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THE MORALITY OF LOVE.

Home-Talk, by J. H. N., 1848.

THE best text for a discourse on social morality is this: "Except ye be converted and become as little children, ye cannot enter into the Kingdom Heaven." The Kingdom of Heaven is a State in which the Creator rules his own work. God created this world, but it is ruled in an important sense by men and devils; there is a great discord between the creation and the government. But in the Kingdom of Heaven the Creator is also ruler: the customs, laws and social institutions are in unison with his creation; thus law conforms to nature. Except we become as little children, i. e., return to the primary condition of our nature as we came from the hand of God, we cannot enter the Kingdom of Heaven. Under the rule of men and devils our nature as it matures becomes distorted, misshapen. We must, therefore, return to childhood and strip ourselves of all that has come upon us under this agency of misrule, all the superstructure of character formed since the simplicity of childhood. We may be sure that God will require us to divest ourselves of all we have learned from the world. Old things must pass away, and *all things become new*. We cannot deliver the kingdom to the Creator till we are cleared of all fashions and habits of thought induced by earthly governments. I do not mean political governments merely, but the spiritual principalities and powers, the rulers of the darkness of this world; they are the real kings. I mean by government every thing which educates and gives us habit of thought and action—every thing which causes us to differ from our original state, as we came from our Creator. We are to be converted from all this and become little children, before we can enter the Kingdom of Heaven.

Two days lying the nature of this conversion, we

find one or two guiding facts meeting us at the threshold. Childhood is that stage of life which passes prior to the development of sexuality. Up to the termination of childhood there is substantially no sex so far as thought and feeling are concerned, but humanity is one undistinguishable mass. At the age of puberty, where childhood closes, life divides into two streams, corresponding to the sexes, and new social conditions take the place of the original unity.

What is the meaning of this postponement of amative development until after the age of childhood? So significant a fact in the human economy must have an object, and it is to this point that attention is now called, in connection with the saying of Christ about our return to childhood. It is clear that the object of the Creator in assigning so late a period of development to that part of our nature, was to leave sufficient time for the growth and ascendancy of our moral and spiritual natures, before so strong a passion as that of sexual love appears in the field. If children have proper training, their veneration, conscientiousness, and benevolence will be in lively, predominant force at the age of fourteen. Childhood is the special season for the development and education of our moral natures, the time when we learn the fear of the Lord and subordination to superiors. In a true condition of things, fourteen years is sufficient to establish moral strength, and through the parents a vital communication with God. Then appears amateness, as a superstructure of the moral nature, to be charged and inspired by all those sentiments that take precedence of it in order of development. Without these it has not a true basis, and it is a monstrosity. Suppose the fourteen years of childhood to be lost, as they are when the moral nature is neglected; amateness is then as monstrous and unnatural as if it were developed at birth. We have thus a sweeping rule by which to judge this passion. Men are still children and unfit for sexual love, if their moral nature has not yet been thoroughly developed and trained. All that parents have neglected to do in the moral education of their children, will have to be done sooner or later by themselves and the grace of God, if they are to enter into the Kingdom of Heaven.

The moral nature is to amateness as the soul to the body. The inward must control the outward; this is the order of the universe. The Father controls the Son; the Son the church; the church the outward world. The moral controls the social; the

social is the body or expression of the moral. The action of the social nature, though last in development, does not thrust out that which has gone before; our moral faculties are still to retain their power in full integrity. In veneration and benevolence we shall remain children; "in understanding," says Paul, "be ye men; but in malice be ye children." So while social development proceeds on to manhood, in regard to all the moral feelings we must be children forever; such only can enter the Kingdom of Heaven. We are never to let amateness supersede the first grown part of our nature. So we shall keep the harmony of creation.

As the moral is the soul of the social, so the social is the soul of the propagative. In the world the party that should be subject always takes the lead. The body rules the soul; women, the men; and children, the women. Amateness, the strongest of all the passions, is let loose on weak, puny, uneducated natures; it burns with great intensity for a while, and spends itself in sensuality. Propagation follows and completes the untimely career. After men have given themselves up to the love of women and sacrificed their moral natures to amateness, women give themselves up to the love of children, and amateness is burnt on the altar of philoprogenitiveness.

We are told that the social nature cannot act under control—that love must be perfectly unmanageable—that reflection would spoil it; and so men make a difficulty of harmonizing the moral and social. But we know how sounds in music blend and increase the effect; and so in a thousand other things we find combination an essential condition of the highest use. Amateness can co-operate with, and be in subjection to, benevolence, conscientiousness and veneration, and yet lose nothing of its natural strength and fire. A man may be socially attached as deeply as ever lover was, and yet be in a state of calm veneration and love of God. These sentiments of our nature were made to act harmoniously. The question is, Which shall predominate? God has shown us in nature, by giving our moral organs fourteen years the start of the social passion. If we find that amateness does not harmonize with our moral nature—if, when we love, veneration is displaced and benevolence is forgotten, and we give ourselves up to selfish pleasure, we may know that we have been mis-educated. It is *natural*—we will not merely say *right* in the legal sense—but *natural* that amateness should be the

child of our moral nature; and when it is not in subjection to the fear of God, tamed by conscientiousness, civilized by benevolence, it is unnatural; it supposes the annihilation of several of the first years of a man's life.

The true definition of love then between the sexes is this: Amateness inspired by the love of God, through the medium of our moral nature. Any other development of amateness is a deformity, as unseemly as a corpse, a disgusting object, which men bury from their sight. I do not say that amateness is perfectly identical with benevolence. The attraction between the sexes is a distinct sentiment. Benevolence is not the fullness of love which God designed the sexes should manifest toward each other. But benevolence should be in full exercise before the age of amateness. The moral foundation should be faithfully laid as a preparation for the superstructure of social life. It is the order of God, that advancing outward from him, things exterior should become the glory of the more interior. The woman is the glory of the man; the outward world the glory of the inward. So our social nature will be the glory of our moral—that in which its beauty will shine most conspicuously.

The relations of the moral and social, and God's method of control through the moral, may be illustrated by a familiar fact in magnetism. Take two pieces of common iron, and apply the magnet to one, and it immediately becomes magnetic and attractive to the other. While the first adheres to the magnet, it holds the attachment of the second; but break the connection between the first and the magnet, and immediate separation from the other is the consequence. So all love that does not grow from our primary union with God, is spurious, and will fail. If the attraction between the sexes comes in the true order of nature, after moral education has established communication with God, it will be true and permanent. The virtue of the first connection will be the bond. The love of God will be, as in the case of magnetic attraction, the pure element of union throughout the chain.

Under the compression of the worldly system we find amateness in many respects vicious, untamed, savage, working jealousy and misery. It is because the moral organs have not had sufficient development to control it. If men have not had their fourteen years discipline at the beginning, they must put themselves into the hands of God to get it afterward. In one way or another we must become little children—go back to the state of subordination which belongs to infancy.

There are three kinds of fellowship, the ascending, the horizontal and the descending. Children are in the ascending fellowship; their eye is constantly upward. At the age of puberty they become magnetic, and the horizontal fellowship commences. Then they begin to form families of their own, and commence the

descending fellowship. This succession indicates the true order; the ascending and horizontal precede and should predominate over the descending. Love between the sexes is paramount to philoprogenitiveness, and the relation to God is paramount to both. Except we become as children, and go back where the ascending fellowship is predominant, we cannot enter the Kingdom of God.

Would any body be afraid of amateness if it were in perfect subordination to veneration, conscientiousness and benevolence, i. e., if it were based on a moral nature perfectly educated? This education, in a right state of things, will be sure, and its manifestations will be spontaneous. Love, in the world, is exclusive, and the popular doctrine is that it is natural that it should be exclusive. It is natural just as it is natural for a dog who has a bone, to want the whole of it. In combination with benevolence, which is diffusive, this passion will not be exclusive. Children are not exclusive; they are fond of fellowship *en masse*; and find it easy to get acquainted with new mates. They do not play in pairs; or if they have such partialities, it is a symptom of the beginning of worldly perversion.

Amateness, in a true state of things, will become the beauty and glory of the moral nature—the expression of God's love in the heart. Let it be raised from the dead, and be seen beaming forth in benevolence, conscientiousness, and whatever is gentle and magnanimous, and then the world will realize the scope of a living morality, based on victory over selfishness, and the fulfillment of the royal law.

EDUCATIONAL CONDITIONS—MENTAL AND SPIRITUAL.

BLESSINGS on schools and colleges; not so much because they teach persons what they cannot so readily acquire by means of private instruction, or unaided individual application, as because they place persons in circumstances which favor constant study. Spring or summer, autumn or winter, fair weather or foul, the demand for study is the same. The hours of recitation and lectures are determined in advance, and though allowing time for recreation, yet imperatively require daily study, daily attendance at the recitation and lecture rooms. It is not to be expected that "Young America" will always take kindly at first to college drill, but he generally adapts himself to it in the course of the first year, and often has a hearty appreciation of circumstances which invite him to regard study as his present life-duty and business, and ceases to think of the professors and tutors as drill masters. The results of this continuous application for weeks, months, years, are generally good; often surprising. Dunces are not made geniuses by it, nor stupid people very wise; but the dullest who are faithful students are greatly improved, and come out of the course, if not graced with many honors, yet with confirmed habits of study, and with acquisitions of knowledge which will fit them to better discharge the duties of any calling in life.

It must, however, be admitted that there are individuals who will gain a better education by dint of their own individual exertions than others do with the advantages of college life. But such cases are rare; for every one of these, there are hundreds, if not thousands, who will make good students with the aid of regular drill, who would otherwise give little attention to study. Even the self-made students, we may suppose, would in most instances accomplish far more in connection with some educational institution than otherwise. Be this as it may, no one will deny that it requires heroism and self-denial for people in general to give much systematic attention to education in the midst of business cares and social pleasures. Nor would a weekly lecture or recitation much improve the case. Nothing short of a radical change of circumstances, such as will place students under continuous daily drill for a considerable time, is capable of insuring a liberal education.

If such continuous drill and such favorable circumstances are essential to the students who would acquire good habits of mental discipline and a fair stock of book-lore, what shall be said of that higher form of education which involves the thorough purification of the heart, the perfect discipline of the affections, the cultivation and development of the spiritual nature? How inadequate are the arrangements of ordinary society! How evident it is that such an education can only be attained when means are afforded for continuous growth and improvement, not merely for a few years, but for life! It is as idle to expect that the weekly ministrations of the churches will be sufficient for this object, while six-sevenths of the time is devoted to other and often antagonistic pursuits, as it would be for the student to expect that he would get a good education by attending weekly lectures, while the remainder of his time was given to pleasure-seeking. The means must correspond to the end. There must be daily "assembling together;" constant watchfulness; mutual criticism; frequent exhortation; iteration and reiteration of the truth; mutual inspection of all the relations of life. The true and noble must be constantly stimulated; the false and mean constantly suppressed. There must be no lurking-places of selfishness. There must be constant drill in righteousness. There must be professors and tutors strong and ready to rebuke evil; quick to encourage good. All these conditions must be secured before a thorough Christian education can be reasonably expected.

Men may stand aloof from organization, and maintain some independence of the spirit of the world, by constant fightings; and occasionally one may in such circumstances, make some spiritual progress; but "perfect" men and women, such as Paul had in mind, will be seen all around us only when gospel Communities are established which shall afford facilities for complete development. The old Perfectionists of twenty-five and thirty years ago were often earnest-hearted men, and spent their lives in heroic fighting against evil; but many of them failed to become good representatives of gospel growth, because they were not in circumstances where they could receive the assistance of others. The fear of losing their personal freedom and independence has doubtless kept many hearts away from all intimate *association*.

tion. The student would be just as wise who should refuse all the advantages which educational institutions offer, because in accepting them he would have to conform to such regulations as would best subserve his own interests, as well as the interests of those around him. All the blessings are promised to unity. Even Christ's saying, "I will be in the midst," is conditional upon the gathering together in his name of "two or three."

W.

A LONDON LAW-OFFICE.

XVII.

FINDING me interested in the crooks and turns of Chancery, Vellum, who loved to tell a tale to any attentive listener, gave an account of a Chancery business that came within his knowledge. As I was acquainted with nearly all the parties, or at least with some of them, I took much interest in the old clerk's story, and will try to relate it.

Instances of success in finding owners for property in Chancery, are, as I have said before, of very rare occurrence. The young man who in the following story, became a subject of the Chancery mania, was the son of a very respectable lawyer in the city of London, in whose employ Vellum had acquired his legal knowledge. His co-operation with the young man placed him in possession of all the details of the transaction.

It is nothing unusual in English society for the chit-chat of servants to find its way from the kitchen to the dining-room. It is always considered bad taste, but it cannot always be kept out; and lawyer Pinkem's dinner table was no more fortunate in this respect than any of his neighbors. A new servant had been hired, and her character and appearance were made a topic of conversation. Every subject turned to law in Pinkem's house, and it was soon told that the new servant, though very poor, had said that she would be very rich if she only had her rights; there was a good deal of property belonged to her family somewhere, but no one knew where it was or any thing about it, only she had heard that her mother had some papers about it that she took great care of. The girl's story, of course, gained no credence, and would have attracted no attention more than any other idle chat at a dinner table; but "papers!" Papers, always have a charm for lawyers, especially so keen a lawyer as young Pinkem, the junior partner of "Pinkem, Pinkem & Son." Pinkem family had finished their dinner and retired to the drawing room, Pinkem father nodded and snored over his nuts and wine, while Pinkem son sat cross-legged before the blazing fire and conjured up imaginary Chancery suits, relieving his mind after his day's work by letting his thoughts run riot as they might choose. Papers! he thought, if you have got papers of the right sort you can do almost any thing.

Papers are so carefully guarded that no person is likely to be in possession of that kind of evidence unless they have some title or interest in the property to which they relate. There is nothing perhaps, in which a lawyer exercises so much caution as in the custody of papers; and knowing this, Pinkem son deemed it worth while to inquire further into the subject of the servant's story; he accordingly obtained the address of the girl's mother, and the following day found him started on a journey of discovery.

Nearly a hundred miles from London, five miles from any town and two miles from the nearest village, out on a lonely moor, stood a solitary habitation. The land was the poorest that can perhaps be found, being very light sand, on which the heather seemed scarcely to sustain its life. On this moor a poor "squatter" had established himself. A hedge enclosed his little garden patch which once had been in tillage but now was overgrown with weeds and briars. A wicket-gate marked the entrance to the enclosure, or rather the place where once the wicket-gate had been, marked it, for nothing now remained but the posts; the gate had long since played its part upon the cottage hearth. A cottage stood in the middle of the patch, the walls were

built of mud, the roof of heather; the eaves, so low that one could almost sit upon them. This was a strange contrast to the fine buildings of the great metropolis which the young lawyer had left only a few hours before; and perhaps he thought so while he wondered if such a hovel formed a shelter for human beings. Opening one of the ricketiest of doors he found himself inside the only room which this one-story house contained, but which proved to be abundantly large, for there was only one inhabitant.

A woman prematurely old, her voice weak, and her body stooped and emaciated either by hard work or sickness, welcomed him with nervous dread, for she told him that the parish authorities wanted her to go to the workhouse, and she was afraid he was one of them, come to take her away; they wouldn't give her any relief unless she went to live in the workhouse, and she didn't want to go, for she had heard that the folks were cruel there; besides, she wanted to die in the same place where her husband had died, and she couldn't be happy in any other place.

The apartment, though having no other floor than the bare ground, and little furniture beside the chair that the poor woman sat in, was as neat and clean as circumstances would admit of; and the woman's dress, though patched and mended, was clean and tidy. She lived there all alone, only some children came to see her every day and brought her victuals from a cottage the other side of the hill, and they were poor too; but she had a daughter, an only child living in London, and she sent all her wages, and when that came, she gave it to her neighbors and they took care of her. This was the poor woman's tale; and the daughter had gone out to service to save herself and mother from being sent to the workhouse.

Young blood ran in the lawyer's veins; parchments and bills of costs had not yet absorbed the well-springs of his better nature; forgetful for a moment of his immediate mission, he admired the heroism of the poor country girl and determined to help her all he could. But they are few whose motives are entirely unselfish, and those few are not always to be found in the ranks of the legal profession; so after giving wide range to his generous impulses, though taking care not to commit himself either in word or deed, the lawyer put a proviso into his good intentions and decided to help the girl if he could by any means help himself in so doing. Of course I was not intimate with the private workings of his lawyer heart, so I describe his thoughts and intentions only as I was able to judge of them from subsequent circumstances. At all events, from that time he took the liveliest interest in the poor girl's affairs, and commenced a cross-examination of the mother on the subject of the property in Chancery. He was not long in finding out all she knew of the affair, which was very little and very vague, having been handed down in the shape of a report through two or three generations, none of whom could read or write, and none of whom believed in their tale except as a sort of legend; nor did any of them perhaps, ever dream of the property being within their reach.

When the papers were mentioned, the poor woman's eyes brightened; yes, she had some papers, but they were all she had left belonging to her husband; every thing else that any thing could be realized on, had been parted with to keep the widow and her daughter from starvation; but these papers had been handed down from father to son with strict injunctions to let no one have them, until they at length came to be regarded with that superstition which is so prevalent among the poorest classes of English peasantry. The papers were supposed to be a charm against witchcraft, so that the young lawyer tried in vain to obtain a sight of them; nor could all his argument induce this poor ignorant woman to give him a glimpse of these now much coveted documents. Of one fact he assured himself, that the papers had not been examined during two generations at least, for neither the late husband nor his father could read; but this made him only the more curious.

Having tried in vain to prevail upon this strict custodian he left the cottage, plotting how to overcome a difficulty that he had so little expected to meet. Inquiries in the neighborhood threw no light upon the subject. He sought out the house on the other side of the hill and left a sum of money with the family for the benefit of their poor neighbor, and to reward them for their care of her; but all he could find out here was, that the "gude" man had died two years before, leaving his wife and a daughter without any means of support, and that they had promised the daughter to look after her mother while she went out to service to save her parent from the workhouse. The touching way in which these simple, ignorant people related the distress of the daughter and mother at parting, the mother's subsequent sickness, together with their own honest fidelity to their poor neighbor, made a lasting impression upon the lawyer, who had been accustomed to think that all the tender sympathies and heroism in life must belong exclusively to the educated and intelligent. That an ignorant servant girl could be actuated by any other desire than the love of dress or the catching of a bean, had never before entered his mind; but here was a case beyond dispute, and he had got so far interested in it, that to let it rest would be to do violence to his better nature, besides denying himself the pleasure of gratifying his curiosity.

On his way back to London, Pinkem indulged in a free and fair deliberation of the whole subject, in which he could not but discover that he had a kind of instinct that there was money to be made out of the affair. His matter-of-fact legal training led him at once to ascribe such feeling to the romance of youth; and he determined not to be influenced by any thing but facts, nor to take any person into his confidence whose opinion could in any way influence him against dropping the matter, if at any time he wished to do so. It was not strange that, upon entering his father's house, the young man should take more than ordinary notice of the girl who opened the door to him. She had been only a few days in her new engagement, having brought a good character from her former employer, with whose family she had come from the country, and whom she left for higher wages. His first impulse was to gratify the poor girl by telling her that he had been to see her mother, and that for the present she was well provided for; but such a step would have been contrary to the cautious plans which he had proposed to himself. No one knew where he had been, nor the subject of his thoughts. That evening, and far into the night, he revolved the matter in his mind, unable alike to turn away from the subject or to decide upon a definite plan of action. For a man in his position to take up such a subject and fail in it, would be to expose himself to ridicule—at least he thought it would; and to keep the matter so secret as he wished, would involve his seeking private interviews with the servant girl, a proceeding which might expose both of them to suspicion and scandal. If he could once get possession of the papers, his course was plain enough, for he could soon satisfy himself of the chances of success in an ordinary business way; but the difficulty he least expected now proved to be the most formidable. The superstitious care with which the mother guarded the papers; the difficulty he would probably experience in explaining to the daughter his motives for seeking private interviews; the danger of incurring scandal; and after all, the possibility of not succeeding in obtaining the papers, or having obtained them, of finding them valueless; would have deterred him from having any thing more to do with it. But something impelled him in it, so he could not, if he would, let the matter drop.

Early in the morning, while yet the servants were cleaning the house, he managed to call the girl into his father's study, and under promises of help for her mother, if she would keep his secret, he told her of his interview with her mother the previous day; of the object of his visit, and of his failure to see the papers. Again disappointment awaited the lawyer, for he was unable to inspire her with the same appreciation of a fortune that he felt himself; and in-

stead of being overjoyed at the brilliant prospect which he set before her, she only sat and cried at the recollection of her poverty-stricken parent; nor could she be made to understand how any good could arise to her mother from giving up papers if it caused her pain to part with them.

THE CIRCULAR.

O. C., MONDAY, AUGUST 23, 1869.

THE GREAT CONVERGENCE.

Wallingford, Conn., Aug. 18, 1869.

DEAR CIRCULAR:—You have doubtless observed the late rapid progress of new ideas on the subject of education, ideas tending to reverse the relative position of Science and the *belle lettres* in the College course. The movement amounts to a revolution. The old-fashioned "humanities" are put to their last defense. Greek and Latin are giving way, and Science is coming to the front. Appleton's *Journal* has recently printed two admirable papers on this subject (one of them by Prof. Huxley), which throw plenty of hot shot into the camp of the artists and *litterateurs*. Huxley, in a burst of irrepressible disgust, calls the "fine writing" of the period "sensual caterwauling." The epithet is a true one, and will stick.

But the reversal of position of Science and Art is not the only thing that is going forward. Science and Religion are, by the same movement, *coming together*. Hitherto, Art and Literature have stood between them. Gentile religion, both Catholic and Protestant, with its imperfect faith, has been afraid of direct contact with Science. There has been a seeming opposition between them. The church has wanted a buffer to take the strain and shock of its more robust rival. Hence it has allied itself with Literature and Art, surrounded itself with colleges, and put Greek and Roman learning between itself and the cool eye and sure hand of Science. The situation has been like this:

RELIGION.	Literature.	Art.	SCIENCE.
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But a change has begun. The extremes are seen to converge; and everything indicates that Religion and Science are a predestined bridegroom and bride whose coming together will inaugurate the splendid integral Education of the future. Religion is getting a bolder faith, and Science more and more encroaches with its discoveries and claims. They have now reached the intersecting point where Religion passes by Literature and Science over-laps Art. The converging point is just ahead, and then the position will be:

Literature.	RELIGION.	Art.
	SCIENCE.	

Faith and Science reconciled and united will take the central position, with Literature and Art standing as their subordinates and ministers on either hand.

Let me say that this noble consummation appears to be forming in our Community. We are, on the one hand, the extremest radicals in faith; our religion, by its purity, criticises the whole of Christendom; and on the other hand, we are foremost in devotion to Science. With us, verbal learning and the traditions of the schools have passed into the background; the arts of mere expression are reduced to a secondary rank; and in place of these, our young men demand to see things for themselves, to stand face to face with nature and fact. Our rising University is a pioneer in this new path. God speed it.

COMMUNITY JOURNAL.

ONEIDA.

—I don't know who was lucky enough to choose the spot for our upper flower garden, but I am hardly ever in this part of our premises without a glow of satisfaction. I invariably look around for some one, that I may express to them what I feel. I have seen many gardens, but none have pleased

me more. I think the secret lies chiefly in what is called the lay of the land, the spot being so situated that the ground slopes from it in all directions, in the gentlest of curves. It is nestled, moreover, among evergreens and apple trees of comely growth, with here and there a vista, revealing new beauties. The paths, too, are laid out with happy effect, while the stock of flowering plants is by no means stinted, either in number or variety, the whole reminding me of some gem beautifully set.

—How wonderfully the world changes with the spectacles we look through! Here comes the poet with his rose-colored glasses on. How the corn waves; the cataract leaps, the winds whisper and the stars sing! And now here is the dyspeptic, with his blue goggles carefully shading his eyes from the spring sun, shivering in the genial breeze. When these friends return from foreign travel, can we believe the stories they write? Led abroad by them are we sure not to slip down in the mud and catch cold in the Vale of Cashmere, or lunch unconcernedly under the shade of the Javan Upas?

Our readers probably all remember how P. P. of the *Pujaronian* visited us last year with his blue goggles on; and what ugly women and stupid children he saw. Since then we have had a great many visitors, some wearing rose-colored spectacles and some looking through kindly natural eyes. Of these latter we cannot refrain from mentioning one or two notable ones who have visited us lately, especially because their opinions were given spontaneously, and they were persons who, judging from their positions in life, were evidently unbiased.

First was a lady of the English Peerage. She thought our children bright, and more like English children than any she had seen in America. She thought, the short dress sensible and becoming, reminding her of the Highland costume in Scotland. Another, was a genial sailor, a post-captain in the English Navy, an ethnologist, a student of different races, a traveler in every land. He admired our children; said they would compare favorably with any he had ever seen both for intelligence and health. He waxed enthusiastic and recurred to the subject again and again. He also liked the short dress; it made the women look young. English people, we find, all like the short dress. We put these friendly visits in the scale to balance P. P. *et id genus omne*, and feel very well satisfied with our good luck.

—J. J. Skinner has lately translated a lengthy account of the O. C. from the *Review of the Present*, a German magazine published in Leipsic. Two long articles in successive numbers of this magazine are devoted to a description of the Shakers, Mormons, Spiritualists and the O. C. A great deal of it is a re-hash of Dixon's "New America;" but they have got things badly mixed. Some one compares these descriptions, copied from one publication into another, to the game of "Russian scandal."

Aug. 15.—A gentleman who has traveled much in China, has lately been our guest, and attended the evening meeting. E. H. H. asked him if he could not tell us something about China and the Chinese, to which he replied that he had seen that there was some anxiety in this country about the settlement of Chinese in the Pacific States, and the question of their future standing among us. It was his opinion that there was no cause for such anxiety, as no good Chinaman would ever abandon his own country with any intention of a permanent abode in a foreign land. He had spent four years in China, and had studied the character of the people and their social standing. Those that come to this country are the very dregs of the race. A few are kidnapped, and occasionally respectable children—sons and daughters—have come here to earn money to redeem their parents from debt. But such cases are rare. Those who leave this country always return if they can't die, and if not, their bodies are sent home to be buried. Foreigners generally meet only the most objectionable characters in Hong Kong and such places. He did not consider this element of the Chinese population any more vicious than that in like circumstances of other countries he had visited. Taking the race as a whole, he thought

very highly of it. Their manners are good. He had never elsewhere seen so much family affection as in China. If a boy does any thing to earn reward or fame, they give the father a higher rank, or inscribe his name on tablets, which is far more gratifying to the son than any personal honor would be. On certain occasions the family go to the graveyard and spend the day there worshipping the spirits of their ancestors, and burning flowers and sacred paper as a sacrifice to them.

W. A. H. asked if it is true that the Chinese women are very degraded, as generally reported by foreign visitors.

He replied that a foreigner sees but very little of the women who are well brought up or well married; only the lowest classes of workers and abandoned characters are met. The ladies are small-footed and can hardly walk about the house. They go out but little, and then on the backs of slaves. Our merchants go there and buy a girl of her parents who are in debt, and live with her till they get ready to come away, when they take her back to her parents. This of course produces a very bad state of things. Still, in spite of these objectionable customs, the Chinese are a very much slandered and abused people. You will never find any one who has been to China and lived in the interior, and really got acquainted with the people, who will not speak favorably of them.

WILLOW-PLACE.

—By the courtesy of the N. Y. & O. M. Railroad Company, we have had delivered at our very doors, some heavy machinery which we have lately imported from Europe.

—The pear trees in our front garden are beginning to make a fine show as they bend under the weight of their clustering fruit. One tree looks as if it would soon need some artificial means to support it under its increasing burden. Last year, the plum trees were loaded with fruit, this year they rest and the pear trees take their turn.

WALLINGFORD.

Aug. 15th.—The weather to-day has been what G. W. N. stigmatizes as "doggy!" By night, however, we find ourselves in the midst of a grand thunder-storm. The "warring of the elements," lulling some to sleep, while keeping others awake, gives promise of some sort of change in the atmosphere.

—Our meeting-room should be yclept "Ye Hall of Industrie;" for step in there at whatever hour you choose, you are sure to find either "overlying" of wood cuts, cutting labels, or else the folding, pricking, stitching and covering of pamphlets, going on. We have many a laugh at H. A. N. and the "very variety" of her employments. Now up stairs, anon, down stairs, always busy, and always cheerful, she makes the whole machinery of business go smoothly, and helps us all to be just what she is, enthusiastic, hearty workers.

Evening Meeting.—G. W. N.—It is good for us to get a clear idea of the character presented by Christ in his first and in his second coming, for there is a great contrast between these two phases of his appearance. In his first coming, Christ was "a man of sorrows, and acquainted with grief;" humble and suffering, he clothed himself with the human form, and took upon himself the burden of all our sins. It is only in this character of "a man of sorrows," that he is recognized by the world. In his second coming, Christ was a mighty power; a prince, irresistible, almighty; sovereign of the world; victor over Hades; one who separated the good from the evil, and gave fiery judgments; who had met the devil on his own vantage-ground, and proved himself the mightier. It is in this character of a conqueror, victorious, and triumphant, that we recognize him. What a contrast between our idea of him and that of the world. There is nothing so likely to give a man spiritual strength and courage, as to shake off the idea that Christ is still a suffering man, and recognize him in his true character of a mighty conqueror. The Catholics picture Christ upon the cross, or as enduring some temptation or torture, and all

the churches preach about the "dying Lord." If we think of Christ only in that light, we cannot expect any experience in advance of his trials and temptations.

This doctrine of the Second Coming is a vital thing with us; in fact, our existence as a Community depends upon it. The connection between our movement and the Second Coming, is a mystery to the world; it puzzles them, and they can't understand it. But Peter made the day of Pentecost an argument for the resurrection, and the Second Coming. The multitude around the apostles wondered at the manifestations they saw, and could not interpret them. The Community is like that. The explanation is, that Christ is come the second time. Peter said, Christ is risen from the dead! He clapped that into his gun, made a bullet of it, and convicted the wondering multitude. The whole weight of the Community influence is to be thrown on the side of convicting the world on that subject. Sooner or later it will carry that conviction into the hearts of all men. Before long we shall make the connection between us and the Second Coming, as plain as Peter made the connection between the day of Pentecost and the resurrection. Peter said, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God, exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." When we get a crowd around us that insists upon knowing what we mean when we talk of our connection with the Second Coming, we must say, like Peter, "This Jesus, whom God raised up, hath shed forth this, which ye now see and hear!" This is the work of Christ. This shedding forth would not have been, if Christ had not come the second time. Believe it or not, it is due to that fact; to the Second Coming of Christ and the reception of that truth.

ROWING ON THE THAMES.

THE frequent reference made by daily papers to the approaching international boat race; the close watch kept of the rowing of the Harvard and Oxford crews, and the various arguments on the chances of success on either side, carry me back to the time when I was a rowing man upon the Thames. A relation of some of the incidents of my first race, may be of interest to the readers of the CIRCULAR, and will serve to show how little estimate can be formed of a square race previous to the final contest.

Members of every boat's crew are numbered from the bow, and are always known, in connection with their boat, by number and not by name: thus in a four-oared crew, the man nearest the bow is "Bow;" the next "No. 2;" next "No. 3;" and the last "Stroke," which is the most important one in the boat, inasmuch as he gives the stroke which the others must follow, and to which all must keep time. The coxswain has command of the boat while she is afloat, and his command is absolute; no one is allowed to speak but him, and all differences of opinion must be settled on shore.

My first race was in a four-oared boat in which I pulled stroke, and the course was the same as that over which Harvard and Oxford will contend for the plaudits of the two countries. For months before the approach of the Thames National Regatta, at which our race was to come off, our training was severe. All pleasure was denied us except that of rowing, and the health which results from strict training. To be called up at five o'clock in the morning and put to bed at nine at night, to be fed by rule and worked at the pleasure of a trainer, to be made to sweat when he pleases and then have the skin half rubbed off by two sturdy watermen, is fun for a week, but soon becomes so irksome that it takes much moral courage to stand it when there is no law to compel but the laws that govern the characters of gentlemen.

Our rowing was watched with interest by thousands; all our friends were on tip-toe, and the betting was two to one in our favor, for our "condition was fine," our "speed was all that could be desired," and our "style was superb."

The day of the Regatta at length arrived, and with it plenty of rain. The river was crowded with steamers; boats of all description were there, and civic barges represented the authorities of the city of London. Guns fired, bands played, and thousands of throats hurraed, as race after race was lost and won. At length came our turn.

Divested of all the clothing we well could spare, we rowed our boat out into the stream and took up our position at Putney bridge. There is a choice of sides in rowing on the Thames, because the river is crooked and of course the boat which is outside on a curve, has a little farther to row; this choice is always decided by lot, and our place was outside. No matter, we were confident, and took up our position. The Starter stood on the bank of the river with his eye fixed upon an object on the opposite bank, and the boats dropped into line, ready for a start. We all tried to get started, with our boats under way; anything is considered a fair start, no matter how fast a boat may be going at the time, provided the bows of all the boats are even when they pass the starter's eye; then he fires a pistol and we are off. But such a system of starting frequently involves false starts; and in our case we had to start three times in a drenching rain, before we got fairly off. This tended very greatly to disturb my equanimity; the consequence was that when we got the final signal, I made a slip and my heels went up in the air. This was galling, and we lost nearly three boat's length; but I quickly picked myself up, and as we rowed past the Mayor's barge, the yells of my friends encouraged me and we were beaten only by half a boat's length.

So many contingencies may arise in rowing a race, that the speed while practicing is no sure criterion of what may be done in the race. My experience is that as much depends upon nerve as on muscle, and men always row faster in training than at the actual race; the boats are so light that the slightest nervousness or inattention is immediately felt; even the turning of a head will affect the trim of the boat, for if a man turns his head he cannot help but twist his entire body as he swings forward or back. One nervous man in a boat will counteract a "power of biceps," and one false move may lose a race.

HOME LETTERS.

SCHOOL FELLOWSHIP.

O. C., August 8, 1869.

DEAR CIRCULAR:—The truth of the maxim that evil communications corrupt good manners, no one denies—and yet to judge by the way that worldly fellowships are conducted, such a maxim might as well have never been heard of. Corruption begins at a sadly early date. The home circle is not always what it should be in regard to fellowships. Parents are not always mindful enough to make themselves companions to their children, and they are thus left to seek fellowships of doubtful benefit, to the exclusion of what, to them, ought to constitute the ascending fellowship. This again is aggravated in the case of a common school, where children meet in greater numbers, and the controlling influence in regard to morals, is removed a step further. So situated, the child is left of course, to choose his own companions. Is it any wonder that society at large, growing up at loose ends like this, should prove to be what it is, a hot-bed of corruption! nay, a sure provision for the perpetuation of all sorts of vice. So hopeless, indeed, is the prospect of amendment as things are, that we wonder that God-fearing parents can be found who are willing to expose their little ones to the certain contamination of the common school. Were the household what it should be, the school perhaps might be otherwise. No amount of mere mental gain would induce us to peril the eternal welfare of our child by committing him to such associations as are more or less the curse of schools as at present constituted. The very first thing I desire for my child is an appreciation of whatever is morally good in another. Get this once implanted in the young breast, and you establish a principle of steady growth which will insure the purification

of the whole world. As it now is we all know that the general tendency is to the very opposite course.

Co-operation is quite the fashion these days. Why not co-operate to crush this crying evil? But we must begin at home. It is there that the ascending fellowship must be made attractive. By following that course, the heads of families, if themselves of moral worth, would soon imbue their children with a ready and fearless appreciation of all that is good; and when they came together, whatever the occasion, it would be for the better and not for the worse. Co-operation for such an object, viz., to take proper care of the young, would speedily stand far ahead of all other co-operative efforts.

If the morals of the young are neglected, what can be expected of the adult? The tree is allowed to grow wild, and we wonder at the quality of the fruit.

We find that it is not only evil communications that are injurious, but those even that are not positively edifying. If two persons cannot improve one another by associating together, it is a bad combination, and should be abandoned. This is no mere theory. The principle has been proved to be true, and must be adhered to or the world will never grow better.

R. S. D.

AMONG THE BERRIES.

IT has been said that acts performed are not *finished* until reported. On this principle it may be in order for the person indicated as M. L. W. to give an account of his work "among the berries."

My commission at the beginning of the strawberry picking was to receive the berries at the shed, and keep a record of the quantity; pack the fruit for market, and pay the pickers. The picking this year was mostly done by hired help, at two to four cents per quart. The first strawberries were picked on the 23d day of June, and the last on the 18th of July. Our greatest picking of strawberries was on the 4th, when nearly 2,200 quarts were gathered. 17,324 quarts, or about 540 bushels, were picked during the season, and \$316.14 was paid for picking.

On the 13th of July we began the raspberries. The Blackcaps were a little in advance, but soon Brinkle's Orange, Antwerp, and Philadelphia red, were ripe. All the varieties were picked at the same time, but kept separate. The picking amounted to from 500 to a 1000 quarts per day. The greatest harvest was on July 26th, when 1206 quarts were picked. During the last two weeks of the raspberry harvest the fields were thrown open to our neighbors and hired help, who picked, probably about 800 quarts; but as this was a free gift on our part we kept no account of it, and can only guess at the quantity. The entire quantity of raspberries picked was 18,783 quarts; and the amount paid for picking them was \$369.16.

PERFECTIONISM—SANCTIFICATION.

West Eau Claire, Wis., July 25, 1869.

BRETHREN OF THE O. C.:—I have read your paper now some months, yet do not distinctly understand the difference between your Perfectionism and Methodism. I have written here a passage out of my experience, showing where I stand. Can you help me? I want to be perfect. Nothing but full salvation will content me. I am selfish in writing to you about my religious experiences, if it is selfishness to desire one's own spiritual good.

Having enjoyed for months what we Methodists call sanctification, lost it and regained it, I set myself to consider by what means I might henceforth continue free from sin. I asked myself, Do we not obtain too little from the Lord because we ask too little? Might we not as well be brought into a state of holiness from which it shall be virtually impossible to fall, as into one which it is almost impossible to retain? For after death it is universally agreed that we shall be forever free from sin, not because our wills will not be free to evil, but because our affections shall be entirely absorbed by good. And why should we not enter into a similar condition here? I know that a distinction is drawn between

Christian perfection and angelic; but I cannot see in what the difference should consist. For surely the perfection of saints after death is Christian perfection; that is to say, a perfection only attainable through Christ and conditioned upon faith in him. We all expect after death to be free from sin forever; whereas here, after getting free we so often become entangled again, that heaven, held on like conditions, would be alarmingly precarious.

These considerations led me to conclude that the distinction between Christian and angelic perfection must be arbitrary; that the moral perfection of angels must be now within our reach through Christ. (I use the word *moral* because I can easily believe that the resurrection state involves a physical perfection which may be out of our reach on earth. Our bodies here do not give full expression to our spiritual perfections. For instance, when my soul is full of heavenly music I cannot sing any better than at other times. This is a mere physical disability. Therefore Paul says, "In this tabernacle we groan, earnestly desiring to be clothed upon with our house, which is from heaven." But why our souls should be less perfect before death than after, I cannot see.) Against this it may be objected that in heaven we are saved by faith no longer, but by sight; "When he shall appear we shall be like him, for we shall see him as he is." But Christ has commanded us, here, in this life, to be perfect as our Father in heaven; and he commands no impossibilities. Now God is immutable, and therefore I must believe that here, in this life, it is our privilege to be "steadfast, immovable, always abounding in the work of the Lord."

This led me to consider by what means I had attained and regained sanctification, and by what means I lost it. And I remembered that just as soon as I surrendered my own will entirely so that I had no longer any object marked out for myself to follow, God in Christ, became an object filling the whole sphere of my imagination, so that thenceforth, as long as I continued perfect, I saw nothing but God and felt nothing but God; and looking up to him I no longer lived out of myself nor acted of myself, but as he gave me inspiration; and he became myself.

When I first began to wander it was by regarding some other object, and following it, not at first for its own sake, but because a certain train of reasoning made me think it was conducive to God's service, though an intuition not divided into a formal chain of demonstration, but impressed upon my heart by God, as I suppose, assured me, had I heeded it, of the contrary. By persisting in this course I soon began to follow other objects for their own sake, and thus ceased, so far, to be a child of God. I see, therefore, that if I should ever again become unholy, the first step would be, ceasing to trust implicitly the intuitions of my own soul; for which I can give no formal argument, but which I know must come from God.

I see that faith is the essential condition of holiness; and that the action of this faith is on my part negative, consisting in the suppression of my own judgment and the suppression of my own will, in order that God may enter into me, and take me into Him, so that instead of calculating what is expedient I feel simply what is right, and instead of choosing to do this or that, I do simply what the Spirit moves me to, that is, what the indwelling God commands. As long as I live by this rule, I can feel that God is with me, but when I depart from it I lose sight of Him. This dwelling in God implies a share in all God's attributes, even omnipotence and omniscience. For God in me will prompt me to do nothing which God in nature will not enable me to accomplish; and God the revealer of all truth will not suffer me to be entangled in any mystery through which He does not mean his light to shine. Was it not thus that Jesus, and the apostles, in the flesh, were able to heal others, but not to save their own lives, (for that would have been contrary to the will of God which had become their own)? And was it not of this that John thought when he wrote to his disciples, "Ye know all things?" Now if it be given me

thus to obey God here, truly I know not what more I can have in the resurrection state. C. L. J.

[Our correspondent is evidently laboring in the right direction. The following article from the Berean gives our views upon the difference between Perfectionism and Methodist sanctification:]

TWO CLASSES OF BELIEVERS.

"As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." John 8: 30-36.

1. It is evident from this passage that persons may properly be said to "believe on Christ," who are not saved from sin. Christ addresses those who are here said to have "believed on him," not as already children of God, but as merely *candidates* for the knowledge of the truth, and for the liberty of the gospel: and afterward he plainly told them that they were wicked men. See ver. 37, 40, &c. Their believing on him was simply a recognition of his divine authority, and a surrender of themselves, more or less sincere, to his tuition for the time being. They believed on him in a general way as a teacher, but they could not at that time believe on him as a spiritual Savior, or in the specific doctrines by which ultimate salvation is effected, because his revelation of himself in his spiritual character, and of his great system of saving truth, had not then taken place, but was awaiting his death and resurrection, and the effusion of the Spirit. They had entered the school of the gospel, but had hardly yet commenced their studies, and knew little or nothing of the spiritual science which was to be taught in that school, or of its moral results. We learn, from the fact that they are said to have "believed on Christ," that the term "believer" is generic, and properly extends to all classes in the school; from those who have just entered, and are yet in a sinful state, to those who have attained full salvation. At the present day, therefore, we should regard all as believers, who recognize the divine authority of Christ, and surrender themselves to his instructions; all who submit themselves to the teachings of the Bible, and manifest faith in the words of Christ, however general and indefinite. Revivals, and the efforts of the churches, so far as they turn men to incipient faith, cause them to respect and study the Bible, and thus introduce them to the school of the gospel, are to be recognized as valuable and necessary agencies. There are multitudes, undoubtedly, in the sinful churches, who have been brought by these agencies to a submission to Christ as their instructor, and are therefore properly entitled to the name of *believers*.

2. We observe that Christ did not regard mere incipient faith as a sure pledge of true discipleship, but made *continuance* of faith the condition of his promise of final illumination and liberty. He did not say to those who believed on him, "You are converted, and therefore your salvation is secure." He did not preach to them the "perseverance of the saints." But he said, "If ye *continue* in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." It is evident from the subsequent account, that many of these believers did very soon fall away and become bitter enemies of Christ. The fact then that a person is converted, by the influence of a revival or other means, to a present attention to religion, and submission to the instructions of Christ, does not insure his salvation. He is, for the time being, a believer; but whether he is a true *disciple*, i. e. a permanent pupil of Christ, remains to be seen. He has entered the school: but whether he has counted the cost of a spiritual education, so that he is prepared to forsake father, mother, brother, sister, houses, lands and life, for the knowledge of Christ, is not certain. The name of *disciple* properly belongs, not to mere believers, but to *continuous* believers. It is not to be wondered that multitudes who are awakened by revivals to an acknowledgment of the claims of Christ, never attain even to discipleship, but immediately fall away. They are generally led, by the influence of those who are

around and above them in the churches, to consider themselves as born of God and sure of heaven; to look for no subsequent conversion; to expect declension, rather than an upward course. If they were made to know at the outset that conversion is but an entrance into a school, in which they will be required to advance steadily and patiently from truth to truth till they overcome ALL SIN, and that until they thus graduate, they are only disciples, not sons of God, not secure from apostasy and destruction, we might look for deeper purposes and more durable conversions. However, even under the present unfavorable influences, it is not to be doubted that many converts of the churches *continue* to believe and seek the words of Christ, more or less earnestly, and thus prove themselves true *disciples*.

3. We notice that the knowledge of the truth, and the liberty which it gives, is promised to those who have entered upon a permanent discipleship, as a future attainment. "Ye *shall* know the truth, and the truth *shall* make you free." This language implies that, though they have believed on Christ, and are true disciples, they do not yet know the truth, and are not yet made free; though they have been converted, a second and greater conversion awaits them, without which the first cannot avail to give them *true* freedom. We remark also, that whereas the first conversion is an action or purpose of their own—a voluntary movement by which they place themselves under the instructions of Christ,—the second conversion is described as an *effect* wrought upon them by truth. The first is proximately their own work; the second the operation of God. If they who labor to effect the first conversion by instructing men to "change their purpose," to "make up their minds to serve God," &c., would also instruct them that this change of purpose and making up the mind is the introduction not to the second birth, but only to discipleship, and that they are to look forward to a second conversion, in which the principal agent is not their own will, but the spiritual power of truth, there would be no reasonable ground of objection to this kind of revival preaching.

4. It is apparent from the passage under consideration that the second conversion which is promised to true disciples, is nothing less than a deliverance from all sin. When Christ said to them that believed on him, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free," they replied, (as persons having a high conceit of their own state naturally would), "We be Abraham's seed [i. e. members of the true church], and were never in bondage to any man: how sayest thou, Ye shall be made free?" He answered, "Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin;" i. e., 'though you are Abraham's seed, the chosen people of God, members of the true church, externally freemen, though you even believe on me, and have commenced a true discipleship, yet if you commit sin, the worst of slavery, viz. spiritual bondage, is upon you.' Thus he plainly gave them to understand that when he said, "Ye shall be made free," he referred to freedom from *all* sin, from the obvious and necessary import of the sentence, "Whosoever committeth sin, is the servant of sin."—To say (as some would have it), "Whosoever committeth sin *habitually* is the servant of sin," would amount to this—"Whosoever is the servant of sin, is the servant of sin;" a mere tautology. The interpolation of the word *habitually*, or of any equivalent word, is wholly unauthorized, unnecessary, and destructive of the force of the passage. Christ's meaning manifestly is that the commission of the least sin is proof of a sinful state of heart, and consequently of permanent spiritual bondage to sin—a sentiment which the scrutiny of sound theologians always confirms. Entire freedom from sin, then, is the blessing which Christ promises to his true disciples, as the effect of their ultimate knowledge of the truth. With any attainment short of this, a man cannot be said to know the truth, or to possess the liberty of the gospel. He may be a believer, and a true disciple, but he is not in the highest sense a

Christian. He has not taken the second degree in the gospel, to which the first is only an introduction.

5. We learn from this passage that the true division line between those who have security of salvation and those who have not, lies between those who are free from sin, and those who are not. After saying "Whosoever committeth sin is the servant of sin," thus determining who are servants, Christ proceeds—"The servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." In other words, "He that commits sin is in a servile condition, and like literal servants is exposed at any time to be dismissed from the household, and must ultimately leave it, either by dismissal or by becoming a son. As a servant, he is not a permanent member of the family. But a son is by blood indissolubly joined to his father, and has a natural, perpetual right in the household. If therefore the Son of God, by the revelation of the truth, shall make you free from all sin, and identify you with himself, you shall be free from all fear of dismissal from the household of God; and this is freedom indeed." During the period of discipleship, then, i. e. after the first conversion, and before the second, while the believer is on the one hand a pupil in the school of Christ, and on the other a servant of sin, his relation to God is not necessarily a permanent one: he has no right to feel secure. But after the second conversion, when he has been made free from sin by the truth, and has passed from discipleship to sonship, his relation to God is necessarily permanent, and he has a right to feel secure.

We apprehend that the great dispute between Methodists and Calvinists about the perseverance of the saints, might be adjusted by introducing the theory of two conversions. Methodists prove by appeal to a variety of texts, that the promises of salvation are conditional. So indeed they are, to the subjects of the first conversion. "If ye continue in my word, . . . ye shall know the truth." This *if*, everywhere confronts those who are in a state of sinful discipleship. On the other hand, Calvinists prove by appeal to an equal variety of texts that the promises of salvation are unconditional. Again we say, so indeed they are to the subjects of the second conversion. "The Son abideth ever." "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." While the first conversion is liable to failure, because it is in a degree the work of man's will, the second is forever sure, because it is wholly the work of God. The texts quoted by Methodists on one side, and by Calvinists on the other, clash with each other when they are applied indiscriminately to all believers; but harmonize perfectly, when they are applied separately to the two classes. Both parties in the controversy are right, and both are wrong. The Methodists are right in asserting that sinful believers are liable to fall away, but wrong in extending this assertion to those who are born of God and saved from sin. The Calvinists are right in asserting that "the saints [i. e. they who are saved from sin] will infallibly persevere unto eternal life, but wrong in extending this assertion to sinful believers. We agree with the Methodists that the doctrine of the perseverance of the saints, as applied to the subjects of the first conversion, tends to encourage carnal security and sloth, because it finds in them sinful hearts, prone to abuse blessings. And we agree with the Calvinists that the doctrine of the perseverance of the saints, as applied to those who are really born of God, is safe and edifying, because it finds in them no sin, and of course no disposition to abuse it; while it comforts, strengthens, and establishes them in holiness.

In like manner the chief dispute between Perfectionists and Imperfectionists, might be adjusted by recurrence to the theory of two classes of believers. On the one hand, Perfectionists insist that the primitive believers were perfectly holy. This is a truth which can never be successfully assailed, so long as it is limited in its application to those who had advanced from primary discipleship to that knowledge of the truth which according to Christ's promise,

makes free from sin; whom Paul called "spiritual" and "perfect" (1. Cor. 2: 6-15, Gal. 6: 1, Phil. 3: 15), and John called "sons of God." (1 John 3: 1, compare 3: 9, and 5: 18.) On the other hand, Imperfectionists insist that the primitive believers were carnal. This is a truth equally unassailable, if it is restricted to those who were "babes in Christ," i. e. incipient believers. By confounding the two classes, and arraying the texts which relate to them separately, in opposition to each other, an endless dispute may be spun out on the question whether perfect holiness existed in the Primitive Church. By admitting the distinction of classes, and assigning each text to its appropriate class, Perfectionists may allow full force to all the evidence which their opponents adduce to prove the sinfulness of the Primitive Church, and yet maintain their position that perfect holiness existed in that church, and is the standard of mature Christianity.

It was the special glory of the Primitive Church, that its platform was broad enough to hold all believers—from those who were just beginning to struggle with sin, to those who had attained perfect and everlasting holiness. On the one hand it did not, like the platforms of most modern churches, bar out those who believed and professed perfection; and on the other, it did not, like the platforms of many ultra Perfectionists, thrust all sinful disciples "into outer darkness;" but it made room for all; gave a home of union and love to all; and every one, whether weak or strong in faith, found there his "portion of meat in due season." Such a platform is glorious, because it bridges over the whole chasm between a sinful world and heaven. The platforms of most modern churches are near enough to a sinful world, but there is a "great gulf" between them and heaven: and the platforms of many modern Perfectionists are near enough to heaven, but there is a "great gulf" between them and a sinful world. The platform of the Primitive Church united the advantages of both. It was not a starving settlement at the foot of Mount Zion, where men only hoped to reach the top after death; nor yet was it an armed and frowning fortress on the top of that Mount, where a favored few gloried in their exaltation, while they repulsed from them a world of sinners: but it was a "WAY OF HOLINESS" reaching from the very foot to the very top of Zion, easily accessible to the world at one end, and opening into the glories of eternity at the other. On it the ransomed of the Lord, of every grade of faith, found footing and help, for their whole journey from earth to heaven. Such a church platform is the very thing needed above all others at the present hour. Wesley and his associates almost succeeded in re-opening the way of holiness; but failed. Their chief attention was directed to the lower end of the road, and so they neglected to clear away fully the rubbish at the upper end. The main body and ruling power of their church was, from the beginning, the lower class of believers; and their efforts were chiefly directed to the work of effecting the first conversion. Perfect holiness was only a secondary appendage to Methodism, even in its best days. Hence as the life of that church has decayed, its attention to perfection has naturally grown less and less, till now it is like the other churches, only a school for sinful disciples. The lower class of believers has swallowed up the other, and now occupies the whole platform. Besides, Wesley, in denying the security of the higher class, left a dismal barrier at the upper end of the way of holiness, which broke the communication of his church with heaven. The erection of a church in which perfect and everlasting holiness shall reign at the centre, while believers in every stage of discipleship shall find in it a home, is a work which remains yet to be done. And it must be done before the kingdom and dominion under the whole heaven can be given to the saints of the Most High.

OBSERVATIONS made by Dr. Peters during the late eclipse, at Des Moines, Iowa, seem to confirm the theory that the protuberances on the sun are in great part hydrogen. It is claimed that Dr. Peters pub-

lished, several months in advance, the position which the protuberances were to occupy.

THE SOCIAL PROBLEM..

IS MARRIAGE IN DANGER?

The growing laxity of the marriage tie and the ease with which divorces are now obtained in nearly every State in the Union, have called out, on the one side, such men as President Woolsey to declaim against the dangers which threaten this social relation, and, on the other side, there is now a regular school of writers and religionists who boldly announce their opposition to the marriage institution. The small beginning of Nichols, who wrote a novel advocating free love, has at last culminated in an established literature devoted to that end. As might be expected, Chicago is the seat of this new school of writers, and Chicago publishes and supports a large weekly journal avowedly devoted to the abolition of marriage and the substitution of the largest license. The contributors to this journal are generally women, some of whom sign only their initials to their contributions, while others boldly annex their names, maiden or marital, to the ideas they advance or advocate. The West is also producing a series of novels written by such women as Mrs. J. S. Adams and Mrs. Caroline Fairchild Corbin, covering with the thin disguise of a story a pronounced advocacy of the free love doctrine. One of the writers in the anti-marriage organ to which we refer, says in a recent issue: "There is scarcely anything left now but the name of marriage, so loose is the system of divorce becoming, when parties are left as free to unmarry as to marry, and that point is almost reached. The old idea of marriage is dead, past hope of resurrection;" and this writer rejoices that it is so, because marriage "is contrary to the whole spirit of the age."

The supporters of the new organ and the new school of anti-marriage literature may be counted by the thousands at the West, and at the East even Mrs. Stanton has written a pamphlet which more than insinuates that the existing laws relating to divorce are necessarily bad, because they are wholly framed by men. The laws relating to marriage are every year and everywhere becoming more lax. The other day conservative South Carolina granted, at Charleston, the first divorce ever permitted in that State. The women's rights business is really an approach towards individualism and individual action in all things, in regard to the marriage relation with the rest. The positive advance the new and dangerous doctrine is making, and the hold it is taking upon large masses of people, is a matter of grave import to the future of this country, and the subject commends itself to the philosophers and preachers who are interested in our social progress.

—N. Y. World.

THE SOCIAL EVIL.

Galveston, Texas, proposes to regulate the "Social Evil" by law, after the fashion of Continental Europe. Formerly a province of Mexico, the population of Texas retains a Spanish element, while its fertile soil and genial climate have tempted many French to make a home there. Thus we see a reason why in Galveston rather than in any other city of the United States, the Continental European system of dealing with the "social evil" should first be adopted.

The Anglo-Saxon has refused to make prostitution a legitimate business. Though not able to prevent it, he has by law made it hide itself in shame. Side by side the two methods have been tried in Europe. They represent the different attitudes toward evil taken by two races. The Continental European, looks upon prostitution as an evil that can never be overcome, therefore it is wise, he says, to regulate it by law and make its endurance as comfortable as possible; separate it as much as may be from the diseases which it naturally entails, license it and let it help the public treasury. The Anglo-Saxon says, give it no toleration, make it odious; let those who transgress reap the harvest of their own sowing.

The objection to these methods of dealing with this difficult subject, is that they are ineffectual. The one submits to, the other aggravates the evil, as law is sure to do.

Prostitution is a part of the marriage system. "By the custom of the world, marriage in the average of cases takes place at about the age of twenty-four, whereas puberty commences at the age of fourteen. For ten years therefore, and that in the very flush of life, the sexual appetite is starved. This discrepancy between the marriage system and nature, is one of the principal sources of prostitution." The evil must pass away by the introduction of a truer and better life. A life that replaces despair with courage on the one hand, and replaces law with inspiration on the other; a life, which while it introduces the freedom, also establishes the continence of heaven. This life is not fanciful or far off; a better, higher, inspirational life is in the heart of every man, struggling for expression. Society is now in travail for the birth of this new life.

HOMONYMS.

DEAR CIRCULAR:—I am neither a linguist, philologist, nor etymologist. Still as I am English—American—I naturally notice what I think Artemus Ward would have called the “the little eccentricities” of our mother tongue. Take the homonyms of our language, for instance, especially those that are spelled as well as pronounced alike. Did you never think it a little queer that the same word should be used to convey such a variety of ideas? What do you think of such a sentence as this?

“While sitting at my bay window, which commands a view of the bay, I noticed that the bay trees had put forth many tender shoots. As I contrasted the green of the bay leaves with the blue of the bay, some hounds on a neighboring hill began to bay at a deer at bay, greatly to the terror of a fine bay, feeding in the meadow to my left.”

And this; illustrating the class of homonyms pronounced, but not spelled alike:

“The tender heir of Baron Eyre, of Ayr, ere (if e'er) he sallies forth to take the air, follows Dr. Hunter's maxim, and airs his pocket-handkerchief.”

Now all this is perfectly admissible, yet one would think that some crazy, crotchety Cadmus, had bewitched the language. If so, it was done in the interest of the delightful fraternity of punsters; for, their existence would be at an end were this peculiarity gone. It will be found that most of those homonyms that are spelled as well as pronounced alike, have different roots, and are derived from different languages. Let me give a few examples:

Bay, an arm of the sea bending in, is from the Anglo-Saxon *bagan*, to bend;

Bay, a color, is from the Latin *baidus*, brown, chestnut-colored (applied only to horses);

Bay, the laurel, is from *baion*, the Greek name for the tree; and

Bay, to bark, and *bay*, to face pursuers, are from the French *abayer*, to bark.

Box, a case made of wood, is from the Anglo-Saxon *box*;

Box, a blow on the head or ear, given by the hand, is from the Welch *boch*, the cheek; and

Box, a tree, from the Latin *burus*.

Gall, the bile, is from the Anglo-Saxon *gealla*, the gall;

Gall, to fret by rubbing the skin, to vex, is from the French *galer*, to scratch, to rub; and

Gall, an excrescence on an oak tree, is from the Latin *galla*.

Jar, noun, a discord; verb, to quarrel, is from the Anglo-Saxon *yrre*, angry; and

Jar, an earthen vessel, is from the French *jarre*.

Sap, the vital juice of plants, is from the Anglo-Saxon *saep*, juice; and

Sap, to undermine, from the French *saper*.

Yet we have a few homonyms of this class, which are derived from a common root; as

Board, n., a flat piece of wood, a table; food; and

Board, v., to lay with boards; to live at a price.

These are both from the Anglo-Saxon, *bord*, an edge; a side. As the Anglo-Saxon table was formed “merely by placing a board upon trestles at the time of eating,” the table being simply designated by the name of *board*, one can readily conceive of the transitions by which *board* should come to mean, not only a flat piece of wood, and to lay with boards, but a “table,” “food,” and “to live at a price.”

Some homonyms of this class are derived from different roots of the same language; as

Fleet, a company of ships, from the Anglo-Saxon *fleota*, or *fliet*, a ship; and

Fleet, swift of pace, from Anglo-Saxon *fleogan*, to fly.

How did this all come about? How did these words, of widely different meaning, and derived from widely different sources, come to be spelled and pronounced alike? Has any one traced the changes, in spelling and pronunciation, through which they must have passed from their first introduction into the language to their absorption into one another? Is there any rule regarding the assimilation of words into our language, that accounts

for such transformations? As yet I have found no hint on the subject in any work (that I have seen) concerning the formation of the English language.

As for the other class of homonyms, their separate derivation is shown by their different spelling. Still, one would like to know the gradations by which *knight* came to be pronounced like *night*; *knew* and *gnu* like *new*; *gneis* like *nice*; *know* like *no*; &c.,

If there is a tendency in the English language to use the same sound for several ideas (and surely there is), let me ask in all seriousness, is it ineradicable; will it not grow upon us until—verily, I dare not anticipate.

But let our friends, the inveterate punster, and his cousin, the irrepressible conundrum maker, rejoice; for if things are as I fear, a feast awaits them.

A. E. H.

THE WORDS OF FAITH.

FROM THE GERMAN OF SCHILLER.

Three pregnant words unto thee I teach,
From mouth unto mouth they are going;
But not from without us hither they reach,
Alone from the heart they are flowing.
In man all his worth forever dies
When on the three words he no longer relies.

Man free is created, he ever is free

Although he were born in fetters;

Let the cry of the rabble perplex not thee,

Nor the ranting abuse of praters!

Fear not before slaves that have broken their bands

Nor tremble when o'er thee a freeman stands.

And virtue it is not a mere idle tale,

Man may practice it here while living;

And e'en should he stumble and every-where fail

He can still for the godly be striving.

And what to the wise but foolishness is

The child soul artlessly practices.

And God ever lives, a holy will guides

When the human to sinking is highest,

High over all time and all space there abides

The life-giving thought of the Highest.

And though all the whirling and change never cease,

Through all there is reigning a spirit of peace.

The three pregnant words preserve and teach,

From mouth unto mouth set them going;

Although from without not hither they reach,

From thy innermost heart they are flowing.

In the great soul of man the worth never dies

So long as upon the three words he relies.

O. C., Aug. 17, 1869.

J. J. S.

ITEMS.

PRINCE ARTHUR sailed for Halifax, August 14th.

THE southern part of Maryland is suffering from protracted drought.

THE London *Post* says—“We shall not be surprised to hear of the sale of Cuba and of its purchase by the United States.”

THE French government has authorized the French Atlantic Telegraph Company to lay a cable from Brest to England.

THE Degree of Doctor of Civil Law has been conferred on Mr. Longfellow, the American poet, by the University of Oxford.

REV. DR. CUMMINGS, of London, has asked leave of the Pope to attend the Ecumenical Council to explain the reasons for the separation of Protestants from the Roman Catholic Church.

THE Havana correspondent of the Cuban Junta is of opinion that the fate of Cuba depends on the detention or release of thirty-one gun-boats now being finished on American docks for the Spanish government.

THE New York *Herald* says a postal convention has been arranged with Switzerland, by which money can be transmitted between the United States and that country by means of the postal money-order system now in use here.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 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 and one-fourth miles from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the 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.

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All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

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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, N. Y.

MOUNT TOM PRINTING-OFFICE,

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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

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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 Groups and Grounds can be furnished at 40 cents each. Views, *cart 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, 35 cents per single copy, or \$3.00 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 doz.

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The above works are for sale at this office.

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