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SALVATION FROM SIN. NO. 3.

Home Talk by J. H. Noyes, W. P., May 14, 1868.

IN my last discourse on this subject I said that, as I understood the history of God's grace, on the day of Pentecost and afterward, the Spirit was poured out on all flesh and entered into all humanity for all time. The question may now be asked, "What evidence have we that this great outpouring took place? How do we know that it was a transaction which affected all mankind?" One would think that so great a fact as that of the reconciliation of man to God—the outpouring of God into man—must have manifested itself. The subsequent history of the world must show some signs of it. It must be that all men have since enjoyed closer relations to God, and more favorable conditions for salvation than before.

I believe these things to be true. I believe that since the day of Pentecost the leaven of the Holy Ghost has been fermenting in the whole mass of humanity. If our minds were large enough to grasp the whole subject, we should see that the world has been very different from what it was before that time; but people have not recognized the cause of the change. A warmth from God came upon all humanity, producing an amelioration of human conditions which has continued from that time to this. Civilization, and all that we call modern improvements, should be considered as the results of that outpouring. Communism, and all that makes Christendom differ from heathendom, should be traced to the Bible and to that outpouring. The heathen nations have no such institutions as are familiar among us— asylums for the poor, the insane, the deaf, dumb and blind; these are unknown except in Christendom. I do not think we have recognized the presence of the Holy Spirit so much as we have the Bible. They should be recognized together. "What God has joined together, let not man put asunder." I believe the same spirit which made the Primitive Church hold all things common on the day of Pentecost, built the Insane Asylum at Utica, and actuated all the noble deeds reported of the Bible Society. That same spirit has brought the world to a condition where it may be said that there is an approximation to Communism throughout all Christendom.

WAITING AND WATCHING.

Home-Talk by J. H. Noyes, W. P., May 14, 1868.

IHAVE shown that we obtain salvation from sin by thoughts or reckonings, which are not simply acts of our own, but take hold on responses of God's Spirit within us. We throw out a line and get a bite. But this experience is not confined to one act of faith; it constitutes in fact the interior and most important experience of the whole Christian life. The business of a true believer, one who has begun to get hold of the resurrection of Christ, is to watch and wait and study and look for that experience constantly. When we have once found that we can throw our line and get a bite, our business is thenceforth to become fishermen in heavenly waters—to be always on the watch for a bite. We should count it the most profitable business of our lives to watch for the responses of the Spirit to our thoughts, feelings and imaginations, so that we shall act more and more from internal influences and monitions. We must let God speak to us in that inward way, and become not only a comfort to us in our hearts, and a guide in matters of theory, but a practical director of our lives, so that we shall walk as Christ walked, not by the light of the external world, but by the light of God. I said that this is the beginning of salvation from sin; and now I say that it is the continuation of that work.

This sphere of spiritual operations is our substitute for the rappings of the Spiritualists. They have noises, table-tippings and other manifestations which they think wonderful, and make use of as oracles of divination. We have better oracles than these. We can have responses, teachings and messages going on within us, without table-tippings or rappings. The true God does not resort to these external methods, but manifests himself in a more interior, edifying way. Telegraphing is an illustration of his way, better than the rappings. You go to the right spot in yourself and pray, i. e., make a signal, and you get a response from God himself, instead of the ghost of a man. Our most valuable business as Christians will be to perfect ourselves in this kind of telegraphing, and keep signals constantly going back and forth between us and heaven.

This is the only way to get rid of the miseries of a divided life. The great difficulty in living a Christian life is that you seem to be under the necessity of having two sets of acts; one set of this interior kind, and another set of a mere external nature. That is the deficiency of the religion of the world, and it is the temptation with us to separate our religion

from our external acts. The only way to get rid of this tendency is to bring all our common actions under the control of this internal monitor. If I watch in my heart, and discover the will of God concerning any external thing which I am about to do, so that I feel sure that I get a vibration and response, and am acting under his direction, then my external actions become a part of my interior experience. The most insignificant external acts may become the sweetest and most beautiful parts of my life, just because of the connection formed between them and this internal oracle.

It is a perfectly feasible thing and the true theory of Christian life, to do *all* things in the name of the Lord Jesus; and that means to bring all our common actions into the sphere of the internal reckonings. There is a great deal of entertainment in this way of living. Whenever you get a bite from heaven, it is better than any thing we call sport. This waiting and watching is true prayer. Praying with the mouth is nothing. We are told to "pray without ceasing." It is a great thing to pray without ceasing and to make it the business of our lives; and there must be some way to do it, or Paul would not have given us that injunction.

By following this principle, instead of attending to business with an idea that you are playing a strain of your own alone, you will find that you are playing a second to another melody which is vibrating in your heart; and it then becomes a matter of great interest to you to keep in time and tune with that melody, so that you lean on it and help it. Your life then becomes significant and melodious. It requires the same kind of watchfulness, fine taste and discernment, to carry your second along in good unison with the melody in your heart, as is required in two-part music. You must be watching another while you are about your own work.

PRINCIPIA.—NO. 3.

PERFECTIONISM THE ANTECEDENT OF COMMUNISM.

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

THE doctrine of perfection, from the time of its modern birth in 1833-4, was seized upon by the spirits of confusion, and probably there never was a wilder set of independents this side of pandemonium, than the Perfectionists that came out of the Finney and Foot schools of revivalists. The French Revolution produced nothing equal to them in fierceness for individual liberty. They were undoubtedly the original breed, from which came the later swarms of anti-organizationists and destruction-

ists that took possession of Abolitionism and Spiritualism, and have always made it impossible for Fourierism, or any thing else that requires civilized combination, to live among "modern reformers." The "individual sovereignty" men of the Warren school, who reduced porcupinism to a science, were only the successors of the "touch-me-not" Perfectionists.

We give below an article showing where J. H. N. was, and which way he was leading, in those turbulent times :

From the Witness, Nov. 13, 1840.

A WORD TO ANTI-CHURCHMEN AND DESTRUCTIVES.

There has been and still is among Perfectionists and other refugees from the churches, a strong propensity to limit themselves, their brethren, and even God, to the use of a certain *very small set of instrumentalities*, in propagating the truth, and subduing the world to Christ. I freely expressed my sentiments in relation to this propensity in the Introduction to the Witness (No. 1.), and I desire all my subscribers to read that Introduction again, that they may see that I have avowed my principles on this subject without disguise from the beginning, and therefore have not deceived them. I will now say again, and if possible more plainly than before, that in fulfilling the service which is set before me, *I shall give no heed* to those who stigmatize secondary instrumentalities as carnal and Babylonish. While I inflexibly believe that the *immediate* teachings and leadings of the Spirit, are the first and best influences that God employs in redeeming men, and while I abhor the error and hypocrisy of those who rest in outward teaching and formality, I still see in common sense, and in the Bible, that outward teaching and secondary instrumentalities, *in their true place*, i. e., *in subordination to the Spirit*, are by no means unlawful, or despicable, or unnecessary. I must do violence to the deepest instincts of my nature—I must throw away the Bible, and cast contempt on Jesus Christ, before I can adopt the creed of those, who allow no teaching but that which comes directly from God, no pastorship but that of Jesus Christ, no organization but that which is invisible, no religious and benevolent action but that which is out of the sphere of common sense. It seems to be imagined by these transcendentalists, that in casting contempt on all ordinary and secondary instrumentalities, they manifest great spiritual wisdom and enlargement of view. But to my mind they only betray their littleness. As though their hearts and minds were too small to hold two ideas at once, when they get the idea of direct communication from God, they incontinently thrust out the idea that the Bible and other external forms of communication, may be necessary and useful in their proper place. The truth is, there is room enough in God's mind, for the Spirit and the Bible too—for the *complete freedom* of believers on the one hand, and for their *complete subordination* on the other—for individual independence, and at the same time, organized coöperation. If any find difficulty in reconciling these seemingly antagonist elements, let them go to the New Testament, and they will find them exhibited theoretically and practically, *in harmony*. If they still object to them, let them throw away the Bible and confess themselves infidels.

The reason, and probably in many minds the excuse, for the extravagances of the prevailing anti-organization epidemic, is the enormous *abuse* which has been made of external agencies in the old churches. But he must be a man of a small heart who will suffer the errors of others to determine his opinions. Truth is not to be trampled on because it has been counterfeited, or because even it has been pressed into the devil's service and made to do the devil's work. There is no necessity of swinging out of formality into anarchy. A wise man will eschew all such vi-

brations from one extreme to another. *Children* are tossed to and fro, but a well-balanced mind in escaping from error, will take care not to be driven by any revulsion one whit beyond the sober truth.

What then is the sober truth in this matter? I answer: The error of the churches lies not in using the Bible, but in using it *to the exclusion of the Spirit*; not in forming organizations, but in forming them *without God's authority*; not in their subjection to ministers, but in their subjection to *non-commissioned* ministers. Here is the true point of attack. If you assault the office of the ministry, as though it were in itself unauthorized and pernicious, its advocates can easily and fairly repulse you with Bible weapons. But if you agree with them that the Bible makes room for a *commissioned* ministry, and then call for *their* commissions, you can easily put them to flight. But let him who undertakes thus to expose them, see to it that he is not himself chargeable with the same imposture; viz., *that of assuming to be a religious teacher, without a divine commission*. A great part of the railing against the "ministry," which is becoming fashionable, has in it the absurdity of the man who cursed and swore at his son, for using profane language.

But mere *littleness* of heart, and *narrowness* of apprehension, are not the only causes of the tide of aversion which is setting against all secondary agencies. Much of the movement must be attributed to more vicious motives. It is easier, and merrier, and more noisy work to pull down than to build up. Hence, children exert their first foolish activity in destruction. Hence, too, grown persons, whose imbecility disqualifies them for works of sober, patient edification, who yet have a craving for some kind of activity, and are especially fond of bustle and notoriety, very naturally betake themselves to railing at, and pulling down, the rotten buildings around them.

MENTAL CONDITIONS.

A LATE experience has led me to classify certain conditions of the mind, which may be thus distinctly defined under three heads. The lowest, is a condition of mental bankruptcy in which we call people insane. It is a state in which the machinery of the mind is deranged or broken, and acts in an incoherent and self-destructive manner. The devil has access to it in the same manner that burglars have access to a house which they have broken into.

Another mental condition is one in which the machinery of the mind is sound. You can not say that the person in this condition is "cracked;" yet he has not his thoughts under control. He is like a ship which does not leak, neither is yet seriously injured by the storm; but nevertheless is compelled by stress of weather to go out of its proper course, and to scud before the wind. The devil may be at the helm, and direct the ship whithersoever he will, and still not have power for the time being, to injure or destroy it.

The third mental condition is one in which the mental machinery is completely under the control of its owner. He has power to cause its action to cease from time to time; to direct it whithersoever he will, or to put the control of it into the hands of God and good spirits. It is like a steamer whose internal machinery is strong enough to push right into the teeth of the fiercest storm which ever lashed the ocean. It is only this mental condition which is one of perfect sanity.

For years I have been the involuntary vic-

tim of evil-thinking. The devil has had power to thrust evil thoughts into my mind concerning various things in my circumstances, continually accusing God of injustice, and endeavoring to convince me that I was sadly abused. A thousand times I have brushed away these thoughts, as I would a swarm of flies; but as often as I did so, they would return with increased power, to suck my very life-blood. To give my mind to the study of mathematics was only a temporary make-shift, which availed me little. In this way I lingered along, suffering, I doubt not, many of the torments of the insane, until finally it appeared to me that if drowning would afford me relief, I would gladly adopt that expedient.

When thus thoroughly wound up in the devil's net I was one day asked how I was getting on. I answered by describing the power and character of my mental temptations, without giving particulars. My interrogator then endeavored to comfort me by showing that such trials are a necessary part of salvation. I asked him if I ought not to divulge my black thoughts. He replied that if I were convinced they were devilish thoughts I had better smother them. After some further talk in which he showed the unreasonableness of my imaginations, he asked me in a loud, peremptory tone if I were "willing to talk on the right side."

"Yes," I replied; though at the moment I saw no particular "right side" to talk for. Presently it occurred to me that the man with whom I was talking was clear above this weakness of evil-thinking; so I confessed myself united to him and said that if he were saved I should be. This declaration seemed to make a soft place in my heart. Although this soft spot appeared to be a pretty small one, it was large enough for me to get into, and I soon discovered that while there I was safe from the shafts of evil-thinking. I have ever since found it is a safe fortress which secures me from Satan's fiery darts. I also find that I am getting more and more power over my mind and imagination. From time to time, I can, as it were, make my mind a perfect blank and wait for good thoughts to arrive from my heart, and I feel that I am not at the mercy of influences which come from the outward world. This, I am convinced, is true, heavenly sanity. H. J. S.

DRAINING LAND.

A GREAT deal has been said in the agricultural papers on the subject of draining land, setting forth the good results which have accrued to farmers who have practiced a judicious system of underdraining. Still, from some cause, the majority of cultivators neglect to do what it clearly seems would be for their advantage in this matter. This state of indifference may arise in some cases from ignorance; others, perhaps, plead poverty as the cause of neglect. In fact, I am aware that in many instances this is the plausible reason. But of such, I would inquire, Is not this neglect to improve your land one cause of your poverty? No farmer can afford in these times of high-priced labor, to cultivate land which will not yield him more than half a crop. That farmers do, in many instances, cultivate land which for the lack of suitable underdraining yields them but a little of what it may be made to, I am satisfied from observation and

experience; and in some cases the product scarcely pays for the labor expended in cultivation.

Well, the state of the weather and the backwardness of the season at the present time, have suggested this subject, and also brought to mind a lesson learned a year ago on the Community domain at Oneida. The season there was equally backward, and the weather rainy; so much so, that up to the latter part of May we had not finished sowing barley, and could not proceed with the work on account of the wet state of a certain piece of land which we wished to sow, and stock down to grass. The season being far advanced we were on the point of giving up sowing to barley. While thus held in suspense, since we could do little else, it was proposed to go to ditching, as the only effectual remedy for the difficulty. All hands were called, and the work was commenced. Drain after drain was cut and tiled in parallel lines through the wettest part of the field, which at this time was nearly impassable for a team. The effect was wonderful. The water flowed freely, to the full capacity of the tiles, and ere the work was fairly completed the ground was pronounced ready for the seed. The result was, in harvesting the crop, we found it to far exceed our expectations. In the part of the field from which, previous to ditching, we did not expect much of any thing but grass, we cut the heaviest barley, besides having the satisfaction of securing a good catch of herd's-grass and clover.

Profiting by the good results of our last year's operations, we commenced the work of ditching again, quite early this spring, on grounds we intend to cultivate to corn, and by the twenty-fifth of April, four hundred and ninety-two rods (over a mile and a half) of tile drain had been cut and laid down, besides thirty-five rods of open ditch.

The benefit derived from ditching land, may be considered three-fold. In the first place the land is freed in the spring of the year from stagnant water; and in case of heavy rains, is quickly relieved of the surplus, it being readily drawn off through the drains, leaving the ground in a short time in a condition to be worked. Secondly, in case of drought, instead of the ground becoming baked like a brick-yard, it will be found loose and porous, through which the moisture from beneath readily ascends to the surface, to the very great benefit of the growing crop. Thirdly, by relieving the soil from the superabundance of moisture to the depth of two and a half feet, you thereby enable the roots of plants to penetrate the soil to a much greater depth than they otherwise would, by which means they have access to a greater amount of food, stored in the depth of the soil, and thus by the process, as far as chance of productiveness is concerned, you have in reality doubled the number of acres of land occupied.

H. T.

OLEAGINOUS.

AS I seated myself by a machine with the intention of becoming its operator, my foreman said to me, "Keep it well oiled." Accordingly, I gave it several doses a day, which I soon learned was rather excessive treatment, as my besprinkled linen gave evidence. Observing that not only the various machines in the shop, but the numerous bearings of the shafting

required the application of oil, I began to reflect upon the whole business of the lubrication of machinery and was brought to a new appreciation of the value of oil.

However perfect machinery may be, and however much power may be applied to its propulsion, were it not for the application of some lubricating substance to all parts which play upon and into each other, for the purpose of preventing the naked contact of iron with iron, every thing would be brought to a dead-lock, if indeed, nothing more serious took place. So essential is the application of some oily substance to machinery, that if deprived of it, steam-ships could not leave their docks; locomotives and railroad cars could not leave their stations; carts, wagons, and coaches, public and private, would become useless lumber; or, if used, would fill the air with unearthly noises by their grinding friction; factories and mills, and the almost endless exponents of steam- and water-powers, would be useless and cease to give employment to millions of operatives. Iron in motion, as we have said, must not come in direct contact with iron, because the heat produced by friction would soon melt the parts, or else expand them to a degree which would prevent all revolving or sliding motion. To avoid friction, by perfect mechanism and the use of oil, is therefore, the constant study of machine inventors and manufacturers.

But lubricating substances are so common that their intrinsic value to the world is by no means properly appreciated. Yet while the elements which constitute oil are very few (the principal one being carbon), and are found every where, no chemist has the knowledge or skill to compete with the natural forces in animals and vegetables in the manufacture of adipose. He can refine it, but can not create it in large quantities. How wonderful is the provision of nature for the production of this indispensable article! The secretion of oil in the vegetable and animal kingdoms is a phenomenon in the Creator's world-wide laboratory bordering on the mysterious and miraculous. The fact that the oils which are now flowing from the abdominal regions of the earth (where, in some past geological ages, they were manufactured by the laws of secretion which govern the animal and vegetable kingdom) were stored thus securely, to become available to man in the then almost inconceivable future, is one which fills the reflective mind with awe and admiration of God's out-look for the unborn ages of the human race.

Passing in my meditations, from physical to spiritual truth, the question arose, What element has the Creator provided in his interior kingdom to lubricate the bearings, conjunctions and couplings of human life so as to prevent destructive friction? In the Bible we find that oil is symbolical of the influence of the Holy Spirit upon the heart and soul, producing a soothing, comforting effect. Because Christ loved righteousness and hated iniquity, he was anointed with the "oil of gladness above his fellows." The apostle John says, "Ye have an unction from the Holy One and ye know all things." It is plainly evident, therefore, that the great, exhaustless reservoir of holy oil for lubricating the social machinery of humanity, and thus destroying the ever grinding miseries of selfishness, was opened

to this world on a universal, continuous scale, on the day of Pentecost; and has been, from that time to the present, distilling its lubricating influences upon society in proportion to the faith which has been exercised in regard to the truths of the Bible and the spirit which accompanies it.

The late talks of J. H. N., on Salvation from Sin and the Baptism of the Holy Ghost, may be regarded as recipes for striking oil in our own souls which will lubricate our passional natures, thus enabling us to make music with truth loving beings in all worlds. x.

THE CHINESE QUESTION.

A grand banquet was in readiness for Mr. Burlingame on his arrival in California from China. At this banquet, the ambassador made an eloquent speech, in which he showed up the past, the present and the future of the Chinese, in so enthusiastic a manner as to leave no doubt of his sincerity in undertaking the mission upon which he comes. Mr. Burlingame has been so closely identified with the flowery kingdom for years past, that we have come to regard him as a genuine John Chinaman, who seeks first of all, the welfare of his adopted country. He tells us that the policy of the United States toward the ancient empire, has been as far more successful than that of the English and French, as it has been beneficent, compromising and conciliatory. While the French and English were demanding entrance to the Chinese ports, and forcing their demands by the bullet and the bayonet, America was asking the same favor by her ambassadors and peaceful commissioners. The former were held at bay as long as possible, while the latter were admitted to the trade of the ports and the confidence of the people. At present, the United States and Russia are the only Governments which have free intercourse with China. How much more confidence the policy of this country has inspired in the minds of the Chinese rulers than that of Russia, is shown by the choice the Government has made for its foreign ambassador. Mr. Burlingame certainly undertakes a great task when he proposes to stand as mediator between the 400,000,000 people of China and the 40,000,000 of his own countrymen. The task, however, may be made easy and we have no doubt it will be so made, by the amicable policy which has hitherto been observed between the two peoples. —*Utica Herald.*

IT strikes us that here is something calculated to make thoughtful people pause, and consider what is coming. This is an impressive spectacle: 400,000,000 pagans approaching with outstretched hands 40,000,000 Christians! the Chinese wall broken down; steam-ships and railroads ready to place these children of the East in any part of New America. Not long since the papers reported the formation of a company for the purpose of transporting laborers from China to the Southern States. While we were successful in commercial operations with this nation, selling them our manufactures and buying their tea and silk, the relation was very satisfactory to the Wall-st. statesmen; but the situation presents a new aspect when China, with her crowded population and excess of laborers, seeks "free intercourse" with us.

It is said, that at the present time, there are nearly 100,000 Chinese laborers in the new states of the Pacific coast. At first these simple people were considered harmless, and a God-send. All they wanted was work; and they entered readily into the drudgery of the gold-hunters. But already Californians look with troubled countenances upon the increasing numbers among them of these strange people. How will these worshipers of Buddha affect the future growth and institutions of the country? Shall they have free suffrage? Give them the ballot, and they would now hold the balance of power in many districts.

A gentleman who had long resided in California, told me that it is becoming an anxious question with many parents, how to establish their children in life. If not able to start them in business, or give them a profession, they are shut out from the field of honorable labor, because that is already occupied by the Chinese. At first these emigrants were timid, and submitted to be crowded or plundered by lawless adventurers; but they are different now. They have learned their strength, supplied themselves with arms and have joined together in beating off

assailants. Nor are they all simple laborers. Their numbers include good mechanics and successful tradesmen.

When this flood and ebb-tide of labor from the New and Old Worlds meet, what will be the result? Will they combine to form a new social compound, or will one override the other? Shall we have Buddhist churches and customs confronting us, or have we vitality enough to convert and digest the devotees of that religion into our faith and practice? We can not long shut our eyes to the fact that mighty problems are coming up for Christian statesmen to solve. New England and the Atlantic states are generally in favor of free suffrage, but the new Pacific states, which stand facing this incoming flood of pagans, dare not grant it. It is not that they are against liberty. At heart, they believe in equality of civil rights, and that it would be turning against the presiding genius which has led them on to prosperity, to deny this principle; but they have come to a spot where they can not see their way through. Plainly, something more is necessary than putting a vote into every man's hand.

What a battle-field is this New America! What interests are to be settled! We may well inquire if the political foundations are strong and deep enough. But God knows how it is all coming out. We are sure that there is no true statemanship which does not take into account the God of the Bible, and His purposes. Civilization always has gone along with the Bible, and always will. Here are great physical obstructions to be overcome, but the higher forces rule. Intellect conquers brute force, but *spiritual* power governs all, and God is the great source of that power. Here is where our hopes are anchored for the good time coming: *in the outpouring of the spiritual power of God into the world.* We are persuaded that this New World has been kept for this purpose—to be a home for God, and not a place where men can curl up into mere money-making. There will be overturning and trouble enough till we adopt the political principles which come out of heaven, where are the eternal foundations.

E. H. H.

THE CIRCULAR.

O. C., MONDAY, JUNE 1, 1868.

POLITICAL ASTRONOMICS.

A correspondent signing himself "G.," begged us last week to turn our telescope toward Washington, and tell him what was going on there. We have done so, and the only thing we have discovered, is that Ben. Wade has missed the Presidency, just as he lost his Senatorship sometime ago. The question is, whether his famous policy about the "twin relics of barbarism" has had any thing to do with his bad luck. Will G. please go into a calculation of the right ascension and declination of the bodies concerned, and ascertain the causes of this phenomenon. Some say that impeachment would not have failed if it had not been for perturbations caused by Wade's right to the succession. [—ED. CIR.]

A LOOK AT THE HEAVENS.

O. C., May 26, 1868.

TEN days ago Abram Burt, on one of his business excursions to Clinton, called on the astronomical Professor at the college,* and got leave for two or three of us to spend an hour with the great telescope. On account of press of business at the Observatory, a far-off evening had to be appointed, and we had the tantalizing pleasure of waiting till last night (Monday, the 25th). But the delay was fortunate, for the clouds kept possession of the heavens day and night during the whole interval of our expectancy, and last night, for the first time since the appointment, the curtain rose. Indeed our luck in the matter was so wonderful, that we were as much pleased with the glimpses we had into the Providential heavens, as with our views through the telescope.

Nearly all day yesterday the long storm held on. At three o'clock the hills were cloud-capped and

mist was in the air, so that we had given up all thought of going. But at four I discovered in the far north-west a bright opening in the clouds, and even a streak of blue sky, and thereupon proposed to start, lit or miss. So said, so done. At five we were in the wagon with our umbrellas. We had ten miles before us, and a muddy road; barely time to reach our destination in season, and a warning from a weather-wise brother as we started, that we should see clouds instead of stars.

Our horses were plucky, and we went on cheerfully, watching the clouds and talking of our chances. Miles were passed and a full hour was gone, before any promising change could be discovered. But at last the bright streak in the west and north began to widen. We could see blue clearness at the horizon, and fair-weather fleeces on the edges of the great cloud above. Then actual sunshine began to streak the regions away beyond Rome. Finally the whole mass of lowering clouds overhead began to break up. It was wonderful to see them dissolve and fade away. It was not the wind that drove them off. They vanished where they floated. Intent as we were on the chances of the weather, we took a new lesson in meteorology. It was manifest to our senses that a cloudy sky may very suddenly become clear by some chemical or electric process, without waiting for the motions of the wind. This lesson, with some glimpses of the spiritual application of it, may be considered the first of the heavens that we looked into on this trip.

As we went on, exclaiming at the wonders above us, and thanking Providence for our fine prospects, suddenly another heaven opened upon our view. We had just reached the highest hill-top between Oneida and Clinton, where the north-west horizon is almost as distant and evenly curved as that of the ocean, when, turning for a look behind, we saw a *double sunset!* One sun was in the heavens near the horizon, and another on earth just below! The beautiful mystery was soon solved by the discovery that Oneida Lake, far away in the north-west, lay like a mirror half hid, between us and the upper sun, and, its angle being just right, gave us back a reflection as glorious as the original. A common sunset in these regions is a sight to be remembered, but a double sunset, and after such a storm, was a glory that baffled all exclamation.

When the sun was down the clouds, alas! began to appear again as suddenly as they had vanished, and our hope of a good time with the telescope soon faded away. The last part of our ride was rather silent, and we entered the college grounds in the twilight, with but little expectation of further entertainment.

Abram called on the Professor, who politely introduced us to the Observatory, saying that we could see the astronomical instruments, though the weather precluded the hope of observation. After seeing and hearing about the telescope and other apparatus, we left the Observatory with the Professor; he locked the door, and we were about taking our leave, when the moon, then in its first quarter, partly emerged from the clouds in the west. I called attention to it, and to some clear openings further north. The Professor, after a look and a thought, turned back, saying that we could "look at the moon through the clouds, if nothing more." We were soon enjoying glimpses of her majesty, and as we lingered, the cloud-curtain gradually rose again, and we had, after all, an hour and more of clear sky—in fact an opportunity to see the beauties and wonders of the telescopic world till we were satisfied. As this was the third and principal heaven of our trip, I must give a good account of it.

The great telescope is a tube two hundred inches or nearly seventeen feet long, with an object-glass thirteen inches in diameter. It is mounted and balanced on a compound axis, in such a manner that a child can turn it and point it in any direction. Its axis is attached to a shaft of New England granite, which has for its pedestal an immovable block of deep-bedded masonry. It has graduated circles which tell the "right ascension" and "declination" of its every position. It is surrounded and covered

by a circular building, which has an opening for outlook, and which can be made to revolve, so as to bring the opening to any quarter of the heavens.

The object-glass at the upper end brings the light from any heavenly body to a focus at the lower end, and on the image thus formed, the eye-glass, which is really a microscope, brings to bear its magnifying power. Different eye-glasses are used, varying in power, from eighty to sixteen hundred diameters. We saw the moon first with a power of eighty diameters, and afterwards with a power of two hundred and fifty diameters. With the first, the whole crescent could be seen at once, but with the second, we had to move the telescope along several times, to go over the whole. Maps and pictures of the moon's surface, are almost as common as maps of the earth; and they show better than I can by words, what we saw—the mountains and valleys, the bird's-nest craters, and the ragged shadows of that strange world.

Next we turned the tube toward Venus, who was but a little way from the moon, and, wonderful to behold, she seemed to be the moon itself! Looking along the outside of the telescope, we saw only a very bright star; but looking within, we saw a half moon just like our own queen of the night; as large, and even more brilliant. This was the sight that rewarded Galileo's labors, and helped astronomy to its modern birth.

Then we asked to see a *nebula*. The Professor consulted a book, talked to himself a little, adjusted the telescope without looking at the sky, till one of the graduated circles gave the right ascension, and the other, the declination, of a *nebula* in the constellation Cancer; and then wheeling the circular building round till the opening came to the proper place, he found his mark at once, and put us in communication with a cluster of bright, thickly sprinkled stars that cannot be seen with the naked eye.

Finally we took sight at Castor, the northernmost of the twins, and saw with our own eyes, that it is of itself a pair of twins—a double sun; so that we can believe the books that tell us there are six thousand such doublets in the sky, and that the suns in each doublet revolve round each other.

It was interesting to notice in all our observations how persistently the motion of the earth made itself seen and felt. Distances as well as objects are so magnified that the diurnal motions which are insensible to the naked eye, become manifest and even troublesome on the field of the telescope. Place a star in the middle of your view or even on the eastern edge of it, and in a few seconds it will pass across the whole field and disappear. The telescope has to be kept moving along with the heavens in order to get a continuous view of any object. This is effected by clock-work, turning the tube slowly from east to west, on an axis that is parallel to the axis of the earth.

It was now late, and we were satisfied. A few pleasant words with the Professor, inquiring about the college, thanking him for his courtesy, and inviting him to visit O. C., closed our interview with him; and we turned our horses' heads toward home. Venus and the moon were right before us for an hour, and then sunk out of sight. The multitude of stars lighted our path the rest of the way. We talked about them, and about the good Providence that is above them; and now and then we flashed into enthusiasm at the remembrance of all the heavens we had seen. So we reached home a little after the middle of the night. J. H. N.

AN ONEIDA JOURNAL.

May 30.—Rain! rain! rain! We begin to think the newspaper reports of a change in the course of the gulf-stream, must be founded in fact. But to-day it has cleared off, and a fair scene it is we see from the west window of our office. Dark green maples on the rolling hills, and white blooming orchards.

It is customary in some countries, we are told, to plant a tree every time you eat fruit. We do not do so here, but some of our people always had a *penchant* for setting out trees, and we are beginning to enjoy the results of their enthusiasm eighteen or twenty

* Prof. Peters, known as the discoverer of several asteroids.

years ago. It does not take much time to get a few trees from the woods in the spring. But if you want to enjoy your trees while growing, give them a good wide hole with a rich compost, and trim them up well. The straggling poles seen by the side of the road in some places, are painful to look at, and they grow so slow that ten years make but little change.

Some peculiarity of the season has produced enormous numbers of the dor-beetle. They are whizzing around after night-fall, so that you walk on the lawn in danger of a rough encounter with one or more of them. Their buzzing sounds like the hum of a swarm of bees in the day-time. A large number of them invaded the meeting-room one evening this week, causing no little sensation among the women by their sudden swoops.

One of our young men who has lately been put into the responsible position of father to the children writes us thus:

"So few years have passed since I was myself a child, in nearly the same circumstances, that for the first few days I seemed to be living in the past. Memories of my boy-life came up to me with startling freshness. This soon passed away; and in seeking a reason for such a wave of the past, I have concluded it was to bring me into closer union with child-thought, and to inspire me with an ardent desire to improve on what has gone before. I feel already a sympathy for the children which is new to me, and am looking for and expecting new things in this department, new and improved methods of bringing up children so that physically, intellectually, morally and spiritually they shall be an advance on those who have preceded them. We of the children's department indulge ourselves in this ambition."

While three of our men were looking over the raw silk market in New York, the other day, one of the importers, of whom we have bought considerable silk, presented each of them with a Chinese hat. Awkward, clumsy-looking things, almost as homely as some of the stylish hats worn now-a-days by ladies of fashion; but unlike them, they embody an idea. Take an oval-shaped pumpkin, split it edgewise, clean the seeds out of one-half, and you have a very good idea of its general shape. It is simply a large shell formed of "punk," or rotten wood, about half an inch thick, lined with silk and covered with mohair. The "idea" consists of a rim of bamboo braid, an inch wide covered with oiled silk, which is made to fit the head and is held in its place in the center of the shell by little bamboo sticks two inches high. When worn the rim of braid fitting snugly around the head holds the hat firmly in its place, leaving an open space all around the head. Sun-stroke would seem impossible with such hats, but unfortunately a shower would soften them to a jelly. They are much worn in the Southern States by the planters.

The horticulturists finished last week setting five acres of land with 17,972 tomato plants. Last year only 7,549 plants were set, making the number this year 10,423 greater.

We clip a few items from the Wallingford journal: Mr Pitt having a job of 20,000 labels, thought he would print it on the press which is run by the engine power. He had corrected it to his mind and had printed three or four, when crack! went something, and the type flew about all over the rollers, the ink-disk and the floor. He found that the chase in which the type was locked was broken. It was supposed to have been cracked, or to have had a flaw in the iron. After meeting, while the girls were inquiring about the affair, Mr. Pitt penned the following:

The Printers had a pi;
They boiled the pi in lye,
Then laid it out to dry.

What a pi!

The "pi" was reconstructed and Charles printed it on the new press in five hours. It would probably have taken a day and a half, or two days on the smaller press.

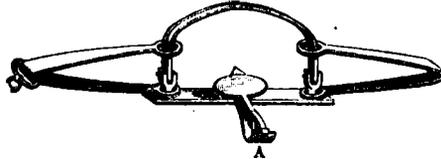
H. J. S. says he is picking the blossoms off from the new strawberry plants, and as it is considered poetical business to pick flowers, he had thought of

inviting the ladies out to take a stroll and cull some of them. It is a great waste of poetry to let the Irishmen gather all the flowers.

TRAP-DOGS.

IT may be necessary to inform some of our readers that a trap-dog is not a barking animal, but a small iron attached to the cross-piece of a trap. It is seen obscurely at A, in Fig. 1.

FIG. 1.

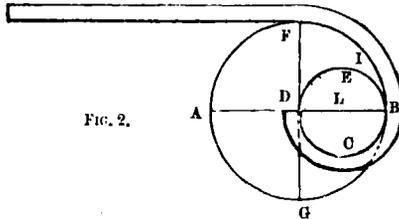


Small as it is, its importance in the machine is very great, since both the setting and the springing of the trap depend entirely on its adjustment.

Having several hundred thousand of these little irons to form and fit to their places every year, we have invented several machines for shaping them, the last of which is every way satisfactory. They are made of flattened wire. The machine feeds itself from a coil, and bends and cuts off the dogs at the rate of forty per minute. In the course of our experiments we found it profitable to seek out, with mathematical exactness, the very best shape for the dogs. We give below a geometrical demonstration of the form, which, after many guesses and trials, we have found to be exactly right. It will interest the curious, as a specimen of the study that may be given to the details of so humble a business as trap-making; and it may be useful as a formula for similar contrivances in other manufactures.

The dog, as it comes from the machine, has a curve at one end somewhat like that of a fish-hook, which is to be hooked on to its axis at the end of the cross-piece, and by a pinch of a vice-matrix closed around it. The problem was to find the very best curve for the dog, i. e., the curve which, on the one hand will allow it to be hooked on to its axis, and on the other will be as near as possible to its final form, and so leave the least possible work to be done by the vice in closing it. The following is our solution of the problem:

FIG. 2.



Draw any straight line A B, and around any point in it, as L, describe a circle, B C D E, equal in diameter to the wire which is to be the axis of the dog. Around the point D, with the radius D B, describe the circle A F B G, touching the first circle at B. Through the point D draw the straight line F G, at right angles to A B; and from F draw the tangent F H. Then will the figure H F I B C D be the shape which the problem requires. For the semicircle B C D is already in its final shape, i. e., fitted to the axis; and the quarter circle, F I B, is manifestly as near its final shape as it can be and yet allow the dog to slip on to its axis, since its distance from D at F and at all other points, is equal to the diameter of the axis. In other words, an axis that will fit the semicircle B C D will exactly pass through the throat F I B D.

A SUMMER WITH THE MICROSCOPE.

BY J. F. SEARS.

I.

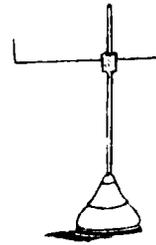
IN beginning the study of nature by the use of the microscope, the young student is at first perplexed by the multiplicity of objects which crowd upon his attention. He feels the necessity of an instructor to guide him in his researches: to tell him where to look, in order that his investigations may be productive of the greatest improvement.

The primary object of what I am about to write,

is to pave, as it were, the way of the young microscopist in his researches with this noble instrument; to give him such instruction in regard to its use, and the collecting and mounting of objects, as shall enable him to work intelligently and successfully.

Microscopes are divided into two classes, simple and compound. The former usually consists of one or more glasses, so constructed as to be used as a single lens, while the latter must consist of at least two glasses—one near the object to be examined, and the other near the eye. We will suppose the student to be the possessor of a simple, and also a compound microscope.

The simple microscope may be nothing more than an ordinary pocket-magnifier, containing one, two, or three lenses. The last mentioned will be found to be the most useful, as the lenses are usually of different sizes, and of different magnifying powers. This is used for the general examination of an object where minute details are not essential; and from the facility with which it can be turned in any position together with the object, the general details of structure are more clearly made out, than by the more complicated compound instrument. The young microscopist may at first experience some difficulty in using his simple microscope, especially the smaller glasses, from the unsteadiness of his hands; but if he will take the precaution to steady the hand which carries the glass, with the hand which carries the object, so that both move together, the trouble will be removed.



STAND FOR DISSECTING MICROSCOPE.

A dissecting microscope can be extemporized with the pocket-magnifier, by procuring a base or stand made of lead or iron, into which an upright wire, eight or ten inches long, is screwed; on this wire, place a good-sized cork by means of a hole bored through lengthwise, so that the cork will slide on the wire, rather stiffly; then another wire six or eight inches long, is to be passed through a hole in the cork, at right angles to the former, so that the second wire will take a horizontal position; bend about an inch of this wire at right angles, and sharpen it; bore a hole through the handle of the pocket-magnifier, and insert the sharpened end of the wire, and you have an instrument which will answer almost every purpose of a far more costly one, procured of the opticians. Sliding the cork on the upright wire, drawing the horizontal wire out, or turning it to the right or left, will enable you to place the lens in any position necessary for the purposes of dissection.

OUR WALLINGFORD LETTER.

Mount Tom Printing Office,
W. C., May 24, 1868.

DEAR CIRCULAR:—May, the usually "merry month," has been with us decidedly lachrymose. Almost every day the skies have a turn of weeping, and when the floods stop, a chill gray mist still covers the landscape like a memory of grief that refuses to be comforted. Even the birds with their habitual buoyancy I fancy are somewhat affected by the somber cast of things. Last night, at ten o'clock, in the midst of a tempest without, a poor little fly-catcher called at a window of the hall where a group of us were chatting, and after beating against the glass several times in his effort to enter, flew in at once when the window was opened, and perched on M.'s head. She caught the little stranger and gave him lodging in the wood-box, where in the morning he was found chirping gaily. He flew away on being offered his liberty.

The grass and trees find no fault with the weather, but are getting on their magnificent summer attire all the better for their prolonged bath. At the time when apple-trees are in blossom, I find the available

grass-plots about the house also turning white with patches of spread-out linen and cotton. House-keepers, it seems, have a notion that when a garment becomes stained by the juice of any fruit, the stain will be driven out by exposing it on the grass in the time of fruit blossoms. I have tried in vain to have them explain the *rationale* of this circumstance; it is so, because it is so. That is all I can learn about it. Pray ask your young chemists what connection, if any, there is between apple-blossoms and the bleaching properties of the sun and air.

In Connecticut here, old as the country is, we live in quite neighborly closeness to the animal tribes. The musk-rats border our land on the east. Our trapper has caught about twenty dollars' worth of furs, including a mink. *Vice versa*, an enterprising hawk comes down from the wood above us and forages in our chicken-yard for an occasional meal. A red fox was seen reconnoitering in the same direction one morning this week. Black snakes are sometimes seen, and woodchucks burrow in almost every field. Wood-thrushes, cat-birds, orioles and veerys, give us a capital evening concert, and a maternal partridge seems to be preparing her family arrangements within a short distance of our office.

Speaking of animals, you may note a lesson in political economy, by observing the comparative rarity of carnivorous animals and the cause of it. Take the hawk and the pigeon—one a bird of prey, the other the grain-eater. Hawks are found isolated, dwelling apart, and but few in number. Pigeons congregate by myriads. In each case their habits determine their power of increase; they multiply up to the limits of subsistence, while to the pigeon every field offers food, the hawk's resources must be sought in a precarious manner and over a large space. It takes a district of perhaps two miles square to support a single pair of hawks. A similar comparison may be made between the fox and the rabbit, the panther and the deer, &c. The inference arising from these comparisons, is, that flesh-eating is costly and leads to scarcity of population; and that if there is to be a great increase of humanity in the peaceful ages of the future, it must be on the basis of a mainly vegetable diet.

The nomination of Grant and Colfax, this week, opens anew the quadrennial political campaign. The satisfaction it gives to many is tempered by the tremendous disappointments of the Republican party in the past. They have been taught by dire experience not to put too much trust in princes, and hence the old fervor for party candidates has given place to a chastened enthusiasm. In nominating Mr. Colfax, however, they intend not to be caught again with a renegade Vice President. To one who has considered the course of events for the last ten years, it must be evident that whoever may be elected President, the real governing power in this country is Jesus Christ. Why not acknowledge the fact, by a public recognition? It must sooner or later come. If the incoming administration sees who is above them, very well. If not, they must stumble on and work out the ends of superior power, while accomplishing their own defeat.

The increase of fruit-culture in the vicinity of our Communities is a noteworthy fact. There are ten or twelve acres of strawberries now growing on farms near us. Westport, we are informed, will market a car-load a day. At Oneida, when we commenced raising strawberries, eighteen years ago, we could barely sell a dozen quarts at a time in the adjoining village. Now, I am told, there are fifty acres of this fruit in your neighborhood. With this growing commerce in fruit there should be increased facilities for its transportation. The Express Company, I regret to say, propose to advance on their former charges, and demand four cents per quart for taking fruit from here to Boston.

A RULE FOR ALL CASES.

For every evil under the sun,
There is a remedy, or there is none:
If there be one, seek it and find it;
If there be none, then never mind it.

—Anon.

CORRESPONDENCE.

CONFESSION OF FAITH.

Montreal, May 25, 1868.

DEAR MR. NOYES:—Having found communication with the spirit of Christ, through the mediumship of the CIRCULAR and *Berean* and the fellowship of the O. C., my faith in the Word, whereby I have been led to confess Christ in me a savior from sin, has brought on me a mighty pressure to-day to write out and send you this confession of my faith in Christ and confidence in the Community and its leader. Though I do not see at present how I can be one of you at O. C., yet I would joy to be even an outside member of the body of Christ—"absent in the flesh, yet am I with you in the spirit, joying and beholding your order."

I will not undertake to detail all the rough handling of the devil in spiritualism and infidelity, whereby I have been humbled before God to confess his reign in my heart. I have had a night of sorrow, but joy has broken forth in the morning of the new birth of Christ within me.

I first saw the benefits of Community life from an intellectual point of view, and it was long a mystery to me why so good a thing should fail in every attempt to start it, though the best intellects were engaged in it. But I now see that the order which is heaven's first law, is in Christ; and it is not order in the head that is wanted, but order in the heart—Christ dwelling in us. Communism is the outgrowth of the heavenly or resurrection order. To do unto others, as we would that others should do unto us, is as impossible without Communism, as it is to maintain Communism without the spirit of Christ dwelling in the heart. I can readily see how we can deal with each other under the law, on the principle of *equity*, but in Christ a new relation is evolved, which is love; "according to the new commandment that ye love one another;" and this love stands in the same relation to equity that salvation by grace stands in to salvation by law. Dealing with each other on the principle of love is as far above equity, as equity is above plunder.

Viewing things from this stand-point you will not wonder that I am anxious to live in a better order of things; and the cry continually goes up to heaven from my heart, "What shall I do to be saved?" I would do all things on the principle of love, but none with whom I come in contact have any higher aspirations than equity.

I am patiently watching and waiting to know when and what shall be the call of the Spirit. I see the people of God gathering in and concentrating, that they may receive more of the baptism of the Spirit. Involuntarily, the prayer rises in my heart, "Would that God would pour out his spirit on the nations." Will not Communism be international? "The great whore that sitteth upon many waters" seems fast approaching her end; and here is her seat in the New World. What will be her judgment in the great overturning? "His ways are not our ways, and his judgments are past finding out." In faith will I wait, not doubting that we shall "stand in our lot at the end of the days." Meantime, all that I have and am, are at his bidding, to serve the cause of Christ wherever his "will shall be done on earth as in heaven." So count me as a humble servant "waiting orders."

Yours for the truth as it is in Christ,

G. J.

THE CALENDAR.

The Julian account, that is, the calendar as reformed by Julius Cæsar, though far superior to any that preceded it, was, however, still imperfect; for as the time in which the sun performs his annual revolution, is not exactly three hundred and sixty-five days, six hours, but three hundred and sixty-five days, five hours, forty-eight minutes and fifty-one seconds and a half, the civil year must have exceeded the solar year by eleven minutes, eight seconds and a half; which, in the space of about one hundred

and thirty years, amounted to a whole day; and, consequently, in the course of time, the beginning of the year would have been so far advanced, that the summer solstice, according to the calendar, would have fallen in the midst of winter, and the earth been covered with frost, when the bloom of vegetation was expected.

It is not to be imagined that Sosigenes was wholly unacquainted with this error; but he probably thought it much smaller than it really is, and on that account neglected it. The true length of the solar year had not yet been accurately determined; and as it was only from a sensible anticipation of the seasons, that the civil reckoning could appear defective, the Julian account was long considered as perfectly consonant with the course of nature; and all the states of Europe confided in it, as one of the most exact and just estimations of time that could be devised. To about the middle of the sixteenth century it does not appear that the calendar had been subject to any alteration.

Among the first of those who discovered its imperfections, were our countrymen the venerable Bede, Sacro Bosco, or John of Halifax, and Roger Bacon. Those great men had observed that the true equinox preceded the civil one, by about a day in a hundred and thirty years. And as the council of Nice, which was held in the year 325, had fixed the vernal equinox to the twenty-first of March, it was accordingly found, that from that time to the year 1582, when the next reformation was effected, the error occasioned by this means, amounted to about ten days, so that the vernal equinox was now found to happen on the eleventh of March, instead of the twenty-first, as it ought to have done, had the Julian account agreed with the course of the sun.

This constant anticipation of the equinox, which in the lapse of more than a thousand years, had become sufficiently obvious, was first represented to the councils of Constance and Latran, by Ailli and Cusa, two cardinals who showed the cause of the error, and the means of correcting it. And in the year 1474, Pope Sixtus IV. being convinced of the necessity of a reformation, sent for John Muller (commonly called Regiomontanus), a celebrated German mathematician of that time, to Rome, and presented to him the archbishopric of Ratisbon, in order to engage him in this undertaking; but a premature death having prevented his assistance, the project was, for that time, suspended.

The necessity of some alteration was, however, still insisted upon: and about a hundred years afterwards, Pope Gregory XIII. had the honor of accomplishing what several preceding pontiffs and councils had attempted in vain. A plan which was presented to him by Aloisius Lullii, a Veronese physician and astronomer, after being examined by the most able mathematicians of that time, was sent to all the princes in Christendom for their advice and assistance; and as the execution of it appeared to be attended with little difficulty, it met with general approbation. A council, therefore, of the most learned prelates, was convened by the pope, and the subject being finally settled, a brief was published in the month of March, 1582, by which the use of the ancient calendar was entirely abrogated, and the new one substituted in its stead.

This was called the Gregorian account, or New Style; and it is that which is at present in use throughout the greatest part of Europe. The first object of the reformers, was to correct the errors of the former method of reckoning, and to make the length of the year agree more exactly with the course of the sun. For this purpose it was agreed, that the ten days which had been gained by the old account, should be taken from the month of October, of the year then current, and the equinox brought back to the twenty-first of March, as it had been settled by the Nicene council. And, that a like variation might not happen in future, it was ordered, that instead of making every hundredth year a bissextile, as it would be the case in the for-

mer method, every four hundredth year only was to be considered as a bissextile, and the rest of the even centuries to be reckoned as common years.

The length of the solar year, and the time of the vernal equinox, were by this means very accurately settled; for as a day was gained, by the former method of reckoning, in every hundred and thirty years, this was nearly equivalent to a gain of three days in every four hundred years; and consequently, by making the years 1700, 1800, and 1900, to be common years instead of leap-years, as they would otherwise have been, the error arising from the odd time would be properly corrected.

[A secondary object of the reformers, was to make the lunar year agree with the solar year, for the sake of settling the true time for the observance of Easter and other movable feasts, and a method was devised, which is considered a part of the Gregorian Reformation, but we omit the account.]

It only remains to mention, what reception this alteration of the style met with, from the different states of Europe.

Pope Gregory ordered the several ecclesiastics under his jurisdiction to conform to this new method of reckoning, and exhorted all the Christian princes to adopt it in their dominions. But the protestant states, at that time, refused it; the reformed religion being in its infancy, the zeal of its professors was violent, and their opposition to the pope unbounded: whatever bore the appearance of his authority, was rejected as an unwarrantable encroachment upon their newly-acquired liberties; and though the propriety of the alteration was acknowledged, it was condemned on account of its originating with a party so extremely obnoxious to them.

But the difference between the Old and New Style, as the Julian and Gregorian accounts are generally called, occasioned great confusion in the commercial affairs of the different states of Europe. In England particularly, this inconvenience was considerably felt; and several attempts were accordingly made, to introduce the reform calendar: but popular prejudices were too strong to be easily overcome. The mathematicians indeed, more influenced by scientific considerations than cavils about points of religion, were continually urging the necessity of some correction, and proposed several methods of obtaining it, which might be adopted without inflaming the minds of the multitude.

One of the most simple and ingenious of these, I shall here mention; which was, that an act should be passed, declaring that there should be no leap-year for forty years to come; by which means, the ten days that had been gained by the old account, would have been imperceptibly lost, and the Old Style reduced to the New, without any sensible variation in the fixed time of feasts, and other observances. A proposal of this kind is said to have been sent to the celebrated Dr. Wallis, at that time professor of Geometry at Oxford, for his opinion; who, with a narrowness of sentiment, which could scarcely have been expected from a man of his extensive erudition, is reported to have observed, that the proposal was specious enough in appearance, but that the hand of Joab might be perceived in it. He probably considered it as having originated with the Papists; and though he acknowledged its propriety, was yet afraid of its being adopted, lest it should open the door to further encroachments.

But though all proposals were at that time rejected, yet those who wished for a reformation, still continued their applications; and in 1752, an act of Parliament, after much debate, was obtained for this purpose. And as a hundred and seventy years had elapsed since the Gregorian alteration took place, the Old Style had consequently gained above a day more upon the course of the sun than it had at that time. It was therefore enacted, that instead of cancelling ten days, as had been done by the Pope, eleven days should be left out of the month of September;

and, accordingly, on the second of that month, the Old Style ceased, and the next day, instead of being the third, was called the fourteenth.

THE COLORADO RIVER.

Away up in Dacota Territory, probably the loftiest part of the continent of North America, there is a range belonging to the great Rocky Mountain system called the Wind River Mountain, out of the sides of which issue three great rivers—the Yellowstone, the principal confluent of the Missouri; the Shoshonee, or Snake river, the largest and most far-reaching branch of the Columbia; and the Colorado, which almost reaches the Torrid zone ere its waters mingle with the brine of the Pacific in the Gulf of California.

Of the latter river, which, until within a year or two, was almost as mysterious as the Upper Nile, it is our purpose at present to speak.

From its source to its confluence with Grand river, in latitude 38 deg. 10 min., in the south-eastern part of Utah, it is known by the name of Green river. In its way from its elevated beginning to its junction with Grand river, its serpentine course is through many canons and gorges, gathering on its way the tribute of innumerable mountain torrents—the drainage of the western slope of the vast Rocky Mountain range and of the Wasatch range on its western side. About latitude 41 deg. 30 min., the line of the Union Pacific Railroad (of the Platte) crosses Green river at an elevation of about 6,000 feet above the sea, and for many miles farther south the valley through which it flows—if valley it may be called—is of great elevation.

Grand river, the other branch, has its source in the Middle Park, less than forty miles north-west of Denver, whence, after gathering all the water that issues from all the mountains which surround that beautiful gem in the heart of that tremendous mountain range—a day's journey across in any direction—it makes its way out of the southwest corner through a deep canon, already a very considerable river. Thence its course is southwest, through valleys and gorges, amidst a labyrinth of mountains known only to the most hardy and adventurous of our trappers and miners, and even to them but partially.

The Green and the Grand uniting, form the Colorado proper. This junction is not far from the eastern border of the great central plateau which stretches through Utah, Arizona, and thence southward far into Mexico. The two great branches come together not in a broad valley, as rivers meet in this part of the continent, but each through a deep, dark chasm called a canon (pronounced *canyon*)—a vast cut made by the water through stratum after stratum of rock, hundreds and in some cases thousands of feet deep, leaving almost perpendicular walls on either side. No convulsions of nature had any thing to do with these stupendous excavations. That they were worn away simply by the action of a large volume of rushing water, acting for ages, is manifest from the regularity of the strata, being the same on the opposite sides, and their position generally horizontal.

From the confluence of the two great branches already spoken of, for a distance of not less than five hundred miles, the river flows in a southwest direction through an almost uninterrupted canon, becoming deeper and deeper until it sinks below the general level of the plateau to a depth of at least three thousand feet. Some estimate the depth for many miles in length at from four to five thousand feet. Among the early explorers of that country the depth was reported to be three miles, and one of the earliest of the Spanish travelers seriously stated that the depth of the canon was three leagues. The truth is, the depth of this immense canon has not been accurately ascertained. The probability is that in the deepest part it is somewhere between three and five thousand feet. Towards the top the walls slope outwards somewhat, but lower down they are nearly vertical,

solid, and generally smooth. There is no valley or bottom land, and few places where even a landing can be effected. The gradual narrowing of the space between the opposite walls indicates a corresponding diminution of the volume of water through the long period in which that work of abrasion has been going on. Some of the rocky strata which have been cut through are volcanic, some sedimentary, but all hard and durable.

But one man has ever been known to pass through this awful gorge. In the early summer of 1867, a prospecting party of three men, Captain Baker, James White, and Henry Strobe, set out from South Park and struck across the mountains in the direction of the San Juan river, a large tributary of the Colorado, south of the Grand river. They followed that river down about two hundred miles to where it entered a canon, through which they could not pass. They then struck across in a northwest direction, to the Grand river, passing over a very rough country. Reaching that stream, they found it inaccessible on account of its steep rocky banks. Twelve miles below, they found a side canon through which they managed to reach the river. This was on the 23d of August. Next day they crossed the river and ascended to the table lands beyond. In making the ascent they were attacked by Indians, and Captain Baker was killed. His two companions, finding their leader killed, fought their way back to the river. Getting beyond reach of the Indians, they hastily unpacked their animals, secured their arms and a small amount of provisions, and proceeded on foot down the banks of the river. They then constructed a raft of dry cotton-wood, composed of three pieces about ten feet long and eight inches in diameter, and embarked at midnight. Thirty miles below, they reached the confluence of the Green river.

Below the junction the stream becomes narrow and is confined between perpendicular rocky walls. Forty miles below, the San Juan enters the Colorado from the east, both rivers being hemmed in by perpendicular walls.

On the fourth day of their lonely and perilous voyage they entered strong rapids. Henry Strobe was washed off the raft, sank in a whirlpool, and was drowned. The same wave that swept the unfortunate man overboard, carried away the little stock of provisions, and left Mr. White alone and utterly destitute. In this plight, he entered the great canon, which he found to be a succession of fearful rapids, blocked with masses of rocks, over which his frail raft thumped and whirled. At one time it was knocked to pieces, and he was obliged to hold them together by main strength, until he managed to float it into a shallow eddy.

White's estimate of the average depth of the Great canon is three thousand feet. The walls presented to him, as he made his way through upon the boistrous surface of the river at their base, smooth, perpendicular, and sometimes overhanging surfaces. Half way up they flared outwards more or less, and were more ragged and uneven. In some places the high-water line was forty feet above the river as it then was, and the channel reduced to less than a quarter of its width above and below the Great canon.

For seven days he drifted down the impetuous stream without food, and with nothing in view but these towering walls and a long, narrow section of the sky stretching across the zenith. Almost every day the sun for a short time poured its rays down upon him with sickening fervor. On the eleventh day of the voyage, and the seventh from the disaster which deprived him of his companion and his food, he emerged from the Great canon, and reached the habitations of some friendly Indians, from whom he procured some food; he then continued his course down the river on his raft, and reached Calville, in the southern extremity of Nevada, on the 8th of September, the fourteenth day.

We have seen that from the junction of Green and Grand rivers, to within about one hundred

miles of Calville, a distance through which it required eleven days to float this raft, the river flows through an almost continuous canon, and that for seven days in the Great canon. The distance in miles depends upon the rapidity of the current. Doubtless there are many deep pools through which it moves slowly. Were it not so, the Great canon alone would not be much short of a thousand miles, which is not probable. Mr. White says it is very crooked. For a long distance at the upper end, probably two-thirds of the whole, he says the walls are composed of white sandstone; for the last two days they were of dark, igneous rocks.

"Anthony Laroux," says Gen. Marcy in his *Thirty Years' Army Life on the Border*, "one of the most reliable and best-informed guides in New Mexico, told me in 1858 that he had once been at a point on this Great canon where he estimated the walls to be *three miles high*."

A Spanish explorer, one of the first who rambled over that strange country, and was probably expert in the use of the long bow, reports that he traveled for several days along the crest of the lofty bluff bordering the canon, which he estimated to be *three leagues high*. He attempted a descent to the water, but found it impossible. The river, he says, looked from the summit of the canon, to be something like a fathom in width; but the Indians assured him that it was half a league wide.

A few years ago, Lieut. Ives, of the United States Engineers, was ordered to penetrate the canon with a steamer of light draught. He ascended from the Gulf of California as high as a little above the mouth of the gorge; but there he encountered rapids and other obstacles of so serious a character that he was forced to return, and abandon the enterprise. No other efforts have since been made under Government auspices to explore it.

General Marcy speaks of this Great canon as being two hundred miles in length, the walls of which, tower five thousand feet above the bed of the river. He believes that many rich mines of the precious metals have been laid bare by this huge cut into the bowels of the earth.

If General Marcy is at all correct in his estimate of the length of this canon—two hundred miles—and if James White was seven days floating through it, then the inference is, that there are long stretches of comparatively still water, indicating but little fall. If this be so, it is not beyond the range of feasibility to construct a dam across the river near the lower end of the canon, where the walls are sufficiently high, to back the water to the upper end. This is the only possible way in which it can be made navigable, or to render it possible to discover or profit by the rich mines of precious metals which the General very reasonably supposes may be found in that huge cut.

—*American Ex. and Review.*

NEWS ITEMS.

A GERMAN scientific expedition to the Magnetic Pole, has sailed.

UNION COLLEGE, at Schenectady, is about to erect an astronomical observatory.

COLFAX is said to be as inveterate a smoker as General Grant.

EDWARD J. EYRE, late Governor of Jamaica, has been held for trial in London.

THE war between Brazil and Paraguay shows no sign of cessation. President Lopez obstinately opposes the advance of the Brazillian forces into Paraguay.

E. M. STANTON has resigned his position as Secretary of War, on account of the failure of impeachment. Gen. Schofield has been nominated in his place, and the prospect is that he will be confirmed.

HON. ANSON BURLINGAME arrived in New York Friday, May 22. A large number of persons awaited his arrival at the dock, but as he wished to avoid a public demonstration he was taken on board a tug-boat and landed at another point. He is

accompanied by two of the chief Mandarins of China, who have with them about twenty servants.

"JESUS WEPT."

The tribute of a tear is paid the dead.
So has it ever been. So should it be?
The wisest of the wise was heard to say,
"Weep not for me." And yet, at Bethany,
When weeping friends had gathered round a tomb
Which late had closed o'er one they all had loved;
He also wept. But did he weep for him
For whom those sisters wept? Because he died?
Why weep for one so soon again to rise?
He knew what he would do. Else why delay,
As lingering by the shores of Galilee
He let the moments slip: purposely slip;
The fleeting moments while the sands of life
Were glittering in their fall? And only came
When night had set? He knew that precious life
Had not gone down in night beyond his call.
Bright to his vision was the glorious morn
So soon to burst upon their hopeless night:
The morn of power triumphant over death.
The transient vailing of the face he loved
Wrung not that tear-drop from his eye. The pain
Was from some deeper and more vital source.
He saw the coming glory. Did his eye
Look down the vista of the future years,
Thro' the long night of unbelief, and see
Scene after scene like this in which he stood?
So have we seen a morning's rising sun
Shine forth in promise of a beauteous day
That did not come; the tempest intervened.
The sun of Bethany shone forth that day
Amidst tempestuous grief. Darkness like night
Had veiled all human hopes in yon closed tomb.
Friends, sympathetic, from the proud city came
To mingle tears; to weep with those that wept.
Above the wailing of this grief was heard
A human voice commanding back the dead.
The simple form of speech, "Lazarus, come forth,"
Borne on the air to ear of friend and foe,
Was vital with a power not known to sound.
The Father heard. The hadaan world obeyed,
And yielded up her denizen to earth.
The earth heard but to hate. Here envy rose
And chased the giver of this life to death;
The word of power, that broke the bands of death
And made earth radiant with a glorious hope,
Sealed the death-warrant that consigned him hence.
Sad, sad the day and worthy of a tear,
When hate and envy rule. When deeds of love
Pure as the stream that John in vision saw,
Stir up the streams of crime that run in blood.
Sad, sad the night that canopies such crime
And broods its darkness o'er such deeds of light.
Hope thou, my soul. The light has shone on earth,
And has not shone in vain. We yet shall find
The seed of such example is not lost,
But faith, divine, in human hearts again
Shall be responsive to such deeds of love.
Power waits for faith. The harvest, long delayed
Shall like the first fruit be, and plenteous.
Until it ripens, weep its long delay;
Weep that dark clouds of unbelief should hide
The glory that now waits—but sure to come.

H. N. L.

A Yankee riding on a railroad was disposed to astonish the other passengers with tough stories. At last he mentioned that one of his neighbors owned an immense dairy, and made a million pounds of butter and a million pounds of cheese yearly. The Yankee, perceiving that his veracity was in danger of being questioned, appealed to a friend: "True, is n't it, Mr. —? I speak of Deacon Brown." "Y-e-s," replied the friend, "that is, I know Deacon Brown, though I don't know as I ever heard precisely how many pounds of butter and cheese he makes a year; but I know he has twelve saw-mills that all go by buttermilk."

TO CORRESPONDENTS.

C. R., Conn.—\$1 received.

P. M. F., N. Y.—Thanks for the information sent.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 902. 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, 85. 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 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, 85 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.]

MESSES. 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.