PARAGRAPH COHESION / INTEGRATING QUOTES
Instructor: Tara McCarthy

1. Brief Description of in-class writing exercise:
I do an exercise on using quotes in paragraphs. SEE ATTACHED.

2. Context for the exercise:
We talk about use of evidence and how we can interpret the sources and create paragraphs.

3. Goal(s) of the exercise:
To write narrowly defined paragraphs based on evidence and integrate quotes into them.

4. Common results of the exercise:
Samples attached. Students work in pairs or groups to write paragraphs.

5. Student responses to the exercise:
They were a bit pressed for time but worked well in groups.
1. **Oneida Circular** August 15, 1864
   On diptheria: "Their criticism immediately threw me into a profuse sweat, till I felt as though I had been in a bath; and before the committee left the room, my head-ache, back-ache and fever were all gone. The criticism had an edge to it, and literally separated me from the spirit of disease that was upon me."

2. **Oneida Circular** November 25, 1872
   "I am now convinced that the great hindering cause to growth in spirituality is egotism; and for its removal, or destruction, criticism is one of the best agencies ever put into practice. It brings to the light even the most secret faults, leaving no hiding place for egotism to itself, and yet does this in a way to make us love those who criticize us." DES

3. **The O.C. Daily** February 2, 1867
   "I wish to express my thankfulness to the family for their sincerity in criticizing me. I have realized as I never did before, that the truth, however mortifying it may be, is the only thing that can save me from my old life. I do not think that I have ever truly appreciated criticism, but have stood in fear and dread of it. I hope by the grace of Christ, that hereafter I shall always give it a warm loving place in my heart." L.F. Dunn

4. **Oneida Circular** December 22, 1873
   "I once had a criticism in which I was strongly tempted to resent the remarks of one individual...For several days it rankled in my mind, causing me great unhappiness." After a struggle, "I saw and clearly acknowledged to myself that the bitter pill at which I was tempted to rebel, was the truest and best part of my criticism...My experience with criticism has led me to look upon it as a great source of relief. People who are accustomed to be clean physically, are uncomfortable, not to say miserable, when they become befouled. They have a kind of self-loathing that nothing but a good bath can remove. The desire for spiritual cleansing by criticism seems to me to be just as natural and instinctive." G.N.M

5. **Oneida Circular** March 6, 1871
   On criticism—"However painful, we have seen it yielding to the peaceable fruits of righteousness to them who have been exercised thereby. I am persuaded that the spirit of wisdom and of judgment has been given of God for this work, and also that it has been performed in the spirit of love. The secrets of many hearts have thus been revealed. Self-examination has been produced among believers, and godly sorrow for faults has wrought a clearing of themselves from those things that were offensive."

6. Estlake, Allan [Abel Easton]. **The Oneida Community** (1900)
   "Every trait of my character that I took any pride or comfort in seemed to be cruelly discounted; and after, as it were, being turned inside out and thoroughly inspected, I was metaphorically, stood upon my head, and allowed to drain till all the self-righteousness had dripped out of me." He later became convinced of the justice of what his "spirit had so violently rebelled against." Charlotte Leonard wrote to Easton: "When I think of our life there it seems to me like purity itself and I shall always regard it so...Truly criticism was our best friend. How we used to feel that we had been washed and were clean."
Integrating quotations into paragraphs—Samples

Many people viewed the practice of mutual criticism as a positive experience and even likened it to a religious epiphany. The most prominent image used to describe the experience was that of water and bathing, evoking the image of Baptism. In fact, as Miller stated in his article to the Oneida Circular in relation to mutual criticism, "they have a kind of self-loathing that nothing but a good bath can remove. The desire for spiritual cleaning by criticism seems...to be as natural and instinctive." (Oneida Circular, Dec 22, 1873) Charlotte Leonard agreed with this idea as she reflected when writing her letter to Easton stating "we used to feel that we had been washed and were clean." (Oneida Community, 1900) This notion of being bathed gave the members of the community a sense of religious re-awakening, a sort or revival wake-up call.

During the span of the Oneida Community, many mutual criticisms were performed. These criticisms were seen as a means of "spiritual cleaning." (Oneida Circular, 1873) The citizens of the Oneida Community describe the mutual criticism as "a good bath." (Oneida Circular, 1873) This bath symbolically refers to the religious ceremony of baptism. One citizen describes their experience to have come from "the spirit of wisdom and of judgment has been given of God...and has been performed I the spirit of love." (Oneida Circular, 1871) This demonstrates the religious backing of the mutual criticisms.

Those who participated in the mutual criticism ceremonies at the Oneida Community found them to be intense religious and spiritual experiences. Persons quoted on the topic all used religious themes or metaphors to describe their experience. One gentleman found it to be like a religious cleansing, saying "I felt as though I had been in a bath...[it] literally separated me from the spirit of disease that was upon me." (Oneida Circular, August 15, 1864) Another gentleman compares the experience to a physical cleansing, then exclaims, "the desire for spiritual cleansing by criticism seems to be just as natural and instinctive." (Oneida Circular, December 22, 1873) All of the members of the community expressed the feeling that they felt they "had been washed and were clean." (Estlake, The Oneida Community, 1900)
Spiritual cleansing was a goal of life in the Oneida Community. The community members felt the best way to achieve this spiritual cleansing was through mutual criticism, a process in which one member of the community would be told his or her faults by a group of others. They often equated this experience to bathing, similar to baptism. Standing in front of his peers, one man described his experience throwing him into a "profuse sweat," which then made him feel "as though I had been in a bath." (Circular, 1864) Many members of the community came to the consensus that this feeling of bathing caused an awakening in their spirituality. In 1900, Charlotte Leonard wrote, "Truly criticism was our best friend...we used to feel that we had been washed and were clean." Due to the criticism, the Oneidans were "allowed to drain" their sins away.

People of Oneida thought highly of mutual criticism. Many members expressed their appreciation in the community publications. One person wrote "criticism is one of the best agencies ever put into practice." Criticism allowed people to renew their spirits. They "look[ed] upon it as a great source of relief." Criticism helped sustain the community. They were constantly improving themselves. In the words of Abel Easton, "Truly criticism was our best friend.

People in the Oneida Community saw mutual criticism as a cleansing process, often compared to baptism. One member described the experience as though s/he "had been in a bath," and another said that they "had been washed and were clean." Clearly the community felt the process was spiritually cleansing and had many desirable effects. "It literally separated me from the spirit of disease that was upon me," said one member. (Oneida Community) The notion of baptism is clear in the process of criticism; "it is the only thing that can save me from my old life." (O.C. Daily) Criticism was like the redemption and purification of Baptism which purified members' souls and allowed them to become better people as well as become closer to God.

Fear of mutual criticism in the Oneida Community eventually developed into love. "[I] have stood in fear and dread of it." (O.C. Daily, 1867) Mentioned by one member of the community. Shortly afterward the same member writes "hereafter I shall always give it a warm
loving place in my heart." Another member describes the criticism as having "an edge to it" and "threw me into a profuse sweat." Many other members describe similar feelings.

"Their criticism immediately threw me into a profuse sweat. Till it felt as though I had been in a bath...The criticism had an edge to it, and literally separated me from the spirit of disease that was upon me." Criticism left the Oneidans with a sense of cleansing, which can clearly be spiritually related to the art of baptism. It was done in such a way that instead of them confessing their own sins, their sins were told to them. Many of the Oneidans feared their groups criticism at first, but then they realized that it was for their own betterment. As L.F. Dunn states, criticism shall always have a "warm loving place in my heart."

Within the Oneida Community, the initial fear and suffering associated with mutual criticism soon transformed itself into relief and thankfulness. L.F. Dunn described the process as "mortifying and recalled that he had "stood in fear and dread of it."(O.C. Daily, 1867) Yet, it has been noted by others that, "however painful, we have seen it yielding to the peaceful fruits of righteousness."(Circular, 1871) The "spiritual cleaning" and "great source of relief" created a sense of thankfulness among the members.(Circular, 1873) Thus, the end result of this painful process was gratitude.

Mutual criticism in the Oneida Community had varying yet profound effects on the spirituality of those exposed to it. Mutual criticism allowed people in the community to cleanse themselves of their faults in order for them to allow for the growth of their spirituality. As one member of the Oneida community found, "the great hindering cause to growth in spirituality is egotism; and for its removal, or destruction, criticism is one of the best agencies ever put into practice."(Circular, 1872) Despite the harshness of the criticism sometimes, it was generally felt the results were worth it. Another Oneida community member commented "However painful, we have seen it yielding to the peaceable fruits of righteousness to them who have been exercised thereby."(Circular, 1871) The general feeling of mutual criticism from the Oneida Community was that it was simply a tool to achieve the level of spirituality they all aspired to have.