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SOWING TO THE SPIRIT.

Home-Talk by J. H. Noyes, W. P., May 23, 1868.

PAUL sets before the Galatians the idea that there are two great fields in which to sow: "He that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting." According to the doctrine we have recently been discussing, God has poured out his Spirit on all flesh, and we are all actually baptized into that Spirit; it has come nigh unto every one of us, and is waiting and watching around us, and in us, for the seed-sowing of our lives. Any thing that we do or say or think which is in accordance with the nature, desires and feelings of that Spirit, is seed sown to that Spirit, and works reciprocal action between us and that Spirit. When we act, think and speak in sympathy with the world and evil spirits, we sow to the flesh. All our actions that are not on the side of the Holy Spirit, are on the side of the flesh. There is no neutral ground; we either sow to the Holy Spirit or we sow to bad spirits.

Now it is certainly very desirable that we should know whether we are casting our seed into the right soil or the wrong. It is very essential that a man who goes out with his bushel of grain, should know whether he is sowing on his own land where he will reap a crop, or whether he is sowing on another man's land and will lose his labor. So it is important for us to know whether we are sowing to the Spirit or to the flesh. If we sow in the right way we shall get a good crop; but if we do not, we shall lose our labor and reap corruption.

It is certain that, until we make pretty high attainments in self-conquest, we shall have to cross our natural desires and affections a great deal in order to sow to the Spirit. You can not please the Holy One while running with the current of life around you, doing as other folks do, and as your imagination tempts, or your whim suggests. If you would sow to the Spirit, you must have forethought and courage to do things from time to time which are not very agreeable. Indeed, it is very necessary that a man who desires to reap a good crop even in an earthly field, should be an enterprising, courageous person; and much more must the true spiritual farmer be wide awake, and ready, whenever occasion requires, to daringly do things

which are odd, and which people around him will not like. You can not drift along and have an easy life, in the common sense of that term, if you do the things which will bring you a spiritual harvest. I find things to do every day, which I should not like to do, if I consulted present pleasure; but I say to myself, "If it is disagreeable now, it will be pleasant by and by, when the harvest comes in. If I get a good crop, the cost of present labor is nothing."

Sowing to the Spirit is not all of this character. There is, beyond doubt, a great deal of pleasant work which is really sowing to the Spirit. Still, if you wait on the Lord and learn how to farm it, as we may say, on Paul's plan, so as to get the most profitable seed into the right soil, you will find you are called to a vast amount of hard work. You will have to be willing to dig ditches, cut down trees, pull up stumps and pick up stones. You will find there is sport in self-denial and crucifixion even, when they are certain to produce a glorious harvest at the end.

It is evident that Paul assumed that real believers would sow to the flesh more or less. He says, "I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he shall be saved: yet so as by fire." This is the way even of the godly. But for my part I would not be content to be merely "saved so as by fire." Let us rather build with gold silver and precious stones, and not have a great amount of wood, hay and stubble to burn up around us at last, even if we are saved. It would seem that Paul meant to intimate that some men were going to heaven all smoked and blistered by the burning up of their bad works.

The reason why we are liable to build with wood, hay and stubble, and why the Lord allows those who are real believers to do it, is this: He has a very great respect for our free agency and individual liberty. He does not want to be all the while dictating to and interfering with us. He could not train us to efficient service and real righteousness if he dealt with us in that way, making us servile followers of

his suggestions. His policy is to give us a foundation of peace and justification, and then leave us free to act the best we know how. He encourages us to act according to our best judgment; until we learn by suffering and mistakes, to do things right. It is just like Mr. Inslee's training a boy in the machine-shop. He says to him, "Take hold and go to work at the lathe, and see what you can do. If you break tools and make mistakes at first, you will by and by learn better." It would not do for him to stand right over the boy to see that he did not make one mistake. The boy would never learn much under that treatment.

God is dealing with us on that principle. He is in the shop with us, and is ready to consult with and advise us whenever we ask him; but after all, he respects our liberty and expects to make more out of us by leaving us to find out many things by our own experience, than he could by dictating to us, and teaching us in a merely servile way. If we understand that this is the course of things, we ought to be wise enough not to take advantage of it by breaking tools, spoiling work and making fools of ourselves, but take hold and learn to do things right just as fast as we can. That is the only way for us to get out of trouble, and keep out of it.

Yet while God pursues this policy with us, he does not fail to notice all our mistakes. The Spirit of Truth can not ignore or forget. In this sense every foolish thing you do will come back upon you in some way, and will never be forgiven until settled for. It is not possible, in the nature of things, that God should ever ignore or forget any thing that is wrong. That is the meaning of the statement that wood, hay and stubble will have to come to the fire at last. "Every man's works shall be tried by fire;" that is, tried by the truth. Every thing that is false and foolish will certainly be brought to light, and all mistakes will be condemned. God is patient, gentle and forgiving, in the sense of allowing us opportunity to learn by experience to correct mistakes, but not in the sense of ignoring mistakes, or of dealing with us as though we were wise, when we are foolish, thus giving us the reward of right-doing, when our deeds are wrong.

You have a saying in the machine-shop, that a boy never will learn much, until he breaks some thing. But another principle is, that if he breaks a tool, he must go to the office and settle for it. Both of these are good principles. The first is a good one for the foreman

to act upon so as to keep his temper toward an unlucky boy; and it is a good one for the boy to consider, if he is tempted to discouragement when he breaks a tool. But, after all, he had better not go to work expecting to break tools, because he will have to pay for them. After a certain amount of experience, you get to be almost certain of what you undertake. I suppose it is next to certainty now, that Mr. Inslee will do things right the first time.

The thing to be learned in the great shop of the universe, is how to walk in the Spirit. If we want to get a good trade, which will give us a living for all eternity, we must learn how to speak, think, act and love, so as to please the Spirit of God.

SALVATION MADE EASY.

THE hells which Swedenborg depicts are fearful places, and those who enter them are lost to hope; but any Swedenborgian who ends his career there, must be either a natural-born fool or ignorant of the easy way to live the life which leads to heaven. Mr. White, following the thread of the *Arcana Cœlestia* condenses the following:

"That it is not so difficult, as many suppose, to live the life which leads to Heaven."

"Some people imagine, that it is difficult to live the life which leads to Heaven. They have been told, that to live spiritually, the world with its riches and honors must be renounced, the flesh denied its pleasures, and existence be devoted to meditation on God, salvation and eternal life, and in reading the Word and other pious books."

"That the truth is far otherwise has been revealed to me by much experience and conversation with angels."

"In order that a man may receive the life of Heaven it is necessary, that he live in the world and engage in its business; for thus by a moral and civil life he receives spiritual life; nor can he receive spiritual life and become fitted for Heaven in any other way; for to live an internal life, and not at the same time an external life, is like dwelling in a house which has no foundation, and which, therefore, gradually sinks into the ground, or becomes full of chinks and breaches, or totters till it falls."

Human Life he defines as three-fold—as civil, moral and spiritual—as that of the citizen, the friend, and the saint—

"Each of these lives is perfectly distinct; for there are some men who live a civil life but not a moral and spiritual life; others live a moral life, but not a spiritual; whilst others combine the three, and these live the life of Heaven."

This distinction, and the fact of the separation of these lives, must lie within the experience of every one: Swedenborg's peculiarity consists in the assertion of the impossibility of the existence of spiritual life unless invested in moral and civil life—

"Spiritual life is conjoined with civil and moral life as the soul is with the body, and if sundered therefrom, it would be like a house without foundation. Moral and civil life is the action of spiritual life; for spiritual life consists in *willing well*, and moral and civil life in *acting well*."

So much premised, he proceeds to argue, that to live spiritually is a matter of no great difficulty—

"For nearly every body lives a civil and moral life. Who does not strive to be reputed sincere and just? Almost all men are outwardly honest and upright."

Now the spiritual man is not under any obligation to live differently from the civil and the moral man, or to deny himself any pleasures

which they enjoy; he is simply required to be what they seem—

"He is sincere and just, not merely because moral and civil laws require, but because divine Law commands. In all his actions, his thoughts refer themselves to the Divine Will, and thereby he is unconsciously, but actually, united with angels and adopted and led by the the Lord."

"There appears no difference between the conduct of the spiritual man and the civil and moral man; but the similarity is no deeper than appearance. The civil and moral man does what is right because he dreads the law, and the loss of reputation and profit; and if not restrained by such fears, he would commit any act, which he might deem advantageous. Such a man has hell within him. The spiritual man does what is right, because to do wrong would be to sin against God and his neighbor; and therefore though no eye regard him, his behavior is unaffected—he still deals righteously. Such a man has Heaven within him. Hence it is clear, that though the conduct of the Heavenly and the Infernal man be externally alike, they are internally altogether dissimilar."

All then which a man has to do to qualify for Heaven is to govern his conduct by spiritual motives—

"When any thing enters his mind which he knows to be insincere and unjust, but which he is inclined to do, nothing more is necessary than that he should reflect that it ought not to be done because contrary to the Divine commandments. As he accustoms himself so to think, and acquires a habit from that custom, he is gradually conjoined to Heaven. . . . When he has made a beginning, the Lord operates within him and produces all kinds of goodness, and enables him not only to see his evils, but to reject them from his heart, and finally to hold them in aversion. This is meant by the Lord's words—'My yoke is easy and my burden is light.'"

Provided then, that God is thus inwardly revered and obeyed, there is no need that a man should deny himself in any thing—

"He may live outwardly as others do, grow rich, keep a plentiful table, dwell in a fine house, wear splendid apparel suitable to his rank, and enjoy the pleasures of the world and the flesh. Hence it is evident that it is not so difficult to live for Heaven as some believe. The sole hindrance lies in the resistance of the loves of self and the world to subjection: from their predominance in the character every evil flows."

In the same strain he continues—

"It is quite allowable that a man should acquire and accumulate wealth, provided he employ no cunning or wicked artifice; that he should eat and drink delicately, provided he do not make life consist in eating and drinking; that he should dwell in magnificence according to his estate; that he should converse as others do, frequent places of amusement, and busy himself in worldly affairs. There is no necessity for him to assume a devout aspect, a sad countenance, or to hang his head; he may be glad and cheerful: nor is he compelled to give to the poor, except so far as he is moved by affection. In one word, he may live outwardly as a man of the world, and such conduct will not hinder his admission to Heaven, if only he thinks interiorly in a becoming manner of God, and in all business deals righteously with his neighbor."

From certain expressions in the letter of the Holy Scriptures, it has been inferred that the rich cannot enter Heaven; but this is altogether a mistake—

"From much conversation and experience among angels, it has been given me to know most certainly that the rich enter Heaven as easily as the poor; that no one is excluded from Heaven because he has lived in abundance, and that no one is admitted because he has been poor. Rich and poor alike have entered Heaven, and many who have been rich enjoy greater

glory and happiness than those who have been poor.

The poor do not go to Heaven on account of their poverty, but on account of their life; for whether a man be rich or poor, he is what his life is, and if he live well he is received, and if he live ill he is rejected.

"Besides, poverty seduces and withdraws men from Heaven as much as riches; for great numbers of the poor are discontented with their lot, are greedy, and imagine wealth to be a real blessing. They are angry, therefore, and cherish bitter thoughts concerning the Divine Providence. They also envy the possessions of others, and are as ready as the wicked among the rich to defraud, and to live in sordid pleasures when they have the chance. It is otherwise with the poor who are at peace with their lot, who are careful and diligent in their occupations, who love work better than idleness, who act honestly and live a Christian life."

By the rich in the Scriptures, Swedenborg explains, is meant those who are in knowledge of truth, and by poor those who are in ignorance. Now to be rich in knowledge is to be fortunate, and to be poor is to be miserable; but if knowledge is held in conceit—if used, not to live by and to do good with, but for intellectual display, then knowledge is a man's condemnation, and viewed from Heaven he is as poor as, from the infernal side of his self-love, he fancies himself rich. Opulence is only a real blessing when held in the spirit of poverty, when the owner feels that all that he has is a gift from the instant Divine Goodness. Whenever any one gets proud of his possessions, let him be assured he is breathing the atmosphere of hell, which is delusion and falsehood. True as this is of mental wealth, it is equally true of pecuniary wealth; and bearing these facts in mind, we can perceive the literal truth of those passages in the Gospels where the poor are assigned preëminence over the rich; for, indeed, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God"—that is, a man who thinks himself rich, who prides himself in independence, who credits his innate prudence with his cash, or his innate intellect with his science.

"These statements are made in order to show that the life which leads to Heaven is not a life of retirement from the world but of action in the world. A life of charity, which consists in acting sincerely and justly in every situation, engagement and work in obedience to the Divine Law, is not difficult; but a life of piety alone is difficult; and such a pious life leads away from Heaven as much as it is vulgarly believed to lead to Heaven.

A better specimen of the manner in which Swedenborg distorts the plain meaning of the Bible, could scarcely be given. When Christ says, "The rich man shall hardly enter into the Kingdom of Heaven" (in the case of the young man who had great possessions), he means, according to Swedenborg, the man who thinks he is a rich man. "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it," means, wide is the gate and broad is the way which leadeth unto life, and almost every one finds it. Great is the doctrine of the Internal Sense!

A candid reader can not fail to detect in the above extracts, the same subtle vein of self-justification which we have seen governed Swedenborg's doctrine of pellicacy and concubinage. His passions led him into practices at variance with Bible morality, and possibly contrary to his own conscience; whereupon, instead of repenting, he introduces the same practices into heaven. In the present instance, he and all his friends being rich men, possessing the patronage of princes, he sets his ingenuity at work to show

how easily such men can enter the Kingdom of Heaven.

PRINCIPIA.—NO. 4.

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

THE nature of the articles we are republishing from the *Witness* may leave the impression upon the reader's mind that the paper was largely devoted to the discussion of Communistic ideas. This was not the case. Our selections have nearly reached the end of the first volume, which covered a period of about three years and a half. The following paragraph from the conclusion of the first volume shows the spirit which animated its publication:

In the midst of the anarchy, dispersion, and general desertion of those who were most forward in the testimony of 1834—in the midst of many and subtle attempts on the part of the adversaries of that testimony to make an end of it, by silent neglect, by calumny, by counterfeiting it and usurping its place, and by drawing away its advocates into other causes, we have continued to uphold publicly the doctrine of perfect and eternal Salvation from Sin by the blood of Christ. The orders we received from the Captain of God's army were, that we should remain at our post even through the *evil day*; and those orders we have obeyed.

A leading object of this first volume of the *Witness* has been, to disclose the Secret History of Perfectionism; to relieve it of the mill-stones which Boyle, and other "false brethren," had hung about its neck; to renounce on its behalf, the foolish doctrines and practices of New York Perfectionists, and the followers of Gates; and thus to turn the minds of some away from cant, and boasting, and licentiousness, to a sober investigation of the doctrines of the Word of God, and a true obedience to his will.

In the last number of this volume we find the following hint:

AN INQUIRY.

A correspondent in the State of New York, says, "Will you give me your views on *organization*, by print or by letter? I was prejudiced but am not now."

Ans. I purpose to give my views in full on the subject of organizations, in the ensuing volume of this paper. For the present, in order that my subscribers may know beforehand something of the nature of those views, I will say briefly, that I regard an external organization, as bearing the same relation to a spiritual church, as the body bears to the soul. A body without a soul is a loathsome carcass. A soul without a body may *live*, but one-half of its legitimate functions are cut off. A soul enslaved to a body is a living death. A soul in a *right union* with a body, i. e. triumphant over it, is a glorious image of God. I confess myself an advocate for this true union of body and soul, in the church of Jesus Christ.

In pursuance of this intention a series of articles entitled "Organization" was begun in the opening number of the second volume of the *Witness* which is dated Jan. 20, 1841. The first one is a short review of the opposition to organized effort which was a prominent characteristic of the fanatics who swarmed about the birth of Perfectionism.

The second number gives an account of the organization of a Society of Inquiry in Putney, formed of a small circle of believers, who met at the house of J. H. Noyes. The reasons for the step are thus given:

1. It is desirable that we should assume a form adapted of conjoint and democratic action.

Our numbers are such that it fairly belongs to the body, and not to a single individual, to appoint the time, place, and order of our meetings.

2. It is time that we place ourselves in a position to be known to the world as a distinct, responsible corporation. In our unorganized state, our enemies have an excuse for that affected, silent contempt, which is their favorite weapon against us; they have also an opportunity of heaping on us the odium of all the disorders which have appeared under the name of Perfectionism. By instituting an organization, we shall assume our just responsibilities, and liberate ourselves from those that are unjust.

3. We have lived in the testimony of holiness so long without organization, that we are now sure our faith is not manufactured by forms and sympathy, and we may assume a bodily form, with full assurance that the soul of our religion is independent of that form, and can not be enslaved by it.

4. We know that the Primitive Church was organized; and as followers of that church, we ought to look confidently for the same grace and wisdom that directed them; not fearing but that God is able to save us, as he did them, from the dangers incident to organization.

5. It has been fully proved that disunion breeds disorder. We are evidently called to try the opposite policy—to see whether union will not breed things pure, lovely and of good report.

6. We have the advantage of all our rivals in respect to organization. Perfectionists of a certain school on the one hand, are committed *against* organization. Others cleave to the organization of the old churches. So the field is left free to us. We only are in a position to step forth as the independent organized representatives of the doctrine of Perfect Holiness. Renouncing the formality of the old churches, and the anarchy of *pseudo*-Perfectionists, we are called to lift up the standard of holiness, and go forth together under it, trusting God to guide us to safety and victory.

The following is the preamble to the constitution of the Society. It will be noticed that the external features of the organization, which finally resulted in Communism, form a very small part in the plan. The main object of the Society was the faithful study of the Bible:

We, whose names are hereunto affixed, believe that the Bible is the word of God, and that we ought therefore to search it with diligence and respect. We also believe that the chief object of the Bible is to make known to mankind a way of present and eternal salvation from all sin, and that we ought therefore to forsake our sins, with full assurance that in so doing we have God for our helper, and that by him we are well able to live holy and unblamably. For the purpose of making an open and united confession of this our belief, and that we may more effectually assist each other in searching the Scriptures, and in overcoming sin, we constitute ourselves a Society, &c.

CURCULIO HUNTING.

I HAVE hunted various kinds of game from fleas to buffaloes; but never till within a few days, did I hunt the curculio. The curculio is a small beetle about one-fifth of an inch long, of a dark brown color, variegated with white, yellow and black spots. When shaken from the tree it looks like a dried plum-bud, and remains motionless, feigning death like the opossum. The head is furnished with a long, curved snout which is used to make the cut in which the egg is deposited. The insect has two transparent wings which enable it to fly from tree to tree. These beetles appear between the middle of May and the middle of June. As soon as the plum-trees are out of blossom and the plums

commence to form, the female curculio begins to sting the fruit, making a crescent-shaped incision in the skin where she deposits an egg. She goes from plum to plum, placing an egg in each, until her supply is exhausted. The number of her eggs varies from nineteen to fifty-three; so that when the insects are abundant, hardly a plum escapes. Their eggs are hatched by the heat of the sun in about three weeks, into a small, whitish maggot, which eats its way to the center of the fruit; this weakens the fruit and it falls to the ground before ripening. Thus an entire crop is often destroyed by these parasites.

There are various methods of destroying the curculio, but we have found nothing better than the following, which is, in some respects, more like seine-fishing than hunting:

We take two long, double-width sheets and fasten small bars of wood to the ends of each. At half-past four o'clock in the morning the sheets are manned by four hands (one taking hold of each end of the sheets) who pass under a tree, holding a sheet on each side, thus covering all the surface under the branches of the tree. A fifth man, armed with a six-foot battering ram well padded at the end, then gives the tree several sudden jars, which cause a shower of defective fruit, bugs, worms, and flies of various sorts, together with our game—the curculio—to fall upon the sheets. The operation is performed thus early in the day, because while it is cool the curculio is in a semi-torpid state, and a slight jar loosens his hold on the tree and tumbles him below while too stupid to fly. As soon as the tree has been sufficiently jarred, the sheet is carried to the next, and so on till all the trees in a row have been operated upon, when the sheets are laid upon the ground, like the seine after a haul, and the fun begins. You can easily see that you have caught a buggy, wormy mess; but it requires some practice to readily detect our brown fly, he so nearly resembles a dried bud. But having found one, you take it between your thumb and forefinger, bring them firmly together with a semi-circular motion, and the deed is done. You feel positive that that soft, waxy substance remaining on your thumb and finger will injure no more fruit. At first the sensation may be a little unpleasant, and cause your flesh to crawl; but that feeling soon passes away.

We count our victims as we kill them. For instance, if there have been five killed and you find another, you "sing out" *six*; then if I find one, I call out *seven*, &c. This increases the excitement. A rivalry springs up as to who shall find the most. At our first hunt this season we bagged four hundred and thirty-seven. At the close of the first chase you will, perhaps, feel as though bugs and worms were crawling all over you; but you soon get over that, and mind nothing about having a few measuring worms spanning the breadth of your shoulders. At least such has been my experience; and I now enter into the sport with as much enthusiasm as—as possible.

It takes between one and two hours to thus examine one hundred trees; and the operation continues every day for about three weeks. The early rising, the wading knee-deep in the grass wet with the morning dew, the eager search for the game, and the sudden method of disposing of it when found, all tend to make

curculio-hunting a—well, tastes differ. Every one must judge for himself of the amount of poetry there is in such hunting. Homo.

THE CIRCULAR.

O. C., MONDAY, JUNE 8, 1868.

SWEDENBORG'S ORTHODOXY.

A WRITER, who evidently has read but little of our past writings, takes us to task for intimating in a late article, that Swedenborg was no friend to Jesus Christ. He protests, with sorrow and astonishment, that Swedenborg exalts Christ even to the supreme honors of the Godhead, declaring him the only Jehovah; and he accuses us of knowing absolutely nothing of what we write about.

Perhaps he will be surprised to learn that we read and studied all the important writings of Swedenborg more than twenty years ago; that we had a long, private controversy with Prof. Bush at that time, in which we discussed all the leading articles of Swedenborg's theology—his doctrine that Jesus Christ is Jehovah, among the rest; and that we rehearsed that controversy in the CIRCULAR last winter, adding much that has accumulated and ripened in our minds in subsequent years. This critic is certainly rash in saying that we know nothing about Swedenborg's system. We may rather say that he knows nothing about the CIRCULAR and our past discussions of Swedenborgianism.

We have quoted in our paper repeatedly the very passages which our critic refers us to in proof of Swedenborg's soundness; and we have every reason to believe that we and our constant readers are as familiar as he is with all that Swedenborg says about the divinity of Christ. It is not therefore in ignorance, but in full view of all the evidence bearing on the subject, that we have said, and still say that Swedenborg, not by direct assault, but by juggling, effectually denies the Son of God.

Here are some specimens of what we published on this subject last winter:

"Swedenborg goes far beyond all Orthodoxy, and insists that Christ is not only a divine person, but the only divine person—the Father himself incarnate. He constantly and vehemently maintains, that the Lord (by which term he always means Jesus Christ) is Jehovah, the only God of heaven and earth. He is a Unitarian, but he reaches Unitarianism by a road exactly the opposite to that which is usually pursued. While common Unitarians assume the separate personality of Christ, and save the doctrine of the unity, by denying his divinity, Swedenborg assumes the divinity of Christ, and saves the doctrine of the unity, by denying his separate personality.

"Unitarianism proper, while it denies the divinity of Christ, still leaves him standing, as the greatest of men, or as an angel, in some sense mediating between the rest of mankind and God. But Swedenborg's scheme takes him out of the way altogether, by merging him in the only Jehovah.

"Unitarians accept and patronize Swedenborg because, while he declares Christ to be Jehovah himself, he displaces the Orthodox ideas of sonship and tri-personality, and evidently means only that Christ was an illusive representative of the Father."

It is notorious that Unitarians of the extreme sort verging on infidelity, are nevertheless admirers and even partisans of Swedenborg. R. W. Emerson and W. H. Channing have been among his most enthusiastic eulogists. The whole Brook Farm school was very active twenty-five years ago in introducing him to the favorable attention of this country. He has had free course and been glorified, chiefly among those who are very hostile to the common doctrine of the divinity of Christ. These facts are very mysterious, unless we adopt the above theory, viz., that Swedenborg is understood by his admirers, to deny the distinct personality of Christ, and so to make him a mere illusion. Certain it is that in asserting the absolute personal identity of Christ with the Father, Swedenborg abolished one or the other of those persons, and made the human form, called Christ, an impersonal phantom, insincerely confessing itself inferior to the Father, and pretending to pray to him. And certain it is that, having thus abolished the Mediator, Swedenborg stepped into his place, proclaiming himself to be the first and only true interpreter of God and heaven.

THE OLD REVIVAL.

A LETTER FROM A SOLDIER AND MARTYR OF 1831.

WE copy the following from the *Advance*. It is interesting as a memorial of the Great Revival of the last generation; and also for other reasons, which will appear in the sequel:

"I have before me a letter, written more than thirty-six years ago, in which I have found much to excite the most solemn reflections. The writer of it was a clergyman, of what denomination I can not positively say, but it matters little. His life, his health, his whole soul were devoted to his Master's service, 'in season and out of season,' and his reward came early and certainly. A few days after he had penned this epistle, so full of holy love and fear, he was found dead upon his knees, in the privacy of his closet. The angel of death had surprised—no, taken him home—in the act of devotion—thus giving a solemn emphasis to the following passage in this letter: '*I have felt a little like praying that I may be overwhelmed with the Holy Ghost, die in the operation, and go to heaven thus; but God knows.*' H. M. H.

VERONA, Oneida Co., N. Y.,
Nov. 7, 1831.

MY DEAR SIR:

"We still continue our meeting, but, except on the Sabbath, have not met in the day time since Friday. I believe five or six obtained hopes the evening after you left us, two or three the next evening, and two or three last evening. Many people were at meeting yesterday. The lower room was crowded in the evening. It is said Mrs. B—'s son was at our meeting, and on his knees, last evening. * * I am almost worn out—almost good for nothing; have been sick so much that I can not bear much exposure, nor much hard labor.

We think the prospect is still favorable here and are looking for God to do more. Some of our members cry mightily to God; others seem to take no interest in the work. This seems wonderful to me, although I have seen a great deal of it, and have been troubled a great deal with it. How such Christians will fare hereafter, I do not know. Sometimes I am afraid for them. I do not know how a Christian can be uninterested in a revival of religion, or not be glad when souls are converted. Brother Adams used to say, 'Show me a person who does not feel interested when he hears of a revival, and I will show you a hypocrite.'

"Since you were here, I have been thinking of prayer—particularly of praying for the Holy Ghost and its descent. It seems to me I have always limited God in this respect. I do not mean to say that I have never thought it my privilege to pray that I might be entirely filled with the Holy Spirit, myself, nor do I say that I never felt at liberty to ask the same for other individuals. This I have often done. But I never felt till since you left us, that I might rationally ask for the *whole* influence of the Spirit to come down, not only on individuals, but on a whole people, region, country, and world. On Saturday I set myself to do this, and the devil was very angry with me yesterday for it.

I am now convinced that it is my duty and privilege, and the duty of every other Christian, to pray for as much of the Holy Spirit as came down on the day of Pentecost, and a great deal more. I know not why we may not ask for the *entire and utmost* influence of the Spirit to come down, and, asking in faith, see the full answer. * * *

My confidence in God is greatly increased. My expectations from him are greatly enlarged. I have never before felt so firmly that God will soon convert the world. I think I never did so freely ask the Holy Ghost for all mankind on earth. My body is in pain, but I am happy in my God.

I think I never saw so clearly how freely God can give the Holy Spirit, nor so clearly how willing he is to give it to each, to all. I think—I *believe*, he will soon work wonders. I believe that revivals are but just begun. All that has been done is nothing to what is needed; and why has so little been done? Because we have had no faith in the word of God, or next to none. Christians have measured the Almighty by themselves, and ministers have done the same. They have thought that God could not do much, and they have thought he would not do much; and it has been to them according to their faith—I might say, according to their unbelief. They have expected little or nothing from God; and when, in answer to the prayers of a few who had a little faith, he has come and done wonders, many have disbelieved it, though they saw it with their own eyes; others have been astonished, saying—"We have seen strange things to-day."

It seems to me that, compared with what I ought to have done, I have never had or exercised any faith. I suppose I have believed in Christ, to the saving of my soul; I suppose I have had something like full faith for the salvation of individuals, and for the descent of the Spirit on particular places. I may add, I have for years expected that God would work wonders in the United States of America. But still I have expected nothing, and asked nothing, compared

with what I might have done had I fairly believed the Word of God.

I have only just begun to understand what Jesus meant when he said, 'All things whatsoever ye shall ask in prayer, believing, ye shall receive.' When God speaks, he means what he says, as really as we mean what we say when we speak, and much more so. We ought simply to believe what he says. It requires no stretch of thought, or imagination, to do this. It is only to believe that he means just what he says, as we believe an honest neighbor. If a neighbor, of common honesty, have no temptation to misrepresent matters of fact, we feel that what he says is true, and act on the strength of his testimony. He says, 'Work for me to-day, and I will pay you two dollars in cash at night.' Circumstances admitting, we go immediately at work for him, not doubting but he will fulfill his word. So God says, 'Only believe my Word, and pray, and I will do all you ask. Simply believe me, and ask what you will, and it shall be done.' Now, if we do not credit the testimony of God as readily as we do the testimony of our neighbor, we do not use God as well as we do our neighbor; but who does believe God as readily as his neighbor? Brother L—, have you and I used God as well as we use even a wicked neighbor? Have we had as much confidence in his Word as in the word of a sinner? I verily think that I, for one, have been much more in the habit of believing my neighbors than of believing God. * * *

Tuesday Morning, 8.—There is nothing new concerning this people, except it be that I have been greatly exercised this morning for them. I know that God will work here. I pray that he may do it now.

The minister and deacon from A— have been here this morning, requesting me to go there. I have given them no particular encouragement. I can not say that I wish to go any where at present, unless I wish to go to heaven. I have felt a little like praying that I may be overwhelmed with the Holy Ghost, die in the operation, and go to heaven thus; but God knows.

Now, Brother L—, pray that the Holy Ghost, in all its fullness, the *entire* Godhead, may come down on you, your people, on us all, on all the world. Pray that it may come now. Tell your brethren and sisters thus to pray. Faith like a grain of mustard seed will shake the world; and, blessed be God! he will soon shake it.

My nerves are unstrung, my body is in pain, I am all but sick, if not quite so. This is a solemn day, indeed. The Lord have mercy on this people! The Lord have mercy on us all! We have not fairly begun to live according to his standard. We have been fools, and wicked fools. The Lord awake us! * * *

This sounds like Father Nash. Moreover we learn from several sources, that Father Nash labored in Verona (seven miles east of O. C.) in 1831, and died there. This agrees with the date of the letter.

But who was Father Nash? It is safe to answer that he was a man famous for his faith and zeal, in the revivals of Central New York, between the years 1824 and 1831. The preaching Evangelists of that period, were in the habit of keeping with them fellow-laborers that were 'mighty in prayer.' Father Nash was one of these, and served with Finney, Myrick and others, as principal assistant at the birth of souls. A writer in the *Advance* reports Finney as saying of him, that 'his hands became callous through the center of the palm, from the grip-pressure of the ends of his fingers, when engaged in agonizing prayer.' The following scrap, also credited to Finney, undoubtedly refers to Father Nash:

He wrote to me not long before his decease, 'I am wearing out—am dying for lack of strength, praying night and day with my map before me. I can not help it; the world is upon me; I must pray!' He was soon after found dead, in the attitude of prayer.

The only living sons of Father Nash—Daniel and Seymour—with their families, have been members of the O. C. from the beginning. We called the attention of Seymour to the above letter, and invited him to give some account of his father from his own remembrance. He writes:

O. C., June 6, 1868.

The whole tone of this letter, and the form of expression are so like my father's, as to leave no doubt in my mind that he was the author.

At the time of my father's 'second conversion,' (as he termed it) I was living at a village in a neighboring county, about forty miles distant, and being very young, I knew nothing of the circumstances attending it. I think, however, it occurred sometime during the year 1824. He had been for several years settled as a pastor of the Presbyterian Church, on what is known as Stowe's Square, town of Lowville, Lewis Co., N. Y. He was living with his second

wife (a widow with five children), and in connection with his pastoral duties, carried on a farm, belonging to her and her family. This, in connection with his salary, furnished ample means of support.

Soon after his conversion, he felt that God called him to leave his family and farm, and give himself wholly to the work of saving souls. This, I presume, he thought he could do without injury to his family, as, in one way and another they were all well provided for, so far as their temporal wants were concerned. But, whatever his thoughts were in this respect, he considered it his first duty to obey God's call to labor for the salvation of souls, and leave the result with him.

On entering upon his new labors, he connected himself with Charles G. Finney, who was just then commencing his course as a New Measure Evangelist in Jefferson Co. From this time until his death (which occurred about seven years afterward), he never swerved from his purpose, but devoted all the energies of his soul to the work before him. He made occasional visits to his family, to look after their wants, frequently bringing home with him, sums of money for this purpose, which he had received by way of contribution, in places where he had labored; but he never made it his permanent home with them again. He felt that his home was in God, and in the work he had given him to do.

The last work of his life was done at Verona. For several years his health was quite precarious, and being unequal to this last labor, failed, and agreeably to a long cherished wish, he was called to the other world, while at his post of duty.

He died about the 20th of December, 1831. A letter was immediately dispatched to his family informing them of his death, but owing to some delay, they did not get it in season. So the Verona church concluded to bury him in their cemetery. But during the funeral services, a member of his family arrived with a team, and took the body home. Funeral services were attended in the church where he was formerly pastor, and his body was deposited in the "Old Church Yard" at Stowe's Square. He was a native of Cummington, Mass.

S. W. N.

Mr. H. N. Leete, another member of the O. C., volunteers the following reminiscences of Father Nash:

I was a resident of Verona at the time this letter was dated, and was interested in the revival in which the writer was engaged, and judge from the tone of the letter, the feeble health of the writer, and his very tender conscience on the subject of prayer and faith, that it could be no other than "Father Nash," as he was called, and the father of Daniel and Seymour Nash. The "Brother L—," to whom the letter was addressed, was probably Luther Myrick, who was pastor of the church, but was often absent attending protracted meetings in other places. Father Nash labored with him for some time during the fall, and closed his labor and life there early in the winter, though not on his knees in solitude. He was among his friends who were hourly expecting his death, and watched with him. The family with whom he spent his last hours have been recipients of the CIRCULAR for many years. Father Nash was not particularly gifted in preaching, having no great fluency of language. One peculiarity of his preaching was a habit of pausing in the midst of his discourse and remaining silent, until his silence was painful to some of his friends. But in prayer he was considered wonderful. And his faith was often expressed in language like this, "I know that Mr. — or Mrs. — will be converted." At one time, it was said, when praying for the neighborhood, he would call out the names of persons and families, seeming to pass through the village, passing over some houses and alighting on others, and it was observed that every family that he named became participants in the revival. My name was called (though at the time we had not seen each other), and myself and wife became converts, and that also before we had seen him, or attended any of the meetings. There seemed to be a spirit pervading the place that made it easy to desire to serve God. That desire took possession of my heart then, and with increasing strength has maintained its ground since. How much I am indebted to "Father Nash," God knows.

H. N. L.

CONCLUDING REMARKS BY J. H. N.

From all the preceding memorials we gather with a good degree of certainty that Father Nash was the highest type and best representative of the old revival spirit. In him the faith of the New Measure school reached its highest point.

Yet it is evident that, even in his ripest experience, when he was just passing into the unseen world, he was under the most awful conviction of unbelief—groaning with a wretched sense of limitation and failure. We have omitted some of his most extravagant expressions of self-condemnation, because they seemed too near fanaticism to be edifying, even as historical reminiscences.

Father Nash's faith had manifestly two notable limitations:

1. He conceived of the Holy Ghost as a great blessing, kept in reserve in heaven, to be doled out to mankind in special installments from time to time, as drawn for by faith. Whereas the Word teaches that it was "poured out on all flesh" soon after the sufferings of Christ, and has been present in humanity ever since, "reproving the world [not here and there a man or a neighborhood, but the world] of sin, of righteousness, and of judgment." In other words, Father Nash was tugging and groaning for faith to bring down the Holy Ghost from Heaven, when he ought to have been opening his heart to the Holy Ghost within him, as saith the apostle in his letter to the Romans, 10: 5—10.

2. He conceived of the Holy Ghost as an element of salvation only to the soul, and evidently thought it had nothing to do with the body, unless it was to destroy it. Whereas the Holy Ghost that wrought in Christ and was "poured out on all flesh" after his resurrection, manifested its power in giving health and vigor to the body as well as to the soul. Father Nash could cry mightily for the miracle of conversion; but had no faith for the lesser hygienic miracles, that Christ said should "follow them that believe." It is wonderful to see how he mixes up his spiritual aspirations and achievements with the miserable infirmities of his body. But indeed, this was the fashion of all the notable saints of those days. Brainerd, Payson, Taylor, and many like them, gave the world most fascinating examples of the heights and depths of spiritual ecstasy, mixed up with the drivellings and agonies of consumption.*

Nevertheless let us acknowledge that the faith which culminated in Father Nash was the mother of Perfectionism. We began where he ended. From 1831 to 1834 we were in the transition, of which his struggles were among the birth-throes. I well remember being under the same awful conviction of unbelief that he confesses, a few months before I accepted Christ as a savior from sin. In the final revival at New Haven, in the winter of 1833—4, the teachers and leaders, while preaching to sinners, found themselves to be the greatest of sinners. The Holy Ghost convinced us of sin, as it did Father Nash, "because we believed not on Christ." And the point on which we found unbelief to be thickest and most damnable, was not God's readiness to save "sinners" from hell, but his ability to save "saints" from sin. Then began a revolution that has never gone backward. The revival that is to come will not go over the ground that Father Nash traveled. From '31 to '68 the work of grace in which he was engaged has not ceased. The "good time" that he saw ahead, is coming in the fullness of that faith which he, in his last agony, was longing for and reaching after.

*Whoever wishes to see an extreme specimen of this sickly devotion, should read the Journal of "Brother Prince," the head of the Agapemone in England. He caught his style from reading Payson's Memoirs.

A SUMMER WITH THE MICROSCOPE.

BY J. F. SEARS.

II.

IF the student, however, wishes a better simple microscope for dissecting, etc., he will find the one known as "Ross's Simple Microscope" to answer his purpose, and it is, perhaps, the best. It occupies an intermediate place between the pocket-magnifier and the Compound Microscope. It consists of a circular base, about two inches in diameter, into which is screwed an upright tube, two inches long. Into this tube a stem is fitted so that it will slide up and down rather stiffly. On the top of this stem is a joint to which a square bar, about three and one-half inches long, is attached by a socket: one end of the square bar has a joint which carries a ring; into this ring the different lenses are placed. The lenses, or "powers," most useful are of one inch, half-inch, and quarter-inch focal lengths. The lenses are mounted on "cells," which set into the rings, so that no time is lost in screwing them into their places.

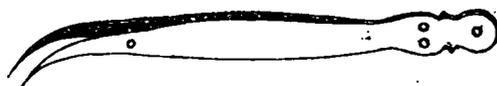
The joint, sliding bar, and stem enable the lenses

to be placed in any position in relation to the object under investigation. It will be very convenient to arrange this little instrument so as to permit the object to be seen by light thrown from below. This can be done by cutting a hole in the dissecting table and fitting in a piece of glass even with the top of the table, and placing a mirror underneath. By unscrewing the upright tube from the base, the instrument can be packed in a small box and carried in the pocket.



ROSS'S DISSECTING MICROSCOPE.

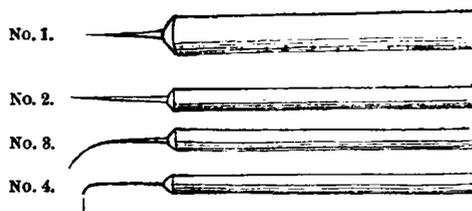
A variety of little tools are required in dissecting and manipulating with the microscope, consisting of forceps, scissors, needles, knives, &c. Two pairs of forceps will be useful; one pair stout and straight, to be used where a firm hold of any object is necessary; the other fine and curved, as seen in the engraving.



These are used for picking up minute insects and holding them while undergoing examination with the pocket-magnifier, taking out minute plants from a jar of water, and for placing any object on the glass slide preparatory to mounting; also for taking up the thin glass covers used for covering objects. They should be made of brass, as they will be liable to be used in contact with saline fluids, which will cause them to rust if made of steel.

Scissors of different kinds are much used in microscopic dissection. Three kinds will be found sufficient for ordinary dissection. A rather stout pair, with blunt points, will be found useful for cutting thick parts of insects, such as the wing-cases of beetles, &c. Another pair, with long handles and fine, straight, sharp points, for cutting minute objects when dissecting under water; and a third pair, made like the last, only having the blades bent to one side, for snipping off such parts as lie partially underneath the rest of the dissection and can not be reached by the straight pair. Dr. Carpenter recommends, as very convenient, a pair of fine-pointed scissors, one leg of which is fixed in a light handle and the other kept apart from it by a spring, so as to close by the pressure of the finger and to open of itself.

But the most useful tools for dissection are those that the young microscopist can make for himself, of ordinary needles. Procure some pieces of soft, straight-grained pine, about four inches long, and split them into little square sticks; then take a needle in a pair of pliers and force it into the end of one of them, leaving it to project about three-eighths or one-half an inch; round the stick with a knife and file, so that it will be shaped like an ordinary cedar pen-holder; trim it to a point around the needle, and your instrument is complete. Four or five forms, as seen in the engraving, are used for different purposes.



No. 1 is quite a large needle, mounted on a stout

handle, and is used for boring holes in wood, cork, mica, wax &c. No. 2 is a rather fine, straight needle, and is used more than any other form. It will be well to make several of these, of different degrees of fineness. No. 3 is slightly bent, and is used, like the bent scissors, to get at tissues that lie partially hidden underneath others. No. 4 is sometimes used for pulling aside parts of the dissection so as to be able to use Nos. 2 or 3. There is another form of needle recommended, shaped like No. 4 and having the point formed into a small ball, for the purpose of lifting delicate tissues without tearing them; but by rounding the point of No. 4 it can be used for that purpose equally as well. In bending the needles it will be necessary to heat them in a candle or spirit-lamp; and after shaping them to the proper form they can be retempered by heating, and plunging them into oil or water.

AN ONEIDA JOURNAL.

June 6.—One day last week the timbers supporting the old mill-dam gave way and the classic waters of Oneida Creek shirked their accustomed duty of turning the machinery in the "mill" and found their way through a large hole under the center of the dam. Here was a dilemma. More than a week's work for an ordinary force, before it could be again put in running order. The skies gave promise of more rain and a freshet would any day undo all repairs and make new ravages. The farmers, too, were in the press of the planting season and sorely grudged the time to be spent by their force. So Saturday night it was suggested that this was one of the occasions when it is lawful to do good on the Sabbath day and volunteers were called for in meeting. We refrain from labor on Sunday because we do not wish to disturb our neighbors; but we concluded that no offense would be taken in such an emergency. Next morning a force of about twenty hands began the work. The carpenters superintended the timber and furnished work to all who had ever handled the saw and plane. The rest manned six wheelbarrows and began wheeling in gravel from an adjoining beach in the creek. The sun shone brightly and we worked merrily, feeling that there was worship in it. Presently "old grey" and the wagon appeared down the road with a reinforcement from Willow Place. This swelled the force to thirty-two. The timbers were soon in place; some sawed planks; others spiked them down, while the gravel wheelers covered them. Before three o'clock in the afternoon all was done; the boys had the satisfaction of making holes through the coffer-dam above, and the dam rapidly filled. "A hundred dollar job!" said the foreman, "and well done, too."

The juveniles are out barefoot. This is one of the results of the "lame ankle crusade." The mothers were a little loath at first, afraid of broken glass, anticipating stone bruises and spreading toes, but after some talk, we came to a unanimous vote, mothers and all, that the children of the O. C. up to ten years old should go barefoot three months in a year, for the sake of what toughening they will get in that way. We see many benefits in poverty that we are unwilling our children should lose. How to make them soldiers and heroes and yet bring them up in plenty is a great question with us now-a-days. What beauty is there after all in a foot which has been shaped by a fashionable shoe? The form and function of the toes is spoiled. Instead of being round they are crowded into a triangular shape, and instead of contributing to the strength and grace of the gait, they might as well be undivided. We hope the time will come when it will not offend the eye polite for grown folks to go barefoot in warm weather. It would have this good effect, at least, that loose shoes would be the fashion the rest of the year. The points of beauty in a naked foot would require this. To finish our paragraph we may as well say that the garter is repudiated in the O. C. as a relic of barbarism, deforming and unhealthy. The stockings are kept up by buttoning on to a strip of elastic connecting with the waist. "The body is more than meat." So the beauty of the body first, and of the clothes last. You mar the beauty of your leg to keep up a long

stocking, and spoil your foot to wear a pretty shoe.

There is a curious little oak on the lawn, on which the new green foliage has thrust itself among the dried leaves of last summer and the summer before, which are still clinging to it. Three years' growth of leaves thus hanging together, give the tree a unique appearance.

Some of the pollen from the pine trees by the summer house—which at this season may be shaken from the cones in a smoke-like cloud, the particles are so very fine—was examined under a microscope, and each one of those particles, which are so small as to be hardly visible to the naked eye, was found to consist of a sac containing two little round germs, with all the perfection in detail of larger things.

The greenhouse was demolished one day last week, and the site it occupied is rapidly reconstructing as flower-beds. At one stage in the process of destruction, the building was thought to present a more engaging appearance than it had done for years, for with a slight aid from the imagination it was easy to conceive of it as the ruins of some ancient structure in Palestine or Pompeii.

FROM WILLOW-PLACE.

The business of spooling our machine twist, which heretofore has been done partly by hired help, we are now moving over to O. C. where it will in future be done entirely by our own people. A nice room on the first floor of the Tontine has been appropriated, in close proximity to the CIRCULAR office. We imagine the spoolers and type-setters will be "spelling" each other, unless the forewomen keep their eyes open.

Orrin captured three young hawks the other day, by "shinning" up a tall tree. They are funny little fellows; all covered with down, but possessing well developed voices. One of them is devoted to science; i. e., skinned and stuffed. The other two are being brought up by hand.

J. H. N. usually walks over here every afternoon and stays till after meeting.

A WALLINGFORD JOURNAL.

May 29.—Mr. Allen returned from town at noon, without any mail, saying that the mail-bag got caught in the wheel of the car, was torn in three parts, and the contents scattered along the track. At night, when we received the *Tribune*, it looked as if it had been trodden upon with dirty shoes. Fortunately, we do not now get many letters at noon, because our mail from O. C. comes in the afternoon.

Our tulips are very brilliant. They attract a great deal of attention because they are so rare at Wallingford. They are protected from the ravages of the moles, by a brick barrier around the earth.

Evening Meeting.—G. W. N.—I have had my mind called to-day, to the consideration of the immense change which is implied in this doctrine of the gift of the Spirit, and our baptism into Christ. It is an immense thing—an immense change—one which may require all our powers, and God's grace to really appreciate in all its force and meaning. My mind was led to consider some sayings of Paul's, which show how his mind worked in regard to the consequences of being baptized into Christ, and of course into his life and resurrection. One consequence was Salvation from Sin, "He that is dead is freed from sin." In another place he says, "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." There is another consequence of being baptized into Christ's death and resurrection, and there is immense meaning in it. Then again he says, "Wherefore if ye be dead with Christ from the rudiments of the world, are ye subject to ordinances? Touch not; taste not; which all are to perish with the using." That is, if you are dead with Christ, why are you subject to such legal morality—getting your righteousness that way, instead of depending on the life of Christ, in which you are baptized? He touches again on this same point in Galatians, where he says, "But now, after ye have known God, or rather are known of God, how turn ye again to the weak and

beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times and years. I am afraid of you, lest I have bestowed upon you labor in vain." There he rebukes the Galatians for being subject to legal influences, although they are one with Christ, and of course free from the law. Another consequence is brought to view, where he says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God."

These passages bring out the great burden of Paul's gospel: it is the burden that is borne to us, and I want to appreciate the depth of meaning in these passages. I want to fully realize the consequence of baptism in Christ, and find out what my privileges are. If I am in another world, I want to know it, and conform to it throughout. The application of this principle, is perhaps different now from what it was in Paul's time. We have different institutions, and there are different methods in which the world seeks to claim us. I don't know how it is with others, but somehow my instincts lead me to find the application of this principle in my own case, in the matter of newspapers. It seems to me that there is the assertion of the world's claim, as much as any where. I should say, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to the gossip and newspapers of the world?" It seems to me as though that was the exhortation for me. I don't want to get under the dominion of the worldly newspapers. I want to feel that I am emancipated through Christ. I almost wish the papers would stop coming here as they do. Let us all look and see wherein this doctrine of transference into another world takes effect among us. There may be some points wherein if we give ourselves up to the Spirit of Truth, we shall have a new experience. We may not have exactly the experience which Paul tells of but we shall find this principle applying itself to the present condition of things, emancipating us from the world.

Noon meeting.—G. W. N. read the account of Christ's temptation in the wilderness. He remarked that he thought it was a type of crises we all have in our experience. We have seasons of temptation and trial in which Satan operates upon us, and then when he finds he can not effect his purpose he will leave us, and good spirits will comfort us. H. J. S. said he did not know but the same state in which the devil has access to us, is one in which God finds us. So we can rejoice in trial, believing we are drawing near to God. Stephen's case was mentioned. When he was stoned it was probably a time of great temptation, but God came to him and filled him with his glory. The Lord stood by Paul, too, when he was in trouble—once when he was shipwrecked and also at the time of his trial. Mr. P. and Mr. E. gave accounts of victories which each had had by faith, over pain and bodily difficulties within a few days. J. P. H. sent in a written statement of trials he had had from a hireling spirit about work. It was read and commented upon. He spent the most of two days in meditation and prayer, and then came out on the right side. He said he had been looking all along to find out what was his calling. He had supposed it would be some business for which he had a decided taste. That afternoon it came to him in an emphatic way, that his calling was to do heartily whatever business came to hand, let it be working on the farm, or any thing else.

A. and M. walking up Mount Tom saw a woodchuck in a cavity of a rock. Upon going there again after supper, they found him still there. They were afraid he would not get out, so after making J. P. Hutchins promise he would not kill him, they showed him where he was that he might extricate the prisoner. Others hearing about the matter a crowd soon collected. Then followed an animated discussion about killing him, which rose to such a pitch, that a moderator was appointed, and a vote taken on the subject, which resulted in favor of letting him live.

OUR WALLINGFORD LETTER.

Mount Tom Printing Office,
W. C., June 2, 1868.

DEAR CIRCULAR:—June comes in gloriously. The season, though late, unfolds in all the exuberance of newness and freshness that constitute the unceasing summer miracle. The falling apple-blossoms form a mimic snow; the air is full of scents and the fields of song. Have you noticed the scent of the strawberry beds when in blossom? They send out an almond-like smell which would seem to link the strawberry to the peach and apple, whose seeds contain a spice of the same perfume.

GROUND TUMBLING.

But this arcadian tranquility has a dire counterpart in some places. You may have noticed the recent terrible turmoil in the Sandwich Islands. An outburst of lava pouring down a mountain and quenching itself in the sea! A stream of fire 500 to 1200 feet wide! Fifteen hundred earthquakes in ten days, or at the rate of one every ten minutes! Here is a description of a part of the scene by Mr. F. S. Lyman, a resident:

"Tuesday night (March 31), from about 10 till 2 o'clock in the morning, the shaking was incessant, and then subsided. Wednesday morning (April 1), about sunrise there was a hard shake, and again about 5 p. m. Then was a severe and protracted shaking, with a great deal of swaying to and fro of the earth. Nearly all that night the shaking was very severe and frequent with a rumbling sound from the south. Thursday (April 2), between 4 and 5 p. m., we experienced the most fearful of earthquakes! First the earth swayed to and fro, north and south, then east and west, round and round, then up and down, and in every imaginable direction for several minutes; every thing crashing around us; the trees thrashing about as if torn by a mighty rushing wind. It was impossible to stand; we had to sit on the ground, bracing with hands and feet to keep from rolling over. In the midst of it we saw burst out from the top of the pali, about a mile and a half to the north of us, what we supposed to be an immense river of molten lava (which afterward proved to be red earth), which rushed down in headlong course and across the plain below, apparently bursting up from the ground, throwing rocks high in the air, and swallowing up every thing in its way—trees, houses, cattle, horses, goats and men, all in an instant as it were. It went three miles in not more than three minutes time, and then ceased."

At this rate we shall have to revise our definition of solids and fluids. The solid ice-glacier is found to be a river with a slow current; and now it appears that in some parts the solid crust of the earth is liable to tumble about like the sea in a storm! What if it should be a fact that nothing is really stable, but that the very rocks are as unsubstantial in face of elemental power as the morning fog which curls up from the river? Here is another artless statement from these vexed Islands, apparently by a woman:

"The earthquakes commenced on Friday night; some say we had thirty or more shocks. Saturday morning, I awoke about daylight, and up to 1 p. m. I counted ninety-seven earthquakes; none were very severe, but their frequency frightened us. While at dinner we had a heavy shock—crochery jingled and the house creaked like a ship in a storm. I left the table and went over to —, and while talking with them we had a fearful shock. I caught up one child, and — another, and little — and — followed, running out of the house, while vases, books, boxes, lamps, and dishes, were hailing about us. When we got out, walls were falling down with a thundering noise, and the air was filled with dust—the earth still quivering. In less than twenty-four hours we had over 200 shocks! We all feel nervous. The children are very much frightened. Little — slept in my arms part of the night, and the rest of the time he held me tightly. My experience of earthquakes—to be awoke at night, the house creaking and crackling, and children crying with terror—is enough to make any body nervous."

Indeed, this is a moderate enough expression of feeling, one would think in such circumstances. The cause of these commotions, whatever it is, seems to be active in other parts of the world. It is an earthquake year. The West Indies, Italy, Central America and parts of Asia have been all visited by these internal throes. What do they indicate? They remind one of the grand reference to a similar state of things in Hebrews, and emphasize the apostle's resource against a movable universe. "Whose voice then shook the earth; but now he hath promised, saying, yet once more I shake not the earth

only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken as of things that are made, that those things which can not be shaken may remain. Wherefore, we receiving a kingdom WHICH CAN NOT BE MOVED, let us have grace whereby we may serve God acceptably, with reverence and Godly fear; for our God is a consuming fire."

LIGHT FROM MOTION.

I find in the annual of Scientific Discovery for 1868, accounts of a new electro-magnetic machine invented by Mr. Wilde, of England, in which magnetic power is induced in a wire-covered bar of iron by the simple turning of a wheel and spindle in connection with it. One statement says that a small permanent magnet is required to form a part of the connection; but a description in the *Photographic News*, avers that "in the new machine no magnetism or electricity is required to commence the action; nothing but motion is needed to convert a mass of iron and covered wire, into a magazine of intense electric power." The magnetism so produced, may be made to take the form of an electric light. At an exhibition before the Royal Society of London, during which the machine was operated by a steam-engine, a light was produced "dazzling as the noon-day sun." Some of the spectators by placing a lens in the path of the ray, "burned holes through sheets of paper; others held out their hands to intercept the heat, which could be felt at the distance of fifty yards." It is not claimed that the machine is yet economical as a light producer, but it seems to be a step in advance, and an important confirmation of the idea of correlation of force. By the turning of a wheel, the power of the human muscle is seen transformed first, into motion, then magnetism, then electricity, then light and heat, and finally heat and chemical action.

VALUE OF A POUND OF COAL.

A writer for the *Scientific American*, has entered into calculations, showing the comparative cost of light produced by electric agency. Some of his conclusions are surprising. For instance, he gives the figures showing that whereas, the value of light now derived from a pound of coal, in the form of gas, is that of a candle burning but fifteen hours, if the total energy of one pound of pure carbon could be converted into light, it would be equivalent to the burning of a candle one year and five months. Thus, he says, it appears that by our ordinary method of gas-lighting, we utilize much less than one per cent. of the energy stored in coal, and the expectation with which he concludes, seems to be reasonable, that by means of electricity "we shall in some way bridge the chasm between 15 and 12,000 hour candle lights from a pound of coal."

SUNDRIES.

Mr. Hatch (*Father* Hatch, as the children call him, from his long official paternity at the children's house) arrived here on Monday, having driven in a sulky all the way from Oneida. He reports a pleasant jaunt of about six days, including two break downs. At the same time, a seedy looking old gentleman on foot, with a very large stove-pipe hat, and one or two traveling bags, walked up the path to the office and proposed in an unctuous manner, but in doubtful English, to have us examine certain manuscripts that he brought. A fitting suspicion came over us that we had seen this individual before, and on inquiring his name, we found him to be the original Smolnikar, the strolling German mystic, Ambassador Plenipotentiary of something, who had once called at the Perfectionist printing-office in Putney, nearly twenty-five years ago. He is still on his mission, and wanted to have a "leetle deescoosion." When informed that we were too busy to attend to him, he manifested some disappointment and irritation, but when he saw the case was hopeless, took up his bundles and trudged on.

I am glad to see in the late Home-Talks, that you are holding up the original standard of our cause, Salvation from Sin, or Personal Regeneration by Christ, and nailing it on high above all others, as the banner of Communism. The superficial crowd have long insisted on knowing us merely or mainly, as

Socialists. Let them know that we sail under another flag and that the O. C. means religion, more than it does Communism. g.

OUT AND BACK.

W. P., June 4, 1868.

DEAR EDITOR:—T. and I, have been out on a reconnaissance. I will make a note of some of the more interesting items that fell under our observation.

"Vanderbilt's Station," as our State capital is now appropriately dubbed, consists, so far as we were able to discern, of a large, well appointed railroad-house and door-yard, surrounded by a high, board fence. Many of the necessaries of life and a few of its luxuries are obtainable within its precincts, at prices evidently intended to be remunerative. I found, by experience, that no evil-disposed persons are allowed in the yard, and that if you have baggage to re-check, you may confidently place your brass counter into the hands of any one of the three or four men who may be lounging about the baggage-room. By doing thus in an easy, off-hand manner, you will escape certain unsavory jests and jibes which the aforesaid loungers inflict upon the inexperienced who too pertinaciously cling to their checks.

We noticed that on the high land between Albany and Springfield, the season appeared to be at least two weeks behind the lower country at either end of the route. The grades are so steep, especially the down grade going east, that it seemed as if boys might slide down hill on it in winter. Seventy feet to the mile, I believe it is, part of the way.

At Springfield, T. and I parted for a day or two, he going directly to Wallingford, while I went out of town to see a gentleman with whom we had business. Although I was personally a stranger to him, the magical pass-word "O. C." put us on familiar terms at once. As a Community representative I was treated with kindness and attention. In our after-dinner chat he told me of a neighbor of his, worth \$300,000, who confessed that with all his wealth, he was far from being as happy as, when a poor young man, he was working by the day, and in debt. For himself, my host added, he believed that happiness—enjoyment of life—was pretty evenly distributed. The ragamuffins in the streets, for aught he knew, got as much happiness out of life as he or most any one else did, only perhaps they didn't know it. He had found in his own case, that increased wealth and increased happiness are not so directly related as some imagine. Solomon's despairing cry, "Vanity, vanity, behold all is vanity," is true now, as it was three thousand years ago. I spoke of our purpose to establish God's kingdom on the earth as worthy of enthusiastic, life-long devotion. If he could only really believe, he said, that there is a kind father watching over us, and another life beyond this, he knew he should be a happier man. Faith in God was what he needed. To believe something he could not reason out, was to him an insurmountable difficulty. True it is that

"By miracles alone men enter the glorious land of miracles."

A quiet, pleasant Sunday at Wallingford. How changed the place since eight years ago, when living there, I used to help make trap-chains! A neat job-press replaces the blackened forge and dazzling fires in our old shop. The once dusty walls ornamented with broken chains, rude inscriptions and one splendid charcoal sketch of "The Amazon," are now replete with posters and placards. But in the back room the same old rattle-trap of a caloric engine hammers away. The whole place impressed me with a sense of ripened beauty.

On our way to New York, T. and I called on a surgeon accompanied by a friend afflicted with a thorn in the flesh. The surgeon is a young man; red cheeks, and a keen blue eye. He talked rapidly, and directly to the point, without the slightest attempt at mystification, so common to many of the profession. He made a brief examination of the case in hand, and then began reading off the diagno-

sis as from a book, to T. who understands the medical dialect:

"Situating under the deep fascia of the neck, immediately above the carotid," etc. In five minutes the prescription for the treatment was written out, and we were ready to go. As a specimen of the working of educated genius his performance was exceedingly interesting.

Next day we were whirled into the maelstrom of New York city. Our old No. 9, Moffat Abbey we found strangely altered. Nearly the whole floor (1st) is turned into one huge room, and is fitting up in fine shape for a commercial agency; one of those cumbersome necessities of the credit system, by which A., of New York, can find out whether his customer, B., of Texas, is good for ten thousand dollars on six month's time.

Our present room on the fifth floor is a pleasant little nook, after you get up there, which is something of a climb. H. G. A. spends about three days in the week there, but he does not keep an open office.

Next morning we started on the broad gauge Erie railroad to Paterson, seventeen miles away. Soon after we were in motion, a boy distributed printed slips telling us that the Accident Insurance Agent would soon follow. T. suggested that, "Remember you are on the Erie Railroad," would have given point to the notice. Whether any body remembered it or not, no one took out a policy in our car.

"It is a curious fact," T. said, "that the gauge first adopted on the old tramways in England, four feet, eight and a half inches, should prove to be the very best after any amount of subsequent experimenting. These broad-gauge roads, five feet six inches, have nice roomy cars, but they don't pay good dividends. The engines have to be made so heavy that they very soon wear out the rails. The Superintendent on the Erie, recently sent an order to the directors for twenty-five thousand tons of new rails, wanted immediately! Once in a great while some inventor hits the bull's-eye the first shot, but not often."

Good luck attended us at Paterson, and we got back to New York in time for dinner. New York excels any city I ever visited in one particular; viz., the excellence of its eating-houses. I don't have reference to Delmonico's and that set, but to such modest down-town establishments as Smith & Green's; large airy room—shining plated ware, clean spreads, plenty of colored waiters, a long bill of fare, the best of cookery and prices down. A good meal of three or four courses for twenty-five to fifty cents. Compared with burnt eggs and burnt bread, at fifty cents in a New England city, and a still worse set-out at seventy-five cents in the capital of our own State, it is no wonder that the remembrance of Smith & Green's stands out like an oasis in a desert.

In one street we found workmen laying down the Nicholson pavement. Curiously enough we have come round to wooden roads again. Plank roads were common twenty or thirty years ago, but they wore out so rapidly that people got tired of them. But presently it was discovered that by cutting the planks up into short blocks and setting them on end they would wear longer than stone. Make a good sand road, cover it with pine boards laid lengthwise, place a row of pine blocks six inches long dipped in tar, clear across the street, nail a strip of board to their bases, then follow with another row of blocks. Pour hot tar over the whole copiously, sift on heated gravel, and you have the Nicholson pavement. No one yet knows how long it will wear. Chicago has some which was laid ten or twelve years ago, and it is all right yet. It abolishes one city nuisance—noise—and is a blessing to horses. When first introduced it cost two dollars per yard, now it probably costs two or three times that. This is the greatest objection to it.

Wednesday night when we came up the Hudson, our state-room was directly over the boiler—"1900 horse," as the fireman told us. Two years ago the same boat burst one of her boilers during the night, seriously to the detriment of many passengers. We passed an exceedingly comfortable night, however.

K.

GOLD has been discovered in New Brunswick.

THE GREAT EASTERN steam-ship has again exhausted the funds of her owners. There is some prospect that she will be demolished.

OXYGEN gas has been produced so cheaply in Paris that the use of the Drummond light for illuminating streets is being tried.

It has been proposed in England to use solar heat in generating steam. The sun's rays are to be concentrated by lenses. The *Scientific American* says: "Should the plan of this engineer be generally adopted, the old proverbial injunction for promptness will take a mechanical turn, 'make steam while the sun shines,' instead of its original agricultural significance."

AN AIR GUN has been recently invented and described in the *Engineering*, which is to be 30 feet long with a 32 inch bore and is to carry a shot weighing 6,000 lbs. The projecting force is to be compressed air, which can be confined in a casing around the gun and retained at a pressure of 10,000 lbs per square inch. The cylindrical shot when resting at the bottom of the bore closes the openings from the compressed air chamber. The gun is to be fired by pumping in behind the shot a little compressed air from a separate apparatus, and when the openings from the charged air chamber are passed, the pressure of 10,000 lbs per square inch is let on. The shot would be projected at the rate of 1,300 feet per second, with an average pressure through the length of the bore of 2,400 tons.

"Charlie, I was very much shocked to hear you singing 'Pop goes the Weasel' in church." "Well, mamma, I heard every body else singing, and it was the only tune I knew."

A meal of white fish from Lake "Ontary" which we had the other day, reminded our office imp of the following classic

"ODE TO LAKE ONTARY.

Green are thy waters, green as bottle glass,
Behold 'em stretcht thar—
Fine Muskalonges and Oswego bass
Is often ketcht thar.
There the wild Injun once took his delights,
Fished, *fit* and bled.
Now the inhabitants is mostly whites
And nary red."

NEWS ITEMS.

THE Cornell University at Ithaca, opens Sept. 1st. GEN. SCHOFIELD has been confirmed as Secretary of War.

THE trial of Jefferson Davis has been postponed until October

IN New Orleans 215 negroes made returns of incomes this year.

DISRAELI says that he will make no further opposition to the Irish Church Bill.

THE President has nominated Henry Stanberry as Attorney General, but the Senate refuses to confirm him.

EIGHT MILLION ACRES of land have been ceded to the United States by the Osage Indians, in the State of Kansas. The tribe retires to a reservation provided for it.

A RESOLUTION has been introduced into the House of Representatives, proposing to amend the Constitution so as to render a President ineligible for reelection, to abolish the office of Vice President, and to change the mode of electing the President so as to dispense with electors.

THE Brazillio-Paraguayan War seems likely to continue sometime longer. At last accounts the Paraguayans had succeeded in concentrating a large force in strong position near Humaita. They were well supplied with provisions and materials of war.

EX-PRESIDENT BUCHANAN died at his home near Lancaster, Pa., on June 1st. He was seventy-six years of age. His public life commenced when he was but twenty-three years old.

Announcements:

THE ONEIDA COMMUNITY

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

WILLOW-PLACE COMMUNITY.

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

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