united as to love with devils in hell.

"Had spiritual truths therefore been made known to them, they would have utterly denied and contemned them, and would thereby have profaned interior goods and truths, as they profaned exterior by becoming open idolaters. This is the reason why interior truths are so rarely extant in the letter of the Old Testament." . . .

The Use of the Jewish Church.

Probably and very pertinently the reader will inquire, "What was the good of this sham Church instituted by Moses?" The answer supplied by Swedenborg is peculiar, and may not be easy to understand; but I shall try to set it forth plainly; and the answer, if comprehended, will furnish a key to a large area of Swedenborgian doctrine.

We die, we shed our grosser bodies, and find ourselves in the spiritual world, but our connection with earth is not thereby dissolved.

"The spiritual and natural worlds are so connected with each other, that they are incapable of separation, particularly with respect to men's interiors, which are called souls and minds: these, if good, are united with the souls and minds of angels, but if evil, with the souls and minds of devils. Such is the nature of this union, that if angels and spirits were to be removed from a man he would instantly fall down dead like a stock or a stone; and on the other hand, angels, and spirits could not subsist if they were deprived of their support and resting place in mankind." . . .

Heaven being thus rooted in the Church, serious consequences naturally arise when the Church becomes diminished or degenerated.

"When the Church on earth is desolated by falses and consummated by evils, the angels bitterly lament. At such times they compare their state of life to sleepiness, for then Heaven is to them like a seat withdrawn, or like a body deprived of its feet; but when the Church is restored by the Lord, they compare their state of life to wakefulness."

Such became the plight of the angels as the Ancient Church declined into idolatry and magic; and to prevent Heaven from lapsing into chaos, through the loss of a foundation, the Jewish Church was instituted. Here comes a difficult point, which it may be hard to render clear. The infernal interiors of the Jews could not of course furnish a ground for angelic habitation, but their rituals were in this manner rendered efficacious for the purpose.

"The Israelites were capable of being kept in a holy external principle, and thus of possessing holy rituals, whereby were represented the things of the Lord's Kingdom; they had also a holy veneration for Abraham, Isaac and Jacob, for Moses and Aaron, and for David, by whom the Lord was represented, and especially for the Word, in which all and singular were representative and significative of things Divine."

To this assertion let us add the consideration, that among the angels there are countless grades of intelligence—

"There are angelic spirits, who are simple and who do not perplex themselves with profound ideas, taking no concern with the internal states of men, but merely with their external. If men appear holy they are satisfied."

These simple angels perceived the heavenly

meaning of the Mosaic ritual and the awe with which it was performed by the Jews, and in this sanctimony they rested. The upper angels incapable of association with a race so vile as Israel were nevertheless able to unite themselves to their simple brethren.

In this way then the Jewish Church was made serviceable as the means of conjunction between Heaven and Earth, all other means having failed.

The Divine Incarnation.

When in the course of time the foundation of the Heavens in Jewish sanctimony gave way, to save humanity from destruction, Jehovah made His appearance in Jesus Christ. In the body derived from the Virgin He did not, as the Roman Catholics say, assume immaculate innocence; but on the contrary He took from Mary a body in which were concentrated by hereditary transmission the lust, the pride, the avarice, the hatred of Judaism, as developed in consummate fullness and vigor in the royal line of David.

In that body, whose every faculty was an avenue to the hells, He met as on a battle-field, the powers of evil and darkness, and subdued them.

As He conquered, He transformed the infirm organization received from Mary into a Divine organization. Incarnate in Judaism, He fulfilled its higher and inner law under the worst possible conditions. He conformed perfectly the fallen human inheritance from the Virgin to the Divine Will—of which Will the Jewish law was a coarse emblem.

Swedenborg's contempt for the Catholic religion is plainly evinced in his theory of the character of the Virgin Mary; nor does his coarseness pay any respect to the large body of Protestants, who admire the mother of Christ. Determined to see nothing but evil in the Jewish nation, he catches at their foibles which are honestly related in the Bible narratives, but ignores the existence of the line of humble men whose descendants formed the Primitive Church. A clearer sighted man than Swedenborg, looking back over the same field wrote of Jews—

Through faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mocking and scourgings, yea moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and in caves of the earth. And these all, having obtained a good report, through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.

CONJUGAL RETALIATION.

MANY people form a habit of using stereotype phrases in response to all questions and on any subject, no matter how irrelevant. I was once acquainted with a man who had fallen into the way of replying, "Well don't make a fuss about it," to almost every thing said to him. He had discovered that this expression was just what should be said in so many cases, that he gradually adopted it as a universal panacea for the diseases of the tongue in endless wranglings and disputings. On one occasion an hysterical member of his family (whose health was precarious) came suddenly into his sleeping apartment early one morning, evidently in much distress, saying,

"Mr. B—, I am dying. I can't breathe. I am certainly dying."

Mr. B—, who was a sound sleeper, required some seconds to discover the situation of affairs. But having done that, true to his old habit, he replied,

"Well don't make a fuss about it if you are dying." The hysterical woman, however, didn't die at

that time, and Mr. B—'s medicine was doubtless just the thing.

But one day Mr. B—, whose given name was Jonathan, came into the house looking rather pale, and remarked to his wife Polly,

"I believe, Polly, I am going to be sick." This was a rare opportunity for the good wife, who had been obliged to take many an unpleasant dose of her husband's medicine, to pay off old scores, so she replied as soberly as the case would admit,

"Well, Jonathan, don't make a fuss about it, if you are going to be sick."

Jonathan saw that he was caught in his own trap, so all the reply he made was a kind of suppressed grunt. He said no more about his sickness, choked down the dose as well as he could, and went about his business with a grim determination not to be sick any how. Jonathan was a little more cautious after that about giving his medicine to Polly. It requires genuine honesty for men to take their own medicine without grumbling, and to practice their own preaching without hypocrisy or cant. X.

THE CIRCULAR.

O. C., MONDAY, MAY 25, 1868.

HOLDING OUT.

THE present success and prosperity of the Community is a fact conceded by friends and enemies—at least by those near enough to be sensible of its condition. But will the Community *hold out*? That is now the question. Friends fear that we may fail, and enemies hope we shall. We say enemies, but we do not reckon that we have many enemies. The great majority of people, we are convinced, approve truth and righteousness, secretly at least, if they have not the moral strength to live up to their convictions; and if such rank as our enemies, it is because they do not understand us. So we consider that the world generally likes to see a good thing succeed; and further still, we have reason to believe that a very respectable number of people are satisfied that the Oneida Community is righteous in its aims, and is working away on an experiment which, if successful, will be a blessing to all mankind. We are assured that many a secret prayer is offered in our behalf. People hope that we may *hold out*, but have very little confidence in humanity. Well, neither have we. We have rather small confidence in the strength of the moral purposes of man; but we do trust in the power of God. We know that God has power to convert selfish and discordant men and women; to enable them to live together in peace seeking a common interest; and to give them moral strength to do that which their consciences approve. Here is where the whole question turns: Has God begun to work in the hearts of men in a saving way, and if so, will that power continue?

The organic success of the Community is generally attributed to able leaders, or to a happy selection of suitable men and women for such a work. "We grant," say many, "that you will hold out so long as your present leaders are in power, and while this generation lasts; but when they pass off the stage you will go to pieces." Here let us say that we do not rest our hopes in our peculiar form of socialism. We do not even expect to hold together during this present generation, unless the same power which has worked in us thus far continues with us. Our hope is, that he who has begun a good work with the fathers and mothers, will continue with them to the end, and will also be with their children. We wish that attention might be turned away from mere Community organization to the great question, "Is God with men in a practical way?" We do not want to put Communism in front of that great interest. We will follow where God leads, if it turns us away from Communism. Let all God-fearing hearts join together in sincerely seeking to find his pathway, and heaven will come.

The true constitutional formula was presented by Christ when he said those notable words, "*Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.*" That is. Attend to

God's interests and he will look after yours. Here is the first principle of success in business, in politics, and social organization. We are bold to claim that all our prosperity has come from having first had grace to lay that foundation deep in our hearts. Every good thing is from God, and our hope in the continuance of good governments, civilization and social progress, is founded on the faith that the purposes and power of the living God are unchangeable. If people think we are trying the experiment of Communism, they are mistaken. Our main business is, and always has been to live up to the standard that Christ raised in the sixth of Matthew. We do not care that our well-wishers should be anxious about the fate of Communism, but rather that we may be faithful to that standard. We have confidence that we shall do that, because we believe that God has called us and is faithful, and that his grace and power will certainly *hold out*. E. H. H.

AN ONEIDA JOURNAL.

May 23.—This has been a cloudy week. We have had rain every day since last Sunday. The farmers say it is the first long spell of rainy weather we have had for a year. The trees and shrubs have improved the opportunity to assume their summer drapery, and so gracefully have they done it, that this warm, sunny morning all the landscape wears a smiling aspect.

Mr. Woolworth said last night in meeting that he walked over to Willow Place in the evening and on his way was deeply impressed by the beauty of nature; but it was an impression of beauty which passed beyond his senses and touched his soul. Though there is doubtless much that is distracting in a superficial appreciation of all this outward beauty, he believed that in a true state of the heart it would become what God intended it should be—a help toward union with, and a cause for glorifying him. A. B. said he had had similar thoughts and had found in his experience that he must only *glance* at nature; if he stared at her, it would work death. E. H. H. said he thought the true eye with which we see the glories of the universe is in the heart. Then some one told, in contrast to the sentiments evolved during this conversation, the remark of a visitor while contemplating a bed of pansies on the lawn: "O," said she, "if I had such pansies as these I should want no other God. I would fall down and worship them."

The CIRCULAR is printed on a double sheet, and after the second impression, each sheet has to be cut in two, before folding. When the printing-office was at W. C., we had a machine for doing this cutting, in large quantities at once. On coming away we left that and some other machines for use in the job-printing business, and have been obliged to adopt the old stage-coach method of cutting the papers, a few at a time, by hand. But Milford (an *habitué* of the office and the only son of the "Canadian Trapper,") has lately invented a neat contrivance, which being attached to our Campbell press, performs this operation with entire satisfaction, before the papers are thrown from the machine. A pair of revolving shears are attached to the shafts that run the tapes, which cut the papers exactly in the right spot, just before they fall on the fly. While the first side is being printed, one of the shearing disks is slipped along its shaft an inch or two away from the other, and thus does not interfere in any way with the usual operation of the tapes. When the last side is to be printed, the disk is moved up to its fellow, forming a clean-cutting pair of revolving shears. They are held in contact by a spring and set-screw at the end of one of the shafts, which keep them pressed together, and at the same time prevent their grinding each other. This last kink was added by Mr. Newhouse himself. This invention, at its first trial last week, cut the whole edition of the CIRCULAR in a most perfect manner, without missing a sheet.

A young lady who has honorably held the position of chief book-keeper thus tells her experience: "After a term... the business-office of two years and a half, I am relieved from that responsibility. I tremblingly entered into what was then to me a mysterious room, as a candidate for the office of

book-keeper. Great was my consternation on being shown, as I thought, a formidable number and variety of books—figures, dates, and illegible characters, all in confusion. There were some twenty books before me, and I was told, "All these we use about our business." I did not *try* to understand them all at once, but some simple work was given me to do, and when learned, other duties were assigned to me, until I had gained a slight knowledge of the whole. In four months from the time I entered the office, the head book-keeper and cashier vacated his post to take a course of study at Yale College, leaving the whole of the account-keeping in the hands of another young lady and myself. Monthly balance sheets and cash accounts perplexed, mystified and harassed us; but whenever we turned within, and realized that we were not working in our own strength, we found the way out of our difficulties. As the months sped on, familiarity with the work made it lighter and easier, till the system became as simple and clear as the alphabet. For some time past it has even been a matter of routine; and routine, it has been proved, is not the channel of inspiration. The proposition that I should be relieved from my post by one of my associates, was gladly accepted, though I appreciated very much the privilege I had had of becoming acquainted with the business world and the system of book-keeping.

"Shall I tell you the most valuable thing I have learned by this experience? It is the truth which Christ spoke to his disciples in the words, 'Without me ye can do nothing. As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.' I now enter upon a new field of employment, which will educate another part of my character. I have a new alphabet to learn. But the greater my incapacity for it, the greater the need of my abiding in Christ, and the easier it will be to rely on his strength. c."

A man called at the trap-shop and asked to be hired as blacksmith. On being questioned, he said he had just been liberated from the Auburn State-prison, where he had been confined for two years and a half for grand larceny. He said he had been a hard case, and considered his punishment just; but that he had formed a purpose to now become a good man. He had a fine, honest-looking face, and seemed deeply moved while telling his story. He was advised to return home and regain his reputation there. We bade him "God speed," and expressed our hope that he would be enabled to carry out his purpose.

We received this week a letter from Messrs. Blodgett & Sweet, gracefully acknowledging the notice in the CIRCULAR of their portable oven, and asking for a drawing of the stove gotten up by our baker, which they will adopt if satisfactory.

OUR WALLINGFORD LETTER.

Mount Tom Printing Office,
W. C., May 18, 1868.

DEAR CIRCULAR:—Can any one tell what is the upshot of impeachment? The affair has lingered so long and become so mixed, that I begin to be uncertain whether it was the President that was to be impeached, or Congress, or the Supreme Court, or General Grant. I recollect at one period the most opprobrious terms were applied to the President and his Cabinet, but latterly, if I mistake not, the leading Senators are catching it. Then again, is it likely ever to finish? Do turn your telescope, friend CIRCULAR, toward Washington and let us know what is going on there, and which, if any, is "the under dog in the fight." Impeachment is no doubt a very solemn business and for that reason when you and I go into it, we will be sure that we get the supreme scoundrel, and not waste our efforts on mere Presidents and such like.

Impeachment suggests peaches; and the High Court reminds me that our high orchard on Mt. Tom is putting on its finest lilac. Cherry and pear trees are already gleaming in white; and soon we shall be in a sea of apple-blossoms. Thus the genial seasons "swing round the circle," constitution or no constitution; politicians may "save" or "ruin" the

country; but they can't stop its having a crop of fruit.

ANIMALS AND THEIR WAYS.

The beaver has found an historian and biographer. Mr. Morgan's book on this animal, lately published by Lippincott, is quite thorough and exhaustive, and the plates taken from photographs illustrate its habits to the life. Some of the statements of the book concerning furs and trapping, are taken from the *Trapper's Guide*, and it gives a wood-cut of the "Newhouse Trap." In one of his chapters Mr. Morgan discusses the question of "instinct," and his conclusion is, that there is no ground for putting forward this unexplainable faculty as a distinguishing trait of animals. He deems it better to recognize in them mentality of the same kind as that which constitutes reason in man, and to credit them with just the degree and amount which each one manifests. I suspect this is the simplest way to dispose of some of the queer performances of animals. The fact shown by Mr. Morgan, that beavers often construct proper canals for some distance from their lodges, for the purpose of using them to transport their provisions, is significant of considerable engineering insight. A dog, he says, in tracing his master by scent, shows a rapid working of reason. On coming to a fork in the roads he follows one track until he determines whether the scent is present or not; if not, he returns and takes the other without stopping to put his nose to the ground, assuming as we should in such a case, that as his master did not go one way, he must have gone the other. I am told dogs have been taught to understand many things—to fetch and carry, and run of errands. Cats have learned to open doors by the latch and swing themselves into a room unannounced. Our old horse would open his stable door by raising the hasp with his lip, &c., &c. Yes, give the brutes credit for whatever intellect they show: if people are afraid, this will lead to schools and missionary efforts, let them consider that intellect alone does not confer the boon of immortality. The animals are still children of the dust, in distinction from man into whom God "breathed the breath of life" and "he became a living soul."

A letter has been received this week from the Trustees of the British Museum, acknowledging the present of a set of our publications to that institution. g.

SPRAINED ANKLES.

SIX CASES ON HAND LAST WEEK! FIVE CURED THIS WEEK! METHOD OF TREATMENT.

The fact is, sprained ankles come sometimes in the Community, like railroad accidents—in showers. There seems to be somewhere in the spiritual world a swamp or pool of the *sprain-spirit*, which our people, especially the women, somehow get into; and then one ankle after another meets its accident, and gives out, as if by fate. Cripples were the order of the day, when we last went to press, and, to be honest with the world, we reported the fact. To-day we are glad to make a counter report: The crutches have all disappeared, but one pair; and this is the way it came about:

Sunday evening, at the general meeting, we had a free talk all round about lame ankles. The following are specimens of what was said:

Mr. Hamilton read from the 3d chapter of Acts, the story of the lame man that was healed, especially emphasizing the passage where it is said that immediately after the word of healing, "his feet and ankle bones received strength." "There," said Mr. H., "is a case in point, and I believe the same power can do now what it did then. I must say that it is quite unpleasant to me to see so many crutches about. We have already had some good cases of faith experience. C. had a long time with a lame ankle, and did not improve till she got a lift of faith. That carried her right along. She received actual strength in her feet and ankles.

Mr. Noyes.—On examination I think it would be found that these women whose ankles fail, have a feeble circulation in their feet—probably have cold feet a great deal. Lack of proper circulation is the cause of weakness; and in that condition, every lit-

tle accident makes a sprain. We must look into the causes of this feeble circulation. It may be owing to external causes, such as tight-lacing of the ankles. Why should not that be as bad as tight-lacing of the waist? And then it may be owing in a great measure to feebleness of the heart—want of pluck, which is pretty much the same as want of faith. When these folks have stood long enough in the pool of the sprain-spirit, I recommend them to search and see if they can not find a bath of the healing spirit, and put their feet into that. Peter and John seem to have put the cripple into such a bath. "His feet and ankle bones received strength." This means that something had started a better circulation. No doubt that man's feet felt warm right away.

Mr. Woolworth.—Mrs. B. has had a long time with her lame ankle. I hope she will cast away the hypo, and find this bath that gives strength.

Mr. Noyes.—Probably she has reason for the hypo so far as external treatment is concerned. I presume her case is very discouraging. But I don't think Peter's spiritual method has been thoroughly tried yet. I believe that the spirit of healing that went forth in the Primitive Church, was given to all mankind for all ages. We can not receive it without faith, and we can not get faith by our own wills; but the bath is ever present, and God is ever kind. It is good that God does not give us faith in the wrong order. Our souls must go into the bath first, if our bodies have to stay out and suffer. It is profitable to save our souls, if we have to cut off our feet. See that your souls are healed; that you are reconciled to God and saved from sin; and then, whether you are lame or strong, sick or well, you are all right; and God will give you healing for the body as you are ready for it. I think it probable that Mrs. B. needs conversion and the salvation of her soul, before deliverance from her lame ankle.

T. R. Noyes.—As to this matter of lame ankles, it occurs to me that if the women would get in earnest to please God and save their souls, they would quit wearing high heels on their boots.

Mr. Woolworth.—That fashion ought to go with hair-dyeing.

Mr. Noyes.—High heels were invented for ladies that sit in the parlor, or ride in their carriages, or, if they walk, go mincing along very daintily, with a servant behind to pick up their handkerchiefs. Our girls, who run and romp, find high heels dangerous—regular sprain-traps. But after all, the main difficulty is not in these externals, but in the hearts and minds of those who follow the fashions. One of the women came to me to-day, to tell me her troubles and discouragements. I could not make out what was the matter with her; but I looked into my own heart for something to say, and this came—Your trouble is, that you are a woman, while you ought to be a man. Christ is a man, and a very strong man too. The word to us is, *Put on Christ*, and this word is to women as well as to men. The very thing you want is to get rid of your womanhood, which is your weakness. You think you are the "weaker vessel," but there is no "weaker vessel" in Christ. All are one; there is neither male nor female; all are strong; all are soldiers. So long as you count yourself a woman, bound to follow the fashion, tripping about in your high-heeled boots to prove yourself distinct from man, as the "weaker vessel," you will be weak according to your faith, and must expect lame ankles. Woman must come up into unity with man, and man into unity with Christ; and all be as strong as the resurrection. Paul says, "Put off the old man with his deeds." I say, "Put off the old woman with her deeds, which are a great deal worse!"

The next morning after this talk, a regular crusade of vituperation against tight-laced and high-heeled boots swept through the Community. It was found that not only the women, but all the children, boys and girls, were tottling about with their ankles in strait-jackets. The crusaders went into the children's house, and with looks and gestures that astonished the little ones, warned them that they would all be on crutches before they were twenty years old, if they didn't get out of their laced boots, and learn to go barefoot as their fathers did before them. The cripples about the house generally cut down

their boots, or put on slippers, and threw away their bandages, giving their ankles free air, and a chance for free circulation, trusting to Peter's bath for strength and healing. A big poster was stuck up on the wall of the dining-room, with the following display of physiology and indignation:

"*Sprain Traps! Sprain Traps!!* High and tight-laced boots and shoes serve the devil in the following ways:

"1. They obstruct the free circulation of blood, being analagous in this respect to tight-lacing of the waist, and to the fashions of the Chinese.

"2. They give an unnatural support to the ankle, thus debilitating it by depriving it of natural motion.

"3. They waste valuable time in the work of lacing and unlacing.

"4. They waste material and are twice as costly as simple shoes or slippers. Some say the women's boots cost more than their dresses.

"5. They are imposed upon us by the fashion of the world, and they keep our women standing ankle-deep in the stagnant pool of vanity and corruption. With their high heels they may well be called "*Fashion's Superior Sprain Traps.*"

The result of these odd proceedings, is, that five of the six cripples, reported last week, have abandoned their crutches, and are substantially well; and the sixth says her ankle is improving. One of them who has had a long, hard time of crutch-service, but is now skipping about, says she is satisfied that her bandages stopped the circulation, and kept her lame all winter—in fact that that was pretty much all that ailed her!

SHARP TOOLS.

PERHAPS most people have no trouble more common, when endeavoring to think upon abstract subjects, than that of the mind's wandering. A thousand things—the buzzing of a fly, a bright hued bug, a sudden noise, some oft-recurring idea or imagination—present themselves to distract the attention, and every five minutes the student starts up to find his thoughts at the ends of the earth. A well-trained mind is as rare as it is hard won and highly prized. The number of books any one may have devoured, is no criterion whatever. The four years' drill of the student teaches him no better lesson than this, if indeed he is happy enough to learn it: Command of mental tools, ability to think intently and continuously on any subject, and the power, not less important, to lay thought aside at will, and take up something else, is a trade cheap at twice seven years apprenticeship. "Every man is crazy on some subject," runs the old saying. Men bestriding-hobbies or laden with pet schemes are plenty enough. Because I am fond of using a jack-plane it does not follow that I am carpenter. Skill with all the tools of the trade makes the workman.

J. H. N., in a late Home-Talk on "Glancing," brings out the true principle. He says:

"The ability to give your attention to things without being brought into bondage to them is the highest attainment of education; it is the perfection of what you may call your instrument, i. e., your mind. It is not the perfection of its actual achievements in its particular relation to science or business; but it is the perfection of the instrument itself—its preparation for universal attention. The object of education should be twofold; it should require the student to possess to an equal degree the power to fix and to withdraw the attention."

Compare this with the philosophy R. W. Emerson advances in his "Conduct of Life: "

"Art is a jealous mistress, and, if a man have a genius for painting, poetry, music, architecture, or philosophy, he makes a bad husband and an ill provider, and should be wise in season, and not fetter himself with duties which will embitter his days and spoil him for his proper work. We had in this region, twenty years ago, among our educated men, a sort of Arcadian fanaticism, a passionate desire to go upon the land, and unite farming to intellectual pursuits. Many effected their purpose, and made the experiment, and some became downright ploughmen; but all were cured of their faith that scholarship and

practical farming (I mean with one's own hands) could be united.

"With brow bent, with firm intent, the pale scholar leaves his desk to draw a freer breath, and get a juster statement of his thought, in the garden-walk. He stoops to pull up a purslain, or a dock, that is choking the young corn, and finds there are two: close behind the last is a third; he reaches out his hand to a fourth; behind that, are four thousand and one. He is heated and untuned, and by and by, wakes up from his idiot dream of chickweed and red-root, to remember his morning thought, and to find, that, with his adamantine purposes, he has been duped by a dandelion."

One course will make us finished workmen; the other will make us excellent with the jack-plane, hardy with a saw, or an adept with a draw-shave; but there it ends. One class will be children of God and partakers in his universal skill, the other monomaniacs.

CORRESPONDENCE.

DON'T GROW HERE.

Col. Ter., May 19, 1868

DEAR FRIENDS:—Could I obtain from you a bushel of chestnuts this fall in time to plant them? also white oak acorns? Does the water-elm bear seed? If so, can I get some? Let me ask you to furnish me some written or printed statement of the manner in which the various kinds of fruit trees and vines should be planted and treated.

C. T. J.

[The region about Oneida is not an oak and chestnut country. The best we can do for you is to refer you to some reliable seedsman. To B. K. Bliss, Springfield, Mass., or to Thomas Meehan, Germantown, Penn. The latter deals in most kinds of tree seeds. We have no literature pertaining to fruit-culture except isolated articles scattered through the back volumes of the CIRCULAR. The articles of Mr. H. Thacker, published in the last volume, are good for this region. Downing's "Fruit Trees of America," and Barry's "Fruit Garden," are valuable works, and can be obtained of Y. W. Woodward, 87 Park Row, New York, who keeps every thing pertaining to fruit.]

PRINCIPIA.—NO. 2.

PERFECTIONISM THE ANTECEDENT OF COMMUNISM.
ARTICLES FROM OUR EARLY PUBLICATIONS,
SHOWING THE SPIRIT AND PRINCIPLES IN WHICH
THE O. C. ORIGINATED.

THREE numbers of the *Witness* were published at Ithaca. Between the publication of the second and third numbers, a private letter written by Mr. Noyes, to a friend in Meriden, Conn., was, without his knowledge or consent, published at Philadelphia in a periodical called the *Battle Axe*. That letter contained the germ of the present Social Theory of the Oneida Community. But no scheme for organization under it was proposed: on the contrary, the letter contained an express warning against premature attempts of the kind. Its publication, as might be expected, raised a hue and cry; but Providence overruled the scandal for good. Fair-weather friends scattered to the four winds; subscriptions to the *Witness* fell off, and its publication was suspended. By the assistance of a few believers who bore up against the storm of obloquy, the editor paid his printer's bills and left. After various wanderings he went home to Putney, Vt. Here, after a silence of fourteen months, the *Witness* appeared again in November, 1838. Mr. Noyes had found true friends in his father's family, and a wife, who, with them, formed a company for mutual improvement, and printing the *Witness*. His youngest brother, G. W. Noyes, went to a

neighboring town, and worked a few weeks in a printing-office. On his return, the work of printing was begun—with some trepidation among so many green hands. But these first numbers of the *Witness* at Putney look very well. On the 56th page is the imprint:

PRINTED BY J. H., H. A., H. H., C. A., AND G. W. NOYES.

The editor says:

"In the course of the summer I found myself in condition to proceed with my testimony, independently of the variations of public favor. I purchased a printing establishment, and with several friends, commenced setting type. For our first experiment in printing, we chose to republish the articles which I formerly wrote for the *Perfectionist*; a list of which was given in the first number of the *Witness*. Having finished this undertaking with tolerable success, we now feel prepared to commence the *Witness*, and hope to fulfill its former promises without interruption. Whatever may be the issue of this attempt, I am as fully determined as ever 'to give my subscribers twenty-six numbers sooner or later, at all events.' * * *

"It has been suggested, that the *Witness* can never succeed, so long as its terms of subscription are left in the loose way first presented. After mature deliberation I think otherwise. I can now say with the confirmation of *experience*, that 'I have no fear of failure.' In the midst of the treachery and desertion of the last year, I have found at least one friend, who justifies my prediction that 'those who receive my testimony, will have but one heart, and of course but one purse.' If I win but one such friend in a year, I have a satisfactory prospect of abundant success in the end."

The storm raised by the publication of the *Battle Axe* Letter would not be stilled. The ensuing numbers of the *Witness* are full of matter pertaining to the Social Theory, much of it personal discussion. Although these controversies had important bearings on the subsequent development of Communism, it would be difficult to reproduce or even to epitomize them. The following is a good specimen of the tone of the opposing press from the *Advocate of Moral Reform*, published in New York City:

"To those who are happily ignorant of the name and nature of Perfectionism, we fear we shall hardly be able to make ourselves intelligible; for we shrink from the task of disturbing this stagnant pool of corruption, even for the sake of warning the unwary from its brink. But we dare not close our eyes to the fact, that while some whom we loved and honored, have fallen into this snare of the devil, there are others in equal, or greater danger, who may be induced by the warning voice of truth, to examine the ground on which they stand, and escape for their lives, while yet escape is possible. * * *

"We will not stain our pages with specimens of this reasoning, which makes the blessed Redeemer the minister of sin, and converts the bread of life into a deadly poison. Indeed, the language so much resembles the jargon under which the ancient mystics used to veil their meaning, that our readers would not probably understand at once its full import. From the words of our Savior concerning the inhabitants of heaven, 'they neither marry, nor are given in marriage,' they argue the abolition of the institution here, in a *resurrection* state which it seems some of them have already attained. It will at once be seen, that this master stroke of Satanic policy opens a floodgate to every species of licentiousness; and by a refinement of wickedness which puts papacy to the blush, sanctifies the very *incarnation* of impurity. A state of society, such as these doctrines would inevitably produce, can not be adequately conceived or described. The sacredness of the

domestic constitution invaded—the marriage covenant annulled—parental and filial obligations trampled in the dust—while unbridled license stalks among the ruins, smiling at the havoc she has made, and feasting on the last bleeding remnants of chastity and virtue! Surely, when sentiments like these are advocated under the mask of high-toned piety, it is the duty of all who love our Lord Jesus Christ in sincerity to 'contend earnestly for the' purity of 'the faith once delivered to the saints.'

"But this doctrine, monstrous as it is, is only the growth of another, which may be termed 'the root of the evil,' viz. 'that believers under the Gospel dispensation, are delivered from the obligation of personal obedience to the moral law.' The violation of this law does not, they say, necessarily involve transgression, for the spirit which is in them being an infallible guide, may in many supposable cases lead them contrary to the letter of the law, without bringing guilt upon their souls.

"Those who can thus turn the grace of God into lasciviousness, may endeavor to take refuge in the gospel from the unwelcome requisitions of the law, but it will be found in another day to be a refuge of lies which the hail shall sweep utterly away. 'Think not I am come to destroy the law or the prophets,' said the Savior, 'I am not come to destroy, but to fulfill.' 'Do we then make void the law through faith?' is the language of the apostle; 'God forbid; yea, we establish the law.' But time would fail, were we to attempt an enumeration of the passages which prove that the law of God, like his nature, is unchangeable and eternal in its spirit and sanctions.

"We have not attempted to go into an exposition of the views of the Perfectionists, or an argument against them; a task for which we have neither leisure nor inclination. In common with many others, we have been shocked and alarmed at the avowal of sentiments which seem to us, the very *refinement of licentiousness*, and a declaration of our views was deemed necessary for the satisfaction of those interested in our course. We desired likewise to warn the sincere inquirer after holiness, to beware of embracing an error, which if not abandoned in time, will certainly sink the soul to a deep and dark perdition. The church must come up to a higher standard of personal consecration and holiness, before the world can be converted, but in doing this, let her not run into an extreme more dangerous than the one she seeks to avoid. 'The tree is known by its fruits.' This doctrine leads its advocates to neglect prayer, both social and private—to throw away the Sabbath, with all its inestimable blessings—to despise the ordinances, and means of grace, as shadows which vanish at the appearing of the substance—in fine to withdraw from all benevolent, moral and religious associations, as a system of *legality*, in which they have no interest. These are not *good* fruits, we must therefore pronounce the tree corrupt, and refuse all fellowship or countenance to those who walk thus disorderly, though the act of excision be as painful as the amputation of a limb, or the plucking out of an eye."

The following is part of a letter from Mr. Noyes to the editress of the *Advocate of Moral Reform* in reply to the above, and shows the ground upon which his defense was made in other cases:

"I will endeavor to state, in such language as shall repudiate your charge of Mysticism, those peculiar views on the subject of marriage, &c., which have occasioned your denunciation of Perfectionism.

1. I believe that marriage does not exist in heaven.
2. I believe, that the will of God will be done on earth, as it is done in heaven; consequently, that a time will come when marriage will not exist on earth.
3. I believe, that for the present transition period, proper instruction for believers is con-

tained in the 7th Chap. 1 Cor., especially 29—31 verses.

4. I believe, that in the heavenly state—which is the hope of our calling—the Holy Spirit takes the place of written laws, and arbitrary ceremonies, in regard to the intercourse of the sexes, and all other matters.

5. I do not believe, that any have attained to that state that are now on earth.

6. I believe, that such as make these doctrines a cloak of licentiousness, are wholly ignorant of their true nature and tendency, and will share the doom of Sodom and Gomorrah, suffering the vengeance of eternal fire.

7. I believe, that such as impede the true tendency of these doctrines, by misrepresenting their nature, and trusting in written laws, instead of the law of the Spirit of life, are also wholly ignorant of the subjects they handle, and will ere long be found fighting against God.

You will find in my writings no such doctrine on the subject of law, as you impute to Perfectionists. I believe every moral being in the universe, either perfectly obeys the Law of God, or is under his wrath. I differ from you only in respect to the influence by which obedience is to be secured.

A child proposing to traverse the City of New York, may take a map, or a person familiar with the city. If you should advise him to take a map, and I should commend rather the living guide, I should differ from you, not in respect to the *value* of correct guidance, but with respect to the *means*. So I regard the law as a map of duty, and God a living guide. Righteousness, is the claim of both. The first, is declared by the Bible and all experience, to be ineffectual in securing its own claim. The last, is declared by the same witnesses, to be all-sufficient.

These are my views of law, and indeed are the root of the preceding doctrines on marriage, &c. My hope, that the world will ever be redeemed from the pollution and perdition of those who went after strange flesh, hangs on my hope that the inefficacy of law and the efficacy of grace, will at last be brought to light: in fact, this is with me the core of the Gospel; and for this reason chiefly, I feel bound to contend earnestly for the preceding doctrines on marriage."

THE CALENDAR.

[Children early learn the almost universal division of time into weeks, months and years; but perhaps some of our young readers do not know much about the origin and history of this division, and we shall enlarge their information by giving a chapter from an old astronomy, which came under our reading lately. We present this week an account of what is called Old Style; our next will contain the history of the reformation of the calendar called New Style:]

The week is a division of time, of the highest antiquity, which, in most countries, has been made to consist of seven days; a period supposed by some to have been traditionally derived from the creation of the world; whilst others imagine it was regulated by the phases of the moon. But whatever it might be that led so many different nations to adopt this primitive measure, its use does not appear to have been universal. The week of the ancient Greeks, according to Gassendi, consisted of ten days, and that of the Romans of nine; but afterwards, in imitation of the Jews, they divided it into seven; which custom was first introduced among the Romans about the time of the emperor Theodosius. Dies Solis, Lunæ, Martis, Mercurii, Jovis, Veneris, and Saturni, are the days of the Roman week, and the names of the seven planets; so, also, among us, Saturday, Sunday, and Monday, plainly denote, Saturn's day, the Sun's day, and the Moon's day; and Tuesday, Wednesday, Thursday and Friday, are the days of Tuisco, Woden, Thor and Friga, which are the Saxon names for Mars, Mercury, Jupiter and Venus. The week of seven days appears

to have been, at all times, in use among the Arabs, Assyrians, and Chinese, and is still found in India, among the Bramins, with denominations of the days similar to our own.

But of all the divisions of time which have been in general use, the month and the year are the most embarrassing. To determine these periods with accuracy, and to adjust them to the course of nature, is a matter of great difficulty, and is yet but imperfectly accomplished. The revolution of the moon in her orbit, or the time from one new moon to another, may be called a month; and the time the sun takes to perform its apparent course around the earth, from any one point in its orbit to the same point again, may be called a year; but as neither of these revolutions are completed in an exact number of days, it becomes necessary to consider how they are to be reconciled with the common account of time, and made to agree with each other; which adjustment is not so easy a task as is generally supposed.

In matters of little moment the uninstructed part of mankind regard the powers of science with astonishment; but when the subject is beyond the reach of all science, they frequently imagine it to be attended with no difficulty. This has been particularly the case with the attempts that have been made to correct the vulgar methods of reckoning time. The populace of every country consider the year as a certain regular period, the length of which is pointed out by nature herself; and with a clamor that bids defiance to reason, oppose every alteration. To change the observance of certain religious feasts, which have been long fixed to particular days, is looked upon as an impious innovation; and though the times of the events upon which those ceremonies depend, be utterly unknown, it is still insisted upon that the Glastonbury thorn blooms upon Christmas day, and that this country has never flourished since that festival was altered.

Popular prejudices, indeed, have been nearly the same in all ages; for although the ancient calendar was so obviously defective, that it was impossible not to perceive the disorder it occasioned; yet the multitude were still averse to reformation. Aristophanes, in his comedy of the *Clouds*, has a number of pleasantries upon this occasion. An actor, who was just come from Athens, recounts that he met with Diana, or the moon, and found her extremely incensed, that they did not regulate her course better. She complained that the order of nature was changed, and every thing turned topsy turvy. The Gods no longer knew what belonged to them; but after paying their visits upon certain feast-days, and expecting to meet with good cheer, as usual, they were under the disagreeable necessity of returning back to heaven again without their suppers.

Amongst the Greeks and other ancient nations, the length of the year was generally regulated by the course of the moon. This luminary, on account of the different appearances which she exhibits at her full and change, and at her quarters, was considered by them as the best adapted of any of the celestial bodies for this purpose. And as one lunation, or revolution of the moon round the earth, was found to be completed in about twenty-nine days and a half, and twelve of these lunations being imagined to be nearly equal to one revolution of the sun, their months were made to consist of twenty-nine and thirty days alternately, and their year of three hundred and fifty-four days.

But as the time between two successive full moons is now known to be twenty-nine days, twelve hours, forty-four minutes and three seconds, and the time the sun takes to move from one of the solstitial points to the same point again, is three hundred and sixty-five days, five hours, forty-eight minutes and fifty-one and a half seconds; it is evident that this computation, although it agreed tolerably well with the course of the moon, must yet have been extremely defective; the difference between the lunar year

and the true solar year being more than eleven days.

The irregularities which such a mode of reckoning would occasion must have been too obvious not to have been noticed. For, supposing it to have been settled, at any particular time, that the beginning of the year should be in the spring; in about sixteen years afterwards the beginning would have been in autumn; and in thirty-three or thirty-four years, it would have gone backwards, through all the seasons, to spring again. This defect, however, they attempted to rectify, by introducing a number of days, at certain times, into the calendar, as occasion required, and putting the beginning of the year forwards, in order to make it agree with the course of the sun. But as these intercalations were generally consigned to the care of the priests, who, from motives of interest or superstition, frequently omitted them, the year was made long or short, at pleasure, and the calendar was yet in a very imperfect state.

Several methods of correcting these errors had been frequently proposed to the Roman senate, by the mathematicians of those times; but that people, intent chiefly upon the aggrandizement of their empire and extending the terror of their arms, had no leisure for the peaceful pursuits of science, and were long ere they aspired to the glory of being learned and enlightened. Julius Cæsar was the first among them, who, to his other extraordinary qualities added an eminent knowledge of the sciences of astronomy and mathematics.

The state of the calendar particularly engrossed his attention, and being convinced of its irregularity, he was determined to reform it. To assist him in this undertaking he made choice of Sosigenes, a celebrated mathematician, of Alexandria, in Egypt; who found that the dispensation of time could never be settled upon any sure footing without having regard to the annual revolution of the sun; and as this revolution is found to be completed in about three hundred and sixty-five days and about six hours, he made the year to consist of three hundred and sixty-five days, for three years successively, and every fourth year of three hundred and sixty-six, in order to take in the odd six hours.

This reformation was made in the year of Rome 708, about forty-five years before the birth of Christ; and as it was computed that near ninety days had been lost by the former method of reckoning these were now taken into the account, and the first Julian year was made to consist of four hundred and forty-four days; which was, therefore, called *Annus Confusionis*, the year of confusion. After this the beginning of the year was fixed to the first of January, and each of the months, except February, were divided into thirty or thirty-one days, as they are at present; the reason of which distribution seems to have been a desire of preserving, as much as possible, an equality among the months; and to make them nearly agree with the lunar months, which consist of about twenty-nine days and a half.

The odd day, which arises out of the six hours above mentioned, was introduced into the calendar every fourth year, by reckoning the twenty-fourth of February twice over; and as this day, in the old account was the same as the sixth of the calends of March, which had been long celebrated on account of the expulsion of Tarquin, it was called *bis Sextas calendas Martii*; from which we have derived our name of Bissextile, or Leap-year.

Walton Hall, England, had once its own corn mill, and when that inconvenient necessity no longer existed, the millstone was laid by in an orchard and forgotten. The diameter of this circular stone measured five feet and a half, while its depth averaged seven inches throughout; its center hole had a diameter of eleven inches. By mere accident some bird or squirrel had dropped the fruit of the filbert tree through the hole to the earth, and in 1812 the seedling was seen rising up through that unwonted chan-

nel. As its trunk gradually grew through this aperture and increased, its power to raise the ponderous stone was speculated upon by many. Would the filbert tree die in the attempt? Would it burst the millstone or lift it? In the end the little filbert tree lifted the millstone, and in 1868 wore it like a crinoline about its trunk, and the owner sat upon it under the branching shade.

—*Am. Exchange and Review.*

SCIENTIFIC.

DURING the past two or three years, spectrum analysis has been applied quite successfully to the discovery and recognition of blood stains and dissolved blood, in cases of supposed crime, where the chemist and microscopist have before found great difficulty in deciding, owing to the small quantity procurable, and also to the destruction of the blood globules by the action of the solvent or medium used to dissolve the clots. But by the aid of the micro-spectroscope, exceedingly small quantities of blood in solution can be detected.

A case in point is reported in the last No. of the *Chemical News* (May, 1868), by W. Bird Harpath, M. D., who, after having treated thin sections of wood that were supposed to have been stained with blood, in distilled water, obtained a few drops only, of a brownish colored fluid, which coagulated and became discolored on boiling: also another drop which he placed in a very minute tube, about half an inch long, and $\frac{1}{4}$ of an inch in diameter (the total contents of which tube were one grain and $\frac{1}{4}$ of distilled water), gave the optical absorptive bands due to old blood.

"This little drop of bloody-colored fluid," says Mr. Harpath, "was placed on the stage of the microscope, and examined with an inch Ross objective, illuminated by an achromatic condenser, and the microspectroscope was inserted into one of the tubes of a binocular microscope, as an ocular lens would be employed. This form of instrument is that known as the Sorby-Browning spectroscop, and it admits of great precision, as it has a lateral spectroscop as well as a terminal one. These two spectra, appear side by side in the field of view, and being perfectly parallel, admit of examining substances by two sources of light at the same time, or enable us to make comparisons between two different or similar substances at the same time, and by the same kind of illumination; the two spectra being both visible with the same eye.

"This form of instrument is very sensitive to small quantities of blood; and it would be perfectly easy to detect, and ocularly examine the blood contained in the stomach of a rascally "flea" and even to dilute it with a tea-spoonful of water without losing its properties; especially if he had made any thing like a decent forage upon some sanguineous individual. But to show how small a quantity of blood is really necessary for recognition with this instrument, Mr. Sorby has distinctly obtained the absorptive bands in a single half globule of dried blood; in order to obtain this result, the object was illuminated by a powerful achromatic condenser, and one of Smith and Beck's new 1-25, objectives was employed.

"However, without having gone as far as this, my own observation has proved that it is possible to obtain very evident results from less than one-thousandth of a grain of dried blood, the coloring matter of which has been dissolved out, by one drop and a half of distilled water."

From the foregoing facts, it is evident that the detection of blood stain, even in minute quantities, by spectrum analysis, is a matter of little doubt or difficulty; and although spectrum analysis does not enable us to distinguish human blood from that of other mammalia, the facility of demonstrating the presence of coloring matter of blood is perhaps its greatest recommendation.

—If we are faithful to the truth, it will work in us, till our feelings will conform to it. But we must learn to be faithful to the truth, without stipulating that it shall make itself felt. Sensation must stand outside, and we must deal with the truth as it is by itself; and not be drawn hither and thither by the contradictions of feelings.

GRANNIE'S TRUST.

Dear Grannie is with us no longer,
Her hair that was white as the snow,
Was parted one morning forever,
On her head lying soft and low;
Her hands left the Bible wide open,
To tell us the road she had trod,
With waymarks like footsteps to tell us
The path she had gone up to God.

No wonderful learning had Grannie,
She knew not the path of the stars,
Nor aught of the comet's wide cycle,
Nor of Nebula's dim, cloudy bars;
But she knew how the wise men, adoring,
Saw a star in the East long ago;
She knew how the first Christmas anthem
Came down to the shepherds below.

She had her own test, I remember,
For people—whoe'er they might be—
When we spoke of the strangers about us,
But lately come over the sea;
Of "Laura," and "Lizzie," and "Jamie,"
And stately old "Esselby Oakes,"
She listened, and whispered it softly—
"My dear, are these friends meetin'-folks?"

When our John went away to the city,
With patrons whom all the world knew
To be sober and honest, great merchants,
For grannie this all would not do;
Till she pulled at John's sleeve in the twilight,
To be certain, before he had gone,
And he smiled as he heard the old question—
"Are you sure they are meetin'-folks, John?"

When Minnie came home from the city,
And left heart and happiness there,
I saw her close kneeling by Grannie,
With the dear wrinkled hands on her hair;
And amid the low sobs of the maiden
Came softly the tremulous tone—
"He wasn't like meetin'-folks, Minnie;
Dear child, you are better alone."

And now from the corner we miss her,
We hear that reminder no more;
But still, unforgotten, the echo,
Comes back from that far-away shore;
Till Sophistry slinks in the corner,
Though Charity sweet has her due,
Yet we feel, if we want to meet Grannie,
"Twere best to be meetin'-folks, too."

The National and Freemason.

NEWS ITEMS.

SEVENTY-EIGHT Chicago firms report sales of over a million dollars each, during 1867.

WILLIAM A. BUCKINGHAM has been elected to the U. S. Senate for the term beginning 1869.

THE N. Y. Central Railroad Telegraph Line employs twenty-one women operators. These receive the same wages as men engaged in the same business.

A CABLE is to be laid from the southern point of Florida to Cuba, during the coming summer. It is already completed by the English manufacturers. It is also proposed to lay a cable from the Isthmus of Panama to Cuba.

GRANT and Colfax were nominated for President and Vice President by the Chicago Convention. General Grant received the unanimous votes of the delegates on the first ballot, a thing almost unknown before. There was considerable discussion over the Vice Presidency—Wade, Colfax, and Fenton, being the favorites—which finally resulted in favor of Colfax. Much enthusiasm was manifested during the sitting of the Convention.

A VOTE was taken on the eleventh article of impeachment on Saturday, the 16th instant, which resulted in an acquittal. This article was considered about the strongest of all, and much regret and indignation is expressed by the Republican press at the result. Charges of bribery have been made against certain Senators, and the managers have been appointed a committee to investigate the matter.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 589 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one mile from O. C. Number of members, 35. Business, Manufactures.

WALLINGFORD COMMUNITY.

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

SPECIAL NOTICE.

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

ADMISSIONS.

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

STEEL TRAPS.

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

PRESERVED FRUITS AND VEGETABLES.

Strawberries, Black, Red, and Orange Raspberries, Cherries, Huckleberries, Plums, Peaches, Pears, Quinces, Lawton Blackberries, in quart bottles and quart cans, with syrup—Tomatoes, Sweet Corn, Peas, Lima Beans and String Beans, in cans—are put up in quantities for sale by the Oneida Community. Also, Jellies of the Barberry, Currant, Blackberry, Quince, Crab-Apple, Peach, Raspberry, and Black Currant.

N. B.—As we are unable to keep up with the demand for these goods, persons desiring a full assortment should order a year in advance. First come first served. Descriptive price-list sent on application.

MACHINE TWIST AND SEWING-SILK.

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

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

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

WALLINGFORD COMMUNITY,

Wallingford, Conn.

PICTURES.

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

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

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

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

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

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

[The above works are for sale at this office.]

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