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DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

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TERMS AND MEANS.

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From The Witness, of Jan. 1839.

The New Haven Theocracy.

Goodrich's Geography, in the section on government, has the following classification:

“Question. How many forms of government prevail? Answer. Two—monarchical, and republican. Other forms of government have existed, such as aristocracy, which is the government in the hands of a few men, usually called nobles; a democracy, in which the people assemble to make the laws. These kinds of government may be still found mixed with some of the existing governments, but not in a distinct form.”

This is probably a fair specimen of the usual instruction on this subject, contained in our elementary school books. The words *republicanism*, *democracy*, *aristocracy*, and *monarchy*, limited or absolute, probably embrace all the ideas of civil government, which ever enter the heads of the common people of this country. The word *Theocracy*, is scarcely to be found any where but in dictionaries and learned theological discussions; and it may be doubted whether the meaning of it is known to any considerable portion of common readers. It may be well therefore to say, that the first half of the word is the Greek word which means God; and the last half, being the same as in *democracy*, *aristocracy*, &c., means government.—So that, as democracy is the government of the *demoi*, or people, and aristocracy is the government of the *aristoi*, or nobles, so Theocracy is the government of *Theos*, or God. The possibility of the existence of such a form of government, probably is not taken into the account, by most of those who speculate in political matters; and if the other forms of government which have been mentioned, were taken away, perhaps nothing would be left in their imaginations, but anarchy or mobocracy. Now it may easily be made manifest to every reader and believer of the Bible, that these are very limited and erroneous views. The truth is, as must be evident to every reflecting mind, that the original antediluvian government was a Theocracy; and the same is true of the government commencing with Noah.—It is still more apparent that the original government of the Jews was a Theocracy—and it is certain that the Bible predicts that the final and everlasting government over the world, will be a Theocracy. When the final history of this world shall be written, then it will be recorded that the first government over mankind, was a Theocracy; the government of the most illustrious intermediate nation, was a Theocracy, and the last government over mankind was a Theocracy. To omit then, this form of government in our classifications of civil institutions, is a great oversight.

But we need not refer to the history of the world, and to the Bible, for examples of theocratical governments. What is true of the world, is true even of our own country—viz: *the first civil government was a Theocracy.*—The subjoined extract from the ‘Historical Collections of Connecticut,’ sufficiently shows that the original government of New Haven at least, was a Theocracy. In a lecture that we heard several years ago, by Fanny Wright, a

somewhat famous infidel, the speaker denounced the religion of the land, evidently aiming at the religion of the Bible, as being *contrary to the spirit of our original civil institutions.*—Her discourse conveyed the idea, that she regarded the introduction of any religious elements into our civil institutions, as a *foreign usurpation.* Now it will be seen, from the following document, that in respect to an important portion of this country, not only her sentiments were false, but the reverse of them is true; i. e., *whatever separates church and state, and expels and depreciates religion, is contrary to the spirit of the original civil institutions, and is a foreign usurpation.* If any form of government has peculiar claims to the respect and adherence of the people of Connecticut, and especially of New Haven, on account of the right of *first possession*, that form of government is a Theocracy—a form in which not only the church and state are united, but the state is wholly subordinate to the church. Surely, if the spirits of the first settlers of New Haven have still any right, and feel any interest in their ancient heritage, they may complain of *foreign usurpation* more justly than this Scotch lady with a French husband.

It is perhaps needless to observe, that we do not present this document, as containing what we regard in all respects a desirable and perfect model of civil government, but simply to repel the above-mentioned false assumptions of infidelity:

From ‘Connecticut Historical Collections.’

“On the 4th of June, 1639, all the free planters at Quinipiac (which was the Indian name of New Haven,) convened in a large barn of Mr. Newman’s, and, in a formal and very solemn manner proceeded to lay the foundations of their civil and religious polity.”

Mr. Davenport introduced the business, by a sermon from the words of the royal preacher, ‘Wisdom hath builded her house, she hath hewn out her seven pillars.’

[The record of their proceedings on this occasion, given in Trumbull’s History of Connecticut, is very curious and characteristic, but too long for insertion here. One point of unanimous agreement among them was, that

“The Scriptures do hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men, as well in the government of families and commonwealths as in matters of the church.”

Another article subscribed to by all, was—“That church members only shall be free Burgesses, and that they only shall choose magistrates and officers among themselves, to have the power of transacting all public civil affairs of this plantation, of making and repealing laws, dividing of inheritances, deciding of differences that may arise, and doing all things or businesses of like nature.”

They then proceeded to form the constitution of a church, by selecting several of the most reputable and godly men among them, who were again to select seven out of their number to stand as the primary organization of a church. The proceedings of this meeting were signed by one hundred and eleven persons. The History continues:]

“After a proper term of trial, Theophilus Eaton Esq., Mr. John Davenport, Robert Newman, Thomas Fugill, Matthew Gilbert, John Punderson, and Jeremiah Dixon, were chosen for the seven pillars of the church.”

“October 25th, 1639, the court, as it is termed, consisting of these seven persons only, convened, and after a solemn address to the Supreme Majesty, they proceeded to form the body of freemen, and to elect their civil officers. The manner was indeed singular and curious.”

“In the first place, all former trust, for managing the public affairs of the plantation, was declared to cease, and be utterly abrogated.—Then all those who had been admitted to the church after the gathering of it, in the choice of the seven pillars, and all the members of other approved churches, who desired it, and offered themselves, were admitted members of the court. A solemn charge was then publicly given them, to the same effect as the freeman’s charge, or oath, which they had previously adopted. The purport of this was nearly the same with the oath of fidelity, and with the freeman’s administered at the present time.—Mr. Davenport expounded several scriptures to

them, describing the character of civil magistrates given in the sacred oracles. To this succeeded the election of officers. Theophilus Eaton, Esq., was chosen governor, Mr. Robert Newman, Mr. Matthew Gilbert, Mr. Nathaniel Turner, and Mr. Thomas Fugill, were chosen magistrates. Mr. Fugill was also chosen secretary, and Robert Seely, marshal. Mr. Davenport gave governor Eaton a charge in open court, from Deut. 1: 16, 17. ‘And I charged your judges at that time, saying, hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God’s; and the cause that is too hard for you, bring it to me, and I will hear it.’

“It was decreed by the freemen, that there should be a general court annually, in the plantation, on the last week in October. This was ordained a court of election, in which all the officers of the colony were to be chosen. This court determined that the word of God should be the only rule for ordering the affairs of government in that commonwealth.

“This was the original, fundamental constitution of the government of New Haven. All government was originally in the church, and the members of the church elected the governor, magistrates, and all other officers. The magistrates, at first, were no more than assistants of the governor; they might not act in any sentence or determination of the court.—No deputy governor was chosen, nor were any laws enacted, except the general resolutions which have been noticed; but, as the plantation enlarged, and new towns were settled, new orders were given; the general court received a new form, laws were enacted, and the civil polity of this jurisdiction gradually advanced, in its essential parts, to a near resemblance of the government of Connecticut.”—[Trumbull’s History of Connecticut.]

From this account, we perceive that the history of New Haven is singularly like that of the world in general, and of the Jewish nation in particular. In each of the three, the first form of government was Theocratic; and in each the Theocracy was gradually modified, and finally supplanted by the inventions of men. The following account of the transaction by which the Jews passed from the Theocracy to a monarchy, is probably in principle, a fair account of the corresponding revolution in both the other cases:

“Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto you: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done, since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods; so do they also unto thee. Now, therefore, hearken unto their voice: howbeit yet protest solemnly unto them, and show the manner of the king that shall reign over them.”

And Samuel protested unto them, and showed them that their king would oppress them, inasmuch that they would ‘cry out’ in that day.] Nevertheless the people refused to obey the voice of Samuel, and they said, Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, Hearken unto their voice and make them a king. And Samuel said unto the men of Israel, Go ye every man into his city. I Samuel 8: 4—22.

In conclusion we will take occasion to suggest, that those who pride themselves on account of their descent from the Puritans—those who glorify the works and character of the ‘pilgrim fathers’—those who eschew inno-

vation and revolution—those who make a motto of the precept, ‘ask ye for the old paths’—and above all, the good people of the ancient city of New Haven—should be cautious in condemning, what may be called the Theocratic party in this country, lest they dishonor the graves of their fathers, and be found guilty of great inconsistency, in denouncing as *innovators*, the only men who are honestly inquiring their way back to the original institutions of the land. We have taken considerable pains for ourselves, in the matter of ‘asking for the old paths;’ and we confess we cannot find a form of government which can fairly be called *PRIMITIVE* and *NATURAL*, except the Theocratic. The history of the world—of the Jews—and of this nation—jointly and severally declare all other forms of government to be artificial innovations.

We introduce the foregoing historical memoranda from the Witness with pleasure, because it is our highest satisfaction to be able to speak for the righteous dead. We can do no better service to the truth, and no higher honor to ourselves, than by rescuing the lives and deeds of God-fearing men from the oblivion of worldliness. This is the best part of every true man’s business.

But there are some circumstances, that make a reprint of the facts about the New Haven Theocracy, peculiarly appropriate at this time. Dr. Taylor and others who stand in the place and claim to represent the fathers of New Haven, have recently proved so utterly recreant to their spirit and principles, that an exposure is demanded. It is due to the memories of those ancient worthies—due to their sleeping dust beneath those ancient elms, that some voice should be found to vindicate them against the imposition of those who now claim their name and honors, while they sacrifice the very principles which that city was specially founded upon. Those principles are exhibited in the article we have given. We find the first settlers of New Haven leaving country and home for the sake of religious privileges—founding a church, in the first place, as the basis of civil rights, and proclaiming the word of God as the law of the land. This Theocratic faith and form, was never voluntarily yielded up; they accepted the subsequent state supremacy, only as it was imposed upon them under necessity and solemn protest.—Some of them went so far as to emigrate a second time, and attempted to re-assert in Newark, their faith in the Kingdom of God and his higher law.

Over against all this, Doctor Taylor has lately made himself conspicuous as the advocate of the ‘Union and Compromise Measures,’ including the notorious Fugitive Slave Law, which were got up by infidel politicians for the pacification of the country. Instead of maintaining the law of God, and the dignity of the church, against unrighteous government: instead of silently submitting to the case, which was the least he could do as a representative of the Puritans, he seems to have voluntarily sold himself, and pledged the church to a state that knows no God; and in that capacity, he is found doing its dirtiest work in advocating measures that are repugnant even to common civilization. Could there be any thing more completely treacherous to the early spirit of New Haven?

On the other hand, there are some signs of the revival of that early spirit among the people, and even among the clergy of New Haven. We find in ‘The Independent,’ a copy of a discourse preached by Dr. Bacon of that city, in which he nobly holds up the doctrine of the Higher Law, and rebukes the craven-hearted treachery of Taylor and his clique. We cannot but think that the inspiration of those earnest founders of New Haven yet hovers about the place, and that ‘even in their ashes live the wonted fires.’ This discourse of Dr. Bacon, (as the following extracts show,) is leading in the right direction, and indicates that there is a division of the elements going on. Let us hope that the breaking up will fully liberate that spirit of fearless loyalty to God, which entered into the original foundation structure of New Haven.

Dr. Bacon on the Higher Law.

—Yet out of this honest national sentiment of veneration for our great organic law, (a sentiment which I would by no means depreciate,) there has grown up insensibly a certain vague delusion, most demoralizing in its natural influence on our political affairs. The delusion to which I refer has long been working unobserved like a mystery of iniquity, or if observed and indicated, the fact of its existence and its influ-

ence could not well be adequately impressed on public attention. But of late, what was only an undefined impression, a dim delusion, working unnoticed, and spreading itself without coming distinctly to the consciousness even of those whom it controlled, has taken a definite form, has come forth into the light of the day, has shaped itself into a dogma, has drawn to its support many a great and honored name, and has dared to claim the honors of exclusive orthodoxy. It has been publicly professed and proclaimed, as if it were an article of faith: "We know of no higher law as a rule for political action than the Constitution of the United States," and the idea of a "higher law" to which all men owe a primary and indissoluble allegiance, and with which the enactments of Congress, however constitutional, may possibly be in conflict, has been scouted as if it were the grossest and most pestilent of all heresies.

I do not know whom among you I am likely to offend by venturing to gainsay this new profession of faith. Perhaps there are personal friends of mine, friends greatly respected and beloved, who are already pained by my alluding to the subject, and are sorry for my imprudence. Whoever they may be, if there are any such, I am far from believing that they mean all that the words mean which they may have incautiously adopted. Let them remember that I have to do not with the question as to what their meaning is, but only with the legitimate meaning of the new and perilous dogma to which they may have been led to give unwittingly the aid of their personal authority and influence. If they will make me an offender and count me as an enemy, because I stand up here to assert and vindicate the perpetual, universal, immutable obligation of God's law, and its supremacy over all human enactments and compacts, I am sorry for it, but I cannot help it.

Here then is the point on which I would fix your attention, not for the present moment only, but forever. There is a higher law than all the statutes enacted under the constitution itself; not a higher law which you and I as individual citizens are to administer and put in force, but a higher law which you and I and all of us are to obey, and which we may disobey, under whatever coercion, only at our peril. I take it for a sign of something diseased and rotten in the public sentiment of this nation, that, within a few months past, the reference to a higher law than the Constitution, the intimation in the Senate that there is a higher law which legislators in the exercise of their constitutional powers, laying the foundations of states and determining the destiny of millions yet unborn, are bound to regard,—or even the attempt to point out an incongruity between the Constitution on the one hand and the law of nations and of nature on the other, has been met, in Congress and out of it—not ordinarily with serious and manly argument, attempting to bring the proposed acts of legislation and the Constitution itself to the acknowledged standard of a higher law, and showing that they are in accordance with an enlightened moral sense—but chiefly with outcries of indignation at the audacity and treason of the reference, and with this profession of faith caught up and adopted in heedless enthusiasm, "We know of no higher law as a rule for political action than the Constitution of the United States."—Against that profession, by whomsoever adopted; against that perilous dogma unthinkingly sanctioned by many an honored name, and more unthinkingly embraced by multitudes of souls who never dream of giving to it any other than its most obvious meaning; against that dogma, so destructive to liberty and to all true manliness, I protest in the name of conscience and of God. There is a higher law, and you know it; a law to which all men owe obedience in all the activities of life and society. There is a difference between right and wrong, between justice and injustice, between righteousness and wickedness, older than the Constitution, older than all human compacts and enactments, older and more lasting than the world itself, eternal as God; and that difference, sanctioned and guarded by the Divine justice, is the higher law. In vain may you affect to be ignorant of it. Whatever you do, wherever you go, it attends you like the presence of God. Every moment it hangs over you, with its inexorable demands, and with the mysteriousness of its sanctions. **THE HIGHER LAW!**—There it is; you cannot escape from it; it forces itself continually upon your intuition.—**That HIGHER LAW!** It is a rule for political action, and you know it. As it is with you in the family and in the market, so it is with you at the ballot-box and in the political assembly. You can exercise no political right or power, you can give your influence to no political measure or party, but under your responsibility to this higher law. If you are ta-

* Proceedings of a public meeting at New Haven, December 24th, 1850.

ken out of the mass of the people and put in some station of public trust, the higher law is with you there, not indeed to give you powers which the Constitution has withheld, but to guide and control you in the exercise of the powers with which you are legally invested.—If you are carried to a place in the great legislative body of the Union, the higher law is there, and you defy it or neglect at your peril. Should you go up to the very highest seat of magistracy, that higher law is there to challenge your humblest reverence and your uncompromising obedience. And when you pass away from earth and time, and find yourself surrounded by the mysteries of eternity, the higher law will meet you and reckon with you there.

Kossuth and the Statute Law.

Our system of Criticism, has been defined as "the germ of a system of common law"—having for its basis the simple axiom, that *Truth is the Constitution of the Universe*. We notice as an interesting sign of the times, and of the progress of truthful ideas, a curious parallelism between our views and Kossuth's, on this subject, as he expressed them before the New York Bar, at their Banquet on the 19th of Dec. We introduce first, his remarks on the system of codification; and append to them an extract from our 2d Annual Report, on the same subject. By comparing the two extracts, the reader will see that the one is substantially a duplicate of the other: [S. R. I.]

EXTRACT FROM KOSSUTH'S SPEECH.

"Let me briefly state my opinion about the system of Codification, as opposite to customary law. You have a great authority for codification—Livingston—and really it may be presumptuous to state an opinion contrary to his—still I confess I am no friend to codification. [Laughter and applause.]—I am no friend of it, because I am a friend of free, unarrested progress. And a code arrests progress. It is an iron hand, which hinders the circulation of intelligence, and fetters its development, which freely must go on toward boundless perfection—the destiny of humanity. [Applause.] You know what a thick shadow was cast over centuries, upon the field of justice, by the code of Justinian; and how, even yet, whole enlightened nations are laboring within its iron grasp. My opinion is that law must hold pace in its development, with the development of institutions and intelligence. But until this, law is, and must be an object of continual progress. Justice is immortal, eternal, and immovable, like God himself. And the progress in the development of law, is only then a progress, when it is directed toward those immortal principles of justice, which are eternal like God himself. And whenever prejudice or error succeeds in establishing whatever doctrine in customary law, which is contrary to the eternal principles of justice, it is one of your noblest duties gentlemen, to avail yourselves of the privilege of not having a written code to fetter justice within the bonds of error and prejudice; [applause.] it is one of your noblest duties to apply principles, to show that an unjust custom is a corrupt practice, an abuse; and by showing this, to originate that chance, or rather development in the unwritten customary law, which is necessary to make it protect justice, instead of opposing and violating it. [Applause.] If this be your noble vocation in respect to the private laws of your country, let me entreat you, gentlemen, to extend it to that public law which, regulating the mutual duties of nations toward each other, rules the destinies of humanity. [Applause.] You know that upon this field, where rests no code but that of nature and nature's God, which your forefathers invoked when they raised the colonies of England to the noble rank of a free nation, and an independent power on earth—you know that in that eternal code there are not written pettyfoggish subtleties, but only everlasting principles; everlasting like those by which the world is ruled by God. You know that when artificial cunning of ambitious oppressors succeeds to distort those principles into practice contrary to them, and when passive indifference of thoughtlessness submits to that above, as weakness must submit, it is the noble destiny, let me say duty, of enlightened nations, alike powerful as free, to restore those eternal principles to practical value, that justice, right, and truth may away, where injustice, oppression, and error prevailed. [Applause.] Raise high with many hands, the blazing torch of truth upon the dark field of arbitrary prejudice. Become the champions of principles, and your people will become the regenerators of international public law. [Applause.]"

EXTRACT FROM OUR SECOND ANNUAL REPORT.

History plainly indicates that external institutions were made to serve and not to control the progress of ideas, and that whenever a successful appeal can be made against them to *reason*, that appeal will be sustained by events. The present is full of significance, as the past is full of precedents to this effect. The essence and sanction of what is called '*common law*,' is *truth*, or *reasonableness*; and the arbitrary enactments of legislatures, except so far as they reaffirm its principles, are limitations and obstructions of it, and must pass away as reason develops itself. The whole code of what is called the Law of Nations, is necessarily nothing but the legislation of Reason; since there is no universal Congress or Cabinet to enact or enforce it. It holds sway by virtue of its self-enforcing demonstration alone; and although it must be transitional and imperfect, as necessitated by a false state of things, yet it overbears the interests and passions of the most ambitious despots and the most unruly nations.

The American Revolution which gave this country its national existence, was an assertion of self-evident rights against arbitrary power, i. e. of common law against statute law, or of Constitutional Truth against unconstitutional enactments. It was successful, and a new era was opened for the world. Our free form of government is a continued asser-

tion of the same great fact, that Truth is the constitution of the universe. This principle is necessarily the substratum of all our republican institutions. In discarding the arbitrary rule of kings, and assuming that men are capable of self-government, we imply the highest homage to reason and truth. The idea of republicanism is, that men can and will ascertain and accommodate themselves to the *right thing*, whatever it is. They certainly have no right to govern themselves on any other condition. Republicanism then is bound by the very terms of its existence to disregard all outward limitations and partial forms of truth, and to proceed right on to the complete evolution of heaven's justice among men: or in other words, to merge itself in the kingdom of God.

There is then an infinite sphere of right, and of truth, which is accessible to every true man, and which is the interior, the soul, and life of all useful laws and institutions. Laws and institutions are valuable only as they seek to express, and do approximate in some degree to an expression of, this inward justice. They have never been able hitherto, to do this perfectly, (as indeed no literal statute ever can,) and hence the ever-shifting forms which the body of civil law presents from age to age. The statutes which were tolerable to the reason of men a hundred years ago, are found wholly inadequate to define their relation to persons and things under more advanced intelligence, are discarded, and their place supplied with better. The political institutions which once approved themselves to the necessities of men, are afterwards found widely discordant with 'self-evident truth,' and thenceforth hasten to their downfall. The plain meaning of Providence in the whole process of past events, has been to evolve this eternal principle of *truth*, to bring it out by successive refinements of its literal form and body, until at last it should be perfectly expressed, as alone it can be, in the life and spirit of men.

THE CIRCULAR.

BROOKLYN, JAN. 4, 1852.

A Family Press.

We have been interested in the fact that while the Circular is offered freely to the public, so there is no paid labor in its production; from the Editor without a salary, to the little hands that claim a share in the last manipulations of folding it for the mail. It goes forth from the bosom of a family, who find their happiness and reward in the service. The Editor's sanctum is in the most sociable corner of the sitting-room; a pencil and book cover serve for his *escritoire*. The compositors' work is 'up stairs,' and is reckoned in the programme of family arrangements as much as the cooking. Two or three have regular work there, but all our women, and the children not too young, are learning; and alternate between the different departments of domestic care, and setting type. And they count the last as the cream of their work. In this way more than twenty have a share in getting out the paper. The press-room is in the back-yard, but a step from the hall door—a building erected on purpose. Convenient to this is the door of our dining-room, where there is a long stationary table: and here it is we fold the Circular of a Saturday afternoon for the mail. So we serve our reader from the dinner board which God spreads for us day by day. Much pains have been taken to make this room a place of worship and elevated associations, and we consider this among others, a consecrating ordinance.

Insanity.

Perfectionism, with all its mysticism and novelty, and rigor of doctrine, and severity of criticism, has been, hitherto, remarkably free from the reproach of causing insanity. While the old revival system, and subsequent imitations, such as Millerism, have been chargeable with exciting weak minds to bewilderment and anarchy, our faith has very rarely been troubled by connection with such disasters. We do not remember a case of insanity which has occurred within our sphere of labor, since 1834, (till recently,) except that of Charles H. Weld, who had two short fits of raving in New Haven, under the pressure of the doctrines and influence of Perfectionism, in 1835 and 1836. And on the other hand, we do remember many cases of persons who have been confessedly kept from insanity, and cured of insanity by the sober and satisfying influences of faith and holiness.

Within a few months past, however, it must be confessed, that the spirit of insanity has made several apparently successful inroads upon us. One case at Oneida passed beyond the control of the Association, and was committed to the care of the Utica Asylum. Another case there, has more recently been threatening a similar termination; but by the last accounts, appears to have been successfully arrested and subdued by the Messrs. Burt, who have both suffered from the disease in question, and have been cured by the faith practice. We trust their experience has prepared, and is preparing

them in a special manner, to be wise and strong against this fearful enemy. Besides these cases, the family at Putney is also at this time, troubled with a case of monomania.

These facts will be seized upon by the uncharitable, as matters of reproach. They must make the most of them while they are going, for the time of this darkness will be short.—These afflictions are calling our attention to the stronghold of the spirit of confusion. We are reconnoitering; and we serve a king who routed this enemy also, 1800 years ago; and who has never failed us in the hour of need. 'Out of this nettle, danger, we will (as usual) pluck the flower, safely.'

The general principle which is coming to view in our reflections on this subject, is one which is said to have been maintained by Dr. Woodward, the late superintendent of the Worcester Asylum, viz: that half the cases of insanity that go to the hospitals, are attributable to the neglect of parents in respect to subduing the passions, and breaking the will of children while they are young. Insanity in very many cases, certainly is, in its beginnings, nothing more nor less than the fury of disobedience—the raging of a 'stuffy' child—all the worse, of course, for being a grown-up child. The family government of our Associations, will, of course, have to encounter the neglected cases of the family government of the world; and if the spirit of obedience and good order, which is our glory, is for a time exposed to the unjust charge of causing insanity, we will go on our way, rejoicing in the assurance that in the end, the shipwrecks of disobedience will be charged, not on us, but on the world that sends us grown-up children, with wild passions, and unbroken wills.

The Future Metropolis.

Considering the 'solidarity of the peoples' as the great fact that is now hastening to its fulfillment, it is time for us to leave the geographical lines and limits of the Babel dispensation, and to look upon the structure of the earth as the future unitary home of mankind. From this point of view, the map presents us two specially interesting localities. We are able to designate by simple inspection, the natural, and we think inevitable sites of the two future capitals of the world; (corresponding to its dual division into the Eastern and Western hemispheres;) one at the Isthmus of Panama, and the other, at or near the place of the original creation of man, in South Western Asia. The adaptability of the first named place to become a universal post-office, and center of exchange, is evident at a glance; and the advantages of the latter place are made equally apparent, by a moment's consideration.

From Moses' account of the garden of Eden, we are led to suppose that it was situated on the head waters of the river Euphrates; probably extending eastward so as to include the Tigris also. Now if we look on the map for the place indicated, say a point 350 miles from the mouth of those rivers, at the head of the Persian gulf, we find at once, that we are in a remarkable geographical center. It is about equi-distant from the Black Sea, the Caspian Sea, the Persian Gulf, the Red Sea, and the Mediterranean. These five seas stretch away from it as a common center, and in opposite directions, for vast distances, and with their various navigable connections may be said almost to encompass the globe. The grand divisions of Europe and Asia lie upon the North, East, and West, and Africa upon the South.

Previous to the development of steam locomotion, the advantages of this locality were of course in suspense. It is however noticeable, that this region has been the seat of the largest cities of the ancient world, Nineveh, Babylon, Bagdad, &c. And now that steam is in the field, it would be brought by diverging lines of rail-roads, within a day's ride of each of the great water communications mentioned above, thus giving unequalled access to all parts of the world, and a fit place for the future city; that is to be the circulating center and metropolis of mankind.

We cannot fail to remember that this part of the earth has been the theater of great events, indicating some special election of God in regard to it.—Here, as we have said, the race was first planted on the earth, and here they fell. Under Noah, after the flood, they again took root, and spread from this quarter. Here the confounding of language, and dispersion into separate nations, took place. Abraham was a native of the same region, Mesopotamia, and adjacent to it is the glorious land which God has forever given to his chosen children. It is remarkable in this case as in many others, how modern discovery brings out to admiration, the eternal wisdom and foreknowledge of God. At the creation, he sig-

nified his interest in that locality; and after six thousand years of blundering skepticism, science is beginning to demonstrate that it is really the most eligible situation on the globe. How appropriate it is too, that the great moral revolution which the race is about accomplishing, should bring us round to the geographical starting point—that the thanksgiving of redemption should be celebrated at the ancestral hearth-stone of the race.

Domestic Life in the East.

Quite a difference of opinion seems to exist in certain high quarters, in regard to the habits, customs, and social civilization of the East. Rev. Dr. Bacon, of New Haven, lately returned from his foreign travels, gives the following dark picture of family institutions in Turkey:

"The Mahometan religion had this incurable corruption, that it subverted the Christian institution of family—that conjugal relation, which was a security that Mahometanism could not give. He would advise some of our social reformers to go into Turkey, and examine into the system of separation of husband and wife. There they would see a system sufficient to annihilate society—a scene of murder and poisoning—the husband and wife opposed in interest—the wife stealing from the husband to make a provision for herself—there would be seen two interests in every family, and so disorganizing society to its lowest foundation. Let them thank God that no such improvements could take place in their country as to separate the interests of the husband and wife, the foundation of all private and public happiness."

On the other hand, Kossuth, in his late address to the ladies of New York, speaks in terms of high praise of the character and spirit of Oriental institutions. The following is an extract:

"Especially in regard to my poor fatherland, I have particular claims on the fairer and better half of humanity, which you are.

"The first of these claims is, that there is not, perhaps on the face of the earth, a nation which, in its institutions, has shown more chivalric regard for ladies, than the Hungarian. It is a praiseworthy trait of the Oriental character. You know that it was the Moorish race, in Spain, who were the founders of the chivalric era in Europe, so full of personal virtue, so full of noble deeds, so devoted to the service of ladies, to heroism, and to the protection of the oppressed. You are told that the ladies of the East are almost degraded to less than a human condition, being secluded from all social life, and pent up within the harem's walls. And so it is. But you must not judge the East by the measure of European civilization. They have their own civilization, quite different from ours in views, inclinations, affections, and thoughts. Eastern mankind is traditional—the very soil retains the stamp of traditional antiquity. When you walk upon that old soil, with the Old Testament in your hand, and read the prophets and the patriarchs, on the very spot where they lived and walked, you are astonished to find that nature is as it was five thousand years ago, and that the cedars still grow on Lebanon, under the shadow of which the patriarchs were protected. You see the well just as Jacob saw it when Rachel gave drink to him and his camels. Every thing—the aspect of nature, the habits, the customs, the social life of the people, is measured, not by centuries, but by thousands of years. The women of the East live as they lived in the times of the patriarchs, and they feel happy. Let them remain so; (applause;) who can wish them more on earth than happiness? Nothing is more ridiculous than to pity those who feel happy. But such is the fact, that there is almost a religious regard paid to woman in the East. No man dares to injure or offend a woman there. He who would do so, would be despised by all like a dog. That respect goes so far, that the lord does not dare raise the carpet of his harem's door, still less enter it, where a pair of slippers before the threshold tells him that a lady is in the room. (Applause.) Respect and reverence for women is the characteristic of the Orient. The Magyars are of Eastern stock, cast in Europe. We found all the blessings of civilization in your ladies; but we conserved for them the regard and reverence of our Oriental character."

Here are two quite opposite sets of facts and opinions, that we should be glad to see thoroughly sifted, so that we may get at the exact truth. It appears from Kossuth's statement, that the Orientals take pattern after the ancient Patriarchs in their domestic arrangements, that the men are courteous, and the women happy. If this is so, the Turks should have fair play, and not be condemned without a hearing. The patriarchal system, under the sanction of God, and in the days of Abraham, Isaac and Jacob, produced some pretty splendid results. Then, very likely there is ground for Doctor Bacon's criticism, in regard to its practical working at the present time. All human institutions wear out, and come to be the mere shelter of tyranny and wrong. Even the more modern 'conjugal system' begins to show some strange results, as is seen in the details of the Forrest divorce case, now on trial in New York. In regard to the treatment of women, too, there should be a fair hearing all round. The case of Doctor Bacon's own sister, whose character and feelings were so wantonly abused by the Theologians of New Haven, might possibly astonish even the Turks. Let us have light on all the different social systems that prevail, and a fair comparison of them, and then if 'social reformers' have nothing better to offer they can easily be put down.

We have on hand a quantity of our last No., intended for gratuitous distribution. Readers will find, that it covers suggestively a good deal of ground—that it presents, in fact, a pretty good schedule of the Millennium.

Genius and its Vampires.

With all that is entertaining and inspiring about Kossuth, there is one unpleasant feature that continually obtrudes itself upon the notice. That is his ill health. It is said he bleeds at the lungs; and in every speech, he makes piteous mention of his fatigues and infirmities. This is a damper to enthusiasm; it throws a dark contingency across all the bright prospects that he conjures up. If it is true as he says, that there is a limit to human ability, we are inclined to ask why he should exceed it?—and whether it is right for him to proceed, thus complainingly, to an unnecessary sacrifice of his life?

This leads us to remark a little further on the popular impression which associates high excellence of any kind with disease and premature death. We cannot perhaps treat it as an avowed theory, but if persons will watch themselves or the world, they will find there is a deep-seated prevailing impression of this kind. How natural it is to associate genius with consumption—poetry with pulmonary decline, and early piety with a frail constitution. The idea is, that any special refinement of the soul is purchased at the expense of the body; and that spirituality carried beyond a certain point, is actually fatal. We hear it said frequently of those who have died, that they were 'too good for this world;' and biographers are fond of comparing the death of those they write about to 'the sword's becoming too sharp for its scabbard.' Hence too, it is considered very proper that the world's best and greatest men—the inspired workers of the time—should go on and wear themselves out in the briefest practicable period.—The value of a missionary or reformer is estimated by this kind of devotion; and if he soon uses himself up in the service, it is made his highest eulogy.

Now we beg leave to dissent from all such notions and impressions. We are bold to say that this tendency to connect beauty of character with consumption and death, is a false tendency—an unfounded libel in fact, on the nature and goodness of God. It is a branch of the old ascetic delusion, with which the devil has so long abused mankind; which makes spirituality and righteousness incompatible with the enjoyment of a body. The truth is the very reverse of the common idea; and we should learn to associate true refinement with abounding health—truth with youth, and righteousness with the resurrection. 'They that wait upon the Lord shall renew their strength; they shall mount up, with wings as eagles; they shall run and not be weary, they shall walk and not faint.'

We appeal to the example of the Primitive Church for the truth of our correction. Jesus Christ and the company that he gathered about him, comprised in their characters more that was elevated and ethereal, more of the refinement of poetry, the inspiration of genius, and the devotion of philanthropy, than any body has ever exhibited since; and yet, they were not consumptive. They went through persecution, imprisonment and exile, and by their unexampled labors changed the face of the world; and yet we hear no complaint of broken constitutions. On the contrary, they healed persons on every side, and drove consumption before them, and came out at the end, we have every reason to believe, sound healthy men.

We have no doubt that many excellent persons have died of consumption. And this fact has gained for the fell disease a peculiar sort of respectability in the popular estimation. The records of the churches are full of consumptive piety, in the biographies of such persons as Payson, Brainard, Martyn, J. B. Taylor, &c. But we are persuaded that all their real goodness was in spite of consumption; or at best that the disease was a necessary infliction, which if it improved them, reflects no credit on the causes which made it necessary. They would have been much better in our estimation, if they could have been spiritual without the horrible accompaniment. And we have learned seriously to suspect the piety which shines out in the sickly glare of such a disease. We detest the refinement that looks toward dissolution; and deny the courage that makes persons voluntarily incline towards escape from matter. In a word, we beg to be excused from all those beautiful sensibilities and virtues which betoken the drift of the soul towards death and the grave. They are pinchbeck imitations; mere bribes and trinkets by which the devil contrives the easier to fill the slavepens of Hades.

The duty of public men, reformers &c., in regard to health, is very simple. If they are at work under a commission from God, and not from the mere lust of philanthropy, they will feel that his interest is concerned in their proper preservation, and they will refuse to be flattered or forced into a course of unnecessary exposure and excess. On the other hand, they will just as inflexibly refuse to be disabled by sickness; but will in all times and circumstances do the duty that is legitimately placed before them, resolutely and without complaint. They are sentinels on duty; and as such they are not to be seduced into imprudence, and they are not to be frightened from their post. If they fall, they fall like soldiers in the field. We believe these were the principles of the great Christian leaders, and that they furnish the best ground and guarantee of health, until death itself is destroyed.

The Pilot's Bell.

Those who have crossed the East River by the ferry boats in a fog, know that it is rather a peculiar operation. The distance is about a mile; and besides the danger of collision with other vessels. in circumstances when the pilot can see but a few rods before him, it is something of a problem to steer across the strong current of the tides which set back and forth in the river, in such a way as to strike the ferry dock on the opposite side. This, however, is continually done; the boats run in all weathers, night and day. In the case of fog, they have to dispense with sight, and steer altogether by hearing. Bells are placed on the outer ends of the opposite piers, and when the signal for starting is given on one side, the bell on the other begins to toll, and the pilot guides himself by the sound, until he comes within sight of the shore. He is generally able to come out accurately, by means of the bell.

This illustrates the unspeakable value to us, of the truth about the Second Coming. The fact of the payment of that great note, at the time promised, (i. e., immediately after the destruction of Jerusalem,) was not only the essential seal of God's veracity, but it is also the only reliable guide for men's salvation now. For see: the point that we wish to steer for, is heaven—the glorified state. But if Christ did not come as he promised, then there has been no resurrection—the apostles and Primitive church are still dead, and consequently there is no heaven—no glorified state as yet, for mankind to enter. We are hopelessly drifting into the unknown—

"—Drifting with the dead,
To shores where all are dumb;"—

and, for aught that appears to the contrary, toward an eternal sleep in Hades.

But with the knowledge that Christ came the second time, as he appointed, every thing is hopeful and certain. We know that he raised his primitive followers to the mansions prepared for them, and consequently that the heavens are now bending over us, with a triumphant body of our own kindred, gloriously saved, and reaching forth toward us. We have a port—a sure and intelligent landing place to steer for, and every stroke brings us nearer to it. We feel a personal influence, a magnetic attraction and coöperation from the other side; and we read in all events, evidence that the living heavens are moving to take possession of the earth. But this all depends on the assurance that there is a heavenly church; and that depends on the fact of the Second Coming, and the attendant resurrection that took place 1800 years ago. Thus the Second Coming is the bell which we hear sounding through all the fogs of time; the God-given signal of hope and guidance. The world must give attention, and set their helm by that signal, for there is no other landing place, except in infidelity and despair.

Mrs Cragin's Journal.

[We give another leaf from Mrs. Cragin's Notebook; but it is so purely a heart record that much of it is unsuitable for a public print. Our present extract will convey a good idea of her spiritual tone, and the daily occupation of her thoughts.]

Brooklyn, April 1, 1850.

I ask this day that Jesus Christ will please take measures to convert me again; I want a conversion to Christ. I ask of him who says, 'Ask and ye shall receive,' and who has never said to the house of Jacob, 'Seek ye my face, in vain. O Lord, I wait on thee; I pray for a new marriage with Christ. Wilt thou please to hear my prayer for thy Son's sake, that his church may be benefited.'

April 5th.—Remember, O my soul, what God has done for thee in past times of trial, and how he has shown thee his ability and willingness to deliver from all future difficulties. I thank God that he has taken hold of my case, and I pray for grace to wait on Christ in patience—not wait away from him. I have no cause for solemnity, but cause for rejoicing. Remember that, and treat God as he deserves, and not embarrass him by getting into a fret. Say on the one hand, 'Thou canst not make one hair white or black;' on the other, 'Draw nigh to God, and he will draw nigh to you.' Christ is able to save to the uttermost all that come to him. He tells me to be of good cheer.

April 21st.—'Heir of God, and joint-heir with Christ.' Everlasting cause for rejoicing. If we rejoice that our names are written in the Lamb's book of life, because it is God's will that they should be written there, our hearts meet God's purpose, and we are both happy. God flows into us. 'Thou meetest him that rejoiceth.'

May 5th.—Good Advice.—Think more of enjoying than of seeking pleasure. Hope must be kept subordinate to appreciation of the present. The world slight the present, and look forward to the future. We must learn to enjoy things in simplicity, without reference to what we may have had in the past superior to it—or to what we may imagine we can have—or to what some one else has—or to the fear that it will not last. Live in the present—that is the spirit of heaven. Every time we enjoy any thing, we touch God; by giving ourselves up to any beautiful sensation, however small, we more than double it. Learn to appreciate little things; thus you will keep a perpetual sunshine of spirit about you. The grateful spirit that enjoys the minimum, is pleasing to God. Seek rather to appreciate what you have, than to grasp for more.

God is always faithful to his promises. He has made good what he said to me at the beginning of a trial I have passed through—I will extricate you from your difficulties, if you will patiently hold still. Blessed be his name, he is faithful and true. His goodness abounds to me in all ways. I hope he will cause me to abandon myself to the interests of his kingdom.

May 13th.—Mr. Noyes says, Cultivate the habit of rejoicing in another's happiness; do not expect to be perfect in it all at once. I find in proportion as I love persons I rejoice in their happiness. How then shall I love them? Answer.—By loving God. 'He that loveth him that begat, loveth him also that is begotten of him.' How then shall I love God? Be content to grow in the knowledge of him. 'To know him is to love him.'

May 17th.—Remember, O my soul, if thou art at any time tempted to discontent, that here is abundant cause for rejoicing—God is, and is a rewarder of them that diligently seek him.' To have God for our friend and be on good terms with him, that is, to feel one's self in the loving relation of a child, is abundant cause for joy.

God means that we shall conquer death.—We must not rest with the absence of fear of it. When you have done any thing of which you were certain of inspiration at the time, refuse to doubt it afterwards if tempted to think it foolish.

May 22d.—I am now going to Oneida; and I pray that my visit there may help forward the interests of the kingdom of God. I ask the presence and care of my Father on our journey, and while there, and commit my attention to him, to be kept within, on communion with his spirit.

June 3d.—I have learned so seek wisdom from God to find the cause and cure of my difficulties; the next step in faith is to believe that God can give me vigilance to keep out of difficulties.

Take an observation often, but not when your sky is cloudy; the conclusions you arrive at in cloudy weather, are pretty apt to be false ones. Wait on Christ, but not away from him.

June 6th.—This hankering for the personal society of friends, is a pleasure-seeking spirit—so is the desire to be first. The opposite, is the Christ seeking spirit. I thank God for showing me this, and for giving me desires for Christ. As the greatest favor that I can ask, I pray that I may be attracted by him so that I shall be able to say with Paul, 'I count all things but loss for the excellency of the knowledge of Christ Jesus,' &c.

I have asked my heavenly Father, if he has no other plan for me, to be kind enough to give me an inspiration for some study. I will study anything he wishes, or read anything that he is pleased to give me an appetite for; and submit my request to him, desiring him to do what is best about it.

This same evening my Father answered my request, by putting it into the hearts of my friends to ask me to take notes. He is a God at hand, and not a God afar off—that is certain—daily experience proves it.

Mrs. Cragin performed a great deal of service in the way of reporting, the last two years of her life. The industry of her pen furnished Oneida with constant evening reading, and the Circular with its Home-Talks. It was not without great pains and perseverance that she acquired satisfactory facility in this art. Her note-book records the criticisms she received, and her growing ambition to perfect herself. She was not reporting studied speeches

which would read well taken verbatim, but literally, *Home-Talks*; and in changing them from a too colloquial style she must see that her modifications did not injure their spirit; and she must have a good deal of tact to put together broken talk and preserve concinnity—that was her word—she thought she was particularly deficient in that. But for every purpose of edification her reporting was beautiful; the truth seemed charged with the magnetism of her genial nature.

After returning from Wallingford she resumed her accustomed pen; but as if she already anticipated her departure, she had an instinct at that time to invite William A. Hinds of Oneida, who was skilled in the short-hand of Phonography, to come here and be her assistant and qualify himself to fill her place. He enjoyed the benefit of her companionship and spirit for a few days, and when she left on the sloop, was fairly inducted into the business. This is a little specimen of the *completeness* there was to all the web of her experience—she left no loose ends, no work half finished. In every thing she seemed to gather the ripe fruit of what she had sown, before she was called to the new field of her present existence.

H. H. S.

The Way, the Truth, and the Life.

Thou art the way—and he who sighs,
Amid this starless waste of wo,
To find a pathway to the skies,
A light from heaven's eternal glow,
By thee must come, thou gate of love,
Through which the saints undoubting trod;
Till faith discovers, like the dove,
An ark, a resting place in God.

Thou art the truth—whose steady day
Shines on through earthly blight and bloom,
The pure, the everlasting ray,
The lamp that shines e'en in the tomb;
The light, that out of darkness springs,
And guideth those that blindly go;
The word, whose precious radiance flings
Its lustre upon all below.

Thou art the Life—the blessed well,
With living waters gushing o'er,
Which those who drink shall ever dwell
Where sin and thirst are known no more:
Thou art the mystic pillar given,
Our lamp by night, our light by day;
Thou art the sacred bread from heaven;—
Thou art the Life—the Truth—the Way.

[The series of "HOME-TALKS" (continued in this paper from the Oneida Circular) will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. Hinds.]

Home-Talk by J. H. N.—No. 75.

[REPORTED FOR THE CIRCULAR, DECEMBER 18, 1851.]

THE LIBERTY OF UNION.

I think there is in most persons' minds a wrong connection between *personal independence* and *liberty*. It is not true that personal independence is necessary to perfect liberty, as I hope to be able to show.

We know that the Father and Son are ONE, and that the end of the work of Christ, is to make all believers one with him, as he is one with the Father; and also to make them 'members one of another;' (John 17: 21;) and yet he is going to make all men FREE.—'If the Son shall make you free, ye shall be free indeed.' We cannot but be sure that there is no fundamental, legitimate connection between personal independence and liberty. The idea thrusts itself upon us, as an axiomatic certainty, that there must be some way to attain liberty, and yet be members one of another, and in entire submission to God, and to the vitality of God's family. It cannot be true that it is necessary that a man should be separate from all partnerships—entirely free from the control of others—in order to have perfect liberty. There is a great mistake in the theory that identifies liberty with personal independence; for it is as clear as daylight, that not only Christ, and all spiritual reason, but even the workings of the intellects and instincts of mankind, are all directly tending toward *solidarity*—condensation and organization—interweaving of life and interests; and consequently and necessarily tending toward the submission of one life to another. That is the centripetal force that is evidently moving the whole world, and opening more and more free communication between man and man, and between God and man; and drowning individuality in universal life. This is the inevitable tendency of things; and now the question rises, Is this tendency contrary to liberty? Shall we lose our liberty in conse-

quence of being merged in the great ocean of spirits—coming into connection with God, his Son, and the church, and surrendering our individuality to that great organization? Is there any danger of our losing our liberty in this way? Certainly not. This is the word that comes to us, sounding out from that same organization: 'Ye shall know the truth, and the truth shall make you free.' 'And if the Son shall make you free, ye shall be free indeed.' (Here we see that the *Son* and *the truth* are identical—a striking confirmation of the fact that the truth is a *living being*. 'The truth shall make you free;' then follows, as an equivalent to that, 'If the Son shall make you free, ye shall be free indeed.') There is precisely the same loss of personal independence, in submitting to the living truth, that there is in coming into vital organization with any human being. It is the surrender of *SOLIDARITY* to *SOLIDARITY*; and this surrender just as really takes place in submitting to the living truth, as in submitting to Jesus Christ, or any personal being.

We often hear arguments against this and that form of association or communism, on the ground that it is unfavorable to personal independence, as though personal independence was essential to liberty, and the best growth of character. If it is true, that personal independence is essential to true liberty, and the best growth of character, then there are but very few persons that are well educated; and we shall have to admit that God and nature have not provided for the proper education of mankind. For, in the first place, all the children in the world are in a state of subordination and personal dependence; (and they constitute a very large portion of society.) Secondly, all the women are in a state of subordination, and have not the advantages of personal independence. And thirdly, nearly all that labor for others— from slaves up to hired artists and editors—are not in a state of personal independence. Now taking out from the world all the children, all the women, and all the employed laborers, how many will there be left that can be called *personally independent*? Is it true, that there is only this top sprinkling of mankind, that are being educated rightly, and are enjoying the only proper conditions of life in the world? I do not say that there is the most perfect system of education in the world. But is it true that the great machinery of God's providence, and nature, have placed such an immense majority of mankind in a state of dependence, when it is an unnatural and pernicious state, in itself considered?

I maintain that the two great principles of human existence, *solidarity* on the one side, and *liberty* on the other, are in their nature, harmonious, although the forces concerned in them are apparently antagonistic, like the centripetal and centrifugal forces of nature; and that they are designed to act upon human life in equilibrium. The result of both of these forces will be the true curved line of liberty and happiness. Still the question remains, Which is the main force? the centripetal, or the centrifugal? Which must take the lead in our thoughts, and be regarded as the post in the middle, and which is secondary? It is plain as anything can be, that the *centripetal* force is the main thing. The philosophy of Christ, of the Bible, and of reason, teaches us that liberty is to be the result of solidarity; and we are not to seek liberty directly, but seek first solidarity, and liberty as the fruit of it. But the common ideas of liberty are directly at war with solidarity.

There must be a disjunction of the idea of personal independence from the idea of liberty. There is a joint between them; and that joint we must find, or surrender our hope of salvation. Personal independence must be expunged as an excrescence—an interfering, mischief-making idea. I bring my heart to Christ, to the Spirit of truth; merge myself in him, recognize myself as a member of him, and submit to his inspiration with perfect docility and subservience; become his *slave*, as Paul calls himself. Am I sacrificing my liberty in doing this? I am sac-

rificing personal independence, most certainly. Let us find out if we can, whether I am sacrificing my liberty, or gaining it in this operation.

What is liberty? Liberty is *freedom to do as you please*. If you sacrifice your life to Christ, it brings you into rapport with him, and admits into your life the flow of his spirit; not merely to dictate your acts, but to modify and direct your desires, and harmonize your desires with his. He sets before you objects, and sways your desires into accordance with them, and so harmonizes his demands with your wishes. You cannot do this yourself, neither can the world do it for you; and nothing but Christ can harmonize your wishes with what is demanded of you to do. You may stand where you please, and be as independent as you please; but you are still in a world where you have duties to perform, which you must either do yourself, or some one for you. There is a demand for *action*—labor to an end. This is demanded and commanded, and no one can escape from it—the laws of nature will compel him to do something. Now I affirm that it is Christ alone that can harmonize your wishes, desires and tastes, with what you are required to do. It is Christ alone that can enable you to do *as you please*. So you *gain* liberty in losing your personal independence.

The objection to communism, association, and solidarity, on the ground that a state of personal independence is the only condition in which character can be freely developed, is pretty much the same as the objection that personal independence is the only condition of freedom. For freedom is the only condition in which development and growth can take place. It is simply an expansion of the same idea, in a practical relation. Let us examine this objection again. I merge myself in Christ; am I thereby making myself barren—paralyzing myself? I again say, no: for I place myself in communication with everlasting and immortal life—a life of the intensest energy—the very essence of genius. I receive a new baptism of activity—the very best possible condition of growth and development. One might as well say that a plant is in danger of losing its growth in consequence of its being well rooted, as to say that we are likely to become stunted and barren by losing our personal independence in Christ.

It must be evident to any one that can understand the Bible, that the same objections that are made against communism, solidarity, unity of interests, are really objections made against the whole scheme of the gospel of Christ; and if we follow them up, we shall find that they are objections to the unity between the Father and the Son. If personal independence is necessary to genius and true development, then the Son of God was the most servile, barren character that ever lived upon the face of the earth; for he professed the most entire dependence on God. The motto of his heart was, 'Not my will, but thine be done.' There is no personal independence while that is the language of the heart. 'Lo, I come to do thy will, O God.' Christ submitted himself to the will of the Father, even to stretching himself on the accursed tree. Here we see Christ's character, position, and theory; and we find no personal independence in it. And the objections of a large part of the Protestant world, and of all crude republicans, to the solidarity and organization that swallows up all individuality in universal life, are objections to the life, character, position, and theory of the Son of God, and would demand the rending asunder of the Father and Son, and their personal independence of each other. I am free to say that our salvation depends on our getting rid of our personal independence; that personal independence is the greatest curse the devil has brought upon the world. The love of personal independence is, in its essence, the spirit of disobedience—personal pride; which, if it cannot be displaced, will send us with Lucifer, to the bottomless hell. Our salvation certainly depends on our believing in Christ, and confessing him. And what is it to believe in Christ and confess him? It is the surrender of *sol-*

idity to solidarity. Paul says, 'I live, yet not I, but Christ liveth in me.' The whole theory of faith in Christ proceeds on the plan of raising our life up out of sin, death and damnation, by its partnership and identification with another and superior life. This is the only way of salvation—the only hope of the gospel; the hope of identification with Christ, by losing our personal independence. And the spirit that stands up as the jealous champion of personal independence, is the very worst enemy of the gospel: it absolutely forbids the belief and confession of Christ, and is a point-blank antagonist of the union of believers with Christ, and of Christ with the Father.

CORRESPONDENCE.

FROM MASSACHUSETTS.

Belchertown, Dec. 28, 1851.

DEAR FRIENDS: We would express our thanks for the weekly visits of the Circular, which we find edifying and profitable to us.— We feel that we are in the back ground, a great way from where we should be, had we been more single-eyed, earnest, and sincere for salvation, and not suffered ourselves to be entangled by the world. We desire to confess Christ in us, an almighty Savior from sin and its wages, and will say, if sin has reigned unto death, grace shall reign in us more abundantly through Jesus Christ our Lord. We will offer ourselves as loyal subjects of Jesus Christ, to be used for his glory in advancing his kingdom in the world. We desire to be found in unity with the free Church, and as good life-members, to cooperate with it to the extent of our abilities, for the advancement of this glorious cause. We enclose five dollars at this time: we think we can pledge ourselves to send you one dollar a month, and will send more if we can.

Yours in sincerity,
SILAS AND NAOMI HOWARD.

FROM OHIO.

Munroe Falls, Dec. 7, 1851.

DEAR BROTHERS:—Although personally a stranger to you, I address you as brethren, beloved in the truth. I have long since confessed in the circle of my acquaintance, that Christ was in me a savior from sin; and have been recognized in our neighborhood, as an advocate for the doctrine of holiness. I have many times purposed to open a communication by letter with you, and confess Christ before the whole world; but Satan has hindered me, sometimes one way, and sometimes another. In times of trial and tribulation in the church, I have been especially drawn out in love to you; I now feel pressed to action; or in other words, shut up to do the will of God, in confessing my union with you, as the body of Christ.— Your faith is my faith, and your God my God. I have had the reading of the Witness and Perfectionist, through your former subscriber, N. C., and of the Magazine and Circular, through T. C., one of your subscribers at Cuyahoga Falls. The reading has been a cordial to my soul, and a lamp to my feet. It has been the means of inducing self-examination, which has profited me much.

From what I have read of the writings of J. H. Noyes, I feel prepared to say, that his course for the last fifteen years, has been steadily heavenward—that he has been especially blest of God, for a special purpose; and that purpose, to be an advanced guide to the children of light in our day and generation. That I may be found among the number that have been washed white in the blood of the Lamb, is my sincere prayer.

Yours in love and truth, MARY GRENNELL.

FROM CANADA WEST.

Port Dover, Dec. 4, 1851.

EDITOR OF THE CIRCULAR:—I enclose one dollar, and please send me the Circular, from a No. 1 of the present volume. It is but lately that I understood there was such a publication in existence; and right glad was I to find it.— I also had the perusal of the Berean, in which my delight was unbounded. I have, for some few years past, felt my freedom from law, and can fully enter into the doctrine of salvation from sin. Although I did not understand your view of the Second Coming, I can now clearly see it, and find many passages that were 'hard to be understood,' made plain by it. Other parts of the Berean seemed rather strong meat for a babe in Christ, yet I could behold all with a keen relish, for it has opened up to me what I have long been looking for.—'The faith once delivered to the saints.' How happy am I that I can write to parties, although unknown, yet of the same spirit. Believe me yours in the love of Jesus,
HUGH ROSS.