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## UNIVERSAL POLITICS.

Home-Talk by J. H. Noyes, W. C., April 8, 1868.

WE have seen in the study of astronomy that it is important in the first place to form some great fundamental conception upon which to work—some idea of the vast whole, where we are in it, &c. So in the study of history it is important to get a conception of what may be called the great scheme of the world, or universal politics. I will try to give a general idea of what I conceive to be the ground plan of human history.

We see in the history of politics in our country and in other countries, that there are always two parties, the administration party and the opposition party. There is the actual government—executive officers and cabinet powers carrying on what is called the administration—which has a policy and a history. Then there is always a party that is opposed to the government party. Now transfer that idea to the world as a whole, and to the whole history of the world, and you have a kind of ground plan to work upon. Take the history of the human race, in all nations and through all times past, and, as I understand it, there has been a divine administration and an administration party all the way through. There has been a unitary policy from first to last, disclosed in the Bible and in the history of the Jewish people, going back to the covenant of God with Abraham, and coming along down to the time of Christ's appearance and second coming, and through the history of the Gentiles since. A connected policy has been pursued by God in governing the world and guiding it to final salvation. Then there has been all the way through an opposition party. It has existed extensively in the form of idolatry; but its substratum is worldliness and unbelief, and these are as virulent in modern civilization as ever they were in heathenism. The same great division of the world into two parties exists substantially even now in Christendom. There is the administration party and the opposition party. This is the fundamental idea that we ought to take in and understand.

Then we ought to be able, every one of us, to say, "I am an administration man; I go for the government." And every one ought to have an ambition to understand the course and

policy of the administration; and to show his activity and loyalty in defending it, justifying it, and supporting its measures. In that sense I count myself to be a politician, a party-man. I am wholly devoted to the administration. That is really what is meant when we confess our loyalty to the Bible. We call ourselves Bible men, and the sum and substance of that confession is that we are devoted to the administration. The great government of the world that has been at work in all nations from the beginning, developed itself to a very considerable extent in the Bible. That is the value of the Bible to us.

It is of no use for us to be party-men in the usual sense of the word; that is, to go for God or any body else without reference to truth; we must find a way to become partisans for the truth itself, which really is God. God is light. God is truth; and if we know who our leader is, in going for the administration, we become partisans of the truth, the whole truth, and nothing but the truth. There is no danger of our going too strong for that. In fact, the very thing above all others that God desires is, that we should become thorough-going partisans of the truth, and throw our whole souls into it. We need not be afraid of being too enthusiastic in that direction, because the love of truth is a self-regulating principle. There is opportunity and scope for the hottest kind of party-spirit if you go for the right thing.

My purpose is to be loyal to the administration. I desire to take large, liberal, statesman-like views of God's dealings with the world; and learn to justify and defend the policy that has been pursued in training the Jewish nation; in sending Christ into the world; in sending the Bible into the world; in giving the Bible to the Gentiles; in leading on through Popery, and splitting up that sect into the different reform churches. I want to be able to trace the doings of the administration through all history, and understand and justify it; not in a man-worshipping, or even a God-worshipping spirit irrespective of the truth, but in the love of truth and a rational, scientific zeal. Then I am in condition to help the administration, and correctly represent it, and forward its interests.

Dip into the history of the world anywhere and every-where as to time and nations, and if you thoroughly understand what you find, you will see the purpose of God going forward. You will find marks of his policy at work every-where. The history of the world is vertebrate. It is a connected, organized

system, and the purpose of God is its backbone.

It is the true distinction of an administration man that he is in favor of organization, and sees an organization in the whole history of the world. The opposition man is in favor of chaos, and sees nothing but chaos in the history of the world. The really intelligent administration man is one who knows in his head and in his heart what the administration is about and what it means; and goes with it, and for it. He is in more or less personal communication with it. And in proportion as he becomes known as a faithful and intelligent administration man, he will be trusted with administration secrets, and administration purposes and business and policy; and set to work for them. He will rise in the party just as persons do in minor politics. The administration is glad to find men that it can trust. This is the way to inspiration, and "the honor that cometh from God only."

## PRIVACY A PART OF THE PROGRAMME.

*Inquirer.*—To suppose, as you teach, that the Second Coming of Christ took place during the apostolic age, and that it was *missed* by the world at large, is to make of it an incredibly private affair. Most Christians are expecting to see Christ come down in clouds from the sky, to sit on a throne and judge all mankind. If such a coming is not to take place, what is the use of any coming at all?

*Circular.*—Let us not repeat too nearly the mistake which the Jews made about his first coming, and insist on seeing a cloud-encircled judge, as they insisted on seeing an outward king. Christ said, "The Kingdom of God cometh not with observation," or outward show. Neither let us hastily conclude that the *importance* of a transaction is measured by its *publicity*. The seating of a governor, or the crowning of a king, may call for a drum-and-trumpet ceremonial. Such ostentation befits the little term of dignity to which these human magistrates are called. But Christ is of another order. A review of the facts of his known career will show that just in proportion to the *importance* of his movements was their *privacy at the time of their execution*.

1. His *birth* was private, having been revealed at the time only to his mother, a few kindred spirits of her nation, and certain "wise men" of the East. Angels were busy in the matter, but the mass of the Jews saw in the

child of Bethlehem, only a son born to Joseph, the carpenter.

2. His temptation in the wilderness, in which he met and overcame the strongest wiles of the devil, was private; angels were his only supporters and witnesses.

3. His transfiguration was an interior, angelic affair, only three of his disciples being present to witness it.

4. His great conflict preceding the cross, at the close of which he said, "Now is the judgment of this world; now shall the prince of this world be cast out," was an experience quite withdrawn from outward show. If ever there was a matter of importance this was one, yet the few disciples who were present scarcely comprehended it. They were in the garden, heavy with sleep, while he, strengthened by angels, wrestled with, and overcame the wicked one.

5. His resurrection was strictly private, not even a disciple being present to witness the scene. They could only testify that angelic visitors attended the event.

6. His ascension was in the same secret sphere. A few disciples were led out of the city to a mountain-top, and there, while persons in "white apparel" stood by, he was taken out of their sight.

Now after these events have been printed in millions of Bibles, and indorsed by Christians all over the world, it is quite easy to believe them. We see their importance, and think of them as if they always had a publicity and indorsement such as they have now. Yet this was not at first the case. At the time they occurred, these transactions were withheld from all but a few chosen witnesses. Angels, not men, were the parties most familiar with them. To the mass of that generation there was nothing visible to compel their belief, and hence these passages of Christ's life, which we now see to have been the very throes of salvation to the race, were passed by them almost unnoticed and unknown. They have come into the belief of mankind only through a very small channel of testimony based on actual eyesight. Yet as facts, they are just as solid and important as though they had transpired in the face of millions. So of the Second Coming. In the light of the foregoing facts, you must see that the seeming *privacy* which attended it does not impugn its credibility at all, but rather falls in exactly with a marked peculiarity of Christ's career. It was clearly a *habit* with him (if we may so speak), to execute his most important acts with but few witnesses besides the angels. Let us repeat and tabulate the instances already cited of privacy in his career:

|                        |   |
|------------------------|---|
| His Birth,             | } Acts<br>Attended by Angels,<br>and<br>Opon to a Few,<br>but<br>Unseen by the World. |
| His Inaugural Victory, |   |
| His Transfiguration,   |   |
| His Act of Judgment,   |   |
| His Resurrection,      |   |
| His Ascension.         |   |

Such were the main features of his earthly history; and his Second Coming goes to complete the category. It was to be attended

by angels, and therefore was to be observed by such only as had their senses opened to angelic visitation. "The world," said Christ, meaning the mass of mankind who were not in this prepared condition, "seeth me no more."

*Inquirer.*—Admitting these remarkable instances of privacy in Christ's record, yet you will observe a difference in respect to proof between them and the case of the Second Coming. In the latter instance we have only a prediction going *before* the event, while in the other cases we have an inspired record of the events *after* they occurred. Now while a prediction may be variously understood and interpreted, a distinct historical record forms a firm basis of belief, and it is this record which is needed to satisfactorily establish the Second Coming as a past event.

*Circular.*—I admit the difference which you mention, but it is a difference of form rather than substance. What kind of a record do you want to confirm the fact of the Second Coming? That of profane history? This is excluded by the conditions of the case. If the Second Coming was to be of the same nature as the resurrection and ascension, no profane eye could have seen it. You ask for no such testimony in support of the truth of the transfiguration, but take it on the word of a few private spectators. So of the resurrection and ascension. The Bible is its own sole witness in these matters. But the Bible, you say, does not record, it only predicts the Second Coming. True: because the apostolic line and inspiration were to be withdrawn simultaneously with that event. The end of the Bible, and the Second Advent came together. All the Bible could do with reference to this event was to announce on its last leaf, lingering as it were to the very verge of making a final entry of the fact, "Behold I come quickly;" "Surely I come quickly." We are therefore necessarily thrown back on the evidence of prediction, and this to every fair mind is enough. The word of Christ on this subject, multiplied and intensified as it is by repeated point-blank declarations; and the expectation of the Primitive Church, running like a transparent thread through their whole record, are more than an equivalent of any historical witness. There is reason to believe that such a man as Julius Cæsar once lived. But the evidence of it is faint compared with that which proves that Jesus Christ came the second time to his followers in the manner and time which he appointed. G.

PRINCIPIA.—NO. 12.

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

[From the Perfectionist, Dec. 28, 1844.]

THE PRIMARY REFORM.

"Out of the HEART of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolish-

ness." The list of evils here mentioned embraces directly or indirectly all the abominations against which the various Reform-Societies are laboring. As these evils have their common center in the heart, it is manifest that the efforts of all classes of reformers will be thoroughly successful only when they shall be directed effectually toward that center. The reform of the heart must precede all sound reforms of externals. It follows then that among all the moral enterprises of the day, that cause which aims directly at the renovation of the heart, should be the center around which all specific reforms should range themselves, and to the furtherance of which all their forces should converge. We submit it to the candor of all thinking laborers in the field of philanthropy, whether the gospel of Salvation from Sin is not the true agency of heart-reform; and whether it ought not therefore to be acknowledged and sustained by Temperance men, Abolitionists, Moral Reformers, Peace-men, Physiologists, Associationists, and all other combatants of specific evils, as the central and ascendant cause.

It is manifest that Temperance can never win a complete and permanent victory in the present state of human nature. If it gains "three feet every day," it slips back at least "two feet every night." Millions sign the pledge, but hardly thousands or even hundreds keep it. Again and again have the zealous Temperance men in all our towns been driven to the secret conviction, if not the open acknowledgement, that an Anti-Lying society is needed as the antecedent and basis of the Temperance Society. The unregenerate heart is in very deed "deceitful above all things and desperately wicked." How can the fidelity and truthfulness necessary to the efficacy of the Temperance pledge be expected from it? Popular religion has no power to mend the case, for it declares that all hearts, regenerate and unregenerate, are "deceitful above all things and desperately wicked;" and there it leaves us, neither presenting or allowing any hope of better hearts in this world. The 7th chapter of Romans is the only standard of experience licensed by the clergy, and that is the very standard of the drunkards and pledge-breakers. We say then with all assurance, that the Temperance cause has no permanent vitality, and, so long as moral fidelity shall be essential to its success, never can have, until an effectual medicine shall be found for the diseased hearts of the people; and this medicine can only be found in that gospel which substitutes for the moral impotence of the 7th of Romans, Salvation from all Sin, now and forever.

The same deficiency of moral basis is observable in the working of all those reforms which, like Temperance, have for their object the abolition of *personal* vices. The abandonment of false dietetic habits, lasciviousness, and all other forms of sensuality, requires an energy of will which the mass of the people have not, and never will have, under the 7th-of-Romans administration. Moral Reformers and Physiologists may run to and fro, and *knowledge* of the "natural laws" may be increased *ad infinitum*, and still there will be no radical and lasting reform—nothing but the fitful and backsliding righteousness of the revival system, till men get power to *will* healthily, as well as to *see* clearly. That power belongs only to a *sound heart*; and soundness of heart comes only by that grace which saves from all sin.

\* \* \* \* \*  
It is possible that slavery will soon be overthrown in this country—but not by moral influences. Political jealousy is eyeing it fiercely, and meditating its destruction. If it perishes by the stroke of political and physical power, what real gain, we may ask, will accrue to philanthropy? We will say nothing about the possible convulsions and horrors of the catastrophe; but if slavery's fountain, the selfish heart, is not changed, not a tittle of the inner store of human cruelty will be annihilated. Oppression

in some other form, equivalent to slavery, will take its place. So long as the issues of the world's heart are "murder, theft, covetousness," the strong will surely enslave the weak, in fact, if not in form. Can true philanthropists content themselves with labors which only shift the mode, but touch not the vitality of social evil? If Abolitionists desire the actual and permanent triumph of their principle, they must, first of all, set the battle in array against the devil's slavery; "EMANCIPATION FROM ALL SIN" must be their watchword. Evil will never begin to die at the root, until it is exposed to the heart-purging power of the gospel of holiness. Then, and not till then, that true reform which has no drawback will be begun.

Association puts forward the most confident and plausible pretension to the honor of being the all-comprehensive, and therefore primary reform. But it confesses that good men are essential as its antecedents; and this amounts to a confession that the reform which makes good men must go before it. It is related that a vagrant once called at a house by the way-side, and told the people he was not a beggar, but he merely wanted the loan of a kettle to make some "stone soup" for his dinner. They granted his request, and the more readily because they were curious to learn the method of making a soup that cost nothing. He gathered a few stones, and putting water to them, hung them over the fire. As the people watched the boiling of the pot, he observed in a careless way that a little salt, if it were at hand, would improve the soup somewhat. Accordingly they put in some salt. After a while, he suggested that a handful or two of flour would not be amiss. So a good thickening of flour was added. Finally he said, if they had any spare meat-bones about, it would be well enough to put them in; not that they were necessary at all, but they would improve the flavor. The people wishing to give the experiment every advantage, put in a number of rich bones; and when at last they were allowed to taste of the "stone soup," to their astonishment they found it excellent! We think of this story when we hear Associationists vaunting the all-redeeming power of their system, and yet asking for good men to begin with. If they can find means to put the salt of brotherly love, the flour of industrious and enterprising habits, and the meat-bones of wealth and good morals into their pot, we have no doubt that their "stone soup" will be very good.

It is too evident to need demonstration that religious unity must be the basis of all other valuable and permanent unities. Fourierists talk much about the necessity of "congeniality" in those who attempt Association. But what congeniality can there be without unity of religious faith? Is not religion preëminently an "affair of the heart?" When two young persons of different and hostile religious sentiments associate for matrimonial life, do not all sagacious friends fear that their congeniality will prove to be only "skin deep?" Experience has already proved that all the advantages and attractions of Associations are not able to draw its votaries out of their respective religious orbits, or to prevent the collisions incident to a system which brings independent spheres so near that their orbits constantly cross each other. In an account of the Sodus Bay Association, the editor of the *Phalanx* says, "Religious differences, pressed in an intolerant manner on both sides, had at the time of our visit produced entire uncertainty as to future operations, and carried disorder to its height." If Fourier expected to introduce harmony into human society without first establishing religious unity, we are bold to say that he was a superficial philosopher, ignorant of human nature and of the true doctrine of unity.

Association can escape the evils resulting from religious differences only in one of two ways. It must either select for its experiments none but those who have no heart-religion, and care nothing about it, or it must address itself to the task of developing a religion which shall prove

itself strong enough to supersede all others and reconcile all honest hearts. The former of these ways is the shortest and the easiest, and seems to suit the hasty genius of the Fourier enthusiasm best. But we are sure that the latter will be found the safest and most economical in the long run. We regard the establishment of religious unity as entirely feasible. Let the gospel of holiness do its work in the heart, and sin, the radical cause of all religious differences, will be taken away. Let men truly join themselves to the Lord, and they will have one spirit; and unity of spirit will lead to unity of faith.

We are confident that reformers generally feel the want of what the Fourierists call "organization of industry"—we mean the organization of the different branches of reform. If unity of purpose and harmonious distribution into series and groups is desirable in physical labor, how much more is it to be desired in the higher moral movements which are in progress. But unity implies a central and presiding power. Accordingly the classes that are interested in the various reforms, have long been instinctively groping about for some generic principle back of them all, and combining the strength of all. One cause after another has been proclaimed by its more ardent advocates the rightful center of unity. But the world of reform is yet "a chaos without form and void." The queen-bee has not been found, and the swarm is flying to and fro without concert or aim. The considerations which have been presented in the preceding survey of the reform-field, embolden us to nominate the gospel of Salvation from Sin as a candidate for the primacy. That gospel and the reform-spirit were born and bred side by side. Were they not made for each other? Was not the match between the religion of the one and the morality of the other made in heaven? We believe assuredly that "the stone which the builders have rejected, will yet be the head of the corner."

The following article introduces a subject which must always be a serious study in every attempt at Communism, viz: the requisite conditions of membership. The Universalism of the Fourier Associations did not prevent those of them which came nearest to success, from adopting a very "close communion" in property matters. They were as intolerant of lazy people as the O. C. has always been of the spiritually lazy. They made industrial unity the primary object, and naturally and justly insisted on good business habits in applicants for admission. We make spiritual unity the primary object, and as naturally and justly insist on good spiritual habits in applicants. The charge of unjust exclusiveness in the selection of members, which is often made against the O. C. by the school of indiscriminate Associationists, must, therefore, fall to the ground, for it can easily be proved that no Association ever succeeded which was not just as exclusive upon some point or other. The old adage, "Birds of a feather will flock together," has never been disproved by the indiscriminate Associationists, although a hundred trials have been made to make a happy family of the heterogeneous crowd who always fly to every new scheme.

Which is the primary object, industrial unity, or spiritual unity? The infidel Associationists say: Let us have good workers, and we will let religion take care of itself. But experience proves that even if the difficulties which beset the hedging out of lazy people are surmounted, religion is a ghost in their dwelling which will never be laid.

We say that a conversion of the heart to

Christ will in the end make the most lazy industrious, because the man is joined to the source of universal improvement. And so it has proved in our experience. External laziness is among the least of our troubles. Industrial organization is mere play, if spiritual unity can be secured.

[From the Perfectionist, Dec. 23, 1844.]

PARTIALISM OF ASSOCIATION.

It is curious to observe how men who are generally quite ready to find fault with the gospel of God for its exclusiveness, invariably fall into some election-system themselves, when they promulgate and undertake to carry into execution a gospel of their own. Physiologists proclaim to the world the glad tidings of salvation from all the curses that burden humanity, to be attained by obedience to the natural laws; and in the next breath tell us that two-thirds of us inherit sickly constitutions and incipient diseases from our progenitors, and that only an "elect" few of the present generation can hope to enter the physiological Paradise of sound health and longevity. The same discouraging exclusiveness is observable in the gospel of the Phrenologists.

The most remarkable illustration of the practical tendency of man-made gospels toward the doctrine of election, is at present manifesting itself among the Associationists. A few trials of Fourier's system have made it evident that the blessings of the association-gospel can be offered only to persons of peculiar qualifications. One would suppose, from reading the "Appeals on behalf of Association" which are issued from time to time, that the poor, the ignorant and the debased, were to be the special beneficiaries of the new order of things; but the fact is that persons of these classes are fast coming to be regarded by the Associationists as among the non-elect. The Brook Farm Association, which is probably the wisest and most successful of the social corporations which have sprung up within a few years, has more of Calvinism than Universalism, in its principles of admission and exclusion. It calls loudly for men of property and men of high moral and industrial character; but it preaches no gospel or only a gospel of far future benefits, to the poor and the disabled, to the publicans and harlots, who most need a change of circumstances. The following extract from an appeal of its directors, may be taken as an index of its elective policy:

"An extensive and complete Association, it will be plain to all, can not, by any sure means, be brought at once and full grown into existence. It must at least in the present state of society, begin with a comparatively small number of select and devoted persons, and increase by natural and gradual aggregations. With a view to an ultimate expansion into a perfect Phalanx, we desire without any delay to organize the three primary departments of labor, viz: Agriculture, Domestic Industry, and the Mechanic Arts. For this purpose additional capital will be needed, which it is most desirable should be invested by those who propose to connect themselves personally with the institution. These should be men and women accustomed to labor, skillful, careful, in good health, and more than all, imbued with the idea of Association, and ready to consecrate themselves without reserve to its realization. For it ought to be known that the work we propose is a difficult one, and except to the most entire faith and resolution, will offer insurmountable obstacles and discouragements."

So long as Brook Farm has enough of orthodox exclusiveness to open the gates of its heaven only to "select and devoted persons," possessed of "capital," "accustomed to labor, skillful, careful, in good health," "of entire faith and resolution," it will undoubtedly prosper, as all sorts of corporations do that are sagacious and sharp enough to employ substantial men, and shut their doors against loafers and feeble folks. The ruinous effects of the Universalist policy are exhibited in the following account by the editor of the *Phalanx*, of the Sodus Bay Association:

"The domain of the Sodus Bay Phalanx, is sit-

nated on Sodus Bay in Wayne county, about 40 miles from Rochester. The place is one of the most beautiful we ever saw. It extends around the point of the bay, the clear waters of which come into the land in little coves and arms, and break the line of shore, which is also agreeably divided into bold headlands and gradual slopes. A little out in the bay are several small islands covered with large trees of the primitive growth, giving a sort of romantic completeness to the landscape.

"The bay is navigable up to the very point, and affords a safe harbor; so that the Phalanx might command a large amount of trade from different places on the lake.

"The domain consists of 1400 acres, 800 of which are under cultivation. It was formerly occupied by a Shaker community, whose dwellings now accommodate the members of the Phalanx. There are two excellent orchards, planted by the Shakers, which furnish an abundance of the finest fruit. The soil is excellent, and without manuring produces from 30 to 40 bushels of wheat to the acre. There are two small creeks running through the domain, upon one of which is a grist-mill and a saw-mill. The Phalanx has the frame of a steam saw-mill ready for erection, and a building designed for a furnace nearly completed. They have also built a blacksmith's shop, a dining-hall, and one or two dwellings. They have remarkable conveniences for making brick. Nature herself has prepared a brick-yard for them. Clay and sand are found in it in alternate layers ready to be mixed upon the spot.

"The advantages of the location seemed to us very rare, and it was with great pain that we discovered that the internal condition of the Phalanx was not encouraging. We did not find that unity of purpose without which a small and imperfectly provided Association, can not be held together until it has attained the necessary perfection in its mechanism. At the commencement, as it appeared to us, there was not sufficient caution in the admission of members. As far as we could learn, a large number of persons were received without proper qualifications, either in character or industrial abilities. Sickness unfortunately soon arose in the new Phalanx, and increased the confusion which resulted from a want of unity of feeling and systematic organization. Religious difference, pressed in an intolerant manner on both sides, had at the time of our visit produced entire uncertainty as to future operations, and carried disorder to its height. We left the domain with the conviction, which reflection has strengthened, that without an entire re-organization under more efficient leaders, the Association must fall entirely to pieces; a fact which is greatly to be deplored on account of the cause in general, as well as on account of the excellence of the location, and the real worth of several individuals who have passed unshaken through such trying circumstances. We have, however, in the case of this Phalanx, a striking example of the folly of undertaking practical Association without sufficient means, and without men of proper character. No other advantages can compensate for the want of these."

We by no means despise or censure the principle of discrimination which the Associationists are adopting. It is unquestionably their wisdom. We have had experience enough in social operations, to satisfy us that, until a radical *spiritual* revolution shall regenerate the community, any financial corporation that makes no discrimination in the admission of members will soon fall to ruin. But we do object to the attempts which the Fourierites are making to exalt a scheme which, in its nature, is so partial and limited in its benefits, into the place of the gospel. Their principle of election is not the Bible principle. They choose men of property health, intelligence, "well-to-do" sort of people as the world is. The Bible makes a feast for the poor, the sick, the halt, the blind, the ignorant. We thank God that there is a gospel which can reach and comfort men and women in every possible variety of external circumstances. "Art thou called being a *slave*? Care not for it. . . . For he that is called, being a slave, is the Lord's freeman." Many of the best and happiest receivers of the Lord's gospel, are persons in very poor external conditions, quite deficient in the money-making qualifications of elect Associationists, or at least so locked into the social machinery of the world, by marriage, parentage and other circumstances as to be utterly unable to avail themselves of the promises of Fourierism. Whatever other distinctions the Bible gospel makes, it certainly runs no line between the rich and the poor, between the strong and the weak, between the free and the captives. The salvation-spirit carries wealth and content-

ment to all sorts of folks, without asking any favors of external circumstances.

## THE CIRCULAR.

O. C., MONDAY, AUGUST 3, 1868.

### RELIGION FOR THE YOUNG.

THE following note, not intended for publication, has found its way to our office. We print it because we suppose what is good for us is good for our readers:

FOR THE CHILDREN'S HOUSE, AND ALL WHO ARE INTERESTED IN IT.

I firmly believe that all that has been said about the accessibility of the Holy Spirit, its power to save from sin, and all the blessings that it gives to hearts and homes, is applicable to our children from the earliest dawn of their experience. The laws that govern spiritual intercourse must be the same for them as for adults; and it is certain that they are even more impressive than adults, in proportion to their freedom from habit and the effects of bad experience.

If we wish for a revival among ourselves, we ought to expect it among our children. I well remember that I was first awakened to a sense of spiritual things and the value of my soul, when I was only eight or nine years old. It was in a revival that swept over Dummerston and other neighboring towns in the southern part of Vermont, in 1820 or 1821. That revival took possession of the young with special power. Children of my own age, and younger, gathered into prayer-meetings by themselves in every neighborhood, and were as fervent and fluent in devotional exercises, and as lively in religious feeling, as older people. The results were apparently transitory; and yet I am persuaded that the Holy Spirit got some permanent lodgment in my heart, at least.

And here it should be considered that our Community organization is just what is needed to make such awakenings permanent—to convert periodical revivals into continuous developments of the life of heaven. The word *revival*, so far as it implies that God's quickenings are transitory, will sometime be discarded, and the blessed refreshments of his Spirit will be as constant as our daily food. This is what we are providing for, in the institution of Communism.

It should also be considered that the true way to save our children from the dangers that ordinarily attend a system of seclusion from the world, is to introduce them to God. I do not believe that Mr. DeLatre's children would have broken loose as they did, in their reaction from the seclusion of their childhood, if they had been converted and made happy in God's spirit, while they were trained at home. If we can really get our children into God's hands while we have charge of their infancy, I am not at all afraid they will fall in love with the world afterward.

Let us fix the idea firmly in our minds that little children can come to Christ; that he loves them and wants to get possession of them, the younger the better; that they can be brought up in the nurture and admonition of the Lord, without going through the common heathenism of childhood and youth; and then let us wait on the Lord and search for the ways and means of introducing them effectually to his Spirit.

J. H. N.

With the above, a brother sent the following story from Jonathan Edwards' account of a revival in Northampton, Mass., in 1735, which we present, not as agreeing altogether with our fashion and theory of religious experience, but as an interesting and well authenticated instance of early turning to God:

#### CONVERSION OF A CHILD FOUR YEARS OLD.

"Her name," says Edwards, is "PHEBE BARTLET, daughter of William Bartlet. I shall give the account as I took it from the mouth of her parents, whose veracity none that know them, doubt of.

"She was born in March, in the year 1731. About the latter end of April, or the beginning of May, 1735, she was greatly affected by the talk of her brother, who had been hopefully converted a little

before, at about eleven years of age, and then seriously talked to her about the great things of religion. Her parents did not know of it at that time, and were not wont, in the counsels they gave to their children, particularly to direct themselves to her, by reason of her being so young, and, as they supposed, not capable of understanding; but after her brother had talked to her, they observed her very earnestly to listen to the advice they gave to the other children, and she was observed very constantly to retire, several times in a day, as was concluded, for secret prayer, and grew more and more engaged in religion, and was more frequently in her closet, till at last she was wont to visit it five or six times in a day, and was so engaged in it that nothing would at any time divert her from her stated closet exercises. Her mother often observed and watched her, when such things occurred as she thought most likely to divert her, either by putting it out of her thoughts or otherwise engaging her inclinations, but never could observe her to fail. She mentioned some very remarkable instances.

"She once, of her own accord, spoke of her want of success, in that she could not find God, or to that purpose. But on Thursday, the last day of July, about the middle of the day, the child being in the closet where it used to retire, its mother heard it speaking aloud, which was unusual, and never had been observed before; and her voice seemed to be as of one exceeding importunate and engaged, but her mother could distinctly hear only these words (spoken in her childish manner, but which seemed to be spoken with extraordinary earnestness and out of distress of soul), 'Pray, BLESSED LORD, give me salvation! I PRAY, BEG, pardon all my sins!' When the child had done prayer she came out of the closet, and came and sat down by her mother, and cried out aloud. Her mother very earnestly asked her several times what the matter was, before she would make any answer, but she continued crying, and writhing her body to and fro like one in anguish of spirit. Her mother then asked her whether she was afraid that God would not give her salvation. She answered, 'Yes, I am afraid I shall go to hell!' Her mother then endeavored to quiet her, and told her she would not have her cry; she must be a good girl, and pray every day, and she hoped God would give her salvation. But this did not quiet her at all—but she continued thus earnestly crying for some time, till at length she suddenly ceased crying and began to smile, and presently said, with a smiling countenance, 'Mother, the kingdom of heaven is come to me!' Her mother was surprised at the sudden alteration, and at the speech, and knew not what to make of it, but at first said nothing to her. The child presently spoke again, and said, 'There is another come to me, and there is another—there is three;' and being asked what she meant, she answered, 'One is, *thy will be done*, and there is another, *enjoy him forever*;' by which it seems that when the child said there is three come to me, she meant three passages of her catechism that came to her mind.

"After the child had said this she retired again into her closet, and her mother went over to her brother's, who was next neighbor; and when she came back, the child being come out of the closet, met her mother with this cheerful speech, 'I can find God now!' referring to what she had before complained of that she could not find God. Then the child spoke again, and said, 'I love God!' Her mother asked her how well she loved God, whether she loved God better than her father and mother: she said 'Yes.' Then she asked her whether she loved God better than her little sister Rachel: she answered, 'Yes, better than anything!' Then her elder sister, referring to her saying she could find God now, asked her where she could find God; she answered, 'In heaven.' 'Why,' said she, 'have you been in heaven?' 'No,' said the child. By this it seems not to have been any imagination of any thing seen with bodily eyes that she called God, when she said, 'I can find God now.' Her mother asked her whether she was afraid of going to hell, and if it was that that had made her cry. She answered, 'Yes I was; but now I shall not.' Her mother asked her whether she thought that God had given her salvation: she answered, 'Yes.' Her mother asked her when she answered, 'To-day.' She appeared all that afternoon exceeding cheerful and joyful. One of the neighbors asked her how she felt herself? She answered, 'I feel better than I did.' The neighbor asked her what made her feel better; she answered, 'God makes me.' That evening as she lay in bed, she called one of her little cousins to her that was present in the room, as having something to say to him; and when he came she told him that heaven was better than earth. The next day being Friday, her mother in examining her in her catechism, asked her what God made her for; she answered, 'To serve him;' and added, 'Every body should serve God and get an interest in Christ.'

"The same day the elder children when they came home from school were much affected with the extraordinary change that seemed to be made in Phebe; and her sister Abigail standing by, her mother took occasion to counsel her now to improve her time to prepare for another world; on which Phebe burst



into tears, and cried out 'Poor Nabby!' Her mother told her she would not have her cry, she hoped that God would give Nabby salvation; but that did not quiet her, but she continued earnestly crying for some time; and when she had in a measure ceased, her sister Eunice being by her, she burst out again, and cried 'Poor Eunice!' and cried exceedingly; and when she had almost done she went into another room and there looked upon her sister Naomi, and burst out again crying 'Poor Amy!' Her mother was greatly affected at such a behavior in the child, and knew not what to say to her. One of the neighbors coming in a little after, asked her what she had cried for. She seemed, at first, backward to tell the reason: her mother told her she might tell that person; upon which she said she 'cried because she was afraid they would go to hell.'

"At night a certain minister that was occasionally in the town was at the house, and talked considerably with her of the things of religion; and after he was gone, she sat leaning on the table, with tears falling from her eyes; and being asked what made her cry, she said it was 'thinking about God.' The next day being Saturday, she seemed a great part of the day to be in a very affectionate frame, had four turns of crying, and seemed to endeavor to curb herself and hide her tears, and was very backward to talk of the occasion of them. On the Sabbath she was asked whether she believed in God; she answered, 'Yes;' and being told that Christ was the Son of God, she made ready answer, and said, 'I know it.'

"She seems to have very much of the fear of God before her eyes, and an extraordinary dread of sin against him; of which her mother mentioned the following remarkable instance: Sometime in August the last year, she went with some larger children to get some plums in a neighbor's lot, knowing nothing of any harm in what she did; but when she brought some of the plums into the house her mother mildly reproved her, and told her that she must not get plums without leave, because it was sin; God had commanded her not to steal. The child seemed greatly surprised, and burst into tears, and cried out, 'I will not have these plums!' And turning to her sister Eunice, very earnestly said to her, 'Why did you ask me to go to that plum-tree? I should not have gone if you had not asked me.' The other children did not seem to be much affected or concerned; but there was no pacifying Phebe. Her mother told her she might go and ask leave, and then it would not be sin for her to eat them, and sent one of the children to that end; and when she returned her mother told her that as the owner had given leave, now she might eat them, and it would not be stealing. This stilled her a little while, but presently she broke out again into an exceeding fit of crying. Her mother asked her what made her cry again? why she cried now, since they had asked leave? what it was that troubled her now? and asked her several times very earnestly, before she made any answer; but at last said it was 'because—BECAUSE IT WAS SIN.' She continued a considerable time crying, and said she would not go again if Eunice asked her a hundred times; and she retained her aversion to that fruit for a considerable time, under the remembrance of her former sin.

"She, at some times, appeared greatly affected and delighted with texts of Scripture that came to her mind. Particularly about the beginning of November, the last year, that text came to her mind, Rev. 3: 20, 'Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in, and sup with him and he with me.' She spoke of it to those of the family, with a great appearance of joy, a smiling countenance, and elevation of voice; and afterwards she went into another room, where her mother overheard her talking very earnestly to the children about it, and particularly heard her say to them, three or four times over, with an air of exceeding joy and admiration—'Why it is to SUP WITH GOD.' At some time about the middle of winter, very late in the night, when all were in bed, her mother perceived that she was awake, and heard her as though she was weeping. She called to her and asked what was the matter. She answered with a low voice, so that her mother could not hear what she said; but thinking it might be occasioned by some spiritual affection, she said no more to her; but perceived her to lie awake, and to continue in the same frame for a considerable time. The next morning she asked her whether she did not cry the last night; the child answered, 'Yes, I did cry a little, for I was thinking about God and Christ, and they loved me.' Her mother asked her, whether to think of God and Christ's loving her made her cry: she answered, 'Yes, it does sometimes.'

"She has often manifested a great concern for the good of other souls, and has been wont many times affectionately to counsel the other children. Once about the latter end of September, the last year, when she and some of the other children were in a room by themselves husking Indian corn, the child, after awhile, came out and sat by the fire. Her mother took notice that she appeared with a more than ordinary serious and pensive countenance, but at last she broke silence and said, 'I have been talking to Nabby and Eunice.' Her mother asked her

what she had said to them. Why, said she, 'I told them they must pray, and prepare to die; that they had but a little while to live in this world, and they must be always ready.' When Nabby came out, her mother asked her whether she had said that to them. 'Yes,' said she, 'she said that and a great deal more.' At other times the child took her opportunities to talk to the other children about the great concern of their souls; sometimes so as much to affect them, even to tears. She was once exceeding importunate with her mother to go with her sister Naomi, to pray; her mother endeavored to put her off, but she pulled her by the sleeve and seemed as if she would by no means be denied. At last her mother told her that Amy must go and pray herself; but, said the child, she will not go, and persisted earnestly to beg of her mother to go with her.

"She has discovered an uncommon degree of a spirit of charity, particularly on the following occasion: A poor man that lives in the woods had lost a cow that the family much depended on, and being at the house, he was relating his misfortune and telling of the straits and difficulties they were reduced to by it. She took much notice of it, and it wrought exceedingly on her compassion; and after she had attentively heard him awhile, she went away to her father, who was in the shop, and entreated him to give that man a cow; and told him that the poor man had no cow! that the hunters or something else had killed his cow! and entreated him to give him one of theirs. Her father told her that they could not spare one. Then she entreated him to let him and his family come and live at his house; and had much talk of the same nature, whereby she manifested compassion to the poor.

"This child (says the editor of Edwards), adorned religion in after life. She married Mr. Noah Parsons, and died triumphantly at the age of 70"—which seems to be a pleasant refutation of the old notion that "early piety is a sign of an early death."

ONEIDA JOURNAL.

August 1.—This is a remarkably fine season for hay. We have never harvested so large a crop as this year. The second cutting is now nearly finished, and it is estimated that our barns are filled with more than three hundred tons of excellent hay.

Mr. Noyes is having one of his periodical fasts from talking. He said once that his throat difficulty was something the Lord had found necessary to put on him to operate as a "governor," there is such a strong temptation to a person in his position to talk too much. He has had this regulator on now for above twenty-five years. He finds it good to abstain from speaking a loud word for weeks together, and always during such a time, more than renews his strength. He finds his work for several hours of the day, at the soft silk winder, in a room near our printing-office.—Our meetings have been occupied more or less with criticism. In the midst of all the pressure of the season, if persons are found to put business before the salvation of their souls, they are invited to lie by, till they can get their attention reversed.

Vacation has given us the three boys from New Haven. One of them has stepped into a vacancy in the dairy, and may be seen every day going with great milk-cans to the cheese-factory. Another has engaged himself to the man who makes boxes for packing, and the third finds employment in the preserving-room.

The writer of the second letter in the following correspondence, who is the young man who billed the O. C. strawberries this year, was showing us the third letter as unique and quite overwhelming to him, when we persuaded him to give us all three for the Oneida Journal, thinking their spirit will please, and some practical benefit may arise. It is almost due, when we make a statement of our profits in Strawberry culture, that we should throw in a word about the contingences of harvesting and shipping. The young man thinks we should say in respect to them, "Eternal vigilance is the price of success."

—, July 22, 1868.

DEAR FRIENDS:—I have just been reading in this week's CIRCULAR, your exhibit of strawberry culture for 1868, and the very fair profits derived therefrom, have tempted me with the idea of field culture.

I have a farm of eighty acres, two miles from this village and Rail Road station, of smooth good land—five acres in corn and the same amount in oats. I was thinking whether it would not be feasible to plant one of these fields this fall, with strawberries. If you think it would pay me, could you supply me with plants of varieties, and in such proportion as

you deem best? I would like you to favor me with an estimate of the number of plants required for a field of the size of yours (say four and one-half acres), the price at which they can be furnished, and the best season for, and manner of planting.

With hearty sympathy in the cause in which you are engaged, I am

Very truly yours,

O. C., July 25, 1868.

DEAR SIR:—We never set strawberry plants in the fall, and would not recommend others to do so. We should think it especially inadvisable for you to set so large a piece as you propose in the fall. If you should do so the results would probably entirely discourage you from pursuing the business. Our advice to a person about beginning strawberry culture would be to commence by setting from one-fourth to one-half of an acre. The ground should be as good as any you have, liberally manured, and the plants set in the spring. As you gained a knowledge of the business you could safely increase the size of your patch. The labor and strain involved in harvesting and shipping five acres of strawberries is tremendous. Of this you will be convinced by harvesting a single half acre. We seldom harvest two crops from the same strawberry ground, but set new plants every spring. The Wilson is as good a berry as you can raise for market. We shall be able to supply you with any quantity of plants next spring. Our regular price for them is \$5.00 per thousand. Yours truly, ONEIDA COMMUNITY.

—, July 28, 1868.

MY DEAR SIR:—Your favor of the 25th inst., in reply to my inquiries as to strawberry culture, is just received, and though you may have intended it as terminating further correspondence, for the present at least, I wish to thank you for the very courteous manner in which you received me, and the sensible advice given. I do not think it possible to have answered more clearly and succinctly my thirst for knowledge on the subject. Your repressing somewhat the wild enthusiasm of a neophyte, when you might have pandered to the same by showing several hundred dollars' worth of plants on me, has, to my mind, stamped you and the body to which you belong as honest, and eminently Christians. I should like to extend the hand of friendship to you. Perhaps I may visit you by next spring preparatory to laying out a plot of the dimensions you suggest, and order the requisite number of plants.

With the highest respect, very truly yours,

The Wallingford journalist says:

A gentleman from London, England, called and took dinner. He is a clerk in the Admiralty department, and not being satisfied with his pay, came to this country to look about and see if he could better his fortunes. When he left, he said that when he returned to England he could correct some mistaken ideas that people there had about the Community. The equality of all classes in this country, the gentleman said, was the strangest thing to him. For instance, he told how he attended church in Wallingford yesterday, and after the services thought he would speak to the clergyman. As he was stepping up to him, a man whom he saw the day before at work in a spoke factory, and with whom he had some conversation, proposed to introduce him to the clergyman. This, to him, seemed very ridiculous. Some one said in reply that it is quite possible the son of this working-man may become hereafter the President of the United States.

Our raspberries are in such a demand that there are two or three persons waiting with pails every night when we begin our picking. We finished up one patch of old bushes to-night. Mr. Pitt composed the following ditty as we left the field:

"Gathering up the berries,  
Dodging through the briars,  
Bless me, this is pleasant  
Straddling over the wires."

Since the talk about "Sleep," published in the CIRCULAR, some of our folks say it is easy for them to wake at intervals in the night and get up when they please. Mr. P. and Mr. H. frequently

arise and study Hebrew an hour. The girls go out and look at the stars, and one night A. went over to the kitchen and cut up her potatoes for breakfast.

#### WEEDS.

“EVERY rose has its thorn,” says the poet; and I have lived long enough in Connecticut to discover that this fair land is not made up entirely of sweet-ferns and wild roses.

If a man should ask me for what the State of Connecticut is celebrated, I should answer, without hesitation, For weeds and vermin. The land is full of them. When I travel over these Connecticut hills, I meet rusty-looking farmers who have spent all their days, as did their fathers before them, in trying to rid themselves of these two pests; and yet, I repeat, the country is *swarming* with them. As near as I can learn they are vastly more numerous now than they were a hundred years ago.

Very little of our fruit escapes the ravages of insects. Even now, as I write, on an apple-tree limb that is near my window, I can count more than a score of apples with a black mass of worm-filth oozing out of them.

Reader, consider; a land that has been under cultivation for two hundred years, and celebrated for its weeds and vermin! It is too sad to think of. Are purslane and poison ivy necessary accompaniments to civilization? If so, “O tell me, ye winged winds, is there not some lone spot where weary mortals” may escape from this wilderness of weeds?

Last spring when I joined friend Marks, the horticulturist, in a campaign against weeds, I was not only hopeful, but quite sanguine, that by a vigorous working of the cultivator and hoe, and the shrewd management of Marks, we should gradually exterminate these pests, and perhaps in time make for ourselves a second Eden. I was appointed to run the cultivator, while Marks assumed the more responsible duty of looking after the general wants of the department. I went through the crops first with the cultivator, Marks and his men coming after with the hoe. We found no trouble in keeping down the weeds; nor did they seem very much disposed to grow. Consequently, when strawberry picking came, our squashes looked finely and our grape vineyards were quite free from weeds.

But what shall I say after strawberry picking, which demanded our attention for about two weeks? On visiting our squashes we found them swamped in milk-weed and barn-grass. In our vineyards the ground was matted with purslane, and our young raspberry vines, besides being afflicted with both the other pests, were contending with giant pig-weeds, some of them standing nearly six feet high.

This was too much for my friend Seymour, and on seeing one of his tender canes contending at a great disadvantage with a mighty pig-weed, his paternal feelings were aroused; he essayed to root out the noxious weed. But alas! it was evident that if he had ever read the parable of the “tares and wheat” he had not sufficiently laid it to heart; for in attempting to pull out the weed, regardless of the injunction to “let them grow together until the time of harvest,” he rooted out his favorite plant. My friend’s feelings were now fully aroused, and he took occasion to deliver a stirring lecture on the “Origin and Abuse of Weeds.”

“Weeds,” said he, “are the consequence, and a part of the original sin—the backbone, if you please, of the curse that was put upon man; and being a part of sin they are co-existent with it; and we are destined to be tormented with weeds until evil is cast out of the world. For,” said he, “if it were not for weeds the effects of the curse would be removed, and man would go on in sin for ever—never seeing the need of repentance. God told man that he should ‘earn his bread by the sweat of his brow.’ Now if it were not for weeds this could not be; the apple and quince would grow spontaneously, and man would have nothing to do but to sit in the shade and watch the growth of his fig-tree and vine.”

“Pretty good philosophy,” thought I, “but rather poor consolation to a man who has his farm covered

with poison ivy, and does not profess any religion. Judging from some recent manifestations of the effects of poison ivy I should think such a man would be under strong inducements to repentance.”

But S. thinks he is already sufficiently advanced in civilization to commence, with fair hopes of success, the extermination of weeds. I say, Success to him! Meantime, if any body will give me a receipt for effectually destroying purslane and poison ivy, or, in short, *weeds*—any or all of them—I shall, at least, be much obliged.

J. P. H.

Wallingford, July 28, 1868.

### CORRESPONDENCE.

#### FROM ONE OF OUR AGENTS.

Cape May, July 17, 1868.

DEAR CIRCULAR:—Business calling me to Vineland, I availed myself of the opportunity to take an excursion to this place; tickets from Philadelphia and return being only two dollars, the distance 91½ miles. We left Philadelphia at 7: 15, and arrived here at 11 A. M., making the distance in less than four hours.

I at once procured a bathing robe, and spent a full hour in the surf, enjoying it highly; my appreciation of the cool breeze and pure salt water being heightened by the fact that I have been compelled to breathe the heated air of crowded cities and unventilated cars for the past week or two.

I learn that there are, at the present time, some six thousand visitors at this place, the hotels and cottages all being nearly full. Congress Hall (the largest house in the place) turned away last night one hundred persons, it having accommodations for only one thousand. It is quite a sight to look in upon a crowded dining-room, in which are seated eight hundred persons. I witnessed such a scene to-day, at Congress Hall, as I happened to arrive there just as the gong sounded for dinner. The seated guests and busy servants presented a lively appearance.

I will say a word about the country we passed through in reaching here. I was surprised to find so vast an amount of uncultivated territory in the state of New Jersey. I should say that three-fourths of the land on the line of the R. R. between here and Philadelphia is untilled. There is also considerable forest land consisting almost entirely of scrub oak, the first growth having been cut down and burned into charcoal.

Vineland and Mellville are the only places of any account on the line of the R. R.; the former having a population of ten thousand—the rapid accumulation of seven years. Mr. C. K. Landis, the founder of the colony, made his first purchase of land in the year 1861, at which time there was not more than one-half dozen families on the tract which now embraces some over thirty thousand acres.

I called on some of the fruit-packers in Baltimore when there and learned that peaches are very scarce. Also, while passing through the best fruit section in New Jersey, I witnessed the entire failure of the crop. There is not a peach to be seen.

J. R. L.

#### A VENTURE.

##### IV.

AFTER sailing, we knew not where, for several days, we fell in with a brig from Philadelphia; from her we got our bearings and headed for Beaufort. We had been driven two hundred miles off our course and had made a voyage of two weeks, instead of three days. Soon after dark we descried the Beaufort light, but as the entrance to the harbor is very intricate—being a narrow, tortuous channel between two shoals of sand—we kept “off and on” till daylight, when we followed a large steamer up the channel, and at a signal from the Revenue Cutter which was lying at moorings in the harbor, we cast anchor under her guns.

It is impossible to describe the delight of poor G. at the prospect of once more getting ashore. During the voyage he had lain in bed all day, and despite my efforts I could not arouse him. His berth was a lower one, nearly level with the floor,

and while we sat at meals he would lie and groan, or vacantly stare at us as we ate. One day while at dinner, a sudden lurch of the ship sent every thing flying. This was no novelty; for a long time we had not been able to set any crockery down without holding on to it. Our fingers had served the place of table, plates, &c., and our teeth supplied the use of knives and forks; but the weather having become finer, the cook ventured to set the table. It was quite a treat to have the victuals laid out before us, something after the fashion followed by Christians; but it ended disastrously. Away went dried beef, biscuits, cups, saucers, sugar, coffee, butter, &c., all messed up together in one corner of the cabin. A large dish of apple-sauce, taking a leap, pitched fairly upon G.’s berth, covering his head and pillow with its soft contents; but he was too far gone to be aroused by such trifles, and merely turned his head over in the apple-sauce, grumbling an unintelligible something about tying things on. Such little episodes afforded us some amusement and were made the most of.

Our anchor had scarcely touched bottom before two officers from the Cutter boarded us, inspected our cargo and declared every thing right. I then went on shore to see what could be done in the way of disposing of my merchandise, and first of all called upon the colonel in command of that military district, to whom I presented my letter from General Dix. He was very courteous and promised to afford me every facility in disposing of my cargo to the best advantage; but informed me that I could neither land nor sell any thing without a permit from the Custom House. Every thing looked favorable. Beaufort I found to be a few streets of wooden houses, ill constructed and out of repair, with no paving or side-walks, the sand covering the ankle at every step, in any direction. The town was full of people, black and white, and at a short distance was a camp of the deserted families of the rebels. All these people had to be supported pretty much from the sea, as the farmers had little to sell, and prices were fabulously high. On this score I had not been misinformed and I began to think that my misgivings, which had increased the farther I went south, were idle and puerile; so I hastened back on board to report progress. The Revenue Cutter had seized fifty cases of Bordeaux during my absence and sealed up the hatches. I immediately started in quest of the missing wine and found that it had not been taken to the Custom House, but was kept on board the Cutter. I could get no satisfaction as the captain was gone ashore. When I found him he said he was very sorry, but he had only obeyed orders from the Custom House, and if I would get an order from the master of the port he should be very much pleased to release the cargo. But the master was not to be found, and on appealing to the colonel he too was very sorry, but could do nothing until I had seen the master.

Tired, hungry and disgusted, I got into the boat and rowed off to the schooner, a distance of over a mile. Things seemed to be getting desperate, when, expecting a good supper, I was told that the cabin stores, together with the kitchen, &c., were under the Custom House lock and seal; and that Van had been to the Cutter, but as the captain was gone ashore to a party, there was no one on board to take the responsibility of breaking the seals. I was tremendously mad, for we all had to go to bed supperless. It was then nearly nine o’clock, and no person was allowed out of doors in Beaufort after that time, without a special pass; so we could get nothing on shore to eat. We however made the best of our ill luck, and after a little while, managed to get up a hearty laugh at the extreme absurdity of our situation.

Next morning I was on board the Cutter before the captain was up, and represented our situation to him with some feeling. This was not difficult, seeing I had eaten nothing since the previous noon, and sea air always gives me a vigorous appetite. The captain was very sorry again, but had no power to help us. He however invited me to take breakfast with him. At this, I became very angry, and I fear, spoke in disrespectful terms of both his invitation and his breakfast, informing him that my men were not in

the habit of eating by proxy, therefore his proffered meal could not possibly replete the stomachs of six persons, and I demanded that the hatches should be immediately opened, or I would take the risk of opening them myself. Upon this, "he exceeded his authority" by sending one of his officers to open the hatches, wait on board during our meal, and seal every thing up again before leaving the ship. This operation was repeated every meal while we were in port; but we had no further difficulty about it, because the Lieutenant who was entrusted with this business, fell in love with some brandy which I had on board, so that he frequently came alongside to see if we were in want of any thing, and in justice to this officer's kind solicitude, I must state that he rarely left the schooner without first getting drunk.

After breakfast I went to the Custom House and found the master, to whom I represented my circumstances which were fast getting complicated; the tale had already become a long one. Well! he was sorry too; but he could do nothing without the colonel, and there was only one man to whom the colonel would allow any thing to be sold. If I wanted to dispose of my goods I must sell to the man who kept the store, or he could not give me a permit to land any thing. He had given no orders to seize the cases of wine, and could not release them. The colonel said the same thing, while the captain said his orders came from the colonel through the Custom House. Thus was I bamboozled between these three institutions for three weeks, and not allowed to leave the port or go ashore without special leave. But the man of the store was ready to buy all we had on board, at only a slight reduction from New York wholesale prices. To make our circumstances a little more interesting, Van received an invitation from an influential man in Beaufort, with whom he had had some previous acquaintance, to attend a ball. I tried all I could to prevent his going, but he said he was to meet this, that, and the other great man, and have all our grievances adjusted right off; so he went, and getting drunk, "disturbed the hilarity of the evening" with one of his treasonable Democratic harangues. On his way back to the ship he was arrested, and being too drunk or indignant to produce his pass, he spent the night in the lock-up, returning in the morning loaded down with offended dignity and vermin. This affair completely used up our little stock of loyal character and we were reported as blockade runners, privates, rebels, &c. Bradstreet's commercial agency in New York, reported me as being down South running goods into the rebel lines, and I was watched by government detectives until the war closed.

### HOW I GOT AN EDUCATION.

BY HENRY THACKER.

#### II.

IT was my mother's intention, when I should arrive at a suitable age, to place me in a situation to learn some trade. Accordingly, after a short interval, I was sent to Rochester, N. Y., to live with a brother-in-law, for the purpose of learning the cabinet trade. The place, at that time, was a mere village of scattered dwellings, with a few stores and groceries, a grist-mill or two, a cotton factory, and two or three saw-mills. While waiting for my chance to begin business in the cabinet shop, a situation was procured for me to work for a time in the cotton factory. Although the wages I received were barely enough to pay my board, I was thus kept from idleness, and received an education in faithfulness and endurance which, perhaps, more or less affected my course in after life. The discipline of the factory was severe; even the lash was resorted to in order to secure obedience and faithfulness. Once, on account of some altercation with another boy, I came very near getting a bit of the rope's end. Circumstances appearing, however, in my favor, I was relieved. This was the only instance in which I had any difficulty with the authorities while I remained in their service; but, on the contrary, I was fortunate in winning the confidence of the overseers; so much so, that I was frequently shifted from

place to place to hold posts of responsibility, such as I was fitted for. This course just suited me, as it afforded me an opportunity of learning to do many kinds of work pertaining to the business; from the picking of the cotton down through the various processes, to the weaving of the cloth, which part was chiefly performed by women of mature age.

The hours of work were from six o'clock in the morning till nine in the evening, with an intermission of an hour for dinner, and a short time between daylight and dark, for lunch, or supper. Although the work, for the most part, was not very heavy, yet for children, of from eight to fifteen years of age, to be kept constantly on the alert, with close application, for fifteen hours a day, was indeed wearing, and tended to sap the very life, giving but little time or inclination for sport, or any other exercise, save the performance of one's task. Exactness in time was also required. The operative must be at his post at the last bell, ready to commence work with the starting of the wheel; and at the day's close, came the thunder of the boss's mallet, and the cry of "Belts!" when every belt in the establishment must be run off on the loose pulley in a minute of time. This I sometimes found a difficult feat to perform, especially when I had a dozen or more belts to handle, as was frequently the case. And the result, at times was, that I got my fingers severely pinched in the operation, and, perhaps, had a belt or two to draw off by main strength, as best I could. This was my first experience with any thing like complicated machinery, and my thoughts and attention were a good deal occupied in comprehending its various operations. The great overshot water-wheel, too, the power of which moved such a vast amount of machinery, was a wonderment to my juvenile mind, and the object of much attention and study.

The place was daily thronged by visitors, who were for a time, admitted on payment of a fee of twenty-five cents. But, as this course was found to be impracticable, on account of the numbers, causing interruption of business, the doors were closed, and "No Admittance" was placed on them. This, I thought, a great pity, supposing that every body was as fond of viewing machinery as myself; and when, as sometimes happened, a stranger, through ignorance, or disregard of the notice on the door, had made his way into the establishment, only to find himself collared and hustled out by a Goliath of a workman, I could hardly stand it, and used to think that if I were owner of the mill every body who wanted to, should see its operation. By the time I had finished my course in the factory, which was less than a year, I had gained at least a superficial knowledge, and an idea of the value of machinery, and felt quite at home in operating the different parts. The death of my sister, at this time, together with an attack of fever from which I suffered myself, caused me to return to my native place.

As I was now considered old enough (I was about twelve, I think) to commence a trade, my mother, true to her purpose, opened negotiations with a hatter who was in want of an apprentice, in what is now the city of Auburn. My predilections were for an out-door life. From my earliest recollection, I was captivated by the sight of a rippling brook, a pond of water, or a lake; and my eagerness for rambling over field and forest knew no bounds. For me, every tree and shrub had a charm. I never tired, even in my youthful days, of viewing and reviewing some noble specimen of a forest tree, whose towering head and massive form, or some other peculiarity, had marked it as an object of admiration, and the spot where it grew became familiar from oft-repeated visits. To this day, when one of these familiar landmarks falls, and disappears, perhaps, by the hand of some ruthless woodman, something akin to the feeling produced by the loss of an old friend involuntarily creeps over me.

My love of freedom in the open air, made it difficult for me to entertain the idea of being housed up for the space of seven or eight years, in learning a trade. I had no objection to having a trade, but the time of apprenticeship was too long; it seemed like imprisonment, and I ventured to express those feel-

ings to my mother. However, I consented to try the hating business, on conditions, for a week. I had no attraction for the work, and told the man I was afraid I should not like it. He said the business might be a little disagreeable at first, but that I would soon get used to it, and like it. Accordingly, he conducted me to the garret of the building and set me at work pulling out the hairs from musk-rats' skins previous to cutting off the fur. No place could have been selected better calculated to fill me with disgust than this. A miserable, dirty garret, with piles of musk-rats' skins; the place without ventilation, and heated by the rays of the sun on the roof to a degree nearly unendurable; and O, horrid! such a stench! At a later period in my life, having become accustomed to the scent of the musk-rat, I might have endured such a state of things; but as it was, I was completely overcome, and had to cave in. My stomach began to heave, and after enduring the torture for the space of an hour or more, with a mind filled with all manner of misgivings, I started down stairs, making all possible haste for the open air, telling the proprietor, as I passed through the room, that I was sick. After recovering a little, by breathing the fresh air, I made tracks for other parts, and that is all I ever did in the line of the hating trade.

### GUNPOWDER AND STEAM.

IT is interesting to compare and contrast the characteristics of these two mighty agents. In respect to their physical qualities, it is to be noticed that they are both exceedingly powerful. It is to be observed also that the power of both is most frequently made subservient to human purposes, by being confined in cylinders. The cylinder of the steam-engine, which is so wonderfully useful in the work of production, does not differ materially in form from that of a cannon, the great modern engine of destruction. The piston, with its never ceasing oscillations, is the medium of the beneficent power of steam which drives the steam-boat, the locomotive, the power-loom, and the ten thousand other useful ends to which steam is adapted. But the ball in the cannon receives but a single impulse, and then plunges onward in its rapid and terrible course of death and destruction.

These powerful agents well illustrate two kinds of inspiration. The genius of Alexander and Napoleon, and indeed of many who have distinguished themselves in more peaceful walks of life, is best illustrated by the ball in a cannon. An irresistible impulse was behind them, which drove them forward in a straight line to the accomplishment of some great object which, under the guidance of heavenly wisdom, was useful and necessary; but it is evident that in the pursuit of that object they, like the ball from the cannon, left the source of their power far behind them, and were apparently lost forever when their short-lived mission was accomplished. This is what we may call the inspiration of genius. It goes off in a straight line, accomplishes its purpose, and then disappears in a flash of light. This inspiration is the solitary kind, and is often accompanied with the most intense egotism and selfishness, and sometimes with the worst of vices.

But there is another kind of inspiration that is far more useful and constant, and one to the attainment of which, all may aspire. This is best represented by the steady work of the piston in a steam cylinder. It occupies the relative position that a ball does in a cannon, but it differs

from the ball, in that it never flies away from the source of power which gives it motion. Its vibratory motion is strong, steady, constant, adapted to the accomplishment of any amount of useful work. Such are the ways of a righteous man. He feels the immeasurable force of inspiration working within him, but does not, like the ball, fly off in a straight line carrying destruction in his track, but he gently, though irresistibly, moves forward to the extent that his inspiration pushes him, and always keeps that power bearing steadily upon him, and guiding all his motions. It is to this kind of inspiration that we must look for the finishing work of ushering in the Kingdom of God. The first class mentioned, which we may call the gunpowder geniuses, were doubtless very necessary to do the preliminary work of breaking in pieces the nations, overcoming outward nature, and preparing the earth for the reign of peace. But it is the latter kind of inspiration which is to accompany the ushering in of that kingdom, and to sustain it forever. H. J. S.

#### THE CLARKE RASPBERRY.

ON July 18th, I visited the grounds of Mr. Augur, of Whitneyville, where were growing somewhat more than a quarter of an acre of this fine berry, side by side with the Franconia. The contrast was very striking. While the foliage of the Franconia was suffering severely by the heat and the dry weather, the Clarke was looking remarkably fresh and healthy, and thoroughly loaded with handsome, perfect berries. The two varieties, I was told, are treated alike in cultivation, with the exception that the Franconia is laid down and covered during winter, and the Clarke is not. Three important points in the Clarke raspberry may be considered as pretty well established, viz., the hardiness, productiveness, and uniform fine flavor of its fruit. Mr. Augur was selling the Clarke berries for fifty cents a quart in the New Haven market; Franconia at forty cents, and Doolittle Blackcap at twenty-five. H. T.  
W. C., July 25, 1868.

#### A NEW LABOR-SAVING MACHINE.

WE have lately purchased Goodwin's Patent Hand Cultivator and Strawberry Runner-Cutter. It consists of an iron frame and wheel, with the cultivator attached to a wooden handle, by means of which it is shoved before the operator, wheelbarrow fashion. The three steel cultivator teeth can be adjusted to various widths and depths. It is well adapted to the extermination of weeds in gardens where vegetables are sown in drills. The only really economical way to do this work, is to take the weeds when they are small by going often over the ground. That work the machine will do.

But it is chiefly as a runner-cutter that we value this machine. The cultivator can be instantly taken off, and the revolving shear firmly attached with one bolt. This revolving shear consists of a small cog-wheel, geared into the larger one, a sharp steel disc, and a steel finger protruding downward at a certain angle to pick up the runners. The large wheel and its gearing give motion to the steel disc, which revolves shear-fashion against the steel finger which runs under and picks up the runners. A

person can cut the runners along one side of a row of strawberries as fast as he can walk. This is an important item of labor saving in raising an acre of strawberries.

The price of the machine as a cultivator, or as a runner-cutter alone, is \$8.00, and as both combined, is \$10.00. It is manufactured by W. C. Goodwin, Hamden, Conn. H. J. S.  
W. C., July 27, 1868.

#### THE SECOND COMING.

ONE thing, at least, I have been taught pretty plainly, through my connection with the converted Jew (referred to in my story), namely, that without an understanding of the Second Coming as having taken place at the destruction of Jerusalem, we are at the mercy of every wind of doctrine that comes along. But when once planted upon that platform, we have a key to the Scriptures that puts us beyond the reach of all imposition. R. S. D.

#### ERRATA.

We are indebted to our Wallingford friends for the following list of errors in our last paper. They hit us hard about the "Dutch cress:"

In the third sentence from the end of the article on "Judah and Ephraim," the word "such" is misplaced.

In the Journal, near the end of the third paragraph of "Kitchen Jars," the word *corps* is spelled *corp*.

In the article "Synopsis of Jewish history," "Caiphas" lacks an "a."

In X's article, 1st paragraph, "1798" should be 1789.

In the quotation from the W. C. Journal, "Dutch cress" should be "Dutch *cuss*"—the common Artemes Wardian short for "curse."

We send you a blossom of the "Dutch cress." We haven't tried it yet as a salad, but we think it ought to come into favor now.

"DUTCH CR—ESS."

Hans.—Vat is dat?

Cir.—Don't you know? That is Dutch *cress*.

Hans.—Oh dunder!

RECIPES.—The indefiniteness of most recipes is capably illustrated by a rule given by an excellent negress cook, who was celebrated for making delicious corn bread. Says Dinah: "Why, darlin', sometimes gen'ally I takes a little meal an' sometimes gen'ally I takes a little flou', an' I kine' o' mixes 'em up with some hot water, an' I puts in eggs enough, an' a little salt, an' then I bakes it jest 'bout 'nough. An' you do so, jess so, honey, an' you'll make it as good as I do."

#### NEWS ITEMS.

CONGRESS has adjourned until September.

GEN. GRANT is journeying in the Western States and Territories.

BRAZILLIAN advices from the seat of war in South America, report the fall of the Paraguayan stronghold, Humalta.

SECRETARY SEWARD is negotiating for the purchase of the Bay of Samana from the Dominican Government. The price to be paid is between one and two million dollars.

A PREAMBLE and resolution for the impeachment of the President, introduced into the House of Representatives last week by Mr. Hamilton, of Florida, were referred to the Judiciary Committee.

THE Wells Seminary, an institution for the higher education of young ladies, founded by Henry Wells, at Aurora, on Cayuga Lake, was formally inaugurated on Thursday, July 23d.

BALTIMORE and its vicinity was visited with a very heavy rain last week, which caused a greater flood than has been known for many years. At Ellicott City, a few miles out of Baltimore, the rise of the Patapsco River was so sudden that thirty-eight persons lost their lives in attempting to escape. Much property was destroyed and many bridges swept away.

## 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, 35 cents for single copy; \$3.50 per dozen.

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

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 250 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.