

JANUARY.

THE

MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXIV.

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

Ecc. XI: 1.

EAST CANTERBURY, N. H.

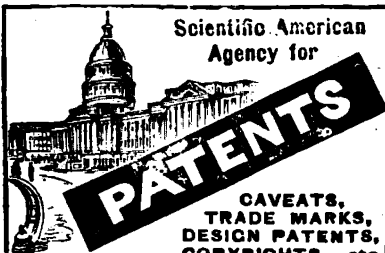
1894.

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THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXIV.

"SEEK YE FIRST THE KINGDOM OF GOD, AND HIS RIGHTEOUSNESS."—MATT. VI., 33.

EAST CANTERBURY, N. H.

1894.

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The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

VOL. XXIV.

JANUARY, 1894.

No. 1.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

No. 3.

THE journeys made by the Shaker ministers were mostly on horseback, and on the 22nd of Sept. 1807, one is recorded where Elder Issachar Bates, Richard M'Nemar, and Matthew Houston rode one hundred miles on a journey from Union Village to South Union.

On the 18th of January, 1809, a journey was projected and Elder Benjamin S. Youngs, Issachar Bates and Richard M'Nemar with knapsacks on their backs, and on foot, set out for Busro, Ind., a distance of two hundred and thirty-five miles. "On our first day out we traveled during a severe rain storm. When we reached the river we learned that it had so risen that we could not cross it. After waiting two days we hired a horse and were taken across the stream. We now continue our journey for some ten miles, through dense wood, without the least marking of a path till we reach what has been called the wilderness road, that leads to Vincennes. At night we cut down some trees and split them into boards to make us beds, as we had not where to lay our heads. After building a good fire, we made our beds under the branches of a large beech tree, which had fallen, seemingly for our convenience. Of course we were where there was nothing to harm us nor to make us afraid, and so we passed the night as comfortably as could be expected.

"On the evening of the next day we waded across the stream, which was about three feet deep at the place of our passage. With difficulty we built a fire, by which to dry our clothes and to provide warmth during the night. This time we obtained some brush wood of which to construct our beds and on these spread our blankets.

"Our rest was broken by the heavy rain which fell upon our house that was made of small brush wood. Our meals were provided in the most primitive manner from the scanty supply that we carried with us.

"On the morning of the 22nd, which would have been a day of rest, had we remained at our home in Union Village, we found ourselves making preparation for a wet and muddy tramp to our next resting place, wherever that may be. We passed through two settlements of Indians, but were allowed to proceed peaceably on our journey. In the afternoon it began to snow, so that we concluded to build a camp of poles and cover it with some poplar board, which we hurriedly made. We built a fire in our house as the Indians do, and dried our clothes, and then lay down to rest for the night.

"On rising in the morning we found the snow only an inch deep, but the ground was frozen and the air quite sharp. We found that the back waters of the river had frozen, but the ice was too thin to be of much benefit to the travelers. Issachar tied some poles to his feet and took up his line of march. After breaking through several times he was glad to retreat, and patiently wait. We concluded to build a fire and to wait till the ice froze thick enough to bear us over in safety. As our provisions grew less from day to day, we ate less, that we might not be entirely without food while on this long, wilderness journey."

Issachar and Richard went a distance of two miles up the river, through hope of finding a better place, where we might cross to the other side. In this they failed of success, but they had the good luck to find the home of a fox, and as Reynard had just stolen a wild turkey, and hurriedly left him on the approach of the Brethren, they confiscated the property and Benjamin dressed and cooked the turkey for breakfast.

"It still continues to be cold, but we conclude to start early, and find the ice bears us safely till we reach the river. We now spend about three hours in building a raft to take us across the stream, which we accomplish without harm to either person or goods. This was an excursion of necessity but not of pleasure. From the shore of the river we are obliged to cross a strip of low wet lands, a distance of five miles. Part of the way it was over cracking ice, and in some places the water was several feet deep. After patient toiling, however, we reached a land that was beyond the river, and began to make preparations for the night. A good fire was soon blazing, some snow melted for our drink, our suppers cooked and eaten, and then some bushes thickly laid on the snow for our resting place during the night.

"On the morning of the 26th we found it to be quite cold. We must start early, and before noon reached the knobs or more rising ground. We found to our surprise that we were clear of the waters of the Muskacatuck river, and were so overjoyed that we sang and danced right merrily. Continuing our journey we came to another water course which we crossed with difficulty, and then found the water and ice on the other side extended to a distance

of some three miles. We traveled over this about as we did over our first water way and were exceedingly thankful when we reached the more elevated land.

“Our next day’s travel was thirty-three miles, but without any special change. The next day we walked twenty-two miles, growing more and more weary. The weather had been unpleasantly cold for two days, and it was only by our exercise in walking that we were made comfortable. When night came we made us a little shelter by the side of a stream, built our fire, ate our frugal repast, and lay down on our blankets for a much needed rest.

“This is our second Sunday in the wilderness. Three wanderers, so far from home and friends, and yet comforted in knowing that we were in the service of the Lord. We thought of those who were in the worship of God, and we shared the spirit of their prayers, which were made in our behalf. We also made our prayers and rendered our thanksgiving for the providential care which was extended over us.

“Although it was a day of rest for those at home, to us it must be a day of anxious toil, and when the sun was rising in the eastern horizon, we had already traveled several miles and reached the banks of White River. We looked out upon its waters, but not with even a hope of success. Large cakes of floating ice so dangerously blocked the way that we soon saw there was no possibility of crossing the river.

“An Indian came near where we were, but as we could not understand the language of each other, no information could be obtained on either side. For the first time on the journey we were inevitably obliged to halt. No raft could cross the stream, and certainly there could be no other way of passing it. After searching around for some time we espied a cabin much to our relief. On reaching the house we heard the barking of a dog. It was a familiar sound, and in this place unusually pleasant. We were now in need of human kindness, and but for this rude cabin in the wilderness we might perish with cold, as we were so exhausted from our severe journey.

“We soon learned that a man by the name of McConn had settled here, and we were invited to enter the home of himself and wife. Here we obtained a good breakfast, which consisted of fresh bear’s meat, corn bread and coffee. Never was a breakfast more acceptable and refreshing. By the assistance of this hardy man of the woods we were enabled to cross the river in safety. We paid him for his care and kindness and then returned our grateful thanks. At the close of the day we found we had traveled some twenty miles and reached the house of a man named Palmer, at about eight o’clock, p. m., weary and cold.

“Although they had retired for the night we were admitted and soon found ourselves far more comfortable than when lodging in the woods. This ended our eventful Sunday, on which we had heard no preaching, and but little singing. It was a long, cold and wearisome term of service.

"On the morning of Monday we reached Jimmerson's and breakfasted. Then we soon crossed the Wabash River in a flat boat. Again we were journeying through the water and ice for a mile and a half. Here we entered the camp of some Miami Indians, who were very friendly and allowed us to dry our clothes at their fires. The weather continued cold and windy, but we went on some nineteen miles farther and lodged at Booth tavern.

"This was the morning of the 31st. It was cold but clear. We started early and walked full two miles before we had our breakfast. This we obtained at the house kept by one Crosby. Traveling five miles more we come to the end of the great prairie. We continue our journey seven miles more over an open prairie, and arrive at the house of Robert Gill about 2 p. m., on the sixteenth day of our perilous journey.

"We are now at home, and our thankfulness is unbounded. Elder Issachar and Richard had their frozen feet poulticed, and every provision was made for our comfort, and every kindness in their power proffered that they could bestow, but our greatest pleasure was to find these dear souls steadfast in their faith to the gospel work.

(To be continued.)

SPIRITUAL FORCES.

By Hamilton DeGraw.

"I THANK Thee, O Father, Lord of heaven and earth that Thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so Father, for so it seemed good in thy sight."

To the individual whose spiritual perceptions are alive it is known what were those gifts that were hid from the earthly mind and revealed to those who humbly come to the Father with a pure heart, earnestly desiring to possess the true riches. Spiritual forces, that vitalizing power that gives life and animation to the universe of mind and matter, is above the comprehension of the one that dwells in the lower elements of soul life. They that bow down and worship the beast and his image never can realize nor know of that spiritual ecstasy those feel who stand on Mount Zion with praise and thanksgiving on their lips and manifesting in their lives the truth, "He that overcometh shall inherit all things."

To be able, always, to come in rapport with that power, requires a constant watchfulness lest while we slumber the enemy come and sow tares. Any organization, whether religious, social, political, or of individual entity that does not move with a firm and steady step in perfect concord with those spiritual forces that are leading upward to a higher development; just so surely will such organizations or individuals become spiritually ossified; the rust of ages will begin to collect and the refreshing

showers and vivifying sunshine of angelic ministrations will fall upon stony hearts that are dead to those heavenly gifts.

It is not by chance that the spiritual awakening of mankind has been brought about at different periods of its history when the time-worn creeds and dogmas that furnished them with food had been exhausted leaving only the empty formula that the soul true to its higher promptings, sends out a deep and fervent prayer for something fresh from the tree of life. "Give us this day our daily bread." Any soul that has once realized the divine over-shadowing; or has felt the "powers of the world to come," will acknowledge the truth that the happiest moments of his life were when the soul had been chastened and purified in the furnace of affliction, and in humility of spirit he could cry "Father, not my will but Thine be done." The complete subjection and surrender of the great *I am* the ego that the earthly mind considers so important, to the Father's will and purpose is not a blind and unintelligent submission, but a loving feeling of concord with the heavenly spirit,—*"I and my Father are one."*

The darkness of the theological night is almost past, and the light of the glorious resurrection morning is about to dawn upon the race; with that increasing light greater responsibilities to rightly use those gifts, and a stern accountability resting upon those who violate the higher revelation that has come to their souls.

How perfect must have been the ministration that united our Savior with the heavenly hosts, when on the night of his crucifixion, he said to his disciples, "Thinkest thou that I can not now pray to my Father and He shall presently give me more than twelve legions of angels?" Doubtless for a wise purpose he refrained. But is there an individual that has ever seen the heavens opened and felt the "powers of the world to come" that could doubt the fact that the appeal would have been answered if it had been made?

Mother Ann told her companions that she knew it was impossible for her enemies to take her life until her work was accomplished, for she realized the overshadowing of the heavenly hosts and felt their protecting power; and the evidence was so strong that it left no room for doubt.

But to realize in its fullness, this divine spiritual baptism, there must be earnest and effective work performed in the direction of spirit unfoldment. Grapes can not be gathered from thorns nor figs from thistles. Neither can the soul that has given its life forces to the building of its lower self-hood feel these higher ministrations. The innumerable host that the Revelator saw in vision that had not bowed down nor worshiped the beast but had come up out of great tribulation and were in truth overcomers; had evolved from their lives the angel, and had wrought out their own salvation.

The law of recompense that runs through the Divine plan in its dealings with finite existences is, that whatever is sown will be reaped.

No parasites in this kingdom to prey upon the soul's labors and rob it of its rightly acquired power, for when growth has been found in the divine life all the powers of the world can not take it away. It is the "pearl of great price" to purchase which all selfish interests must be sold.

The waters of the great deep are being stirred by mighty spiritual forces and among the debris of thought cast upon the shores of experience only to be rejected by the progressive soul, we find priceless jewels, pearls of intrinsic worth that by incorporation in human lives are evolving better conditions in society, working out of crude material the polished product of a higher life.

Here the mission of life is revealed. If we can not understand why we catch only a partial glimpse of our unfolding mission, we can use it as an incentive, a propelling power for higher unfoldment.

Shakers, N. Y.

TRUTH ABOVE PERSONALITY.

By Daniel Offord.

MERE assertion never made truth, nor changed a principle. Man may discover a principle but he never can create one. The simple fact of Jesus, or Ann Lee, or any other human being asserting a truth has nothing to do with creating it.

The truth existed before it was proclaimed or recorded in the Bible or any other book. The laws that control existence in this world and the transit to another sphere are impartial upon all. If there is another law by which human beings can be translated other than the ordinary process it must be proved by actual demonstration.

We can do nothing against the truth. When the truth is manifested clearly to our understanding we love it so well that we readily and heartily yield obedience thereto. Example teaches louder than precept, is a true saying and the discipline necessary to protect young people and keep them out of the lusts of the flesh is no cross or self-denial to those who have gained the victory. All such partake of the fruit of self-denial and know the joy of the cross. We enjoy the surveillance of the spirit of truth and purity, not because we are in the flesh but because we are crucifying the flesh, with its affections and lusts. Therefore, we glory in the cross, and love the laws that are as a wall of protection around all whose lives are "hid with Christ in God."

Mt. Lebanon, N. Y.

VANITY.

By Henry W. Frederick.

ONE may soon see the pernicious effects of great vices, while some which are more alluring in the beginning, and more gradual in their development, are none the less deadly in their effect. Among the vices of a more progressive nature, we may class pride and vanity. They will as certainly undermine the foundation of character and prosperity, in persons, neighborhoods, states, and empires; as dissention and quarreling will produce war, and war will produce desolation and ruin.

Some begin quite early in life to put on airs that are vain and lofty, and to cherish a desire for finery and display. Such soon form a love for exhibiting personal appearance, mingling for vain parade with the multitude, squandering time, poring over foolish, empty, romantic reading, and thus acquiring taste for low, immoral exhibitions. Pride soon lifts them above those around them, and their minds are on the stretch for new worldly notions, exciting adventures. They incline to follow every passion which they imagine will yield pleasure, and vain short-lived enjoyment.

Business employment is to them a burden; useful study, a hated task; and the real duties of life, a punishment inflicted by Providence. If such will not be reclaimed, mark their course to the end. As time rolls on, you will see such, having built the foundation of their characters on every thing frivolous, uncertain, empty, and vain; the superstructure is sure to be composed of grosser vices, debasing sins and lawless indulgences; which must inevitably result in degradation and misery.

On the other hand, observe those who early begin, and diligently pursue the opposite course. Their deportment even in childhood associates with it the budding of something steady, decisive, and regular. They are easily satisfied with life's most simple gifts. They soon begin to discriminate between the real and useful, and the vain and useless, they are easily guided into useful studies, profitable reading, and reasonable recreation. Their time is soon employed in laboring to become useful members of society. They learn to esteem lightly ostentatious display, and all vain parade.

Many youth, before they arrive at the age of fifteen years, show great judgment in selecting substantial studies, and in their early preparations for the useful pursuits of life. Whether such turn their attention to worldly, moral, or spiritual matters, they commonly move ahead in useful stations, in the places of trust they fill. They are honored in life, and their removal from earth, often produces mourning and regret; while the passing away of a superficial class of useless beings, is generally considered a blessing to the race.

Union Village, O.

THE CHURCH OF CHRIST.

By Watson Andrews.

NOTHING is plainer than if there is a Church of Christ on earth it is the embodiment of his Spirit, and of course under the control of that Spirit; and it is equally plain that a Church or body of people organized as a religious Society, and which is governed by the Spirit of Christ, will, nay *must* bring forth the fruits of that Spirit. For "If ye have not the Spirit of Christ, ye are none of his." Should it be denied that this is divine inspiration, it can not be denied that it is sound logic; for the spirit of an individual or institution is the life thereof. Jesus promised his disciples he would send them another Comforter, that would "lead them into all truth." Observe now what this Holy Ghost—Spirit—did lead them into.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as it were fire, and it abode upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

"And all that believed were together and had all things in common; and sold their possessions and goods, and parted them to all, as every one had need." "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

The result of this was a number of churches, or more properly, a number of branches of the one Church of Christ, and the "All Truth" Jesus declared the "Comforter"—could he come nearer suggesting Mother, but his time had not come to say that, as he declared to his mother, "Woman, what have I to do with thee, my hour is not come."

To unite with Woman in dispensing the new wine of the Kingdom, let us suppose he meant,—“would lead them into,” was the four cardinal features of the life of the little association of which he was the head and leader while he tarried among men; viz. Virgin purity of life, community of goods, parental control and filial respect. Herein is seen the Church of Christ in incipency, the “foundation, other than which no man can lay,” that will stand the test of time. PURITY and EQUALITY; this is the grand motto which, carried out in daily life, can alone secure peace in human society, and where peace is lacking, all is lacking.

Upon the four cardinal principles enumerated above, the Pentecostal Church was established by the direct inspiration of the Holy Spirit, and all the branches of that Church, so long as they retained their integrity, taught

and practiced the same. "I came to seek and to save that which was lost," said the spirit of Christ through the mediumship of the wise Nazarene.

"I came not to call the righteous, but sinners to repentance." "The well need not a physician, but the sick." Sinners, the morally sick, then, are those whom he came to call, and of which, it is evident, he is to build his Church.

But surely, you will think, the Church of Christ can not be composed of sinners; certainly not, on any other principle than that sick people form the occupants of an hospital.

This proves the Church of Christ to be an hospital. A moral hospital for the morally infirm; and those who, having been admitted as patients, and who have submitted to the treatment sufficiently long to become healed, or even comfortably convalescent, are to be, we may reasonably suppose, retained as assistant physicians, nurses and caretakers of those still suffering under moral infirmities. Hence, wherever the Church is established, it will be known by the characteristics of a well regulated hospital, viz., that of healing the sick. An asylum where the seekers after moral health and spiritual development can be received and treated according to their symptoms by those who have passed through similar experiences, and thus know how to administer to their every need, the only requirement being cheerful submission to the necessary treatment. Here, all being the patients of the Founder of the institution, the "Good Physician," will be equally entitled to all the "house affords."

Metaphor aside, the Church of Christ can be no other than his body, animated and hence controlled by his spirit. Of course any member of that body who should refuse submission to those wholesome laws and regulations necessary to secure harmony, and hence peace in society, would not be actuated by the spirit of Christ, and hence would be none of his. Nothing is more certain than where the interests of a community are diverse, complete harmony is impossible; and without complete harmony there can be no complete happiness.

Union Village, O.

A PETITION.

THE year opens as have so many preceding ones, with its burdens for Zion's interests pressing a little heavier than ever before, but though it brings a remembrance of measures imperfectly filled, yet it seems to instill into our souls, new-born strength and grace with which we may press forward into fuller duty, deeper consecration made outwardly manifest by more effectual work. The theme of all themes interests us, our glorious, glorious mission of furthering the gospel testimony which has proved as the savor of life unto life, for upward of an hundred years, and is as replete to-day with

soul-saving power, as when first delivered to our honored ancestors. We have no doubt that each Society in our Union, has its outposts which radiate its sympathies and the spiritual solicitude of its members. In union with our people elsewhere, we too are absorbed in the diffusion of gospel truth in many directions.

On the Pacific Coast, California, the spirit of God is at work. In the interest of this movement, Brother Arthur W. Dowe, visited East Canterbury, during the past summer and convinced us that God is indeed troubling the face of the waters in that city.

It is to this end, beloved Brothers and Sisters, we ask in a special manner, through these lines, that a fervent, united prayer rise from every loyal soul, and continue to rise, asking prosperity to attend this mission, and for strength and wisdom to guide and guard its inspired ones. In the name of our sacred calling, we ask in faith, that with one accord, "Let Zion bowed before God's throne, Raise, O raise one prayer," that the mission above referred to, may develop into the glory of God through the power of his Christ and a perfect revelation and obedience thereto, become the healing of the sin-sick and needy.

BY THE ELDERS.

East Canterbury N. H.

CYRUS.

By Thankful H. Hale.

CYRUS king of Persia the type, Cyrus the founder of the Koresshan Unity the antitype. The controversy of late between the "Flaming Sword," and THE MANIFESTO brings these two characters vividly to my mind. Cyrus king of Persia was a blood-thirsty man. His great desire was to conquer all the kingdoms of the world with carnal weapons. He was very successful for a long time, until his territory was very great. He finally attacked a woman's kingdom. Queen Tomyris in the north country had a vast dominion. King Cyrus lusted after it. She being a widow, he first proposed marriage to her, thinking by taking her in that way he should get her dominion in a subtle manner. Accordingly he sent an ambassador with the proposition of marriage. She being aware of his intent, returned her refusal, saying, "I am aware that you want my dominion more than you do me."

Lust confronted turns into hate, so he was determined to make war upon her, informing her of the same and getting his army ready. She sent an ambassador advising him to give up his determination, as it would be better for him as well as her to do so, but no, he was determined to move forward, so she made a proposition to him, that she would meet him on his territory three days' march from the river which divided them, or three days' march from the river on her dominion.

He accepted the latter, and when the time arrived for the first battle, she only took one third of her large army, thinking that would be sufficient to demolish his whole army, but not so; he gained the victory and captured her only son, who was to be her successor to the throne, as a prisoner. He became frantic and committed suicide in prison. This enraged the Queen who then put forth her whole army.

In the second battle, she conquered and King Cyrus was slain on the battle field. She ordered that his dead body be brought to her with a bucket of blood, and that his head be severed from his body. She then with her own hand, took his head by the hair thereof, and plunged it into the bucket of blood, saying, "Insatiate monster! you shall have your fill of blood."

So the great King Cyrus was conquered by a woman. As it was with the type, so it may be with the anti-type, Cyrus. He has undertaken to take the woman's kingdom, first by union or marriage. Not being able fully to accomplish this, that is, to get her dominion through marriage, he has commenced a warfare, but he had better take warning from the experience of the ancient King Cyrus and desist, as it will be better for him, for he will surely lose his life on the battle-field and be beheaded, as was the typical Cyrus.

"A word to the wise is sufficient."

PREPARE THY HEART.

By Lucy S. Bowers.

BE still, ye waves of restless thought and care,
 Be still, wild winds of worldly strife and woe,
 Sweet Peace on silver wing is hovering low.
 Within thy heart a welcome place prepare
 For her, the subject of thy hope and prayer.
 Flee every troubling guest thy soul may know,
 Ambition, Pride, which wander to and fro
 Despoilers of the bliss which thou shouldst share.
 Let in the angels of Truth, Joy and Light,
 Who swell the fulness of sweet harmony,
 Who guard love's ceaseless fountain pure and bright,
 They are the ministers of God to thee.
 Make welcome *these*, and Peace will find a place,
 And fill thee with her own unfailing grace.
Mt. Lebanon, N. Y.

Through purest sympathy and an all embracing love, Christ-like souls are drawn to those less developed in their intellectual, moral and spiritual natures. Their's is the language of Jesus:—"If I be lifted up, I will draw all men unto me." C. A.

THE NEW YEAR.

WITH what rapidity we have passed around the cycle, and on to the end of the year! Days, weeks, and months have whirled away with wonderful velocity, and where may they now be found? The good and patient Job of Bible story was evidently contemplating this same subject when he wrote the following verse :—

"My days are swifter than a weaver's shuttle."

That we are here to enter the race for another year is quite certain, and yet the outgoing year carries with it the part that we have acted during those twelve, precious, eventful months.

That our lives have been recorded with unerring exactness, is quite evident to the thinking mind, and many are able to see that record in its most minute details. With the past, however, we must make quick and decisive work; confess our faults, drop a penitent tear and then hurry away with new resolves and more intense earnestness to do right, if we expect to keep in the place where life and light has placed us.

THE MANIFESTO and its friends have shared a mutual interest during the past year, and corresponding blessings have fallen to the lot of each one. To make our little paper the herald of "good news," to inspire its readers with life that is manifested in goodness toward our fellow man, and in kindness toward the whole creation of God, should be our earnest endeavor.

The world should be made better by the presence of every man, woman, and child, and should this fail to be accomplished, sorrow and sin would be the consequent result. Our duty in this essential work is apparent. Called of God as witnesses of his love to man; called of God as laborers in his vineyard, our consecration should be full and our life devoted in doing good.

Abundant opportunities are offered on every hand, in which to manifest our zeal for God, our consecration to the gospel work and our interest in the promulgation of "peace on earth and good-will to man."

"Out of the abundance of the heart, the mouth speaketh." With this love of God in the heart, and a "gentle mind, easy to be entreated," there can not be otherwise than good words and loving deeds. God works in and through his servants, that our lives may be made of value to others; and that the name of God may be honored through our faithfulness to duty.

THE outgoing year has had its measure well filled with the upspringing remembrances of grateful minds. Honor has been awarded to whom honor is due, for the discovery of this NEW world. All nations have shared in the blessings of a universal emancipation, and under this cherished protection, have been able to express their appreciation of the loving care of a universal God, without the fear of molestation.

Sectarians for once have been forced to admit that "devout men out of every nation under heaven," have preached the true spirit of righteousness and the brotherhood of man.

EVEN some branches of the Church of Christ, known as our gospel home, took thought of the swift passage of time, and lovingly spoke of their early home, and of the zealously devoted laborers who sacrificed their lives for the prosperity and happiness of others. They had closed their record of a century, and many thankful hearts have been filled with expressions of love to God, and with thanksgiving for the unbounded blessings that have been conferred upon our country, and then directly upon our home.

Opening our record for new and active inspiration, we look forward with a pleasant anticipation to the time when the "earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

WITH this initial number THE MANIFESTO enters upon its twenty-fourth year. In the record of the past will be found many valuable treasures of gospel experience, which were brought forth by consecrated and devoted souls, whose love for God and man filled their whole being. May we emulate their example and as God has blest us, so let our light shine in all the earth, for the peace and prosperity of all mankind.

To those who have in any way contributed to the advancement of our little paper, during the past year, we tender our kind thanks, and trust that renewed efforts will be made during the present year to make it just what we may wish it to be.

Much good may be done in our own home circle, for the writers and readers of THE MANIFESTO, and then it should extend into the world for information concerning our communal homes, and for the peace and blessing of all who may lead a Christian life.

If in all this we shall have regard to the ministrations of the Christ spirit, we shall seek first the kingdom of God and its righteousness. This will insure us every other needed blessing.

GATHER HOME.

"For the Son of Man is come to save that which was lost."—Matt. xviii., 11.

MT. LEBANON, N. Y.

1. From the mount of ho - li - ness and love, Goes
 2. It thrills like joy from east to west, And
 3. The Shep - herd's ten - der voice oh heed, That
 4. Come all ye wea - ry and op - pressed, Count

forth the spir - it - u - al call, 'Tis like a voice from heav'n a -
 ech - oes from the north to south, It fain would gath - er fruit the
 calls for all who've gone a-stray, To life's un - fail - ing fount he
 well the cost and pay the price, Then will your souls be sav'd and

bove, That speaks to lost ones, each and all. No long-er wander,
 best, That earth's ripe har-vest hath bro't forth.
 lead, And shows sal - va - tion's glorious way.
 blest, With full re ward for sac - ri - fice.

come, Oh, come, Our Fa - ther hath prepared a home.

THE MANIFESTO.

JANUARY, 1894.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
MER. CO., N. H.

TERMS.

One copy per year, postage paid	.75
" " six months, " "	.40

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.
November.

	Thermometer.	Rain.	Snow.
1892.	58.72	3.19 in.	0
1893.	37.2	$\frac{5}{8}$ "	3 in.
Highest Temp. during this mo. 56. above 0.			
Lowest	" "	" "	16. " "
Number of rainy days " "			
	" "	" "	3.
" " snowy	" "	" "	3.
" " clear	" "	" "	16.
" " cloudy	" "	" "	8.

C. G. Reed.

Dec. 1893.

WHEN this number of our MANIFESTO reaches us, we shall stand at the portal of a New Year, recognizing the fact that this New Year will be to us what the Old Year has made it.

If it has been our earnest labor all along the past months to carry out the honest intentions of last New Year, when we could say, "Build thee more stately mansions O my soul, As the swift seasons roll"

we are now more fully expanded into a noble Christian character.

How beautiful is ideal life as it pictures itself before us, when we are on some "Mount of Transfiguration." But the possession of that ideal comes not through observation.

"When the humblest duties of life are performed with a cheerful patience; when the left hand hardly knows what the right does; when we can sacrifice ourselves in little acts in which we feel no glory at all" then the perfect character is growing within us though we may know nothing of it, save the restful assurance that we, by aiming to be faithful in little things, are reaching our highest possibilities.

We read with pleasure the Centennial observances, of Enfield and Shirley, and wonder why we could not have done as well, when it was so often agitated in our Society previous to the closing of our Century.

Many thanks to the contributor of "A Paraphrase on Taking Offence" in Dec. No. When we have learned this lesson much of the vinegar of life will be transformed to the oil of peace; for the effort to guard and care for "I, mine, and me," is the foundation of most of life's inharmonies.

Amelia J. Calver.

Center Family.

Dec. 1893.

WINTER has begun. We are not as fully prepared for it as desirable, still can not complain seeing much has been accomplished. Our farmer deacon has made quite an alteration in the corn barn which we think will prove to be a substantial improvement. The change consists in having stanchions that swing around giving the animals greater liberty of movement of the heads. They are also supplied with pure, fresh water while in the stall.

This being Sabbath day we of the Center family attended meeting at the Church and had an interesting season. Several speakers gave voice to sentiments that were profitable and instructive and many if not all present felt it good to be there.

Our religious gatherings should always be of an uplifting nature to those assembled. "Gather my saints together they that have made a covenant with me by sacrifice."

We make sacrifices with the idea of leaving the inferior and ignoble for the superior and noble, the lower for the higher; hence, we leave the world with its selfishness and wrong-doing for a right manner of life, and to all who wish for a better condition of things than obtains in the world we say, "Come, and let him that heareth say come, and whosoever will let him partake of the waters of life freely."

Timothy D. Rayson.

North Family.

Dec. 1893.

OUR ever welcome MANIFESTO comes to us again full of noble thought and deeds of service. How rich we feel in having the treasures opened to us of so many pure, beautiful and aspiring souls, devoted to the same cause and interest as our own.

You all, we presume and trust, had a good, earnest, Thanksgiving meeting, and partook of a good Thanksgiving dinner. We enjoyed the day very much, as we were very kindly invited by our Canaan friends to spend the day with them, which we did, arriving there about 9 a. m. Held a good, free meeting, and partook of a beautiful vegetarian dinner. You will say it must have been a vegetarian dinner if it was beautiful, for who would think of describing a table set out with pieces of dead animals and birds, as beautiful? Our table truly was beautiful and replete with good vegetables, breads, sauces, jellies, fruits, nuts, etc., and yet some will say they can not give up the use of flesh as food as they have nothing to take its place. This excuse indicates, we think, a lack of faith and resolution.

However, the treat of the day was the afternoon meeting. We were entertained by the members of the "Ethical Floral Circle" who meet once a week under the guidance and training of Sister Emily O'ford.. Their motto is "Cultivate the intel-

lect. Improve the mind. Refine the manners." And we can truly say they give evidence of progress towards their motto. The young Brethren and Sisters, boys and girls, did themselves great credit. It was a surprise and a treat. We reached home about dusk, having spent a memorable Thanksgiving Day.

When we think of the blessings and comforts we enjoy, and look beyond into the towns and cities of the children of this world, our hearts are subdued in sadness, and we would that we could do something to help to rectify the wrongs and relieve the oppressions under which the unfortunate, the weak, the ignorant, suffer. Some of us feel concerned about these matters, and think Believers should give time and attention to the study of the methods by which the landlord and usurer filches the produce of the toiler.

It certainly is not well for Believers to be ignorant of, and to shut their eyes and ears to the distressful conditions existing in the outer world. The root of industrial distress undoubtedly lies in bad land laws.

A system that permits a man to own land upon which his fellow men must earn their living and to tax them on the added value accruing by their labor and the increase of population, is unjust. This and the use of metals as money and the consequent usury laws are the seed bed of millionaires and paupers.

The law was to go forth from Zion and the word of the Lord from Jerusalem, and Believers certainly should have a testimony on such matters.

We would at the opening of the New Year renew with our gospel kindred, our vows of consecration to our high and holy calling, and resolve to do all we can the coming year to bring ourselves and the conditions around us a little nearer to where our faith would have us.

Walter S. Shepherd.

West Pittsfield, Mass.

Dec. 1893.

ONLY a few days and the grand Columbian year will have closed its existence.

It seems hardly possible that its race can have been run so quickly. What joys and sorrows, what hopes and disappointments, what successes and failures, what achievements and deprivations, are chronicled on the pages of its history. The rapidly passing moments silently, yet forcibly seem to say, we are hastily bearing each soul over life's fitful height, to the bounds of eternity.

The past few days have produced beautiful weather; and Br. Ira Lawson's verdict is, that sleighing in this early part of the season, has not been surpassed in the past twenty-five years. Present appearances betoken a thaw. The supply of wood for another winter is mostly drawn to the mill, and much of it sawed.

Seventy acres of land have been plowed and prepared for the sowing of oats. Eight hundred loads of manure have been drawn and spread on thirty more acres to bring it in condition for the production of other crops.

Dairy roof has been newly shingled; and an addition of 90x18 ft., to the building used for storage and wood-house, is just completed.

May the dawn of the New Year bring the smile of gladness to all the kind readers of THE MANIFESTO, and be fraught with increased blessings for all who are striving to live a life of true holiness.

Julia L. Sweet.

Shaker Station, Conn.

Dec. 1893.

We have an excellent market for stove and furnace wood.

Management means a great deal in poultry business. A good poultry man is as important as good fowls. To feed well is the secret of success. Pure water with plenty of egg-producing food will tell. The needs of the poultry must be studied. Ground meat and ground bone, with milk, are among the essentials in winter food for hens. A sameness of diet should be avoided. Hens will give a good account of their work on a varied diet.

Daniel Orcutt.

South Family.

Dec. 1893.

THE season of Thanksgiving was duly observed and thanks returned for the blessings received. The comforts which are experienced in our quiet homes are the reward of industry and care, as time has swiftly carried us through the harvesting season and filled our granaries and storehouses with a bountiful supply from the Giver of every good and perfect gift.

A new elevator is in process of construction which will also add to the many improvements of the year eighteen hundred ninety-three, and all have proved so far beneficial. We have been favored lately with a short but pleasant interview with our highly esteemed Brother Arthur Bruce and also with Elder Calvin Reed and a Brother companion. These seasons of gospel interchange strengthen the bond of union, although the time was too limited to be satisfactory. The Year 1894 is about to dawn. The past, freighted with golden opportunities has gone forever. Its hours we can never recall, but its influence is ours, its spirit abides, though unseen. Even so with those who have left us, they live and are laboring now; their achievements are for us, their inspiration is our portion, our legacy, our New Year's gift.

As a people may we awaken to a vivid sense of our responsibilities, for all we do lives after us. May the Spirit of Truth, Wisdom and Love, be our guide and counsellor through the untried year.

Maria Witham.

East Canterbury, N. H.

North Family.

Dec. 1893.

IN the year that has nearly passed, we can with pleasure look back to the many comforts and blessings, both temporal and spiritual. These, an all-wise Providence has bestowed upon us, to make home pleasant and to draw our hearts to a greater consecration in God's service.

For all his blessings we are truly thankful and in the beginning of the glad New

Year would consecrate our souls anew to that spiritual understanding which is given to us through Christ our Savior.

Our hearts swell with gratitude, for the pleasant surroundings that encompass us, and for this we would give to God all our services. We are thankful for temporal blessings and for the bounteous harvest we have received.

Hay an average crop, and housed in good condition. Apples not abundant but we will be thankful for a few. We harvested a good crop of potatoes, and by the unremitting labors of Elder Nicholas we had a nice family garden and a good yield of lovable.

Our door-yard has been made a flowery dell, the past summer, by the Sisters with a little extra help.

We thank God for the gifts he has given to us. Let us put these talents to such use that when the Divine Teacher calls we may hear the welcome sound, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Potter Dyball.

Weather Record for November, 1893.

Highest Temp. during the month,	52
Lowest " " " "	9
Mean " " " "	31.3
Snowfall in inches " " "	3.25
Total Precipitation " "	1.87
Greatest " in any 24 consecutive hours,	.87

N. A. Briggs.

Enfield, N. H.

Dec. 1893.

ALREADY we have turned the last page, bearing record of the grand old year of 1893, and while we witness its departure, rife with the wonderful events that have marked its progress, our hearts are made glad in the realization that so much is being done by the noble workers throughout the broad universe of God, to spread a knowledge of the truth that maketh free, bringing as a result, righteousness to the hearts of the children of men.

Let us awaken, who are called to be the

sons and daughters of the resurrection, lest we be found lacking that power which alone gives victory to the soul. We would return our grateful thanks to all who send greetings for the New Year, while we would express the same to our kindred everywhere.

Since December came in we have experienced a real touch of genuine winter weather; quite a big foretaste as we view it. We have sufficient snow to make sleighing practicable. Our winter's supply of wood is being drawn to the sheds ready for use, and if the weather-wise have made no mistake, we shall find need for its consumption, before the balmy days of spring visit us again.

Our Brethren are in the mill at work on the corn planters; they have a contract for six hundred the present season. Sisters find employment in the various places where duty calls, striving to make the home with all its surroundings an honor to the profession we make, trusting that the blessing of heaven will rest upon every effort in the cause of good.

Julia Russell.

North Family.

Dec. 1893.

In bidding the past year adieu and welcoming the new, we waft a new petition for divine blessing upon our fellow men and our household of faith.

"Thy rod and thy staff, they comfort me." True it is that the joys and trials of the past year have proved necessary, developing powers to adjust life aright, and as long as we dwell in the light of God, which casts no shadow, weariness will not unsettle our faith nor obscure from our sight the divine staff of God's supporting love.

The December number of our MANIFESTO, we consider an excellent one to end the 1893 volume. Especially was the Editorial inspiring; inciting the mind to think more of the vital interests of Zion's welfare, in place of valueless forms or methods which savor of "antiquated dogmas."

Representing one of the branches of God's stupendous tree of spiritual life,

possessing the sap of vitalizing truth and a few dead leaves of error, may we as a Church be more zealous to use the pruning knife of consistency and cut off all that is useless as well as extirpate from within, traits of character offensive to God and our associates. As we do, we shall enlarge our individuality in all that is good and pure as well as in the possibility of God's work of soul salvation. In this we may help to bring about our long desired hope of establishing the kingdom of heaven within.

George H. Bazier.

Watervliet, N. Y.

Second Family.

WINTER has set in, we have little snow but quite good sleighing. We are busy just now threshing grain. The North Family and we have joined help thereby making it a little lighter for both. Oats turn out good, but rye rather poor, but as crops on the whole have been quite fair, complaining will do no good. Have cut some fire wood also.

As we must soon bid good by to '93 we shall have to prepare for the year '94. May we be careful to make fewer resolves but determined to keep all good ones and add unto them more. Each year is telling either for good or otherwise. There is need of extra exertion and may we begin the New Year with a determination to be consecrated, and not feel, I am on'y one, it will not matter much.

Let us remember that as we are a part of community we should individually feel that there is a duty we owe to ourselves and also to society, which is to do all the good we can and as little harm as possible. Each deed counts either for good or evil. We wish all the household of faith east and west a happy New Year with gospel increase.

Therefore, let all in particular study more closely the principles of our faith, that we may not only be better able to give a reason why we are Believers, to candid inquirers, but it will help us to work more understandingly for salvation and redemption from a sinful life.

Isaac Anstatt.

Sabbathday Lake, Me.

Dec. 1893.

Brethren and Sisters of the Household of Faith:—

Our good Sister Ada Cummings, who writes our monthly notes for THE MANIFESTO has some trouble with her eyes and therefore must be careful for the present. As she can not write until the time will be past for you to receive our New Year's greeting in the January number, I take my pen to tell you that we, at Sabbathday Lake, wish you all a Happy New Year.

It is a hazy Sabbath, not what we would call foggy, for the sun is shining almost through, and it makes us think that heaven is beyond, only a little ways. We attended our religious service and heaven appeared right in our midst, no haze to separate. Eldress Harriet Goodwin spoke beautifully to the youth and children, and said she had noticed a marked improvement in their deportment, and this is what her loving, motherly eye is quick to see. Their Elders and Teachers spare no pains with them, and they show that they are giving good heed to the kind instruction which they receive from day to day.

This afternoon I visited Sister Ada and her company of little girls. They were just arranging for a meeting of their own. I asked if I could be a spectator and liberty was granted at once. They had leaders appointed from their own number and the order was perfect. The gifts of the spirit were really made manifest.

Toward the close of the meeting I taught them the "Celestial March" and other religious exercises which made the worship of our fathers and mothers so beautiful; and that caused me to think of the pure and holy lives which our fathers and mothers lived. O, how white and clean are the spiritual robes of the children of the resurrection!

These are Sabbathday Lake notes and temporal matters are left out. So in the commencement of the New Year, we will seek the spiritual first, then the temporal blessings will be added.

Aurelia G. Mace.

White Water, O.

North Family.

Dec. 1893.

WE have finished sawing our wood for the winter. Four of the Brethren from the Center family, with their new, fifteen horse traction engine, pulled into our wood-yard early this morning and as the workmen and the machinery were in fine condition, the way the short sticks flew was a caution.

While the Brethren were busy outdoors the Sisters were contributing their share indoors, helping on with the good work, by placing before us a most excellent dinner. How well they succeeded, we will leave to the imagination of the readers, as the writer feels that he can not do the subject justice in writing.

We have our corn all in the crib. Our stock in shape to be stabled whenever necessary.

* * * * *

We had a very good meeting at ten o'clock, Thanksgiving morning. Every one was made to feel that it was a thanksgiving indeed, as well as in name. Why should we not be thankful? We have every thing to make us comfortable, both temporal and spiritual and all that we are required to do for all this, is to take up our cross against sin.

Many thanks for the invitation to visit your home at Canterbury.

Our school children are making preparations for an entertainment during the holidays. Please accept our gospel love and best wishes for a happy Christmas.

J. O. Tyler.

Canaan, N. Y.

Dec. 1893.

BELoved EDITOR:—We have been silent contributors to the Home Notes for some months by giving space to others.

Through some mistake our last Notes did not enter your Office. They contained a brief account of our terrific hailstorm therefore we felt somewhat disappointed in not having it published.

A member of our "Floral Circle" wrote

out a description of the storm in blank verse which we enclose for your consideration. [The Storm at even-tide will appear next month. Ed.]

On the 27th ult. some of our Sisters were surprised at an unusual, sudden jarring of the house. They at once attributed it to vibrations of an earthquake, in which opinion they were subsequently confirmed by learning that a severe shock was felt in Montreal at the same time.

We have spent a very happy and joyous Thanksgiving.

Our friends from the North family came to spend the day with us. I do not know as such a thing ever happened before. We have generally been recipients of their hospitality.

We had a beautiful meeting in the forenoon, after which we shared together a bountiful dinner, no lives of poor innocent animals having to be taken to satiate our appetites.

In the afternoon the "Floral Circle" gave us an interesting entertainment some over two hours, and we trust all were benefited thereby.

Dec. 3. To-day we are right in the midst of a heavy snow-storm, the wind blowing so fiercely as to rock our house.

We wish our gospel kindred a happy New Year.

Angeline Brown.

Watervliet, O.

Dec. 1893.

BELoved ELDER HENRY:—We are having very slippery weather, at present. Thermometer stands 18 above zero. I have just reached home, having been at Union Village on a visit.

I had the pleasure of meeting our beloved Elder Joseph Holden, from Mt. Lebanon. The time spent with him was very pleasant. I also attended religious service with the Brethren and Sisters and found many well tried souls who were zealous in the cause of gospel truth. I enjoyed the season very much. I was also interested in those who had just entered the gospel work. It is good to know

that they are bearing a daily cross, and making their lives pure before God. They manifested a desire to support the gospel and were not anxious to introduce the ways of the world.

We want the treasures of the Kingdom of God and let the world take care of itself and its ways.

Henry W. Fredrick.

South Union, Ky.

Dec. 1893.

THE corn crop is safely housed; an average yield. Hands are engaged in getting in wood for the winter, and in feeding stock.

Weather so far has been beautiful. Ice at present only about one inch thick. Thermometer indicating 14 degrees above zero, the coldest for a few hours.

Health of Society has been very good recently.

The Brethren are engaged in replacing the old steam-plant at the water works with new.

Our love and thanks to all concerned in publishing THE MANIFESTO.

J. H. Richardson.


Dec. 1893.

ELDER HENRY,

DEAR BROTHER:—The Books came safely and I was much pleased with what you have published concerning South Union. We have had nice weather and abundant crops of corn. We have to-day, Dec. 4th, the first snow of the season. It was just a few flakes and did not remain on the ground.

Thank you for the return of the Books.

John W. Perryman.

[ WILL the writers of the "Home Notes" please forward them by the 10th of each month, as additional duties require a change in time. All writers and readers will accept best wishes for the New Year, of the printers and Ed.]

SHAKER STATION, CONN., JAN. 1894.

DEAR CHILDREN:—A Happy New Year is the salutation. Look over the resolutions you made last year and see how many were kept. Think of the mistakes you made so often. Begin the year with holy aspirations and let them call forth self-denying work. Avoid repeating past errors. Perform your whole duty and a whole year of happiness will be yours.

Your goal on the sea of life is purity. Truth and purity are a sure foundation. Be pure and true, is the warning voice to you. A pure character is capital earthly riches can not represent, and happiness nothing but a pure life can give

In character building do your best work. All may walk in Wisdom's path. How delightful is the way!

Subdue evil before it gets a firm hold. Firmly resist the allurements of sin, and strive for the prize that is worthy to win. Sin is attractive, but delusive. Too often you pay for simple pleasure in grief. The first step in sin is the hardest. Don't take it. Sin brings trouble, sorrow and pain, "the path of duty" is pleasant and plain. Conscience has a reproof for every wrong. Perform humble service for the home life. Overcome self. Watch continually, for otherwise there is no safety.

Your Brother,

DANIEL ORCUTT.

Deaths.

Charles Monroe at Enfield, N. H. Sept. 16, 1893. Age 65 yrs. and 4 mo.

Ida H. Taber, at East Canterbury, N. H. Nov. 21, 1893. Age 38 yrs. 9 mo. and 14 days.

George Bussell, at Shakers, N. Y. Nov. 25, 1893. Age 82 yrs. and 1 mo.

Br. George passed away as quietly as a child on going to sleep. H. DeG.

Nancy G. Danforth, at East Canterbury, N. H. Dec. 13, 1893. Age 70 yrs. 1 mo. and 13 days.

Has been a worthy member of the Society for the last 40 years.

Books and Papers.

MR. HOWELLS' literary autobiography begins in the Christmas *Ladies' Home Journal*, and will continue through a year's numbers of that magazine.

THE JOURNAL OF HYGEO-THERAPY. Dec. Contents. The Use of Drugs; The Efficiency of Hygeo-Therapy; The Folly of Vaccination; A Test Case; An Old Pioneer; Answer to Dr. Stair; Letter to a Young Man, etc., etc.

Dr. T. V. Gifford, Kokomo, Ind.

"EBENEZERS, OR RECORDS OF PREVAILING PRAYER," by H. L. Hastings of Boston, Mass., is the title of a Book of nearly 300 pages. It is beautifully printed with clear, large type, which will give a comforting assurance to the eyes of the aged, as well as to the young, as they study these wonderful lessons of faith.

Those who believe with the good apostle, that they should give themselves continually to prayer and to the ministry of the word, will enjoy unbounded comfort in the perusal of this little volume. It contains a great variety of interesting matter in prayerful experience and is the whispering of anxious souls for "good-will" to man.

A HUNDRED TON MAGAZINE ORDER.

An event in periodical literature, not without its significance to the general public as showing the growth of the reading classes, was the receipt on the 9th of November by The Cosmopolitan Magazine of the order given below. A single order from a news company for one hundred tons of magazines! That is almost an event in the history of the world. A like order has never before been made, and if past ratios be maintained it means considerably more than half a million circulation for the December Cosmopolitan. Yet, when the list of authors and artists in the December number is examined, one is not so much surprised. It contains the only known unpublished manuscript of De Maupassant, illustrated by Vierge, perhaps the most famous of European illustrators; After the World's Fair, by Paul Bourget, John J. Ingalls, William Dean Howells, Lyman J. Gage, Arthur Sherburne Hardy, Mark Twain, Robert Grant and others nearly as famous, and nearly two hundred illustrations, to which the following artists contribute: Hopkinson Smith, Kemble, Harry Fenn, F. O. Small, Attwood, Henckel, Dan Beard, Reinhart and Remington. Think of having the World's Fair done by such expensive men as Howells, Mark Twain and Paul Bourget, and sending such artists as Charles S. Reinhart to Chicago for a single number of a magazine to be sold for only 15 cents, or by subscription twelve and one half cents. A book publisher, preparing such a book would not dare incur these expenses short of \$5.00 a copy. Is it not a revolution that is an improvement upon old methods; a revolution of vast importance to the reading public? The order to which reference is made reads as follows:

"Publisher Cosmopolitan. Dear Sir:—Of the 200,000 copies of December number to be sent us, please send as follows: 172,650 copies regular edition, 27,250 copies R. R. edition. Yours respectfully, The American News Company."

A very interesting account of mind development in the case of a girl born without sight, hearing and speech will deeply affect the readers of the December PHRENOLOGICAL JOURNAL, because of its really marvelous nature. The sketch of Mrs. Kendal, the well-known actress, is also to be commended as a superior bit of character limning with many incidental points of social interest. How to Study Strangers, the addresses delivered at the Institute Alumni banquet, and other special features must draw popular attention. A sketch of Dr. McClellan, father of Gen. McClellan, and a famous surgeon in his day, adds to the series of phrenological biographies an important member. "Bread Reform" is an appetizing theme, as the writer puts it, and the article on warm water instead of cold, in hydropathic treatment, is in the main sound and comforting. The editor very forcibly scores the conduct of the partisans of silver, and emphasizes the point that a scientist is none the less a citizen because he may be devoted to science. The number is generally a phrenological one and will be eagerly read, we doubt not, by all who are interested in Phrenology, since it is fairly representative of the latter day progress of this science in the civilized world. Price 15 cts; \$1.50 a year. Address Fowler & Wells Co., 25 East 21st Street, New York.

LITERARY NOTE.

THE Werner Company, of Chicago, is publishing in weekly numbers a report of the proceedings of the World's Parliament of Religions, held in Chicago, in the Memorial Art Palace, under the auspices of the World's Columbian Exposition. The addresses are complete, and verbatim, and are illustrated with portraits of one hundred of the principal delegates and speakers. There are to be eleven parts, and the entire series cost but \$1.00, post-paid.

THE ALTRUIST.

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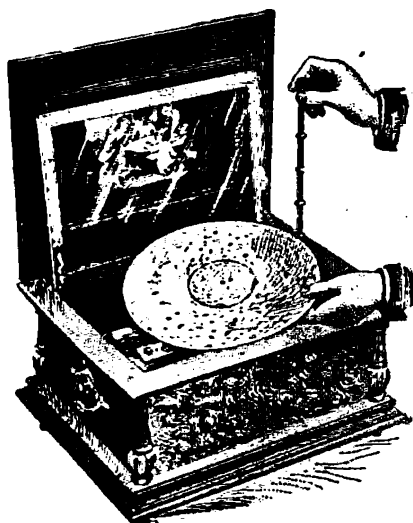
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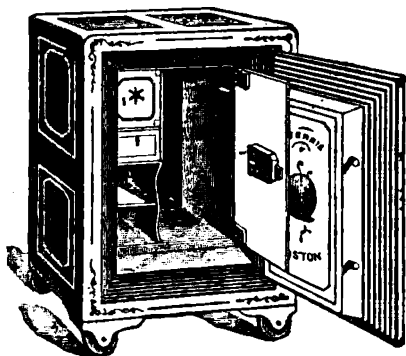
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FEBRUARY.

THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXIV.

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

Eccl. XI: 1.

EAST CANTERBURY, N. H.

1894.

THE MANIFESTO.

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VOL. XXIV.

FEBRUARY, 1894.

No. 2.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

No. 4.

ON the 25th of Sept. 1811, an order of Ministry was appointed for the Society at South Union. Those forming the order at this date were
Elder Benjamin S. Youngs,
Br. Joseph Allen,
Eldress Molly Goodrich,
Sr. Mercy Picket.

They were very kindly received and made welcome by the Believers who had anxiously waited for their arrival.

On the 17th of October, 1811, the Society was organized and four families were arranged in the order of Believers, with Elders, Trustees, and Family Deacons.

A Covenant corresponding to the one at New Lebanon was signed on the 4th of July by thirty Brethren. [We find no record of the signing of the Covenant by the Sisters, but this was, without doubt, attended to in due time. Ed.]

The establishing of the Society in the order of Believers was attended with great anxiety, that all who had accepted the faith of the cross might be saved, and become an honor to the gospel work.

With the spiritual order moved also the duties of the temporal interest, and while many were engaged in cultivating the land, and in the raising of stock, others must do the work of the blacksmith, the carpenter, the mason, and the mill-wright. All must be industrious to build up a home for the accommodation and the protection of so large a family.

Additional anxieties began to present themselves before the little Society, in the rumors of war that were being discussed more or less publicly, and which were fully realized on the 18th of June, 1812, when the United States declared war against Great Britain. Several of the Brethren were drafted, but preferred to hire some other person to do the fighting, rather than to shoulder the musket.

In 1814 the Society at South Union contained some three hundred souls, and the Center family was able to build a large, beautiful, brick dwelling, which afforded ample accommodations for all at that place. The bricks were molded and burnt by the Brethren and were of a very nice quality.

We find in a letter written by Joseph Allen in 1812, who was in the order of Ministry, some very interesting items. He says: "South Union is thirty-six degrees and forty minutes north latitude and fifteen miles from the line which divides the state of Kentucky on the north, and the state of Tennessee on the south. It is two hundred and seventy-five miles southwest from Union Village, and one hundred and thirty miles southwest from Pleasant Hill.

"During three winters the earth at this place was never covered with snow. The ground is scarcely ever frozen. We begin to plow in February and to sow our oats and flax. So soon as this is done we begin to plant our corn, which continues from the first of April to the last of June, and frequently corn is planted in June, where flax was sowed in February, and if you should see this great field of corn, you would think it a very curious sight; one part of it would be higher than your head, another part as high as your knees, another six inches high and the last just coming from the earth; and yet it will all get ripe before the season closes. We usually plant two hundred or more acres."

"The country is very good for some things, as corn, wheat, oats, hemp, tobacco, indigo and cotton, but we lack timber of all kinds and have but little grass. The soil is too dry for tame grass, but we have a wild grass which answers a good purpose in the forepart of the season. Early peas and potatoes are harvested in May."

"We have planted fourteen hundred apple trees, have finished a brick dwelling 50x30 ft. and two stories high; also a stone building 45x34 ft. and are now making a tan yard. Have also laid the foundation for a meeting-house."

This year, 1812, marks a very singular visitation of sickness, which was designated as the "Cold Plague." It made its appearance in South Union on the 25th of March, when two persons were attacked. It was not confined to the Shaker Village, but was more or less prevalent through that section of the country. Between the months of March and June about one hundred and ten persons were on the sick list, which resulted in thirteen deaths.

On the 30th of Sept. 1815, there was another visitation of the "Cold Plague," and fifty persons were more or less afflicted. It made a sad change

in the order of our business engagements. No sound of the hammer was heard on the anvil, no cloth was placed on the bars, and a few persons, only, were left at the brick yard to attend to that business. The harps were, indeed, hung upon the willows, and sickness was in every house.

The Society was not only visited with sickness and made to endure many privations and much burden, but along comes an ungrateful horse thief; a man who had left the family a few months before this date, where he had shared all the blessings of the home in common with others. He now returns in the night and steals one of our best horses. Two men were put on his track and after chasing him for two hundred and fifty miles, they secured both, the thief and the horse. A trial follows and a term in the state prison is the result.

In 1824 another horse thief makes his visit at South Union and secures three horses. Five Brethren went in pursuit and overtook the thief in the state of Indiana, at a distance of one hundred and sixty miles. Taken entirely by surprise he gave himself up without the least resistance and returned with the Brethren to Russellville where he was tried and sentenced to the penitentiary. The recovered horses were much injured by their severe journey.

A singular incident occurred from the bite of a spider. The poison was so active that in a short time the patient's life was in great danger. Quite a variety of remedies were administered and two weeks were consumed before health was restored.

The gospel of Jesus the Christ which was to make both soul and body free, made South Union the home of both master and slave, and changed their relations toward each other quite essentially. Those who accepted the faith of the Believers, gave freedom to their slaves and permitted them to find a home as best they could.

A negro, while held as a slave, would instantly take off his hat on the approach of his master, but would surprisingly lose all this so soon as he obtained his freedom. One negro on being asked by a former master to saddle his horse, made this quick reply,—“No, sah, tank God the time am come for eberv man to wait on heself.”

Several of these colored people, either slaves or free blacks, were admitted into the family of the Believers. As one of the slave-holders had arranged to return to his former home, his four slaves were anxious to remain with the Believers, and the Brethren paid him eight hundred dollars for them.

After the Brethren had finished the mill, which was begun the 23rd of July, 1812, they must have some millstones. To obtain these, five Brethren were sent to the quarry and after working four weeks, had prepared two pair of stones, one being 3 ft. 6 in. in diameter, and the other 4 ft. 1 in. in diameter. The two pair cost two hundred dollars. It required three Breth-

ren with two wagons and thirteen horses, eleven days to haul them from the quarry to the mill at South Union.

At the time of gathering the corn we have a "husking" as is the custom in most of the slave states. The corn is thrown into a long ridge and on a designated evening, all turn out to have a pleasant time. Two captains are chosen, and they alternately choose from the company till all are taken.

The next object is to see which party will finish its husking first. Twice during the evening the party is treated to some wine, or something stronger, and they not unfrequently work till ten o'clock.

After the husking is closed a supper of roast pig with bread and coffee is served. At the close of this midnight meal all return to their several homes.

The following was taken from the Bowling Green Gazette of Sept. 1835.

"Since our last, the Asiatic Cholera has raged with much less violence in Russellville, but it is probable this may be owing in part to the fact that but few of her citizens have continued to remain in town.

"The disease was presented in its most frightful form, its ravages were almost unprecedented in its whole history, hence it is not a matter of astonishment that a general panic and consternation should have taken possession of her citizens, and this, no doubt, greatly added to its horrors and the number of its victims.

"At present we are advised that the citizens are returning to Russellville and resuming their usual business. Out of a population of four thousand, sixty whites and forty-three blacks were taken out of time! One fortieth of the whole population. The like is nowhere else on record of the frightful ravages of this fell destroyer."

"During this panic, and especially the latter part of July and August, South Union has been greatly crowded upon, and the Trustees' Office has been filled to its utmost capacity by the frightened refugees from the vicinity of Russellville, seeking shelter and protection."

For the space of three or four weeks there were from twenty to thirty persons to cook for, daily. We could not turn them away, although some were already marked with the disease, and others were in a fair way to take it. The greatest burden was the attention that had to be rendered night and day, in the administering of medicines and food. Three deaths occurred among this class at our Village."

One young man, Mark McGraff, arrived here on the 29th of July. He was quite exhausted by the constant care that he had given to others. In the evening of the next day, fifteen hours from the time he arrived, he was a corpse. All possible attention was given to him, but all of no avail, as he continued to fail from the attack until he expired. He was kindly and carefully laid away in our cemetery. During the time of this sad affliction our Brethren carried a liberal supply of provisions to the poor people of Russellville.

(To be continued.)

PEACE OFFERINGS AT THE WORLD'S EXPOSITION.

By Cecelia De Vere.

EARTH brings her tributes to her gods,
And piles her splendid altars high,
Exultant queries, where the odds
That from the earth to heaven lie?

Amid the splendor here achieved
What thinks she of the other side?
The wrongs that never were retrieved,
The war made wrongs half deified?

She heaps her gains, and great they are,
Flung up like waves that oceans toss,
A bulwark that doth vision bar,
And screens her penury and loss.

For war and famine,—fiends of death,—
Sent forth by the oppressor's hand,
Have breathed destructive sulphurous breath,
And fever-blight on every land.

If from their wreckage grim and drear,
Such wondrous beauty, skill hath wrought,
How would earth's opulence appear
Had Peace and Freedom aided thought.

Had they with gentle mother-heart,
Instructed in the life sublime,
What wealth of Genius, Toil and Art
Would teem to-day in every clime.

Long ages ere the midnight choir
That sweet momentous message bore,
Isaiah said with tongue of fire,
That nations should learn war no more;

Their weapons beaten out and changed
To implements for bough and sod;
Then man no longer strife estranged
Might walk within the light of God.

Yet after crimson lapse of years,
Fringed by the so-called Christian reign;
With smoke, flame, flood and quenchless tears
All unfulfilled the words remain.

THE MANIFESTO.

To-day there is no nation ripe;
 Yet, there are workers tried and true
 Who strive with zeal of every type,
 The vast millennial work to do.

Yea, they who in the name of Peace
 Bring pruning-hooks, and plough and bell,
 Would see the Bethlehem light increase
 O'er fields of snow-white asphodel.

For needy sufferers that abide,
 Would bid rich ambient harvests wave;
 And thus remember side by side
 The home of life and soldier's grave.

Oh, who of all the motley line
 That thither crowd, shall know or feel,
 The import of the Day Dawn Shrine
 Whose incense would the nations heal?

Or who will prize the wedge of worth,
 The ploughshare fashioned from the sword,
 That shall upturn the glad new earth,
 When Christians own, it is the Lord's?

The pruning-hooks must thought prepare,
 Strong as the cedars of the hill,
 Till growth of wisdom all can share,
 In fruitage of parental will.

Yea, they must cut the deadly bane,
 The branches of the strange wild vine,
 Till earth can bear on every plane
 Fair clusters, dropping heavenly wine.

When Christians turn from compromise
 To their own law with peace agleam,
 This war-cursed earth will realize,
 The angels' song, and prophet's dream.
Mt. Lebanon, N. Y.

The angel touch of consecration
 Lightens all our toil and care,
 In building up the New Creation,
 Labor is our ceaseless prayer.

SOLILOQUY.

By Mary B. Sprague.

WHILE seated in our pleasant, quiet room one Sabbath afternoon intently reading from our little messenger of light and truth, THE MANIFESTO and meantime realizing how clearly my duty was portrayed on its simple pages, I queried whether there were not among its readers in the wide world some others who, like myself were touched by its message of truth.

Are there not some, I soliloquized, who are prepared to forsake the world, to leave its turmoil and strife, which renders life so miserable? And would they not do so if they only know how to take the first step toward real happiness? Let me assure you dear readers that there is a band of devoted Christian workers in this land of religious liberty who can give you the key to solid happiness: whose whole interest is enlisted in promoting peace on earth by exalting in daily life the practical purity which the Savior taught. Permit me therefore to reiterate the question? Are there not some souls who are willing to engage in a cause by which one may become spiritually elevated? Who from the requirements of its noble, yet humble position, are able to help lift others out of the thralldom of sin, which has such a strong tendency downward? I seem to hear one reply; "I would—but—" Another; "I can not—because;" The third; "I surely would—if;" Ah me! how similar are these excuses to those made in the days of our Savior. Luke ix., 59-62. You perchance, may think such very close questions, and such as do not concern any one outside of yourselves. To some extent I know that one is allowed to be master of his own business but fully understanding as I do, the natural resistance to such intrusion, I yet avow, that my heart is so filled with love for humanity, that I would be happy to persuade even one of my fellow-kindred to enter the same self-denying way which I once loathed. Yea, I would entreat all who have not known and felt the true love of God to the extent that it saves from sin daily, to accept the means right speedily whereby this love may be secured.

I was once an alien, a wanderer in darkness but after receiving and obeying light, found God's forgiving love and through prayer and supplication was finally led to a Shaker Community. Here I learned, as I had never learned before, the way to obtain that rest and peace for which my soul had fasted and prayed. That peace which is promised to all who "bear the yoke" of Christ which I can assure you by experience is easy, while the burden becomes light, as I put Christ fully on.

Having come into possession of peace of mind consequent upon surrendering all to God's work, as preached through his Christ it has created within me a desire so to act as to help some other one into the same happy condition. For this very reason I invite you to investigate the life and principles

of the Shaker or Millennial Church. If consistent so to do, make us a visit, thus learn for yourselves the blessedness of seeking to create heaven upon earth. I am not very far advanced on life's journey but far enough to feel the necessity of improving time unto God.

Our Savior prayed,—“Thy kingdom come, Thy will be done on earth as in heaven.” Mark vi., 10. Was this prayer to be only a dream for the future? Nay, my friends, it is a possibility of the present. I am witnessing its fulfillment daily and long to tell the glad story, that the “salvation of the Lord may cover the earth, even as the waters cover the sea.” I appeal to your hearts while I say: Ye sin-sick, ye truth seekers, ye who hunger and thirst after righteousness and can not obtain present salvation, know that there is a way opened, through divine revelation, upon the earth, where the will of God is made manifest in purity and truth, through human agency, even as it is in heaven.

East Canterbury, N. H.

CHRISTMAS-DAY

At the North Family, Mt. Lebanon, N. Y.

OVER our home among the quiet hills of Lebanon, Christmas-day dawned beautifully. Between the cumulus clouds that rolled leisurely toward the south-east, the morning stars glittered with more than common brightness; the wintry winds were still; the frost fairies absent, and the ground was bare and brown. The sun rose above the Taghanic ridge with glory that was a happy surprise to all, and the hours that succeeded until the eventide, were pleasant and warm as those of an April day.

In the early hour before the clock struck five, while the family were yet asleep, seven young Sisters passed through the halls and sang a very pretty Christmas song, timed to the merry chimes of silvery bells; this was kindly appreciated and heartily responded to by every one.

To make the time more pleasant, more abundant in love, in heavenly union and communion, all of the Canaan family were invited to spend the day with us. They arrived in time to attend the meeting that opened at 9 o'clock, a. m. This was a season of worship, of prayer and praise, a time of blessing and of being blest; good gifts were bestowed upon one another and spiritual treasures received from the world above.

A few minutes before the noon hour, the two families sat down to a nicely prepared table and partook of fruits, golden, green and purple that grew in the clear air and warm sunshine of the tropics. In remembrance of the many who have no bread, who suffer for the comforts of life, our supplies were limited, though at the same time sufficient for all, nor was the tiniest life destroyed to cast a shadow in our midst.

At 1, p. m., seventeen of the younger members of the family, known as the "Self-Improvement Society," gave an Entertainment. The large meeting-room had been previously arranged and the whole Order were seated in circles, one within the other, the smallest children occupying the innermost and the S. I. S. the second from the centre. Winter blooming plants and evergreen twigs were tastefully grouped together with which the room was decorated in a very pleasing manner. The "Self-Improvement Society" were dressed in uniform and all wore badges.

The Entertainment opened by singing a hymn entitled 'Songs of Cheer,' composed by A. R. Stephens, at the close of which, Catharine Allen, president of the Society, spoke a few words of welcome to all who were in attendance. An address prepared for the occasion was then read by C. C. Vinneo; following, a beautiful and original poem was read by Lydia Staples, subject, 'Confirmation.' The 'Debating Circle' composed of seven boys and girls next came forward and gave an interesting and amusing rehearsal into which singing was introduced and the waving of pretty banners that bore the inscription of such words as, 'Watch, Hope and Pray;' taught and guided by A. R. Stephens.

At the conclusion of this, a humorous recitation called 'A Confession,' was given by Grace H. Bowers; then an essay upon the subject of 'Health' read by Martha A. Burger; Song, 'Let us lift up our hearts,' composed by L. S. Bowers. An essay by Louisa Bell, 'Christ's Yoke;' and another by Sarah J. Burger, 'Mental Therapeutics;' Succeeding these a song called, 'The Summer Day' was sung with organ accompaniment by six of the younger members of the S. I. S. after which the same group engaged in a long and interesting dialogue upon various subjects, varied with instrumental music, and at the close sung a song called the 'Snow Storm' with organ accompaniment; the whole was composed and managed by L. S. Bowers.

The Chairman next called for the reading of poems by A. R. Stephens, 'Day-Dawn Prophecy;' Margaret Gibson, 'Christmas-Day;' and Cecelia De Vere, 'The Pilgrims and the Mile-Stone.' This finished the programme, whereupon the President made a few closing remarks in which a brief synopsis was given of the mental labor performed during the past year by the S. I. S. Among other things, she stated, that in the line of original writings, seventeen poems, sixty-seven essays and four hundred and fifty-two short paragraphs had been presented in their weekly meetings, beside eleven Biographical Sketches and a great variety of choice extracts.

The Entertainment was closed by singing a hymn entitled 'Orisons' with organ accompaniment, composed by A. R. Stephens. At the conclusion, the Elders expressed hearty approval of all the exercises in kindly words of commendation and blessing, and all the Brethren and Sisters joined in words of thanks and praise for the good and substantial matter, wholly original, that had been presented, and the excellent manner in which every part had been rendered. It was by this time 3-30 p. m., and we all parted, feeling grateful to God who alone is the source of all our spiritual joys, who giveth every good thing and maketh us to understand his holy truth, and calleth upon all to work the work of peace and love on earth. L. S. B. Sec. S. I. S.

THE STORM AT EVENTIDE.

By Eva Pinkham.

THE earth in rich, perfected beauty lay
Wrapt in her summer robe of varied hues,
Soft-tinted by the sun's last, lingering ray.
The warblers, chirping forth their latest songs,
Betokened peace and rest.

The flocks and herds
Grazed drowsily in the verdant meadow-lands
Through which the murmuring brooklet winds its path.
The air was rife with scent of new-mown hay
And mingled redolence of fragrant flowers.
The glint of sunset's gold through leafy boughs
Was as a faint remembrance of the day.

The dusky pines reared their brown, moss-clad trunks
In gloomy outline 'gainst the deep blue sky;
And the whippoorwill's sad note from yonder
Covert seemed an oracle of sorrow.
The dying breezes whispered sweet farewells.
All nature's myriad voices, slumbering,
Bespoke the calm, still hush of eventide.

But lo! anon the sky was overcast
With darkness, and above the mountain's crest
Loomed huge, black clouds like giant pedestals,
Inlaid with a strange, peculiar redness
Which foretold unwelcomed visitations.
The lightning's flash, rending the ebon mass
For a moment, made more intense the gloom.
The distant thunder, peal on peal, drew near
And louder grew.

The storm came on apace
With dreaded fury, and at length it burst
In wind, and rain, and hail upon the earth,
Whose fields, once fair and smiling in their pride,
Now met their doom in one, short, fated hour.
It seemed as if the gods had kindled wrath
Against the people,—as when the fiery
Majesty of Zeus, blazed in anger
At the brave Prometheus, who, amid

The din and roar of the tempest, still spake
Of the day when good would triumphantly rise
O'er the unjust power.—

Still the storm increased
And raged in madness,—as a beast of prey,
Wounded, springs upon its helpless victim.—
All hearts were filled with terror, as volley
On volley of hailstones struck the dwellings,
And 'mid the roaring, crashing thunder-peals,
The lightning's vivid flashes, prayers arose,
Silently entreating heaven's protection.

When lo! a calm; as when the Savior stilled
The waves on Galilee, the gentle voice now
Seemed to rise above the storm, commanding
The elements of turbulence,—“Be still.”—
Once more quietness reigned throughout the land
And night's dark pall enveloped all below,
Concealing desolation from the view.
The hours wore on and soon the morning dawned.
The light of day revealed the harvest fields,
Whose golden grain just ripened,—kissed by
Sunbeams and swayed by gentle zephyrs,—
Told of plenty, now ruined and laid low.

The whole scene bespoke of devastation.
The ground was strewn with leaves, as in Autumn;
Here and there a branch hung, cleft from its trunk.
The gardens, once so fair and beautiful,—
Filled with many lovely plants and flowers
That fraught the atmosphere with odors rare;
From whose waxen chalices, rich nectar
Offered substance for the bee to gather,—
Now were blighted and their glory stolen.
Yet, e'en while the flowerets lay withering,
Emanating from their torn and bleeding hearts,
Mingled perfumes floated up to heaven
As an essence of sweet, forgiving love.
Thus should all God's children offer tokens
Of appreciation and contentment,
Though adversity attends with sorrow,
Or prosperity with her gilded hours.
For, a little lower than the angels
Was man created.—

Should not angel-flowers
Of virtue send forth fragrance from the soul
Unto God, as gifts of love, for his care?

Canaan, N. Y.

The foregoing is an allusion to the hail-storm which occurred at Canaan, N. Y., July 22, 1893.

QUERIES.

By Martha J. Anderson.

WE have met some queries in regard to the progress of the "Self-Improvement Society." On inquiry of our enthusiastic President, we are glad to report that there is no diminution of interest among the members. During the summer months they met fortnightly, now they have resumed their weekly gatherings on Wednesday evenings. The meetings are opened with music, then the regular programme is read; usually there are three or four essays or compositions, besides the original paragraphs to be read. Last week there was a reading from "Self Help," by Samuel Smiles, an able article on "The injurious effects of tea and coffee," by Sister Lucy Bowers, and other short pieces. The next subject to be discussed with its pros and cons is Re-incarnation, which, as Sister Catharine says, does not detract from the vital principles of our faith, as it is simply the law of evolution and development through many physical existences. Several propositions have been laid before the meeting, which will add interest and variety to future gatherings. There is increasing harmony, freedom and confidence among the members, which speaks well for high aims and purposes along the lines of self-improvement.

Thankful Hale of Washington, an outside Sister of our Order, visited us a few weeks ago, and gave us a course of lessons on "Mental Therapeutics," containing much valuable information on the Science of Life, the relations of matter and spirit, body and soul, and the power of mind over physical infirmity. The monotony of Shaker life, is only in the minds of those who have never lived it, or perhaps with some who do every thing in a half-hearted way. Every one who realizes the great importance of the work we are engaged in, and the grandeur of the principles which build up and sustain our Communistic homes, feels inspired day by day to go forth with cheerfulness of heart, consecrating all to loving altruistic service, satisfied with the reward of a justified conscience; and feeling blessed in lifting the standard of righteousness and truth, high above the plane of selfishness and injustice, where the God of this world rules and reigns.

Mt. Lebanon, N. Y.

SHAKERS, N. Y., DEC. 1893.

BELoved ELDER HENRY :—In thinking what would be a proper spirit in which to start the new year, the subject of thankfulness, for both temporal and spiritual blessings seemed very appropriate. When we look abroad and see the suffering even in a physical sense that is destined to be the lot of thousands of our fellow mortals the coming winter, a just appreciation of those seem in order.

We always want to look on the bright side, and "never cross a stream until we get to it;" but, judging from past history, the most potent factor to arouse the human mind to a just appreciation of its duty to the divine Spirit is suffering; to cause it to yearn for something higher than its present state.

We earnestly hope that the present unsettled conditions of human society will be the means of awakening the dormant spiritual energies of the race. We believe it will, and that those who have treasured in their storehouses the truths of the divine life, will be blest with the privilege and enjoy the pleasure of dispensing them to needy souls.

Through the kindness of a gospel Sister we were favored with a loan of some of the sayings of Mother Lucy Wright, compiled by Isaac N. Youngs in 1820. The divine truths therein expressed and handed down to her spiritual children, can be transmitted through the ages without any diminution of their lustre.

At present date, Dec. 1st, fall work is about finished on the farm, and we have begun to haul our supply of wood, and are building and repairing fences. The present indications are that we shall have a mild winter. If the prognostications are correct, we can not say that we are sorry, but time will give us evidence of the truth.

Applicants for admission into the higher life are few and far between, but we will toil on and not faint; and though the "harvest is great and the laborers are few," yet we will with fervor of spirit and in faith pray the Lord of the harvest to send more laborers into the field.

HAMILTON DEGRaw.

It is impossible for souls ever to find a full salvation without a full discovery of their loss. In vain is every attempt to change the nature of an evil tree by lopping off the branches, while the body and root of the tree remains whole.

James S. Kaime.

Between the two thieves, Popular Christianity and Materialism, the Christ has been crucified a thousand times.

O. C. Hampton.

There is only one way to be saved, that is, to walk as Christ walked.

LIVE AND LEARN.

NOW that the "Congress of Religions" has passed into history, we may pleasantly anticipate the great good that will result from the expending of so much precious time and money and mental anxiety, to establish the fact that all nations do believe in God, who is the Father of all.

"Devout men from every nation under heaven" have discoursed of the Fatherhood of God and of the brotherhood of man quite as freely and as fully and as satisfactorily to the masses, as have the multiplied sects of the Christian church.

Even the Buddhist from Bombay was free to say that "Spiritual progress is impossible for him who does not lead a life of purity and compassion. So long as one is fettered by selfishness, passion, prejudice or fear, so long the doors of his higher nature are closed against the truth."

If the knowledge that has been obtained through this meeting of the nations shall lead men to have more gentle consideration for each other, to preach peace instead of war, to preach love instead of hatred, it may be an enlarged ray of light, which will lead all to more peaceful habitations in this world, and possibly in the world to come.

As the spiritual head of the Christian church was in theory and practice, a peace-maker from the heavens, then above all people the Christians, as his disciples, should establish the reign of peace upon the earth. For more than one hundred years after the mission of Jesus was preached at Jerusalem, no person could have been found in the Roman army that was designated as a Christian soldier. It was left for more modern Christians to sing with Young,—

One to destroy, is murder by the law,
And gibbets keep the lifted hand in awe,
To murder thousands, takes a spurious name,
War's glorious art, and gives immortal fame.

Our weapons of warfare, said Paul, are not carnal. We have no occasion to hurt each other, and the church that carries the earthly sword to destroy its enemies, will in all probability, agreeably to the Scripture record, perish with the sword.

As the mission of THE MANIFESTO, is to do good, its message can be

no less than, "Peace on earth, to men and women, good-will." To accomplish this much to be desired work for suffering humanity, there seems to be abundant opportunity. It comes through multiplied avenues and kindly solicits our constant and earnest attention.

In the great family of man may be found every phase of want, which calls for aid from any and every good Samaritan. How true! "The poor ye have always with you."

As Jesus classed himself among those who were poor, so must every one who bears him company. "The son of man," said he, "hath not where to lay his head," after the selfish manner of the children of this world. The accumulation of a private inheritance is the foundation of all selfishness. It establishes the narrow order of this is mine, and that is thine. Any infringement upon my possessions arouses the baser passions of man and the spirit of hatred and strife is soon in the ascendancy.

A Christian church can not be a selfish church, as it is not in harmony with the universal testimony of Jesus the Christ. "Except a man forsake all that he hath, he can not be my disciple."

This was the order of the little church in Jerusalem. They had all things in common. If prosperity came to them, all enjoyed the blessing; if they met with adversity, it touched every heart. Peter stands as our witness of the life of this first Christian church.

"Behold," said he, "we have forsaken all to follow thee."

Peter had entered the narrow way that leadeth unto life. He had made a sacrifice of all that he possessed. It was the price of his salvation as a Christian, but it enabled him to say as did Jesus, Except a man forsake all that he hath, he can not be a disciple of the Christ.

Our response must harmonize with that of Peter. It can be no more, it should be no less.

In our gospel experience we must not forget the admonition of him who said to his disciples, "Seek first the kingdom of God and his righteousness."

Many things may be wanted while on our pilgrimage through time, but this above all others should stand first. This is the treasure which may be worthy to be placed in the kingdom where moth and rust can not corrupt.

It is a righteousness that permeates the whole being, and makes of every one who receives it, a living soul, inspired to do right through the

principle of right. In the manifestation of this spirit, the life of man becomes a life in God and he may be nearing that state in which Mother Ann represented a consecrated soul.

“Every breath is continual prayer to God.”

In this, goodness occupies a pre-eminent place and the labors of the mind are unceasing for the peace and happiness of all mankind. In this spirit, prayer becomes worship. All forms and ceremonies are only used as helps to give expression to present emotion. In a harmonious feeling these may be made profitable for exhortation, for admonition, for prayer and for praise.

REGENERATE LIFE.

No. 2.

By E. P. Seveater.

A SOUL indulging his lower, carnal, selfish nature, his higher, spiritual nature dies within him; he dies to all nobler, finer feelings, having no aspirations to live above the lower plane of life. Although he lives, yet he is dead, a spiritual death far more to be dreaded than the physical death. “The soul that sinneth, it shall die;” this does not refer to the physical death, because Adam lived more than nine hundred years after the transgression. The most glorious truths, Mother Ann Lee advanced more than one hundred years ago, and which were wholly unknown to the people at that time, now prominent men advance; teach these very same truths, and they are believed in by thousands. Mother Ann’s prophecy is now in process of fulfillment. She said, “The time will come when this Gospel will be preached to all nations and they will come as doves to your windows to hear the word of the Lord.” Do we not see this occurring in this, our day? Mankind are gradually leaving their low, sensual, lost condition and growing into better, higher, more spiritual conditions; living purer and nobler lives. God is preparing his people to serve Him.

We live in a most remarkable time; a flood of spiritual light is poured out over all nations of the earth. “Watchman, what of the night,” the night of spiritual darkness? The blessed dawn is breaking; soon the glorious day of truth and righteousness will appear. Oh, may we be ready to receive souls and administer unto them the word of God. Can we in the spirit of Christ administer the bread and water of Life to those who call upon the name of the Lord? Or leave we them hungering and thirsting with but husks to feed upon? Oh the winning of souls unto God! How important our mission. Let us be awake to the necessities of our day, having fitted ourselves to be messengers of peace to the sin sick and wandering.

Shakers, N. Y.

Center Family.

Jan. 1894.

DEAR EDITOR;—We have not much to communicate at this time. We send New Year's greetings to all the dear friends who may peruse the Home Notes of the Center family. Our winter continues quite open scarcely any snow and no sleighing at present writing, our help have to draw wood on wagons; no ice has been stored as yet though the house is all ready still we expect the old Indian proverb will hold good which was, "Winter never rots in the sky," but we may have to wait till March as we did some years ago.

Many years in the past we had a number of industries that afforded for the Brethren and Sisters an abundance of work with remunerative returns, these have all left us or ceased to yield sufficient to warrant us in keeping them going. There are none coming in among us to keep this large inheritance of the Fathers intact, and we see or think we do, that hired help is incompatible with Community life and we are driven to the alternative of hired help or fields lying waste.

We have heard for the past forty years that the people would come, in great numbers by and by and fill our houses, "come like doves to the windows."

"Watchman tell us of the night what its signs of promise are?"

Answer. "Traveler o'er yon mountain's height see that glorious beaming star." We want to see the star in all its glory and beauty and we want to see Zion's ranks filled up and so full there will be no need of a hired man in all Mount Zion.

Timothy D. Rayson.

Shaker Station, Conn.

Jan. 1894.

"Hold fast that which is good," is advice worth regarding. If we desire to shine as jewels in God's Kingdom we must lose nothing which adds to loveliness in our characters. It is our privilege to grow better, purer, more true and loving. We should make ourselves worthy of being

loved. Deeds of sympathy, words of encouragement and love to each other, are tending to our spiritual elevation. Our hearts will be full of love, if our lives are full of purity.

Let us discipline ourselves to take what each moment brings to us of duty and of privilege. Let us perform the duty of the hour now passing. If we grasp well the meaning of the one little fragment of time present, and perform the duty that this hour brings, we shall thus do that which will please God and perfect our own lives.

"The largest park in the United States is the Yellowstone. It is sixty-five miles north and south, fifty-five miles east and west, contains three thousand five hundred and seventy five square miles and is six thousand feet above sea level."

* * * * *

We should take pride in having good poultry. One of the best egg producing foods is wheat. For young chickens there is nothing better. Try it now while it is cheap.

About one hundred hens is the right number for an acre of land, but one hundred fowls should not run together on that acre. A flock of one hundred should be divided into four small flocks giving each flock a quarter acre.

Cooked grains with vegetables has been shown to be a capital food for poultry.

Daniel Orcutt.

Watervliet, N. Y.

Second Family.

THE January No. of THE MANIFESTO we pronounce very good as do we all the past issues. We extend to all interested, our kind thanks for their labors, knowing it takes time, talent and consecrated effort to sustain our periodical. Our young people were much interested in the history of South Union and are anxiously watching for the Feb. MANIFESTO.

We speak of this more particularly, as

they were unconscious of the fact that Elder Issachar Bates and Benj. S. Youngs were sent from Watervliet. The article brought to our minds much that we have heard our older Brethren and Sisters tell of the hardships these pioneers passed through, and the noble sacrifices they made, leaving comfortable homes, friends and relatives; all that was nearest and dearest to the human heart, and bravely went forth on their mission of love, to preach the gospel of Christ, publish the testimony of Mother Ann Lee and establish Societies in the west.

We have in our possession a letter written by Elder Issachar Bates to his son Issachar Bates Jr. in 1806. This letter is short, but full of exhortations to him to cleave to the way of God. Issachar Bates Jr. was reared in this family and moved to the South family where he was for many years an Elder. After he was released from this office of trust at the South family, he returned to the home of his childhood and youth, where a few years afterward he died, a devoted, consecrated soul to the end of life, beloved by all.

We had a very satisfactory meeting at the North family on Christmas; the spirit of Christ and the testimony of Mother Ann pervaded throughout the assembly.

While we read of the hardships and privations the pioneers had to endure to establish the Gospel in this land, let us who are young, not peruse it as a romance, but let it awaken us to more soul energy, more conviction which will bring us nearer to the saints who have gone before and laid the foundation for the spiritual and temporal blessings we enjoy. They labored unselfishly, "let us do the same for others; help the glorious cause along."

We have commenced to harvest the ice, which is from ten to twelve inches thick. Weather has been very changeable: no sleighing at present time.

Isaac Anstatt.

Temptation can not enter where the heart is well guarded.

Enfield, N. H.

Jan. 1894.

CHRISTMAS has come and gone; and was pleasantly celebrated by both young and old, in the giving of tasty and useful gifts from the branches of the Christmas trees.

The New Year opens with scarcely six inches of snow on the ground; fine sleighing and pleasant weather.

It is the season for "good resolutions" and we will "weary not in well doing," even in the letter of the law. Should we break our pledges, let us renew them whether it be April 1st or July 4th. When once formed, let them ever be before us, even though at times our standard may seem to be set too high for our aim.

Our ice crop is being harvested. About twelve inches thick and of fine quality. Shall cut about forty tons.

It has been decided to close our South family, and as fast as business will permit, the members are moving to the Church and North family. Elder William Wilson comes to the Church to be associated with Elder Abraham Perkins. We make them all heartily welcome, and trust that they will find in the strength of our numbers a consolation that will in some degree, compensate for the loss of their dear old home. 'It is one hundred years since the South family was established. On the 7th ult. we held a Society meeting at their home to commemorate this event. From the older Brethren and Sisters, we received many beautiful lessons of patience and forbearance, through examples and incidents drawn from the lives of the first Believers in this place. The room in which we met, is 50x30 ft., arched overhead and contains what has been called the finest floor among Believers. Not a nail head is visible, and the joints between the boards are scarcely discernable, so closely is the grain of the wood matched. A worthy record in itself of the faithfulness of the early Believers.

G. H. Kirkley.

—EDWARD BELLAMY has written the story of "How I Came to Write 'Looking Backward'" for *The Ladies' Home Journal*. He will tell, in connection with the history of the book itself, how the idea of Nationalism first suggested itself to his mind.

North Family.

Jan. 1894.

I WAS agreeably surprised on opening the first number of our New Year's MANIFESTO, to note the change of its essay form.

As with literature, so are all moral and secular improvements, however slight, additional strength to formulate our soul redeeming cause and to bless as we would be blest.

Fervent are our prayers that "Zion may arise, her glorious light shine forth," not only on home relations, but environ Br. Dowe in his western mission of manifesting the fruits of the spirit and advocating the gospel lessons of regenerative life.

Yea, "Zion's interests press a little heavier than ever before," and gospel kindred let us give heed to the cry that Zion's over-laden heart sends forth; "Let Zion move as the heart of one," on toward the Mount of Calvary and again listen to the ten commandments which harmonize and beautify after the pattern of the inspired Revelator.

However irregular the landscape round about, to the artistic mind there lies beauty and grandeur. Even so in viewing the deformities of human beings; however marked and deficient in virtue, the angel side is there. Varied opinions on various subjects will ever exist, but where the spirit of Christ abounds, these are not used as weapons to combat and destroy, but are regarded as among the non-essentials of life. Bigotry and ignorance are antagonistical to love and wisdom, and they should mellow before the effulgent rays of truth and justice and thus purity and equality will have its progressive work of mind and soul sanctification.

Our family united with the Church to enjoy Christmas festivities, which privilege adds one more event to our lives, contributing a soul force to the fashioning of our spirits for the immortal life. As our acts form a readable character, as daily they become added to the Book of Life, let us impress upon our gospel friends' Book of Memory, records of enduring worth; for it should be a truth that "I and my people are one" in moral works and in spiritual faith.

G. H. Baxter.

Alfred, Me.

Jan. 1894.

THE January MANIFESTO came to us laden with good gifts but no Home Notes from Alfred. The omission came in part from time being so well filled with home duties, and partly because there seemed to be so little to write that would be of general interest. We are a little Society way down in Maine and nothing wonderful transpires.

We attend to our daily duties, and strive to be faithful in what our hands find to do, and at the same time give our hearts to God. We are told, "Blessed are the pure in heart for they shall see God," and with such we hope to be numbered.

The snow: the beautiful snow, came to us early in December, and enough to give us sleiding, I say sleiding as that is the most important use we have for the snow, sleighing being a secondary consideration.

The Brethren say they have already done more in the woods than all last winter.

The ice harvest for ourselves and townsmen was finished the 3rd the crystal blocks being 12 inches thick. There is but little frost in the ground and not a great body of snow although the inch that fell last night, makes the fourteenth snow-storm. La grippe has come near to us but kindly passed us by. Light colds are all we have to complain of.

Our Covenant was read to us yesterday which reminded us of the full consecration we promised to make when we placed our names with our forefathers.

We renewed our vows of consecration, pledging that the present year should find more of the Christ spirit abiding with us, than any of the years that have preceeded it.

With this accept our love and prayer for the prosperity of Zion.

Fannie Casey.

White Water, O.

North Family.

Jan. 1894

BELoved ELDER HENRY;—The New Year came in very pleasantly indeed, the

weather has been exceedingly fine for some time past. More like spring than winter.

Christmas-day, the Thermometer registered 10 deg. above freezing, something that has not occurred in this section for years. In fact the writer can not recollect a similar event.

We enjoyed Christmas very much and the love and good-will that was expressed was quite encouraging.

In the evening a company of the young Sisters accompanied by some of the older Brethren and Sisters from the Center family came up, and we spent an enjoyable hour or two.

Such social gatherings are one of the many incidents which help brighten our pathway through life.

The entertainment spoken of in the last writing was held at the appointed time, and the programme that was carried out reflected great credit upon both teacher and scholars. A treat to the school closed the exercises.

Education is receiving much encouragement and we are much pleased that a desire for progression exists.

Health of Society quite good at this writing. Am pleased to note the handsome appearance of the last MANIFESTO.

Our love to the editor and staff for their efforts.

J. O. Tyler.

Shaker Station, Conn.

South Family.

Jan. 1894.

THE dawn of the New Year has already appeared and with it hopes and anticipations for the future. I desire to render praise to the giver of every good and perfect gift, for that I have, and all I am, and all that I may hope to be. There are many external hinderances that conspire to arrest our progress in the higher life, and we might well despair of perfection in time, were we left alone in the conflict. But our minds may be preserved by the holy influences of the Divine Spirit. My heart is in sympathy with the Apostle who

found evil present when most intent upon good. I earnestly desire a mental apprehension, quick to discern the things of highest moment, and bow before the mercy-seat for a renewing grace to descend in my hour of need. Is not every effort for success a matter of deepest concern? There is no gathering the harvest and sitting down to rest; no time to rest it labor until the power of watching is removed. In no department of human effort is assistance more devoutly pledged by the great Helper than in our incessant attempt to gain the victory over our inbred foes. To this end let us carefully watch, and humbly pray.

There is but little of interest to mention. The wood is being sawed and put into sheds. All the old apple trees are being cut down and cleared away to make room for a better selection of fruit. There has been little snow as yet; the weather is mild and spring-like, although for health cold weather at this season of the year is preferable. Health prevails in our Society which is a great blessing.

Maria Witham.

South Union, Ky.

Jan. 1894.

WE have all our crops in. Health generally good, and all prospering as well as we can expect, for which we give thanks to God. With kind love to all.

A. L. Johns.

Watervliet, O.

Dec. 1893.

BELoved ELDER HENRY;—As we are holding our Christmas to-day, we have a little to contribute to THE MANIFESTO. We have enjoyed a very pleasant time for which we are very thankful. Santa Claus came in all his glory with a Christmas tree loaded for the children which they as well as all the Brethren and Sisters seemed to enjoy.

While we were partaking of our breakfast we also listened to some beautiful songs, contributed by the Brethren and

Sisters. Several of the Brethren assisted in the kitchen by washing dishes and doing other duties, through the day as an aid to the Sisters.

When it came noon we all sat down to an excellent dinner for which we felt very thankful to the good Sisters. While at the table we thought of the poor and how thankful they would have been with even the half that was before us. We have a great deal to be thankful for when we think of those who are so destitute, and some even starving for the want of proper food.

We passed into the meeting-room at 2-30 p. m. and had a beautiful meeting. The spirit of good was manifested by all present, and peace and union reigned through the whole Society.

At 6-30 we held an entertainment and listened to some vocal and instrumental music which was furnished by those in our home. We will now close by sending our love and blessing to all the Societies in the second coming of Christ and by wishing all a Merry Christmas and a prosperous New Year.

Henry W. Fredrick.

Union Village, O.

Jan. 1804.

WE had a delightful visit from Elder Joseph Holden of the Mt. Lebanon Bishopric, which gave us great comfort. He arrived on Dec. 3rd and departed for Mt. Lebanon the 11th. His visit was very highly appreciated by every one at Union Village and we shall, I trust, retain his ministration of the necessity of maintaining union, Christian order and discipline. Our winter so far has not arrested the growth of the grass, wheat or barley.

Christmas sent the mercury up to 70 deg. in the shade. We enjoyed Christmas very highly. An inspiring meeting at 9-30; a Christmas dinner and a very pleasant Social in the evening, constituted the order of the day. It was insisted,

both on the Sabbath and Christmas, that no hard feelings nor lack of brotherly love should be permitted to reign in heart or family after the Christmas-tide, and I judged by the friendly feelings in our Social, that this good proposition had been well accepted. The Brethren and Sisters were in attendance from the other families, both at our morning service and in the evening Social. Sisters Anna Mills and Rebecca Armstrong arranged the programme, and it was a great success. The girls and boys acquitted themselves splendidly, and the music rendered by the choir was excellent.

The mildness of the winter is quite a saving of stock feed. We depend on the sale of stock for a living, for grain is so low as to be scarcely worth raising. Our school, (co-educational) re-commences on Monday, Jan. 1st. (2nd Term.)

Elder James H. Richardson called on us for a few hours, from South Union. We had a very good time with him in a meeting on the evening previous to his return. Ruth Terry lives here in the Office. She is a young Believer and is about two years old. In general she is quite a good child, but occasionally,—well you ought to hear her hold forth. I guess she will come out all right. If she don't, it will not be because she is not smart.

Every day I live I am more and more astonished that Believers will use animal food. Mirabilla Dictu! If we had all the money for all the meat we have eaten in the last hundred years, each Society might have twenty-five acres under glass and raise all the tropical fruits,—oranges, bananas, pine-apples, dates, melons, yams and almost everything else.

We might travel quite around the world and preach the Gospel to every nation, baptizing them in the name of the Father, Son and Holy Spirit. But I fear we shall leave these blessings to another, and God grant, a more worthy generation.

I herewith bespeak for the Editor, publishers and readers of THE MANIFESTO, a very happy New Year.

O. C. Hampton.

East Canterbury, N. H.

Weather Record for December, 1893.

Highest Temp. during the month,	45
Lowest " " " "	14
Mean " " " "	18.7
Snowfall in inches " " "	21.75
Total Precipitation " "	3.91
Greatest " in any 24 consecutive hours,	1.52

*N. A. Briggs.***Shirley, Mass.**

Jan. 1894.

It takes some philosophy, faith, hope and trust or whatever else you may choose to call it, to say or sing, as I have recently read—

"Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, is always best."

I think, however it is a very good way to try to make the best we can of things as they come, for sometimes I have been made sensible that the thing very much dreaded was the one thing needed to bring the best result.

I am glad that in New Hampshire and Massachusetts there seems to have been so much union of feeling in regard to our Centennial, and am surprised to find the interest there is in the reports published of the meetings held in commemoration thereof and take it as an earnest of good for the future.

If no man comes to Christ except he is drawn by the Father, the Father must have helpers through whom to do the drawing; and it would seem that the united effort of souls consecrated to God and in whom Christ has taken his abode, as an ever flowing spring of gladness, even in the midst of storm and tempest, are among the most efficient means he can make use of. In this connection I esteem the kindly breathings of love and good-will in "Home Notes" as very effective. We do not want to be heard every-time, but are very interested listeners *every-time*, and would want to bless every wind that blows good tidings

at least. Since commemorating our Centennial we have had Christmas and its duties in which good Believers have special interest.

The day was ushered in by some of the young who are with us, in songs of joy and gladness, breathing peace and good-will to all mankind.

Our usual meeting in the a. m. was very interesting and well supported. In the p. m., the gathering about the finely decorated tree, was much enjoyed, accompanied by music, dialogues, and stories. All were calculated to foster the kindest feeling and good determinations.

Health with us is much better so far than during last winter, though there has been much sickness around us, of which our dear Harvard friends have had a portion, but at this writing there is marked improvement.

Now as I am thinking of the many dear friends, among Believers and outside too, whom I would like to take by the hand and say, "God bless you! and give you a Happy New Year," I would wish they might accept this as a personal offering to them, and as I this day have had my Commission renewed to extend love and kind feelings wherever I desired on behalf of the Brethren and Sisters I would again say, "God bless you all!!" Amen.

John Whiteley.

[Contributed by Eldress Harriet Goodwin.]

UNNOTICED BIRDS.

BIRDS of peace and hope and love
Come flittering earthward from above,
To settle on life's window sills
And lift our load of earthly ills.
But we in traffic's rush and din,
Too deep engaged to let them in,
With deaden'd hearts and sense plod on
Nor know our loss, till they are gone.

—By Paul Lawrence Dunbar.

As a test of Character, truthfulness is pre-eminent; it is the basis of all honest manhood.

TRIBUTE

*to the Memory of our Brother,
JAMES S. KAIME.*

By Asenath C. Stickney.

PEACEFULLY, grandly sinks the beautiful Autumnal sun at evening below the western horizon until lost to view. As grandly, as peacefully has passed beyond our finite vision the honored presence of our worthy Brother, James S. Kaime.

Now, his freed spirit resting in the embraces of Infinite Love can but rejoice in full satisfaction. And, what though we mourn shall he not rejoice? By our loss shall he not win?

"Good Elder James," is the universal verdict of those who have known him in the past, through his many consecrations, a true disciple of the meek and lowly Savior. One who in early manhood gave all that he possessed, to follow the Christ as manifested in his first and second appearing on earth. Although for a series of years he was chosen to occupy a spiritual trust, and to this was added the office of Treasurer of the Community yet, with this two-fold responsibility, he never seemed to lose sight of the dominant purpose of the Christian; the salvation of his own soul.

No voice to him was so potent in meaning or dictation as the "still small voice of Conscience," whose behests he dared not disobey. Hence, no human praise, no adulation, no emoluments of office, had power to raise him in his own estimation above his fellow laborers in the cause of truth. He was ever the same spiritually-minded father and brother.

Childhood and youth in simple, confiding trust, were alike attracted to the good man as to a devoted father. The sin sick, the wayward, found in his sympathetic soul and prayerful ministries, the relief, the forgiveness for which they sought.

The dear 'Departed' was a man of fervent prayer, consequently, his earnest intercessions were often signally answered. Like him, may the Church continue in

prayer, until able to perpetuate in its every member a life as genuine, as honest before God, as stands the subject of our sketch to-day. Let us all so live, that we may yet rejoice with him among the ransomed.

Canterbury, N. H.

SHAKER STATION, CONN.

DEAR CHILDREN:—"Time waits for no man." Time is always on the wing, you can not stop its flight, as each moment comes to you, labor with your might. One moment is all the time you can have at once. Use it as though you appreciated its value. It is sinful to waste time. There is happiness in every moment spent for God. Spend your moments well. Patient continuance in right-doing is sure to win. Time spent in gaining lasting treasures is well spent.

To-morrow you say you will perform neglected duties, and when to-morrow comes you still say, to-morrow. Duties neglected for a time accumulate and become burdensome. A good to-day is the preparation for a good to-morrow. Perform to-day's duty, fight to-day's temptation.

"Draw nigh to God in your warfare and He will draw nigh to you. Correct the faults in yourselves that you think you see in others. You will spoil your happiness if you spare your sins. Days spent in doing right, no need to wish them back again. Make every day bright with good deeds and kind words. You will have none too much time for repentance. Consider the brevity of life. Swift your moments pass away, make your heaven while you may.

Wisely improve your time and you will have time enough. So live that you can make others better, and there may be more good people. "Let no one miss the road to heaven for lack of help you might have given." Commit yourselves to God for instruction and guidance. Add a jewel every day to your spirit's shining crown. Cultivate heavenward thoughts. Gain wisdom of mind and virtue of heart, from the high path of duty never depart.

DANIEL ORCUTT.

*To the Memory of Sister
NANCY G. DANFORTH.*

By Rebecca A. Shepard.

OVER the mystic River,
The silent craft is borne;
Down the banks of the River,
Peacefully gliding on.
Now, on the Evergreen shore
Safe moored in a Haven of rest,
To buffet the waves no more;
No more by pain oppressed.

—♦—
"BLEST."

By Marion Bernstein.

BLEST be the tongue that speaks no ill,
Whose words are always true,
That keeps "the law of kindness" still,
Whatever others do.

Blest be the ears that will not hear
Detraction's envious tale;
'Tis only through the list'ning ear
That falsehood can prevail.

Blest be the heart that knows no guile,
That feels no wish unkind,
Forgetting provocation, while
Good deeds are kept in mind.

Blest be the hands that toil to aid
The great world's ceaseless need—
The hands that never are afraid
To do a kindly deed.

Blest be the thoughtful brain that schemes
A beautiful ideal:
Mankind grows great thro' noble dreams,
And time will make them real.

Do good in thought. Some future day
'Twill ripen into speech;
And words are seeds that grow to deeds:
None know how far they reach.

Like thistle-down upon the breeze,
Swift scattered here and there,
So words will travel far, and these
A fruitful harvest bear.

Where goodness dwells in heart and mind
Both words and deeds will be
Like cords that closer draw mankind,
In peace and charity.—*Woman's Work.*

A PROFOUND YOUNGSTER.

THERE was a convention of Sunday school teachers in session at Crystal Lake, and all the teachers of the three counties represented were there. The amount of biblical and theological knowledge they had was something astounding. On the last day of the convention the high chief ranger of the affair announced to the four hundred delegates that he would be pleased to have the knowing ones think up some hard questions on subjects pertaining to their work, write them on slips of paper and submit them to him, and that evening, at the last session, which was to be a sort of entertainment, he would answer them. A lot of people wrote their questions and gave them to the great professor, and when evening came he had about fifty good old gnarly problems in his bunch of paper slips.

The evening's exercise began with reading and answering the questions, and though some of them were from away back and very obtuse, the good man who had put himself up there as a mark, coped with them successfully and impressed the great gathering with his vast knowledge.

Finally he ran against a question that made him knit his brows. He scowled at it a moment and then laid it aside. When he answered all the rest he picked up this side-tracked query and said:

"Here is a question which I confess I am unable to answer. I submit it to the audience, and if any one is able to give the answer I will be glad to hear what it is."

Then he read this query:

"Who was the boy and what was his name who held the basket containing the five loaves and two fishes which fed the multitude?"

Nobody made any effort to answer it, and the professor said:

"It seems that nobody knows any more about it than I do. I will have to call on the person who submitted the question to come forward and answer it. Will you please do so?"

To the great surprise of the four hundred people and of his mother as well, Frank Jones, a thirteen year old school boy, got up and modestly walked up the aisle. Everybody looked at him amazed. The professor said:

"Did you submit this question?"

"Yes, sir."

"Can you answer it?"

"Yes, sir."

"Well, I am sure everybody will be glad to hear it."

"The boy," said Frank quietly but steadily, "was Ben Ezra, son of Miriam, who was a sister of Philip, one of the twelve disciples."

A murmur of astonishment ran over the audience. Here was something too deep for even the professed theologians in convention assembled. The professor turned to the boy:

"Did you find that in the Bible?"

"No, sir."

"Where, then, did you get it?"

"In Greek history?"

That was the cap sheaf. A lad of thirteen bowling down four hundred declared teachers in the Christian cause, and telling them in an unassuming way that he dug the information out of Greek history.

I think it will be well to give this boy room to spread himself when he becomes a man.—*Chicago Mail*.

Bentha.

James S. Kaime at East Canterbury, N. H. Jan. 3, 1894. Age 73 yrs. 6 mo. and 14 days.

Martha W. Billington at Second Family, Mt. Lebanon, N. Y. Jan. 2, 1894. Age 79 yrs. 6 mo. and 6 days.

Borne away on death's stern billows,
From the surging sea of time,
To a land of joy and beauty.
Heavenly home in yonder clime;
Golden harps are sounding welcome,
Vocal tones the strains prolong,
Tis one grand and glorious concert,
Rendered by the angel throng. J. E. S.

COLD IRON BITS.

ONE of the most careless forms of cruelty in winter is the use of a cold bit. A writer in the *Kentucky Live Stock Record* thus calls attention to the evil, which is as common in its practice in this city as in the blue grass region:—

"Let any one who has the care of a horse these cold, frosty mornings, deliberately grasp in his hand a piece of iron; indeed, let him touch it to the tip of his tongue, and then thrust the bit into the mouth of a horse if he has the heart to do it. The horse is an animal of nervous organization. His mouth is formed of delicate glands and tissues. The temperature of the blood is the same as in the human being, and, as in man, the mouth is the warmest part of the body. Imagine, we repeat, the irritation that would be to the human, and, if not the same degree, still the suffering to the animal is very great. And it is not a momentary pain.

Food is eaten with difficulty, and the irritation repeated day after day causes loss of appetite and strength. Many a horse has become worthless from no other cause but this. Before India-rubber bits were to be had, I myself used a bit covered with leather, and on no account would have dispensed with it in freezing weather."—*The Bird Call*,

Books and Papers.

READINGS FOR LEISURE MOMENTS, by H. L. Hastings, Boston, Mass.

It is said that "a good man out of the good treasure of his heart, bringeth forth good things." It is these good things that we want on our pilgrimage through this world. Things that are good for both soul and body, and that will make of us better men and women.

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"One man can not do everything, be everything, nor have everything. We have, each of us all we can attend to, to do our own business; why should we envy others their talents,

their work or their wages? They have their duties to do, and to their own Master they stand or fall. We have as many talents as we shall improve, as much prosperity as we deserve, and all the responsibility we shall wish to answer for in the day of judgment."

THE STRIKE AT SHANE'S. A prize story of Indiana, and Published by the American Humane Education Society, Boston, Mass. Price 10 cts.

This little book of ninety pages, is a sequel to "Black Beauty," and like that wonderful, interesting story, is written to teach more effectually the kindness that should be extended to all the animal creation. It enforces upon the mind this fact:—

"The man of kindness to his horse is kind,
Brutal actions show a brutal mind."

Any one who may be so fortunate as to get a copy of this little work, will find themselves possessed of a lesson in life, that increases in interest to its close.

THE JOURNAL OF HYGEIO-THERAPY. Jan. Contents. Foundation Principles; Bronchocele; A New Era Dawning; Protest Against Vaccination; Annual Editorial Greeting, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

The Springfield Republican has had a unique history among New England newspapers. In the whole country perhaps there is no other journal published outside of the great cities which is so widely copied or wielded so strong an influence. The story of its early days, when Samuel Bowles was at its head, Dr. Holland its literary editor, and "Warrington" and Frank Sanborn were writing letters from Boston, is told in an interesting way by Mr. Clarence E. Blake, in his article on Springfield, in the January number of the *NEW ENGLAND MAGAZINE*. The *NEW ENGLAND* has published few articles on New England towns more valuable or more beautifully illustrated than this on Springfield.—Warren F. Kellogg, 5 Park Square, Boston.

The Columbia Desk Calendar,

which is issued annually by the POPE MANUFACTURING COMPANY, of Columbia Bicycle fame, is out for 1894, much improved in appearance. It is a pad calendar of the same size and shape as those of previous years, having a leaf for each day, but its attractiveness has been heightened by the work of a clever artist, who has scattered a series of bright pen-drawings through its pages. It also contains, as usual, many appropriate and interesting contributions from people both bright and wise.

THE INDIAN HELPER.

is the name of a little paper sent us from the Indian Industrial School at Carlisle, Pa. 10,000 copies are published weekly and the Publisher would be glad to have it, 100,000.

The Indian boys do the printing but the editorial work is done by a white man. Send for a copy of the paper and see what is being done by the little Indians.

HISTORY OF THE WORLD'S FAIR,

by Major Ben C. Truman, of the department of Floriculture. This large and beautiful work of nearly six hundred pages is an exhaustive history of the wonderful "White City" that arose like magic near the City of Chicago. The work is profusely illustrated and beautifully printed. To secure this most interesting description of the American World's Exposition is to secure a treasure of almost inestimable worth.

The work is from the Mammoth Publishing Co., Chicago, Ill.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for January presents in its first pages a character study of Prof John Tyndall in which Dr. Beall explains many points of great value to students of Phrenology. The veteran phrenologist, Dr. J. L. Capen, contributes some very original and surprising views on the organ of Weight which will excite interest if not controversy. Prof. Sizer continues his elaborate series, *How to Study Strangers*, and in this number, discusses *Quality*, with many illustrations. His phrenological delineation of the celebrated reformer, Lucy Stone, is especially sympathetic and closely analytical. It will be read with profit and pleasure. Mrs. Charlotte F. Wells gives an account of George Combe's remarkable experiments with the daughter of Prof. J. J. Mapes, which deserves very particular mention, as it contains certain proofs of phrenological principles which will satisfy the most incredulous and exacting investigators. The editorial features are unusually strong, and a published letter from the eminent scholar, Joseph Cook, on the value of Phrenology, will command wide attention. The other departments are replete with good things. Price, 15 cts; \$1.50 a year. Address Fowler & Wells Co., 25 East 21st Street, New York.

The second edition of the December *World's Fair Cosmopolitan* brings the total up to the extraordinary figure of 400,000 copies, an unprecedented result in the history of magazines. Four hundred thousand copies—200 tons—ninety four million pages—enough to fill 200 wagons with 2000 pounds each—in a single line, in close order, this would be a file of wagons more than a mile and a half long. This means not less than 2,000,000 readers, scattered throughout every town and village in the United States. The course of *The Cosmopolitan* for the past twelve months may be compared to that of a rolling snow-ball; more subscribers mean more money spent in buying the best articles and best illustrations in the world; better illustrations and better articles mean more subscribers, and so the two things are acting and reacting upon each other until it seems probable that the day is not far distant when the magazine publisher will be able to give so excellent an article that it will claim the attention of every intelligent reader in the country.

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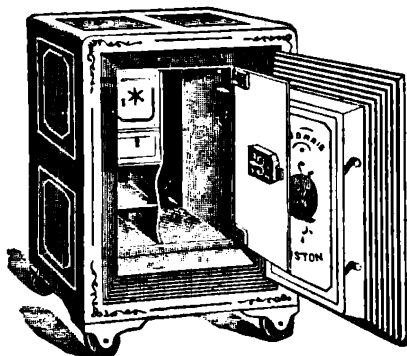
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MARCH

THE

MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXIV.

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

Ecc. XI:1.

EAST CANTERBURY, N. H.

1894.

THE MANIFESTO.

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VOL. XXIV.

MARCH, 1894.

No. 3.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

No. 5.

IN 1817, President Monroe made a visit to New England, and while traveling through the state of New Hampshire, called at the Society in Enfield and was introduced to the family, by Father Job Bishop. President Monroe also made a visit to South Union on the 17th of June, 1819 and was accompanied by General Andrew Jackson and family. The new meeting-house was finished and the first service held on Sabbath, November 28, 1819. Several Brethren from Union Village and from Pleasant Hill were present, who had assisted in the work of the building. In 1828, the people of South Union, were strongly reminded of the story of the flood, as they had a term of forty days, in which it rained a large part of the time.

Since the organization of the Society, all the cooking of the food had been done in the fire-place. To some persons, this seemed to be the best arrangement for the business, that possibly could be devised. But the cooking stove had been introduced into a great many families, having all the modern conveniences, and one of these was brought home for the use of the Sisters. From this date, the fire-place had less and less advocates, and finally was abandoned altogether.

Not less than twelve valuable horses have been poisoned with strychnia. Several of our neighbors have also suffered in the same way and yet no clue can be obtained of the perpetrator. Although most of the rogues that we have mentioned, have been white, yet the colored men were not all strictly honest. Some one entered a building in the North family in 1832 and broke open the chest of one of the novitiate members and stole from it \$260.00 in

silver. Suspicion fell upon a negro and he was confined for several days, through hope of obtaining a confession. He was then given his freedom, but told to return the money by Sunday. Sunday came, but no negro nor any money. They took him up again and he concluded to confess. He escorted the Brethren to a small cave near Bowling Green, a distance of fourteen miles, and there unearthed \$204.00 saying that was all he had. So they took the money and let the negro go. After this, his master, who was a Shaker, sent his slave to the Iron Works in Tennessee, from which place there was little chance of escape.

Some of the blacks who were at work at the North family, resolved themselves into a court and impaneled a jury of black men, to try a negro by the name of Tom for stealing a jackknife. The case went to a hearing and the jury found him guilty and ordered that he should have ten lashes, well laid on, and after that he should be treated to a supper, and his waiters should be three black gentlemen. Tom received the lashes, and then had his wounds washed. When supper was ready, the gentlemen were appointed to carry out their part of the sentence. They waited on Tom handsomely, and the Court and Jury were satisfied that all things were done in good, African style. The knife was restored, the law satisfied and Tom was again admitted to fellowship.

The Believers at South Union were quite interested in the manufacture of silk handkerchiefs. They had ample accommodations for the raising of silk worms, and in 1832, in the month of June, the Sisters picked the first crop of cocoons for the season, and had one hundred and thirty-seven pounds. One pound would be eight hundred and five cocoons, making in all, 110,285 cocoons.

Some remarks were found among the writings of J. R. Eads, referring to slave labor in 1835. The renunciation of the practice of hiring slave labor, generates new feelings. This, with the changes that have been made in our family arrangements, is calculated to awaken us from our quietness. In 1844, a negro, who seemed to be under a religious excitement, came into Elkton Co., and spoke in the street for two hours. Among other things, he said, "I have been sent to proclaim, that the time of the end is near. I am not come in the name of Stephen, but in the name of the mighty God of Israel. You may not believe me, but you will yet be convinced. This government is a government of strife, confusion and gloom, but that which shall succeed, will be a government of universal emancipation." In twenty years from this date, the above prophecy became true, when a universal proclamation was sent throughout the United States by President Lincoln.

In July 1850, there was a discussion on the subject of lightning-rods and it resulted in putting the rods on the Trustees' Office, the meeting-house and on the family dwelling. None had ever been used up to this time, and whether these proved beneficial or otherwise, we have no record to inform us.

The cost was fifteen cents a foot for the 'rod and one dollar each for the points.

In June 1855, a disaffected class attempted to raise a company and by mob violence, drive the Shakers from South Union and then seize the property for their own use. An old resident of the County, a doctor by profession, had been riding about the country for some three weeks, striving to enlist the populace in the scheme, and agreeing with them to meet on the first of June, at the cross-roads, on the way to Russellville. The causes for this raid, or intended raid, are various, but the principal cause is said to be the interference of one of the Brethren to procure the freedom of some persons of color, illegally held in bondage by some of the party. Some friendly neighbors had the kindness to inform us of these unlawful proceedings. A meeting was appointed and the friends of the Believers were notified to be present. Two lawyers volunteered their services on the side of the Shakers, and an able lawyer from Elkton was engaged to plead the case.

The complainants then urged that the meeting be held at the residence of Dr. Rhea. The meeting was called to order by John Burnham, a merchant of Bowling Green. Our attorney then proposed to address the crowd. No, no, no, resounded through the air. They did not wish to waste time.

It was then agreed to leave it to the crowd whether or not he should speak. A vote was taken and a large majority decided that he should speak. The lawyer then addressed the crowd, as law-abiding citizens, appealing to their sense of right and arguing a legal course as the proper one to pursue. If the Shakers had violated any law, let them be prosecuted;—but if they had not, those who disturbed the Shakers would be liable to indictment and prosecution. After several others had spoken, some for the Shakers and some for the complainants, lawyer Briston demanded a separation in order to discover who was in favor of legal proceedings and who was not. Accordingly, the separation was made, showing a large majority on the side of law and justice. The meeting then adjourned to some subsequent day, but to this date (1872) it has not convened.

[The Believers at South Union, were obliged to exercise great care in regard to the language they used in reference to the subject of slavery. As Christians, following the example of Jesus the Christ, they could not hold slaves as property, nor encourage others to do so. Situated in a slave state, it required a constant guard over the whole life, that they might live peacefully with the slavemasters, who were very jealous over their peculiar institution of human slavery. As the abolitionists became more annoying to the owners of the slaves, the slaveholders became more suspicious of the Shakers, and in May 1855, sent them the following letter. Ed.]

CROSS ROADS, LOGAN CO., KY. MAY 26, 1855.

MESSRS. JOHN RANKIN and URBAN JOHNS,

SIRS:—By resolution of the investigating Committee, appointed at a recent meeting of this community, we are authorized to ask of you, information on the following points. What is the order of connection and associa-

tion between the Society of Shakers at South Union, and other Societies of the same order in the United States? And is South Union a branch Society? With what other Societies of the same order in the United States is your Society associated? In visiting and receiving visits to and from other Societies of your order, what is the spirit and substance of the communications and teachings on the subject of slavery, as entertained during those visits?

Do you receive instructions as to the management and control of your affairs and of your members at South Union? And are you amenable to that Society for said management and control? Are there not books issued among your order called the "Holy Roll," and "Holy Wisdom?" The community are informed that such books are in your possession, and we are instructed to ask for a perusal of the same.

Very respectfully,

J. P.

T. B. S.

G. A. M.

(To be continued.)

TRIA JUNCTO IN UNO.

[THREE JOINED IN ONE.]

By Oliver C. Hampton.

MY intuitions lead me to recognize in the over-soul of the Universe, the two qualities of wisdom and love. I find that in finite man, these two qualities can, may and do act as it were separately. A mother may love her offspring to death and destruction and not show any wisdom in the whole process. A man may love gold merely for itself, till he starve to death before he will spend it to live. He is entirely wanting in wisdom. These are extreme cases, but they prove that love may be exercised while wisdom is not in activity. Again, man may be intensely exercised in cold, cast-steel calculations in mathematics, vivisection or even theology. Witness Calvin's grizzly horrors of doctrine, and in all his speculations not one atom of love is to be discovered. The absent quality in each case is merely lying dormant in the human soul and is not yet developed into normal activity.

These fairly represent humanity on its lower, rudimental plane of existence. All the way between these extremes of inequality, there are grades and degrees of distribution of wisdom and love, even to comparative equality and perfection. Jesus Christ supposed man to be capable of absolute perfection, that is, infinite perfection, else why did he say, "Be ye therefore perfect, even as your Father in heaven is perfect." Our Father in heaven—the Over-soul of the visible universe—the Divine Intelligence or whatever one may call it, differs from our humanity on the lower plane in this way, viz., that the Infinite Father possesses in exact equality, the energies of wisdom

and love and from these, a third active attribute, a perfect union thereof ensues. Here is a trinity of aspects or conditions not possible to be experienced on the lower plane of humanity with its abnormal, unequal and imperfect conditions. This Trinity in Unity is what constitutes the difference between the rudimental plane of existence and the grand and glorious Christ plane. It is the difference between selfishness and self-abnegation, love and hatred, revenge and holy forgiveness, mercy and cruelty, war and peace, purity and impurity.

This is the glorious height to which we are called and the green pastures of everlasting consolation in which we may walk. "Let us lay aside every weight," envying and strife, intoxicants, even as medicine, flesh-meat, etc., etc. "and the sin which doth so easily beset us," the 'flesh with its affections and lusts,' and "let us run with patience the race that is set before us."

"We'll follow those who've gone before
And have the prize possessed,
Who've all their trying scenes passed o'er
And entered into rest.
For Prophets, Kings and Holy men
Did long to reach this light,
Yet lingered out their days in pain
And died without the sight."

Let us do all we can for humanity in our day and generation in all prudence and wisdom not forgetting the inspired word of the great Seer of the Babylonian captives "The wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

Union Village, O.

OBSERVATION.

By Louis Basting.

OBSERVING people have long been puzzled to discover the cause of lightning striking some trees in preference to others. A German professor who has investigated the matter for several years has recently published the interesting result of his labors in *Ueber Land und Meer* (Over Land and Sea.)

He started from the natural assumption that the trees which furnished the best conductor ought to be the ones most frequently struck. He therefore subjected the different kinds of wood to chemical, electrical and microscopic investigation, which soon established the fact that electricity had no decided preference for either hard or soft woods. Knowing that water is one of the best conductors, he ascertained the amount of moisture contained in growing timber, finding 51 per cent in poplar, 39 in oak, 26 in willow, &c., but the electric test proved that the willow with only half the quantity of moisture was no more exempt than the poplar. Further analysis determined the

amount of oil contained in beeches, walnut trees and evergreens: while pursuing this line of research he observed the electric spark to jump over the green beechwood to reach a piece of dry, dead wood beyond. Following this clew he established the fact that lightning has but little affinity for oil-containing forest trees, and this conclusion is fully verified by statistics.

In the principality of Detmold, forestry has been reduced to a practical science. Its very extensive timber lands have been under the constant care of numerous officials, and an exact record of everything relating to them has been kept. About 70 per cent of these woods consist of beeches, 11 per cent of oaks and the remainder of different kinds. Statistics kept since 1874 prove the great exemption beeches enjoy from the visitation of lightning. Of course the number of such contacts will vary according to the frequency of thunder-storms in the season; thus in 1879, fifteen oaks were struck to one beech, while in 1885 the former were struck eighty-four times to one of the latter. The Professor decided that the walnut tree is the least liable to be touched by the electric fluid because of the large amount of oil it contains.

The aboriginal Indians knew that oaks were the worst trees to be under in a thunder-shower, and beech or walnut trees the best. But they were ignorant of the cause of the fact, nor could they have ever discovered it as long as they remained what they were.

Aside from and in connection with true religion and morality it is art and science, literature and mechanical inventions, that are the glory of our time; but they all are the product of long continued labor, research, experiment, and deep and orderly thinking. No knowledge worth having has ever come intuitional. Newton saw an apple fall to the ground; millions had seen the same thing happen before and were none the wiser; but with his whole mind bent upon discovering the cause which keeps the movements of the worlds in order, this simple fact started a train of thought which was finally formulated in the law of gravitation. It was not a sudden knowledge come to him from without, but the slow and laborious secretion of years.

We have heard of a man who claims he obtained the knowledge of the Hebrew language by illumination or inspiration. We don't believe it. Knowledge doesn't come in that way. The facts are all against it. The "gift of tongues" in the primitive church was the temporary exercise of mental and spiritual faculties, the power passing away with the occasion which produced it.

West Pittsfield, Mass.

BRIGHT, ardent youth, life's kindling flames mount high
 As early day's transcendent oriflamb;
 Imagination pictures wealth and fame
 And builds its airy castles in the sky.

M. J. A.

THE BITTERNESS OF DEATH IS PAST.

By George W. Smart.

THE bitterness of death is past,
 When we burst the bonds that bind to sin,
 And turn from pleasure's tempting sway,
 To cultivate the good within.

The bitterness of death is past,
 When our heart's free love to God is given,
 The world's vain treasures seem like dross,
 And souls in rapture seek for heaven.

The bitterness of death is past,
 When worldly ties are rent in twain,
 When earth's bright baubles value lose,
 And loss of wealth and fame, seems gain.

The bitterness of death is past,
 When our sin-sick soul throws off all fear,
 Celestial glory opes to sight,
 And Heaven's bright "pearly gates" appear.

The bitterness of death is past,
 When the ransomed soul its glories sing,
 O Grave! thy victory is lost;
 And Death, O Death! where is thy sting?

Canaan, N. Y.

CHRISTIANITY AND EVOLUTION, AND THE DIFFERENCE.

By Watson Andrews.

IN considering the Christian and Evolution theories of the origin and destiny of the human race, and making due allowance for the allegorical habit of the early peoples in accounting for phenomena, there appears to be little difficulty in reconciling the two. The Biblical account declares that God made all things; the world, plants, animals and man. Evolution claims the same thing, only ascribing all to natural forces—as though natural forces were not God's will and desire. No tolerably enlightened Christian of to-day, entertains the idea that God constructed the physical universe as a mechanic constructs a watch or a factory; or that anything beyond the will and desire—inspiration of the laws of nature—of an Almighty and All-wise being is required to cause all things to be. Let us say then, once for all: man was made, produced, caused to be, in common with other animals; and hence necessarily endowed with the instincts, appetites, passions and desires

indispensable to animal life. Up to this point Christianity and Evolution agree. Here however there is a divergence; but, seemingly only in the manner of expression. Christianity claiming the direct, and Evolution the indirect application, inspiration or in-breathing of Divine force or power in producing or evolving humanity.

The Christian ascribes man's double nature (of the possession of which we are all but too well aware) to a union of the animal and Divine having taken place by direct in-breathing, inspiration or obsession; while Evolution ascribes the difference between a "gorilla and a gentleman," to the indirect action of Divine power through natural laws. This difference is further shown to be one of mere words, when the facts of the history and present condition of the race is considered, since these answer the logical demands of both theories alike. "Uniformity of results, proves uniformity of cause." Given the human pair in the state of innocent inexperience described in the Mosaic account of creation, and the excesses, dissipations and consequent disorder of human society becomes what the theories of Christianity not only but the laws of cause and effect require. And given the most human-like of the lower animals, and admitting the epochal change in the workings of "natural selection," evolving human reason, imagination and invention, as Evolution claims; and is not the successes, excesses, grandeur and demoralization of the world of to-day, the logical outcome? Hence it would seem a matter of indifference which theory we accept, since the results are shown to be the same, to wit, the peopling the world by natural generation. But in peopling, generation has pauperized the world.

Morally the whole world, pecuniarily the larger share; this, although in the nature of things unavoidable, is not well. However, it seems the world was to be peopled, if peopled at all, in accordance with the laws of nature through the instrumentality of man and woman, and to result in a civilization susceptible to Christianity; hence the private family with its exclusive loves and interests become unavoidable. And govern a world with exclusiveness of loves and interests, the competitive system, and strife and contention, bloated wealth, squalid poverty, crime, war and blood-shed, become unavoidable. It follows, whether we accept the Mosaic or Darwinian cosmogony, the natural or artificial theory of the world; we are alike confronted by the same inextricable dilemma, to wit, the necessity for peopling our planet, necessitates the depravity of its people.

This being admitted—and there seems no way of escaping the conclusion—there can be, at bottom, no essential difference between the requirements of Christianity and Evolution, or indeed any other theory that proposes to rescue the world from its evils; since generation, with its partial loves and divers lusts must cease, as a prerequisite, with all who are to be rescued. In a word, the world must come to an end with all who would

cease to be worldlings and subject to the spirit of the world. All who would advance from the rudimental to the complete; from the passing to the permanent; from the natural to the spiritual; from the animal human to the Divine human being; from the necessary self-care of the one to the equally necessary and spontaneous social care of the other, where self is merged in social, and partial, in universal love; must accept the new regimen, the second great epochal change—and this Evolution seems to have overlooked—where a second in-breathing or more properly, obsession takes place, changing the man's motives of action from generating a natural race, to re-generating the natural to a spiritual, or spirit race. This time the obsessing force is said to be visible, descending and abiding upon the man Jesus; thus constituting him the head of the New, as Adam is the head of the Old creation, or phase of man's existence. The first being endowed and properly empowered to set the example and transmit the element of generation to his followers; resulting in a world of natural human life.

The second being also endowed and adequately empowered to set the example and transmit the elements of regeneration to his followers; resulting in a world of spiritual human life. The terms natural and spiritual are here employed, not as separate matters, but as compliments of each other, as the stalk and grain; the stalk to perish when its usefulness is subserved, the grain to be transmuted to a higher phase of life.

Union Village, O.

CULTIVATION.

By Andrew D. Barrett.

MAKE home life attractive. We are an active people and unless our active spirits are filled to satisfaction there may be a tendency to warp from home life. It is the duty of every one to make home life interesting.

There are burdens and responsibilities that should engage the attention of all, and there should be a willingness of spirit on the part of each one to accept these burdens.

If the kingdom of heaven is to be within us, should it not work out, in our daily life? By all means have our interest greatest among our own Brethren and Sisters. Speak words of kindness to every one, in the home. Let every one be counted as a friend and give to every one the best attention we can. Kind words cost but little and yet they are valuable if brought into daily use. Good and gentle manners help wonderfully in the duties of life.

Let us look on the bright side as this makes home pleasant. If it rains to-day, there may be sunshine and a blue sky to-morrow. It takes no more breath to laugh, than it does to groan. If we have a sorrow to-day, let us watch for joy to-morrow. Nobody ever looks for a grievance without find-

ing it. Be a man and resolve to conquer yourself. We will starve our troubles; give them nothing to feed upon, no brooding thought, no morbid sympathy, and when they are buried, roll a great stone over the grave and start again. The duties of home life are many, and if we carry the sunshine of God's goodness in our faces we shall bear these burdens cheerfully. We have no right to inflict our woes upon Society. Troubles are like snow-balls, they gather strength and size as they go until some day we are crushed beneath their weight. If we think we are ill used there will be plenty of collateral evidence to prove it. Let us beautify and grace our home with our best faculties. This is my offering.

Ayer, Mass.

In Memory of our Gospel Father,
STANTON BUCKINGHAM.

By Orren Beaver.

HE passed from earth on the 17th of January, to dwell in realms supernatural. To us all he was a much-loved father and friend. He was the oldest Brother in this Society and probably one of the oldest veterans among Believers. He has passed a long life and has spent nearly seventy-four years in our lovely Zion home.

Faithful to the last in all things, temporal and spiritual, while health and strength remained. He was truly a pattern of godliness in all his dealings with his Brethren and Sisters. Pure and chaste in his deportment, simple and child-like in his manners. He was indeed, a tower of strength to the young thus evidencing what Mother's gospel can do for all souls who willingly yield obedience to its elevating, soul-saving principles.

He often remarked that he thought we had too much of the spirit of the world among us, as a people, to have a fruitful travel in this soul-purifying work. That we needed to retrace our steps to the foundation principles of our faith, before we could expect to have that measure of justification and spiritual prosperity as a body, for which our spirits were so earnestly praying.

The religion of our dear father was eminently practical; not a dead, lifeless formalism, but one whose noble aspirations reached to all humanity, for their future happiness. Honest and upright in his dealings as an Elder as well as a Trustee, he ever manifested that inflexible regard for loving-kindness to all, that it deeply enshrined his memory in the affectionate regard of every consecrated Believer. Though we shall greatly miss him in our little home circle where his pure influence ever rested like a sacred benediction, we rejoice that his noble spirit passed quietly from the scenes of time to enter the beautiful mansion "Over There."

Shakers, N. Y.

THE following lines were written by a lady living in Cleveland, Ohio, who has known the Believers many years and was well acquainted with our Beloved Sister Rachel.

Cornelius Bush.

To the dear Shaker Friends who loved Eldress Rachel Russell.

THE beautiful life so pure and still
Has not gone out to-day,
It has just begun on the other side,
Where the heavenly gate has opened wide
To bid our loved one stay.

No human word, the story sweet
Of those earth-years can tell,
But our hearts have felt its influence blest
And we know our Father has called to rest
The one who has tolled so well.

We can never lose the gentle life
The daily message from above,
Lived out before us here,
Telling of faith and child-like love,
Will still to us be near.

And when we hear from the other side
The word which calls us o'er
Beyond the taint of earth and sin,
We shall surely find as we enter in
Our loved at the open door.

Cleveland, Ohio.

Sarah L. Andrews.

[Contributed by *Maria Witham.*]

WHAT IS A FRIEND?

AN English newspaper has recently offered a prize for the best definition of a friend. The prize definition was as follows; "The first person who comes in when the whole world has gone out."

The following are some of the best of those which failed to take the prize.

One who considers my need before my deservings.

One who to himself is true, and therefore must be so to you.

One who smiles on our fortunes, frowns on our faults, sympathizes with our sorrows, weeps at our bereavements, and is a safe fortress at all times of trouble.

One who guards another's interest as his own and neither flatters nor deceives.
A 19th century rarity.

One who will tell you of your faults and follies in prosperity, and assist you with his hand and heart in adversity.

One truer to me than I am myself.

HARD TIMES.

"HARD times" is the universal cry and the unemployed are being numbered by the hundreds of thousands. For this multitude there is but little work, and for the work that may be done, the laborer gets only a small compensation. To say that it was always so, does not better the condition and to say that the starvation of the poor brings about the "survival of the better class," is quite questionable. The humanity of man should, so far as it is able, ameliorate all these unfortunate conditions and work in the interest of good-will toward men.

There is something about this state of affairs that bears a strong resemblance to the lives of the laboring classes in Egypt many thousands of years in the past. Crime is thought by some to be on the increase, and certainly deeds of foulness that cover the catalogue of wicked ways are of daily occurrence. The why and the wherefore is the great wonder of the age. No one seems able to solve the problem or to define the cause, even though the would be worldly-wise are anxiously waiting to be heard. The religionists would have it a political visitation but are not fully decided which party organization is the most culpable.

Bad thoughts are generated and bad words are hurled from one to another with little discrimination and with less care for strict justice. The religious world suffers as does the political and the lines of morality have fallen very low, as animal natures are more keenly aroused. A few incline to see in the dim distance the hand of God, as of old, writing on the wall, and this they say will solve the great mystery. It will tell the whole story, but it will, in all probability, have reference to the shortcomings of our neighbors who are always at fault, and have no special reference to ourselves, as we are generally right.

The revolving seasons have brought us quite to the place or condition of that wonderful personage who asked of God,—*"Give me neither poverty nor riches, lest I be full and deny thee, or lest I be poor and steal and take the name of God in vain."* So there seems to be danger in being either very rich or very poor.

A great deal has been said, even by Believers about the wage slaves, as though the rich were grinding the faces of the poor and forcing them to suffer unwarrantable distress. This to a large extent may be quite true, and yet there may be poor, hard masters as well as rich ones. The poor are not slow to take advantage of the poor if occasion offers, so that the selfishness of the human mind is quite fully represented through every class.

The only sure remedy, in all probability, that will ever be found for the rich and the poor will be in the words of Jesus, "Do unto others as ye would that men should do unto you." This comes directly to the point at issue. The strongest inclination is generally, to do by others as best we can in our own interest. Those who are rich and selfish will force all below them, if possible, to be their slaves, while the ignorant poor will often squander all they may obtain, honestly or dishonestly in a very questionable manner. And yet it is surprising how very dependent the rich and poor are upon the efforts of each other, and then how rapidly the two classes sometimes are found changing places, with each other. The wealthy of one generation may find themselves among the poor in the next, and the poor may by industry and perseverance rise to affluence and wealth.

"For the poor shall never cease out of the land." In all probability so soon as two men found themselves in this world the strife began to see which should possess the most property. Soon one became rich and the other became poor, and it might have been said even at that date, "The poor shall never cease out of the land," and certainly the prospect at the present time is not very flattering. After Cain had secured the property of his brother Abel, he no doubt, made the journey to the land of Nod in grand style and found there the rich and poor, the same as we should find them to-day in every city and village. That expression, concerning the poor, in its fullness will last so long as the race of man exists. Moses and Jesus were typical men and were specially sympathetic toward the poor. Both of them took occasion to say many comforting things to the poor and to those burdened with the sorrows of this life.

Neither did Jesus hesitate to speak as kindly to those who had an abundance of this world's goods. He attended the wedding of a wealthy personage in Cana, and added liberally to their interest in the pleasures of the occasion. He accepted an invitation to dine with the rich Zaccheus and subsequently through kindness to heal the son of the wealthy Centurion.

His mission, however, was essentially spiritual and whether among the rich or the poor his testimony was for God and his kingdom. For the unclean poor he manifested no more sympathy than for the unclean wealthy. His interest was with the poor in spirit. "Blessed are they which do hunger and thirst after righteousness." Whether rich or poor

he was anxious for them to "seek first the kingdom of God and its righteousness." Eating and drinking was a secondary matter as we learn from his own words, "Take no thought, what ye shall eat or what ye shall drink." He would eat that he might live. "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." Make this a matter of conscience instead of forcing conscience to eat and drink as urged by an undisciplined and unchristian appetite.

How much we have yet to learn in this simple, daily duty and how much it has to do with our whole course of life. We are learning new lessons, lessons in eating and drinking as well as lessons in grammar and geography.

We are learning that the soul and body of man are very closely conjoined and what influences the one, will more or less influence the other. We are learning that a system of righteousness must develop in the soul as we walk among men. It must create in us a new heart and awaken an inspiration that will give life to the whole household of faith. Then the rich and the poor will bear toward each other a friendly relation and the peaceable fruits of righteousness will govern the minds of all.

NOW.

If you have a kind word, say it ;
 Throbbing hearts soon sink to rest ;
 If you owe a kindness, pay it ;
 Life's sun hurries to the west.
 Can you do a kind deed, do it,
 From despair some soul to save ;
 Bless each day as you pass through it,
 Marching onward to the grave.
 If some grand thing for to-morrow
 You are dreaming, do it now ;
 From the future do not borrow ;
 Frost soon gathers on the brow.
 Speak thy word, perform thy duty ;
 Night is coming deep with rest ;
 Stars will gleam in fadeless beauty,
 Grasses whisper o'er thy breast.
 Days for deeds are few, my brother ;
 Then to-day fulfill thy vow ;
 If you mean to help another,
 Do not dream it, do it now.

—Selected.

SHIELD.

"Neither is he that planteth anything, neither he that watereth, but God that giveth the increase.—1 Cor. iii., 7.

CANTERBURY, N. H. 1893.

Live my soul, as peace shall follow And thine ev - 'ry walk control, Here in

lies thy shield from sor - row, Here thy strength for growth of soul, Here thy

strength for growth of soul. When thou go - est to the bat - tle, Gos - pel

truth shall mark thy way, God may chas - ten, God may chas - ten; let thy

spir - it With the weak and err - ing pray, With the weak and err - ing pray.

THE MANIFESTO.

MARCH, 1894.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
MER. Co., N. H.

TERMS.

One copy per year, postage paid	.75
" " six months, " "	.40

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.
January.

	Thermometer.	Rain.	Snow.
1893.	17.5	2 in.	16¼ in.
1894.	25.52	⅛ "	27 "
Highest Temp. during this mo.	50.	above 0.	
Lowest " " " "	2.	below "	
Number of rainy days	" "	3.	
" " snowy " "	" "	7.	
" " clear " "	" "	14.	
" " cloudy " "	" "	7.	

C. G. Reed.

North Family.

Feb. 1894.

NUMEROUS, and of great variety are the papers and magazines we receive.

Amongst them all we turn with most attraction and love to the contributions of our gospel kindred in our dear MANIFESTO bringing, as they do, messages of peace and love, always welcome and comforting.

We are pleased to read in many reform papers, of the noble men and women who are ministering to the relief of suffering and want, and of others who are working to remove the causes.

We were moved to collect, as we did last year, what we could spare of clothing and bedding with some edibles, to send to New York for distribution to the needy, through the organization of the Salvation Army, this was accompanied by a contribution from the Ministry, and also one from the Canaan family. We feel blessed in this offering and think that what is sent to this center is judiciously distributed.

Eldress Anna felt the impression of the spirit of generosity and kindness moving in the hearts of all at this time, and was sure if the R. R. Companies were appealed to they would carry the goods to the city free. Some of us not so intuitive were a little doubtful, but she determined to put a test, with the result of a generous permit, for which we thank the Lebanon Springs and Harlem R. R. Companies.

What a comment it is upon our boasted civilization that contributions of charity are habitually in request to keep able-bodied men and women with their children from starving for lack of opportunity to earn a livelihood in this boasted free and certainly bountiful and resourceful country.

At an assembly of poor starving people in New York, brought together to receive doles of bread and groceries, the poor children were drilled to salute the National flag which hung in the room, and required to sing,

"I am so glad that I live in a land,
With peace and liberty on every hand.
Wonderful things in the world I can see,
This is the grandest, our Country is free."

Free! what a travesty of freedom!

Here are a company of slaves, beggars, serfs, robbed of their birthright, and drilled to sing of peace and liberty and freedom, on being handed a mess of pottage.

After a similar assembly in Chicago brought together by the great heart of

John Crawford, the poet scout, this noble soul was moved when he reached home to pen the following verses,

If I could clothe each jeweled thought
That comes to me from Nature's bowers
In classic language, such as taught
Away from western woods and flowers,
If I could sing the sweet refrains
That in my soul in silence cluster,
From many a heart I'd strike the chains,
And give the star of hope new lustre.

If I could scatter all the gems
That light my soul, in darkest places,
Could pluck the hope-buds from their stems,
And wreath them o'er despondent faces,
If I had but the power to stay
The blighting hand of pain and sorrow,
The human flowers that wilt to-day
Would raise their heads and bloom to-morrow.

If from the Master hand above
To me the longed-for power was given
To change all bitterness to love,
Of every earthly hell make heaven,
The lowering clouds would quickly flee
Before the light which followed after,
And every wave of Life's broad sea
Would gleam with love and song and laughter.

This power is in the hands of the people
If they only knew it and were wise enough
to use it.

In all this gloom and apparent despair
ours is a gospel of hope, and we are
thankful notwithstanding all the misery
and wrong, that we are living in this age
of activity in moral reforms, and to wit-
ness the gathering of the forces that will
yet overthrow the foundations of the
old earth and establish the new.

We have followed the good example of
other of our friends and put water within
the reach of our cows as they stand in
their stalls; this is a great accomodation
and we think will be profitable.

Three years ago we erected a slide for
ice from our pond to the icehouse. We
were not able to check the descent of the
ice so that we could make use of it until
this year, when the inventive genius of
our Brother Charles Greaves, devised a
plan for lowering that has worked fairly
well this season, and with a little perfect-
ing, will make the slide a great saving of
labor in getting the ice.

We are having a spell of seasonable

winter weather with good sleighing which
the young folks and some of the older
ones are taking advantage of sleigh riding.

General health of family good.

Walter S. Shepherd.

West Pittsfield, Mass.

Feb. 1894.

THE February MANIFESTO, with its
mine of true riches, seemed to us almost
incomparably excellent. Every sentence
it contained was read with deep satisfac-
tion, and re-read with increased interest.

Were particularly pleased to hear from
the Sainted Father in Israel, Elder John
Whiteley, whose benedictions like the re-
freshing dews of heaven are distilled up-
on all, and whose invocations will not fail
to reach the Omnipotent Father, who
gives heed to the prayers of the righteous.

Home Notes are always edifying. Cen-
tral Ministry passed Sunday, on the 28th
ult. in our Society. The sanctity of the
day was greatly enhanced by their pres-
ence, and the spiritual power, love and
strength they were able to administer,
gave evidence that they walked with God.

At present date there is good sleighing
in Pittsfield city, but in the hill towns of
this section, the highways are more or
less blocked with snow. There has been
nearly two hundred tons of ice harvested
in the Society, preparatory to the coming
warm season, which will soon be with us.
It is presumed that a new cold-storage
and ice house in connection, will be erect-
ed here in the Church family, in the
course of the season, with many, if not all
the modern improvements.

The sound of the whistle was again
heard at our Ore mine near Christmas day
after a silence of nearly seven months du-
ration. Owing to the condition of our
country, and the stagnation in business,
they are now mining only about three
tons per day, and should the Wilson bill
become a law with iron ore on the free
list, Br. Ira thinks it doubtful if the par-
ties having the lease, will be able to get
men to work for wages low enough to

compete with foreign ore. However this mine has some advantages over many others, being connected by rail to one of the main lines of railroad in New England, and is rich in a good quality of ore; consequently there is hope that it may pay for working.

Julia L. Sweet.

Watervliet, N. Y.

North Family.

Feb. 1894.

It gives us unalloyed pleasure to see the hearty support given to sustaining THE MANIFESTO. Its excellent appearance does credit to the Editor, also to the worthy printers.

We were lately blest with a special privilege while in our Society service to hear the wise counsel from one of the Elders, urging the importance of laboring for a spirit of charity and forgiveness. To enter the New Year with the resolution to leave old things and press onward and upward into an ever increasing spiritual growth.

We enjoy the ministration of, and our communion with our beloved Ministry, also the gospel relationship of Brothers and Sisters is more fully understood and deeply appreciated than of yore. May we walk with an humble and pure heart that the divine Spirit may abide with us.

Winter, while we have had some stormy days, has not been as cold, nor has as much snow fallen as during the previous winter. At present it is very unevenly distributed. Large drifts in some places and in others the earth may be seen. We conclude there is much good sense in the remark of our colored friend that he "ought to be thankful for any kind of weather."

We are striving to keep our lamps trimmed and burning that our light may shine that all men may see it. By a spirit of consecration and strict loyalty we shall aid the cause of Right.

Hamilton DeGraw.

Shaker Station, Conn.

Feb. 1894.

"WHATSOEVER a man soweth, that shall he also reap," that, and not something else. Let us sow only pure seed in our hearts that we may reap nothing but golden grain.

"Blessed are the pure in heart." Purity is very essential in forming a true Christian character. Let us be pure and our reward will follow us. The heavenly joy gained by living in purity fully compensates for all crosses, trials and afflictions. Where purity is, a peaceful spirit dwells.

• • • • •
To obtain a good supply of eggs in winter, we must have young hens. Pullets hatched in April or May will prove most satisfactory. The hens must be well cared for, have a comfortably warm house, be kept clean and well arranged. Provide a bountiful supply of fresh water, accessible at all times. Variety and plenty of food is absolutely necessary. Feed regularly what the hens will eat without wasting. Ground meat, bone, boiled potatoes with wheat bran make the best morning meal. Whole grain should be the feed after the morning ration. Having adopted a system of feeding pursue it steadily or when changing do so gradually. Strive to have the best hens; there is the most profit in them.

Daniel Orcutt.

East Canterbury, N. H.

Weather Record for January, 1894.

Highest Temp. during the month,	47
Lowest " " " "	10
Mean " " " "	20.5
Snowfall in inches " " "	16.5
Total Precipitation " "	2.58
Greatest " in any 24 consecutive hours,	.61

N. A. Briggs.

Feb. 1894.

An old-fashioned New England winter, with its bracing and health-giving properties is one of the many blessings which we

have thoroughly enjoyed thus far. Such prolonged absence of general illness during the winter months has hardly been realized in this vicinity since the advent of "La Grippe." Death, the angel Reaper has indeed visited us, but with one exception, (that of our precious Sister, Helen Taber,) his selections were persons advanced in age, and perchance ripe for his sickle as well as ready for the transition to the "Better Land." While holding them in loving remembrance we are under still greater obligations to perform our duty to the living.

With us, the problem of how to make the best use of time is an important one. We often find ourselves subject to the fluctuations of the present social and political elements, hence realize to some extent the straitened circumstances of the world's workers. Yet honest industry brings its reward, and agreeably to the counsel of Mother Ann with "hands to work and heart to God" we hope to earn our daily bread. Our active farmers have already started the early potatoes within doors. Work is also being carried forward at the saw-mill, it having heretofore been delayed on account of scarcity of water. The continuous snows of the season have proved a great blessing in water supplies. For all the uncounted benefits we receive we daily thank our Heavenly Father, and in his blessing will continue to work and pray.

Elsie York.

Enfield, N. H.

Feb. 1894.

MILD weather still holds on, fair and cloudless for weeks at a time; as though it was tempered by Providence to alleviate the sufferings of the homeless and needy. Sleighing continues fine, with no huge drifts to flounder through, when meeting loaded teams, but plenty of room to pass a slow going horse as in summer time.

Elder Isaac Anstatt paid us a short visit on the 20th ult. We enjoyed his hearty

laugh as well as his sound common sense, and have invited him to come again, trusting that next time he will tarry with us longer. Our cord wood pile grows longer and wider every day. Good thick ice and a straight smooth road across the lake, saves the teams many a mile of hard travel.

Most of our Brethren are at work on the Eclipse Cornplanters. We finish them at the rate of ten machines a day. We hope to have them all completed by the time the maples are ready for the sugar harvest. Small orders for sweaters come in now and then; also an occasional order of custom shirts. While not all we could wish, still, "small favors are thankfully received."

Our Second family Brethren and Sisters have now all become members of the Church and North families, and the buildings are vacant for the first time in a century. We have moved over one hundred and twenty-five loads of household articles and there are many more to follow. Elder William Wilson has gone to New York to endeavor to effect a sale of their large farm. We are all enjoying average health, with the exception of a few cases of the ever present New England cold.

G. H. Kirkley.

North Family.

Feb. 1894.

IN one of our recent meetings we listened to an excellent discourse of the character language of the Believer. It was stated that its worth in soul growth could not be fully known until the effects appeared. Who can question the efficacy of refined language as being other than an impetus to soul goodness, and should we not use the best to illustrate the glory of life?

Minds like temperaments vary, science, doctrine and philosophy have their students and admirers, and lovely nature gives a hearty amen to all. We should not simply be theological pens containing only religious ideas, but like nature's ex-

pansive fields, contain those elements that enrich, enlarge and ennoble every organic part of our being. Nature re-echoes her notes of approval that as a variety of flowers adds cheerfulness to life, so variety of gifts adds usefulness. We can not disconnect one essential moral, social or temporal block from our structure, but we can add thereunto. Therefore, as good language is the filter of refinement, so is broad mindedness the open door to greater works of righteousness.

We are pleased to record a visit from Elder Isaac Anstatt. His presence was an inspiration of cheerfulness and his encouraging counsels to the young were impressive, being created by a union of love and sympathy, qualities which give tone and vivacity to life.

In enumerating life's blessings, we deem it worthy of note, that we are so situated that throughout the entire year we can meet for soul devotion with the Church family.

Long would pen linger upon the theme of "Home, sweet home," as thoughts of the wretchedness abroad, which is being lessened by noble men and women, come to us, but space is too precious for mental story or written comparison.

We are enjoying good health, have a large yard of wood nicely stored for another cold season, and a good crop of ice sixteen inches thick, for the summer.

As the command of God's Church is to "study the creation of souls" and win them to Christ, may we be "doers of the word and not hearers only."

George H. Baxter.

Watervliet, O.

Feb. 1894.

WE wish to contribute something for THE MANIFESTO, although not much. We are having some snow, about four inches fell a few days ago. Our winter has been very open admitting of a great deal of work that will help along when spring comes. We are putting up about

one hundred and twenty-five rods of picket fence. We also had eleven hundred locust posts cut this fall.

Eldress Hester Frost and Sister Harriet Snyder have made a short visit to Union Village, O. We had the company of Br. Lawrence Oscar for a few days from the same Society. We are preparing to put out 1,000 raspberry plants, 500 blackberry and some currants this spring. Health of Society very good for which we feel very thankful.

Henry W. Fredrick.

FARMING.

By Charles Preston.

THE subject I have chosen to write upon is farming, not because it is a favorite employment of mine by any means for really to tell you the truth, any one of the so-called 'trades' would have suited me much better; but through some means, or other, which I do not care to mention, I was brought up upon a farm of about four hundred acres, where I have spent a goodly number of my days as a farmer, and have learned many useful things.

I propose to give you a sketch of the year's work on a farm situated on a side hill, and remarkable for the quantity not quality of stones thereon.

In the spring, sowing and planting must be done; There are oats, wheat, corn, potatoes, peas, beans, cabbages, beets and several other things, all of which ought to be planted on the same day, and if it is not enough to make any one's head whirl, to think where to start, then I will give up.

After sowing and planting comes that delightful job of weeding, getting down on your knees and scratching the dirt over with a bent knife. Then the cultivating must be done, and what delightful work it is. Occasionally one gets a rap in the ribs, by the handles of the cultivator. I have had a little experience of this sort myself. Once when cultivating potatoes, the cultivator struck against a fine specimen of concreted, earthy mineral matter, which geologists are so much interested

in; it is not I that would go hunting for them, I have seen enough of them already. It threw the cultivator out of the ground, the handles striking me with great force, laid me in a very humiliating position. I at once resolved not to be baffled by so small an offense, and arose, feeling myself master of the situation, and felt around in my mouth to see if there was any room for false teeth. I soon discovered that two of my teeth were loosened, and my lips growing so large that I could hardly speak. This is but a small affair and the work must go on, there is no time to lose on a farm, especially in the spring, nor for that matter in any season.

One scarcely gets ready for it, before haying and harvesting time is right at hand, and then we hear nothing but the song of the mowers and reapers; and O what a busy time this is! At this season we often have the pleasure of working till eight and nine o'clock at night, getting in hay and grain. By this time we feel like bidding a hasty farewell to the day, to go in search of dream-land, which we are pretty sure of finding.

No wonder so many boys and men get tired of farming. I should think it was enough to discourage a cast-iron man. When expecting a good crop of oats, say about forty-five bushels to the acre or thirty bushels of wheat to the acre, he finds it about two-thirds Canada thistles, all to be reaped and bound by hand.

This however is not the case with us at the present time, as we have a good reaper and binder, but many farmers have not the means to get one, while there are others who have the money to do with, but are too stingy. They would rather stick to the old-fashioned way, than to spend their money for new-fangled things. Their backs try hard to have them understand that they will not endure this kind of usage very long, but the warning is not heeded. Their hands are full of thistles and they must feel the pricks. But then this gives them something to do on Sunday. Picking thistles out of the hands

is not breaking the Sabbath, you know.

Then the ensilage must be taken care of, and the thrashing done. This is the worst of all, but it is a short job lasting only about a week, and then we forget all about it.

Our next delightful business is to draw manure and plough about fifty acres of land.

When November winds are blowing, we begin to think there must be some chopping done, and I tell you what, it makes me scratch my head, when I think of chopping about eighty cords of wood on a bleak mountain, where there are no roads fit for a team to travel on, and all this wood to be brought home. It is a long, hard task, I might as well say.

Just think how any one of you would like to start off in the morning for the woods, with dinner pail and ax, the mercury about 10 deg. below zero and a good, brisk north wind blowing, and every step of the way up a steep hill, and a glare of ice; Let me ask you, would you call this a real pleasure trip?

By the time one is ready to eat his dinner his appetite is about as keen as the north wind.

If one could only dress like an Esquimaux, I think it would be a good thing for this kind of business in this climate.

Drawing home the logs is not so very disagreeable, providing you have a lively team of horses, that can keep step to the music of a goodly number of sleigh-bells, as they jingle in the frosty air.

If there were no horses, farming would be intolerable; but with an active team and a cheerful heart, this kind of work goes on much better.

If freed from hirelings, we may find real enjoyment in working for our Brethren and Sisters, even on a stony farm; risking frosts early and late, too much rain, or not enough, heavy winds, hailstorms, etc., etc.

Canaan, N. Y.

They are never alone who are accompanied by noble thoughts.

THE WORLD WOULD BE THE BETTER.

If men cared less for wealth and fame,
 And less for battle-fields and glory:
 If, writ in human hearts; a name
 Seemed better than in song and story;
 If men instead of nursing pride,
 Would learn to hate and to abhor it;
 If more relied
 On Love to guide;
 The world would be the better for it.

If men dealt less in stooks and lands,
 And more in bonds and deeds fraternal;
 If Love's work had more willing hands
 To link this world with the supernal;
 If men stirred up Love's oil and wine,
 And on bruised human hearts would
 If "yours" and "mine" [pour it;
 Would once combine,
 The world would be the better for it.

If more would act the play of Life,
 And fewer spoil it in rehearsal;
 If Bigotry would sheathe its knife
 'Till Good became more universal;
 If Custom, gray with ages grown,
 Had fewer blind men to adore it;
 If Talent shone
 In Truth alone;
 The world would be the better for it.

If men were wise in little things—
 Affecting less in all their dealings;
 If hearts had fewer rusted strings
 To isolate their kindly feelings;
 If men, when Wrong beats down the
 Right,
 Would strike together and restore it;
 If Right made Might
 In every fight;
 The world would be the better for it.

—*The Catholic.*

[Contributed by Amella Talte.]

"Too many of us are looking forward to happiness in the future years instead of getting all the enjoyment possible out of the present. It is well to remember that the time will never come, in this world, when we shall have every thing we want, just where and when we want it. The only way to be happy is to enjoy all we

have to the utmost as we go along. It is right to lay up for old age in youth; right to prepare for a rainy day, but it is not right to blend all our energies to this end, and put off until the future the happiness we might enjoy every day. It is far too common to see people working and saving, denying themselves all recreation and many comforts to lay up money to buy more land, to build a larger and finer house, or to save for their children, thinking that when they have accomplished this they will be happy and begin to take comfort. The hoped for point may never be attained; or, if it is, sickness or death may have come first, and the dear ones whom we expected to be happy with may be gone forever. How much better to use some of the good things of life as we go along, to make our humble homes as cheery and bright as possible now, instead of waiting for a better house! Don't starve to-day, either body, mind, or soul, thinking that you will riot to-morrow. Don't hoard and scrimp through all the best years of your life, that you may be generous in your wills. Life is uncertain, and it is better to make your children happy while they are under the home roof, to call to that home every agency which will make their lives sweeter and better, than to deny them these that you may leave them a larger bank account when you are gone."

A CHILD'S PRAYER.

DEAR Father, help me
 this to feel and know
 In all I say and do.—
 As I love well thine other
 children, so
 Most truly I love you.

Mary Agnes Leavens.

THROUGH purest sympathy and an all embracing love, Christ-like souls are drawn to those less developed in their intellectual, moral and spiritual natures. Theirs is the language of Jesus;—"If I be lifted up, I will draw all men unto me."

C. Allen.

"Let us run with patience the race that is set before us;"—

These were the words of the Apostle. How much happier all might be if they would learn more patience and bear all crosses and trials that they might win reward. Patience strengthens the spirit, sweetens the temper and bridles the tongue. Let us follow Christ, whose life was pure and patient. In patience let us possess our souls. No affliction nor adversity comes to us that is not for our highest good.

The New Year calls aloud for workers, not idlers, not observers, but workers in God's vineyard; workers together with him who said, "Be of good cheer I have overcome." Those who would bring sheaves into the Master's garner must gather them without delay. The brief working hours are few and numbered. Reapers, let us bend to our toil, and win the crown.

Strength for to-day is what we need, to speak a kind word and perform a good deed. A virtuous life brings lasting peace, but thousands prize it not.

Enfield, Ct.

Daniel Orcutt.

[Contributed by Lucy Miller.]

At a certain prayer meeting a man noted for his failures to meet business obligations rose to speak. The subject was, "What shall I do to be saved?" He commenced slowly to quote the words, "What shall I do to be saved?" He paused, looked around, and said again, "What shall I do to be saved?" Again, with more solemn tone he repeated the question of questions, when a voice from the assembly, in clear and distinct tones, replied, "Go and pay John Williams for that yoke of oxen."

The incident stirs up solemn thought. A great many people before they can be saved, or guide others to the Savior, will have to "go and pay John Williams" the money they honestly owe him. Shrewd tricksters in the marts of the world are not shrewd enough to be dishonest at heart and retain the favor of God, who "loves

purity in the inward parts." Neither can a hope of the world to come be like a sheet anchor in the soul of any one who robs God by being dishonest to his fellow-man.

Thousands read no other Bible than the lives of those who profess to be following Christ's precepts in their daily lives. The greatest need of the church is true, pure, upright living—"living epistles, known and read of all men." The "square" man is the best shape. The tree is known by its fruit. "Go thou and pay John Williams."—*The Sunlight.*

WHAT CAN YOU DO?

By A. C. Scammell.

WHAT can you do? Why open your eyes,
And see the old World wait for your waking;
He says, "You never shall sleep again.
See the work I have planned for your taking.
Work half done, and work not begun,
All kinds of labor under the sun."

You can put the heaven in some one's bread,
The heaven of brotherly kindness,
Then you need not teach him the Golden Rule,
Nor the sin of his moral blindness;
The sweet, light loaf will strengthen him so
I think he will find the way to go.

You can cut the staff for one's up-hill walk,
From your own up-climbing and falling,
Tell your own story just as it is,
Though it make you blush in recalling;
Your brother has need of your weakness and strength

To reach the Rock and the Shelter at length.

You can be the poem in many a life,
You can keep sweet chimes a ringing
Till hearts that were sad shall be always glad,
Why, the World was born a singing!
And tears that are, need not be tears long;
'Tis your work and mine to set them to song.

Ipomoea Sinuata (New Morning Glory).

A vine growing from seed that will cover a fence in no time, a rampant grower, and then it is a beautiful vine, with its huge leaves, dark prickly stems and immense rose-colored flowers from three to four inches across, and costs only 20 cents per packet. Every one interested in climbers or new and good things for the garden should send 10 cents to James Vick's Sons, Rochester, N. Y., for Vick's Floral Guide, 1894, which is a perfect beauty in its gold cover. As the 10 cents may be deducted from first order it really costs nothing.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for February contains extra pages and exceptionally varied and interesting matter.

Dr. H. S. Drayton in the illustrated opening article learnedly discusses the "Brain of Woman Relatively," and throws a clear light upon that much mooted question. Dr. Edgar C. Beall's phrenograph of William Dean Howells, the famous novelist, from a personal examination, is an artistic pen picture and also closely analytical. Prof. Nelson Sizer continues his series, "How to Study Strangers," and contributes also a phrenological description of the well-known humorist, Marshall P. Wilder, from an examination. This will prove interesting as an echo from the consultation room of the veteran character reader.

Horace Mann, one of the most eminent educators of America, is the subject of a sketch by Mrs. Charlotte Fowler Wells, in which the phrenological views and wonderful labors of the great philanthropist are appreciatively set forth. Child culture and hygiene receive attention as usual. The editorial columns contain an important testimonial from Dr. Lyman Abbott in favor of phrenology.

Character sketches of Dr. Parkhurst, Supt. Byrnes, District Attorney Fellows, and Delancy Nicoll of New York, also Master Workman Sovereign, besides the field notes, etc., are new and attractive features.

Price, 15 cts; \$1.50 a year. Address Fowler & Wells Co., 37 East 21st Street, New York.

EDWARD BOK's successful article in the January "Cosmopolitan" "The Young Man in Business" has been reprinted in tasteful and handy booklet form at 10 cents by the Curtis Publishing Company of Philadelphia. To this reprint Mr. Bok has added some 14 pages of editorial matter answering "Three Uncertain Young Men."

THE JOURNAL OF HYGIEIO-THERAPY. February. Contents. Foundation Principles; Hot Water Rolls; Caring for the Sick; Health and Disease; Historical; Whole-souled Liberality; The Pride of Company; The Blues; Earache; Letter to a Truth-Seeker; etc., etc.

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BREAD AND BUTTER LETTERS.

MORE than once I have been seriously troubled because a young friend has failed to acknowledge to me her safe arrival at her home after visiting me, writes Mrs. Lyman Abbott in the February *Ladies' Home Journal*. The "bread and butter letter," as it is sometimes called, because it is supposed to be an expression of thanks for what bread and butter stands for, should be written within twenty-four hours after arrival at one's destination, to the hostess whose hospitality one has been enjoying. It

is not quite enough for a young man who has been visiting his college mate to write to him alone; courtesy calls him to send at least a brief note to his friend's mother, or the lady taking her place. You think it is not an easy thing to do, and it is not altogether if you try to make your note unique and different from others, but the simplest way is the best way, and if you have had a pleasant time say so. An agreeable incident of your journey, or a few lines about the circumstances into which you have gone, will make a letter which your hostess will enjoy, and she will set you down in her selected list of well-bred young people. Besides that, you will have the consciousness that you have been thoughtful of another's feelings, and have not been guilty of the appearance of ingratitude.

OUR people ought to know more at this time about Brazil than most of them do,—about its history and its great resources. The NEW ENGLAND MAGAZINE does a public service in publishing in its February number a fully illustrated article on Brazil, which answers all the questions which one could ask. The article is by Mr. John C. Redman, who is as well qualified as any man in the country, by his long familiarity with Brazilian affairs, to write such an article.—Warren F. Kellogg, 5 Park Square, Boston.

To confess to God, is to confess to the agents of his appointing, or to God through them.

Heaven will be the sweet surprise of a perfect explanation.

Deaths.

Rachel Russell, at Watervliet, Ohio. Jan. 14, 1894. Age 84 yrs. 9 mo. and 20 days.

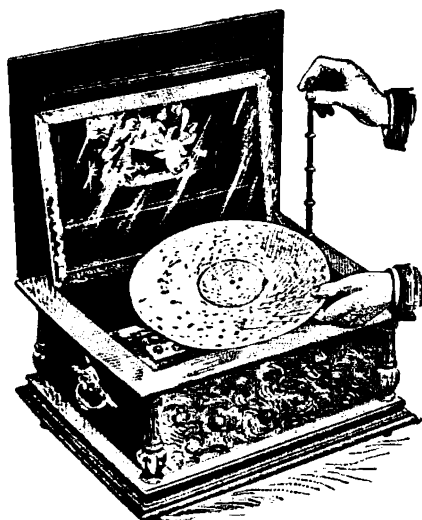
Sister Rachel came to Watervliet with the Brethren and Sisters from North Union. For a long term of years, she was one of the most active and interested members, in bearing the burdens of the Community. A patient and charitable Sister, for whom must come the reward of "Well Done."
H. W. F.

Stanton Buckingham, at Shakers, N. Y. Jan. 17, 1894. Age 92 yrs. 10 mo. and 8 days.

Nancy Whitchee, at East Canterbury, N. H. Feb. 1, 1894. Age 88 yrs. 9 mo. and 14 days.

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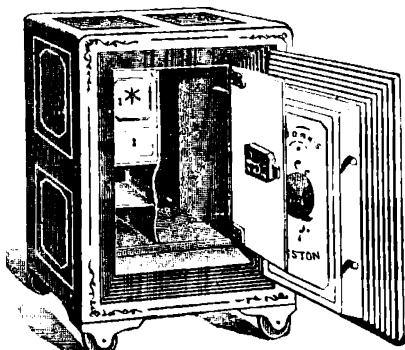
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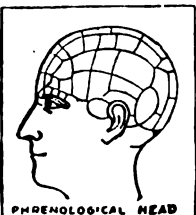
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APRIL.

THE

MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXIV.

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."
Ecc. XI: 1.

EAST CANTERBURY, N. H.

1894.

THE MANIFESTO.

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THE literary world has become enriched by the recent accession to its time-honored ranks of a "Millionaire" work on the study of words; the first volume of The Standard Dictionary, published by Funk & Wagnall, New York, by subscription only. The second volume will be ready in about three months and it will complete the work. The publishers state that the cost of the work will be a round million dollars, and that it will contain three times the number of words to be found in Worcester, more than double the number contained in Webster's new edition,—which cost the publisher of it one third of a million dollars,—and about fifty thousand more words than are contained in the six volumes of the Century complete edition.

To complete the work, nearly three hundred office editors and specialists with assistant experts from Australia, India, Natal, and the Cape, have been engaged for the last four years, in introducing every known addition to all previous lexicons hitherto published, and so to build the latest critical improvements upon both the older and the most recent dictionaries of the English language. This numerous editorial staff has been selected from the front rank of American, Canadian, and English scholars, and from the schools of science, literature, and art, including experts from every trade and handicraft. Its pages thus reflect the completeness of all the publications of the past, and of the criticism and scholarship of the present age. As an indication of the care bestowed upon the work, the author's corrections and alterations, were five and a half times the original cost for type composition. The dictionary was granted the award of a diploma and medal at the World's Fair at Chicago, and it was the only class of awards given. We have made numerous

references both to the volume before us and also to the specimen pages of what will duly appear in the second volume. Most of them were crucial references by comparison, and were all read and thought out very slowly. The result of the prolonged investigation is, that we feel justified in stating our belief that the book contains the requisite fundamentals for every man of letters engaged in the study and practice of the evolutionized English Language of to-day. The constructive character of the work has been carried forward upon original plans throughout; indirectly, by giving iconoclastic attention to the debris of the past, and directly, by introducing all originally acquired material likely in the smallest degree to add to the completeness of the undertaking. It is altogether beyond our limits, and our scope of review, to give a notice commensurate with the importance of the book, and we therefore can only allude briefly to a few of its distinctive features.

The printing of the work has been looked at from an original and scientific standpoint for which there exists no precedent from the pens hitherto employed in furnishing lexicographer's "copy." Every word selected for explanation is printed—as it should be, when one comes to think of its "plebeian" ancestry,—with a small initial letter; except proper nouns and their derivatives, whose "Royal" presence is duly announced in its characteristic "Capital" letter from typo's "upper case" sanctum.

Facility of reference has been carefully thought out, with the result, that an instantaneous look, either at the outside, or at any part of the book, as it lies upon the desk, open or closed, and a single movement of the hand, is all that is necessary to lead either the hurried or nervous student to the desired letter in any part of the book, without the least possibility of halt. All the illustrations are to be found in their proper places in the body of the work, and not bound separately at the end of the volume. A new device is the use of the German double hyphen for compound words, leaving the single hy-

THE MANIFESTO.

phen for the mere division of words into parts. The principles of spelling reform adopted by the American Philological Association are utilized with a pronounced, bold and vigorous hand. Chemical terms have been made the subject of much thought and investigation. The changed form of many words relating thereto, have been adopted principally at the desire of the chemical section of the American Association for the advancement of science. The terms peculiar to any church have been edited by a representative of the particular church or organization to which those words respectively belong, giving to the definitions thus obtained a satisfactory and an authoritative character. A new interest is given to the list of synonyms by the addition of their antithetics, the Antonym. The quotations have received a thorough attention some of them being unusually interesting. Under the word beef is the following note: "It is curious to observe that the names of almost all animals, so long as they are alive, are Saxon, but when dressed and prepared for food, they thus became Norman, for the Saxon hind had the charge and labor of attending and feeding them but only that they might appear on the table of his Norman lord. Thus ox, steer, cow, are Saxon, but beef Norman; calf is Saxon, but veal Norman; sheep is Saxon, but mutton Norman." From a few test searches, it will be easy to discover the skilful pen of the editorial expert, both in breadth of treatment, and depth of investigation. For instance, the word gem is treated with an illustrated page of 32 exquisitely colored gems and precious stones, numbered and tabulated from the editorial pen of G. F. Kunz, the gem expert of Tiffany & Co., New York, who was a honorary special agent at the World's Columbian Exhibition. With these colored gems is included the breast plate of the Jewish High Priest; and to produce this correctly in every detail, the services of Rabbi Gottheil were secured. The word coin is treated by a four and a half column table of the principal current and obsolete coins of the world, with their approximate values. There is also a full

page plate, giving the facsimiles of 36 remarkable ancient coins, amongst which we soon observed the pictorial of that tiny gift to the treasury of the Temple, which became emblazoned in the page of sacred history as The Widow's Mite. The engraving of this notable coin was from an original coin in the possession of Professor Chas. E. West, Brooklyn, N. Y. There is also a full page explanation of the plates.

The spectrum will include the exact definition of the six primary colors, and they will be accompanied by a table giving the analysis of several hundred shades and tints now before the public. This will be the work of the physical department of Columbia College. Such a valuable application of science to every day life will enable any shade to be matched exactly in any part of the world. Prussian Blue, for instance, consists of 4 parts standard red, 9 parts standard green, 45 parts standard ultramarine, and 42 parts black; and Vermillion consists of 77 parts standard red, and 23 parts of standard orange. Most valuable scientific information this, to find its way into any dictionary. To go to an altogether different subject, the movements of the horse will be illustrated with full definitions of each movement, whether the animal walks, ambles, paces, canters, trots or gallops, and these movements covering as they do all the degrees of speed are fully dealt with by Eadweard Muybridge of Philadelphia; the Standard Authority of the science of animal locomotion. All these various movements will be further illustrated by a full page of 72 instantaneous photographic outlines under the same able supervision. Slang! is also dealt with in the same thorough, and let us hope discreet, treatment that technical terms have received. This has been on the broad principle that the book is made a recorder of use, and that many of the slang words of one age, become the recognized literary words of a succeeding age. Guided by this acceptable principle, the editors have "scooped" up from the colloquial slums of the past a "submerged tenth" of the unrecordable whims and eccentricities of the unbridled

[See next page of cover.]

The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

VOL. XXIV.

APRIL, 1894.

No. 4.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

No. 6.

SOUTH UNION, KY., MAY 26, 1855.

FRIENDS :—

J. P., T. B. S., and G. A. M.—

In answer to your letter of to-day we respectfully refer you to our publication in the Russellville Herald of the 16th inst.

Respectfully,

John N. Rankin.

U. E. Johns.

In 1861 there was great excitement in the southern states, on account of the election of Abraham Lincoln to the Presidential Office, and as a matter of course the Believers of South Union became very anxious about their home, in case there should be any extended trouble between the North and South. This subject has for many years, been discussed by the South, and has arisen because of the institution of slavery.

[The slave states anticipated the possibility of forming an independent government, and counted on the large number of northerners who were indirectly interested in slavery, and accumulating riches through slave labor. ED.]

In January, 1861, the dwelling of the West Family was burned to the ground. The Brethren had been burning out the chimneys and had all left the place for other occupations, so that it was never known, correctly, how the fire originated. A part of the property that was in the house was fortunately saved. This calamity deprived the family of their dwelling, and the Brethren and Sisters were received in other homes of their gospel friends.

In 1860, Elder Harvey L. Eads wrote the following prophetic words:—
 “I have long believed that the present state of things would come to pass. It has come a little sooner than I anticipated, yet, I think that if the Cotton or Gulf states do not fire the first gun, a civil war may be averted, but if they do burn powder against the government, then twenty millions at the North will be arranged against ten millions from the South, and such havoc and slaughter as there will be, can scarce find a parallel in the annals of the world! One shudders at the thought!! The result of a war will be, it seems to me, the freedom of every slave that may be left alive in the United States.”

[But the South fired the first gun; the war came; the havoc and carnage followed for both North and South, and then came the emancipation of slavery. Ed.]

The Believers at South Union suffered a great deal of annoyance during the time of the civil war. The Southern soldiers on their march from Russellville to Bowling Green, as well as in going the other way, made it convenient to pitch their tents near the Shakers, and demand of them food for the men and forage for the horses.

Sometimes these companies amounted to six or eight hundred. They came at all hours of the day and night and their orders must be regarded. For some things the Shakers received compensation, but hundreds of meals were given away. Their fences were burned, their hay and oats carried off and their horses and wagons “pressed” into the service of the army. Tramps were also prowling around the buildings, and acting in the capacity of sneak thieves. These were a constant annoyance.

Near the close of the war the Federal soldiers made it convenient to stop at South Union to obtain food and shelter, yet one instance only is recorded when any form of a fight occurred on the consecrated soil of the Believers, of which we shall speak later.

At this time, 1861, the Believers at South Union, Ky., seem to be in the “midst of war and rumors of wars.” Our once United States are divided and the North and South are fiercely engaged in the act of destroying each other. The savagery of warfare fills the air and men made fierce with prejudice and hate and infuriated with rum, are running wildly from place to place, determined to rule or ruin.

The doctrine of state rights and the maintenance of slavery in the southern states is the bone of contention. As singular as it may seem, nearly all the ministers of the several denominations in the southern states, were for the continuance of that horrible system of human slavery, and were preaching to their congregations, that it was sanctioned by the word of God, in the Bible.

Large numbers of cotton manufacturers, as well as hundreds of political aspirants who had an eye to the southern vote, were in sympathy with the South, and were willing to work for slavery in order to increase their own chances for the schemes of political selfishness.

This influential encouragement, no doubt, was an effective stimulus to the slave oligarchy to threaten what would be done, unless they could peaceably be let alone.

But slavery was destined to go, and the prayers of the hireling priests were spent on the air, and although it demanded a great sacrifice of both the North and the South, in the destruction of property and in the loss of life, victory was on the side of humanity.

The Believers living in the state of Kentucky were subjected to much unpleasant treatment, and to a great loss of property, although occupying a neutral position, and prevented from taking an active part with either the North or South, as this would be a violation of their religious principles. They were obliged to use the utmost care in conversation, and in their actions, lest they should give offence to their military visitors, who were alternately with them from the northern and southern armies.

[That they were made able to meet the many and absolute demands of an excited army, and still be so wonderfully protected, is a miracle of God's love and care. ED.]

In April, 1861, we hear that Fort Sumter has been fired upon by the South. The war is now raging. The ball is set in motion and who can predict the end? The first speck of war that was made visible to us was on the 15th of August when a company of cavalry, numbering about eighty-six persons, under the command of the rebel Colonel Forest, reached our village from the north. Little flags from the Confederacy were fastened near the ears of the horses for ornamentation.

They moved on very civilly till they reached the mill pond, a short distance beyond our dwellings, where they encamped for the night. We provided them with food for supper and also for breakfast and the Brethren gave them, without charge, a supply of apples and peaches. They obtained some corn of Bluit, who is the station agent, and some oats of Yost, who lived about one mile west of our Village.

Colonel Forest formerly resided in Memphis, Tenn., and had come into Kentucky to muster in this company, which he intended to take to Camp Boone in Tennessee for drill, and then to return them to Kentucky, for use in the southern army.

In the morning the Col. addressed his men, and informed them that if any present wished to return to their homes they would please walk to the left of the company, as this was their last and only chance for dismissal. At the close of his remarks, six of the volunteers stepped aside from the body of men, and for the acceptance of this offer, the Col. traduced them, in the worst of the King's English; and the Shaker Brethren who heard the language, were surprised at the good conduct of those who received it.

These poor fellows, however, had by their short and sad experience, become sufficiently enlightened to see the pit into which they had fallen, and held with tenacity to their good resolution and returned to their homes.

As the Col. had furnished no blankets, the soldiers were obliged to lie on the bare ground at night, and but few would be able to endure that hardship.

This company made a raid upon our cabbage bed and carried off a few heads, and then upon the garden of melons, with the same results. In this they showed an independence of character, even without fighting. In all other respects the soldiers behaved as well as one could expect, under these circumstances.

Sept. 17. The Confederate General, Simon B. Buckner, with his soldiers entered and took military possession of Bowling Green, and then seized all the stock belonging to the railroad that passed between Bowling Green, Ky., and Clarksville, Tenn., which closed all correspondence between South Union and any place in the northern or loyal States.

Sept. 23. Brother Urban Johns, who was the senior trustee at South Union, had received some Confederate bank bills and wished to make a journey to Pleasant Hill and then to the banks in Louisville to exchange them for specie. These bills were worth about fifty or seventy-five cents on a dollar. He returned about the first of October.

We were now having a new experience, and learning what it was to be shut up and in bondage. Not one word can we send to any of our friends out of the State, until it passes the examination of those who assume the military control of those now in authority, who were neither friends to us nor to our profession. What an awful condition we are placed in at this time; not a newspaper could be obtained from the northern states and only occasionally one from any of the Confederate States.

Oct. 29. Generals Johnson and Buckner sent agents to take our horses and wagons by force, which force they delicately term "pressing." Some of our unkind neighbors came with the soldiers to point out the property to be pressed, and as "might is right" in this case we are forced to abide the result.

Fifty yards of blanket cloth were taken from the factory, valued at sixty dollars. The horses and wagons were valued at \$1250.00 for which we received \$680.00

One of our neighbors, accompanied by his wife, made himself very officious in pointing out to these armed men the places where our horses and wagons could be found. A Dr. Rhea also did what he could to assist the soldiers in taking our property. After they had selected a wagon, Rhea induced them to exchange for a new one belonging to Br. George Rankin. Of course the exchange was soon made.

They selected six wagons and as many harnesses, and then ordered the Brethren to bring forward eleven horses, and having an extra horse which they had taken by force, they were harnessed and attached to the wagons. The Brethren did not think it wise to disregard the orders, but made the teams ready and started that evening for Bowling Green. The Brethren re-

turned on the 30th and had with them, three of the poorest horses that were taken.

An unpleasant neighbor was in Bowling Green and accosted Br. Urban with a sarcastic smile,—“Well, Urban, if you had been as good a southern rights' man as I am, you could have kept all your horses.”

Br. Urban's only reply was,—“I did not know that they worked by that rule.”

(To be continued.)

THE SHAKERS' BELIEF.

UNITY Church was filled to the doors, last evening, it being the largest audience of any during the course of denominational lectures held there under the auspices of the Guild of the Good Shepherd, this being the seventh one. There were six sisters and three brothers from Mt. Lebanon, N. Y., who spoke on the “Shaker Organization and its History.”

The first speaker was Elder Daniel Offord, who said it gave him great pleasure to have the kind invitation of your pastor and to meet our friends in Pittsfield. When we look upon the Christian system it is the widest and most liberal in the world. It is like the beautiful sun rays or the showers of rain that descend upon the just and the unjust and upon the evil and the good. It is one of the principles laid down by our order that we should be what we seem to be, and seem to be what we are. And so we come to you just as we are, not as orators. We have lived the truth as we have received it. [He came to the Shakers when he was thirteen years old, and has been with them thirty-seven years, therefore, he ought to know something about them.] Our name came through derision, and we accepted it. Although we call ourselves disciples of the second coming of Christ, we do sometimes shake, therefore, we are Shakers.

The Shakers were founded by a woman, Ann Lee, who was born in Manchester, England, in 1736. She was of poor parents, and could neither read nor write, but that was nothing uncommon in those days, as poor children did not have the opportunity of attending school as they do now and with compulsory school laws in many places. She became acquainted with the Quaker order, and while in it she became convicted of sin and the evils that were prevailing at that time especially among the women, and she received some wonderful revelations from God. It must be remembered that the women of the eighteenth century in England occupied much the same position as the colored race in America in the nineteenth century. She was merely the slave of man, and he was at liberty to beat her with a broomstick if he wanted. If she married, all her property went to her husband and she had no control of it whatever. Ann Lee saw these outrages and publicly denounced them

and spoke her revelation. She was persecuted and driven from place to place, and finally in 1774 with eight of her followers, she came to America after an eventful passage across the water. They came here where they could worship God according to the dictates of their own conscience. They were carrying out their belief on shipboard and the captain became very angry and was going to throw them overboard. A big wave came and washed up a plank of the vessel and the captain said they were all going to drown. She said they were not going to drown and told them to get at the pumps, when another wave came and drove the plank back to its place. This is not a fable, but a fact.

They settled near Albany, N. Y., and they began a revival in New Lebanon, and Rev. Joseph Meacham of the Baptist faith was one of the first converts. They wanted to start a church there, but they could not without a woman as they must have equal rights. Then came Lucy Wright of this city among the first converts and they together started a church, and established the Shaker organization.

Among other early converts was Joseph Darrow, who owned considerable property, and dedicated it all to the society. We do not accept one because he is rich, or reject one on account of poverty, and any who come to us and live as we do, is a brother or sister on equality. God raised up these Societies to supply a human need. John Wesley and Methodism were raised up to supply a great need of the time and was similar to the Salvation Army of the present day. They operated upon the fears of mankind and preached hell and damnation. It was right as it was then needed. So it is with the Shakers. They came to humanity because of humanity's need, and it is needed now every day.

Shakers believe in the second coming of Christ. The inspiration of Ann Lee led her to learn the cause and apply the remedy for human depravity; and who could do it better than a woman? Then was revealed the two orders of the Society, the natural and the spiritual. The children of this world are married and given in marriage. You are all aware that Shakers do not marry.

The natural order is all right if they obey the law. The end will come when the harvest comes and the harvest will come when we stop generating. They want war to depopulate the world but this was not the Shaker way. The Christian way was to stop raising children and live as brothers and sisters. This is a merciful way and by all living so, the harvest would soon come. The natural law is the animal law. God said, "Love your enemies." This law is the eternal truth of God. Do not take it for granted that we condemn marriage, for we do not. Ann Lee revealed the motherhood of God, the emancipation of woman on a level with man. It is a wonder to us that people can not see that there can not be a father without a mother. The image of God is male and female. This revelation of the Deity is what gave Ann Lee power to rise above lust. Our order is straight as straightness and

pure as the heavens. When our lives conform with Christ, we find the true treasure hid in Christ.

The next speaker was Eldress Anna White, who said, we have one Lord, one faith and one baptism. When we think of Pittsfield forty years ago, a quaint little town, with two or three churches and a school, and remember those with whom we were acquainted, and see the progress that it has made, with many gone to their reward and others in their places, we are reminded that this earth is not our abiding place.

Christ was a baptized Jew, a mediator of the new covenant. He could not receive the fire of baptism until he had passed through the fire. Jesus was a progressive man from beginning to end. His life was pre-eminently beautiful, and when baptized with the Christ-like spirit He spake as never man spake. It was said that the seed of the woman should bruise the serpent's head. The serpent's head is the lust of the flesh. Virgin purity is our corner stone, and a Christ-like spirit, a true love of God and mankind is our cap-stone. There are sixteen Societies in existence. The chain can never be broken, as it is of divine origin. The children that have been taken into our orders number thousands, who have had instilled in their minds virtue, truth and purity. We are in the world with you, but not of the world. There are many in the world who are fighting the battle of life alone and such have our sympathy. We may be very remote from each other and still be more united than near neighbors. Truth is a unit and of God. It is said that the Shakers would run the world out, but it is those who live in their lusts in the world that will run it out. We are egotistical. We know we have the truth revealed. "Come and let us reason together."

Then Catherine Allen spoke briefly on "The Self-Improvement Society." "Not slothful in business, fervent in spirit," our people have not been neglectful of that higher culture. Our young people have instruction in instrumental and vocal music. For some years our monthly magazine has contained some of our best thoughts in printed form. We have the "Floral Ethical Society," at Canaan. The boys have each taken the name of some tree, and the girls the name of some flower. Our society meets each week. We seek the truth. Each member is bound not to make any sarcastic remarks of another or use any slang or profane words. Each one is expected to read an original verse of poetry, prose, or an essay. The fruit of our meetings has been very gratifying, and the young study more about our order and the various reforms of the day.

Charles Greaves then spoke briefly. He said this is a new thing. Either you are traveling toward the Shakers or the Shakers are traveling toward you. I think it is a little of both, as we are all Shakers of some kind, for you here in Pittsfield have shaken off the saloons, but look out that they do not come back. We are a little peculiar as a people and dress peculiarly, but that is only external. We have no creed, but we are full of reforms. Wo-

man's rights started among the Shakers. Any body that shakes off a bad habit is a Shaker. We need to come together and see each other eye to eye. Marriage is at the bottom of all evils. Those who are out of work can come to us and we will find employment for them.

Cecelia DeVere was the last speaker. She said her heart goes out to the beautiful women of Pittsfield. She found nothing in the churches to suit her life, when she came to the Shakers she found all. May not these Berkshire hills be the field of great achievements. There is no freedom for the man who can not honestly make a living. We have our home. She found the heavenly motherhood in the Shakers.

The speaking was interspersed by singing by the Shakers of several hymns entitled, "Conquering Legions," "The Savior's Promise," "Weary not, Christian Pilgrim," and "Christian World."

Although the Shakers have been in Mt. Lebanon one hundred and twenty years, this was their first invitation to speak in Pittsfield.—*Berkshire County Eagle*.

A SUGGESTION.

By Arthur W. Dowe.

NOW that the attention of the civilized world is being called to the fact of the disordered condition of industrial affairs existing under the present iniquitous competitive system, and many of the deepest thinkers of the day are endeavoring to devise means for the alleviation of the poor and suffering ones, would it not be well for Believers to utilize the knowledge and resources gained by a century of labor and experience, in not only ministering to the present needs of those who are suffering the effects of sin and ignorance, but in bringing to birth a system that will prevent a repetition of the same state of affairs in the age to come.

Certainly no one who has recognized the Divine compassion manifested in the humanity of Jesus the Christ, and who possesses a grain of the virtue of Charity, will contend that the misery surrounding him on all sides is none of his affair; nor will he be likely to repeat the question of the murderous Cain, "Am I my brother's keeper?" On the contrary, the mere fact that fellow beings "made of one flesh and blood to dwell together upon the face of the earth," are, through wrong thinking and doing on the part of themselves or others, suffering for the simplest necessities of food, shelter, and clothing, ought to call forth a fellow-feeling in the hearts of all, and one that will be practically manifested in deeds of tender mercy and loving kindness, and not merely in words and empty prayers.

To Believers, who have become dead to the world and alive unto God through the example and teaching of Christ and Mother and who now rejoice

in the calling of ministering angels of light and love, the responsibility of acting quickly and wisely becomes most pressing. Will it not be well for us as a body, to beware lest some one take our crown?

Brethren and Sisters, the Lord God of Mother Ann calls us to work, "The harvest is ripe, the laborers few." Action is life. Stagnation is death.

Statistics show that there are several millions of idle and destitute persons in this United States, the majority of whom, when asked the question "Why stand ye here all the day idle?" would respond "because no man has hired us."

Now, while it is true that Believers are not overburdened with wealth, they can at least contribute their "Widow's mite" in doing all that they are able to do; and the inventive genius, so long developed in them through quietness and meditation, surely ought to be able to evolve some scheme of practice, that will bring a measure of peace and comfort to many of the "unemployed."

Will you permit a suggestion, that, if properly carried out, may in a great degree, prove a lasting benefit to many a poor soul, as well as a joy and crown to faithful Believers?

Many of the Societies are at present encumbered with more land than they can practically utilize; large tracts, upon which heavy taxes have to be paid are lying idle for want of hands to cultivate them; extensive improvements that might be made are obliged to be abandoned, because the whole of the time and attention of the Society is demanded elsewhere.

The hardy workers of yore are rapidly passing away and there is very little influx of new life and muscle to take their places. Mills, shops and other branches of industry closed either from a lack of laborers, or from outside competition. In many of our Villages, large and expensive buildings fitted with all necessary articles of comfort with scores of unoccupied rooms are patiently waiting for tenants to come in and enjoy their hospitable shelter.

Now what excuse have we to offer before God, if, while millions are in need, and are perishing for the lack of these things, we who profess to love our neighbor as ourselves, keep from them those things which we ourselves can not use?

It would seem, with the light that Mother has given us, we ought to see a way by which we can be a blessing to those outside of the fold, and thus reap a blessing for ourselves. Why not at once call for a report from the different Societies, as to the amount of land, buildings etc., that could be made available and thus utilized; then compute the number of persons who could be employed and supported.

As soon as this is done let the Societies make their kind invitation public through the newspapers or otherwise, under proper restrictions, and there is little doubt that the offer would attract the attention of many good people,

who have the welfare of humanity at heart who would provide the necessary transportation to those in need.

Persons thus coming in to fill the demand, could then be grouped and organized for service according to sex and occupation. Every thing needed by them, should if possible, be made by their own labor as soon as circumstances would admit. Fair living wages should be paid for their labor, with a margin to provide for old age or sickness, but these wages should *not be in money* but in time or labor checks that would be receivable at the Society store for goods, rents, board, etc. All of which should be furnished at as nearly first cost as possible, the end in view being to benefit the needy ones, and not to make profit out of their necessities.

Having gathered them into working order, and supplied their temporal wants, the gospel should then be given to them as they are able to bear it, and in neighborly acts and words of kindness, its great object lessons taught by living example, letting the light of the Divine life shine upon them: providing a healthy outlet for the exercise of the spiritual gifts and graces of Believers as well as uplifting those who are wandering and falling in darkness.

Rules and regulations, firm but kind, would of course be established and the first principles of obedience thoroughly inculcated.

By the abolishing of money as a medium of exchange, among those employed, and holding the base of supplies in their own hands for wise and proper use, Believers would be able to thoroughly eradicate the evils of drunkenness, gambling and other kindred vices, thus prepare a good soil for gospel seed. There is but little doubt that by these means many precious souls might be eventually won for Christ and gathered into his kingdom.

There are doubtless many difficulties that would arise, but who are better prepared or more able to meet and overcome every obstacle, than men and women filled with the love and power of God?

The above is offered as a suggestion, without details, as space in our precious MANIFESTO is limited, but it is sincerely prayed that it may be the means of awakening much earnest thought on the subject which will eventually bring forth fruit unto the glory of our God and his Christ.—Correspondence solicited at:—506 Turk St., San Francisco, Cal.

It is a false idea to think of meriting heaven by a total abdication of the enjoyment of life, of power, and of wealth, and thereby sinking into wretchedness; for the renunciation of enjoyments, of power, and of wealth, intended and signified in the Word, is to esteem them as nothing in respect to the Lord, and the life of the world as nothing in respect to a heavenly life.—*Swedenborg*.

PREACH THE WORD.

WHEN Paul through his interest for the gospel, gave this charge to Timothy,—“Preach the Word,” he knew quite well the necessity of the constant presentation of the testimony of righteousness. Paul was himself an active worker in the cause of Christ and had been earnestly contending for the faith as it was delivered to the saints.

Preaching the word was a manifestation of the life of the church. It gave the best evidence that living witnesses were still unflinchingly engaged in diffusing light from God, and in establishing a kingdom of peace among men. They had already learned the fact, that “Faith comes by hearing,” and that faith in God is essential for those who would walk successfully in that life which the divine Teacher so clearly illustrated.

A wave of thought from the same source pleasantly passed over the consecrated home of the dear friends of Mt. Lebanon and they cheerfully responded. Possibly the Believers had been reading the charge that was given to Timothy, and as they read they acted upon the force of its inspiration and kindly and lovingly carried the word of God into the presence of those who listened with pleasure.

It was the one visit of a century, and yet its influence for good may extend over the space of another century. If in the good providence of God, a multiplied interest should be extended and the hymns and psalms and words of Christian kindness be sung or spoken, who can say what the spiritual outcome of it may be to the city and to the individual listeners.

“God moves in a mysterious way
His wonders to perform.”

Others may take heart and become interested in gathering the latent good that is in our communal homes and present it as a token of joy that now is, as well as of that eternal treasure which is to come. As we enter into the fruitfulness of the work of Christ, we shall be inclined to exalt the Lord our God, and with no uncertain sound proclaim, “Behold, now is the accepted time; now is the day of salvation,” instead of looking into the distant future for what should be at our own door. The good Book is emphatic on this subject, and awards the blessing to those who give, in preference to those who receive, and establishes the progressive life of the race of man. Give as God gives. He sends his rain upon the lands of the just and the unjust. He makes his sun to shine upon the evil as upon the good.

“Go ye into the vineyard and whatsoever is right that shall ye receive.” And just here comes the necessity of giving information, as best

we may, where the vineyard of the Lord may be found. "Seek and ye shall find." It is beyond the strait gate and on either side of the King's highway. It is where God has established his name for righteousness. Where good seed is sown that will bring forth some thirty, some sixty and some an hundred fold. Where good vines are planted and are known, without doubt, that they will yield abundant good fruit.

Laborers are already there and actively engaged in their allotted work of redeeming the world from sin, and resting assured that they shall receive a full reward for all their labors.

There may be some who are yet standing idle, or are not engaged in any profitable work. These need to be better informed. The Lord's vineyard under the care of his laborers should be a beautiful place, and the workmen should be interested in its protection and prosperity. Those who work for a day and are expecting the compensation of one or two pennies, may do more or less good for God and his people. To be able to work for God and the good of humanity, even for one day will not fail to bring its reward, but a faithful continuance in well-doing is the only safe road to final success.

To stand idle, whether in the vineyard or on the corners of the streets, is a clear representation of a class of minds that are quite alike in their interests. Called of God for active work in the establishing of righteousness among men, it is sad that so many grow lukewarm, as did the church of Laodicea, and even with greater light and more extended privileges, can not otherwise than meet a corresponding fate.

As God is good, so all that flows from that source must bear the impress of his goodness. No class of people can absorb the whole. All are finite and all are quite sure that there may be more or less iniquity in the birth or that has reached the soul since that date. It is an inheritance that we are forced to accept without qualification. To overcome this inheritance in part or to a fullness, is the effort of every man and woman who appreciates a better state of society while on the earth.

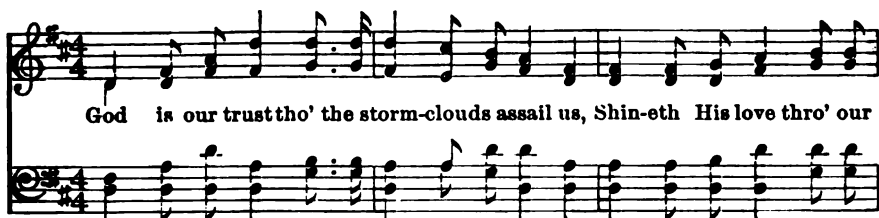
It is not that all men should see alike or believe alike, unless they are specially organized for that purpose, but that all who love righteousness and hate iniquity, should work in the interest of that which will make this earth a more pleasant dwelling place for men and women.

And what of our own religious profession? We know that it is an exalted work; that it is sacred, and we as readily say, it is of God. It is clearly presented to the world for inspection. If we are as faithful as the profession demands, we may possibly hear the voice of the good angels as they sing, "well done;" while on the other hand if unfaithful to the light which God has given, we are quite sure of the unpleasant result.

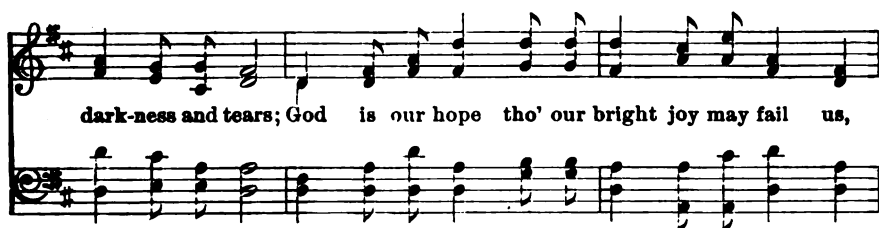
GOD OUR TRUST.

"Thou art my hope, O Lord, God; thou art my trust from my youth." PSALMS, lxx, 5.

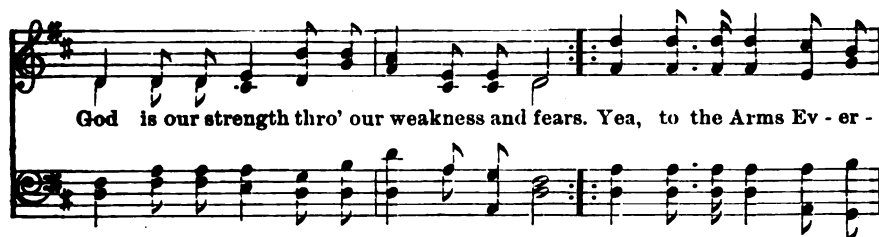
MT. LEBANON, N. Y.



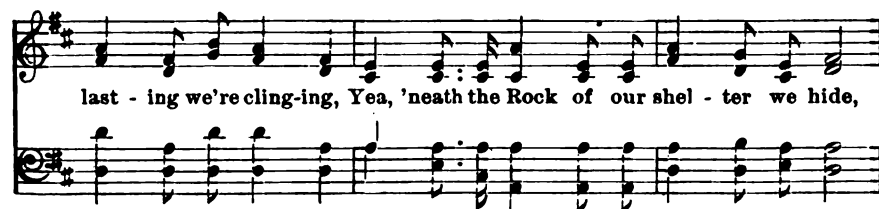
God is our trust tho' the storm-clouds assail us, Shin-eth His love thro' our



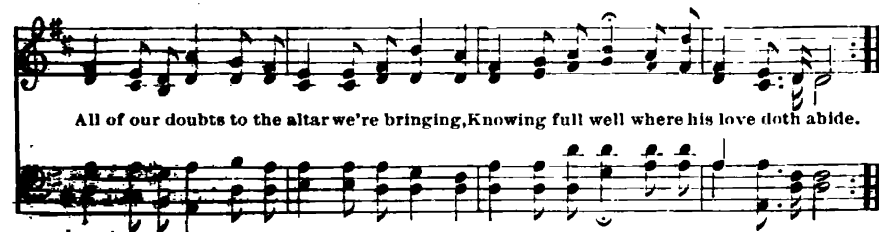
dark-ness and tears; God is our hope tho' our bright joy may fail us,



God is our strength thro' our weakness and fears. Yea, to the Arms Ev - er -



last - ing we're cling-ing, Yea, 'neath the Rock of our shel - ter we hide,



All of our doubts to the altar we're bringing, Knowing full well where his love doth abide.

THE MANIFESTO.

APRIL, 1894.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

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NOTICE.

☞ The word *govern* on page 60 of the March MANIFESTO, should read *given*.
As—And given a world with exclusiveness, etc.

☞ We have received a report of the meeting held in Pittsfield, written by the Believers of Mt. Lebanon, which will be read with pleasure, but was received too late for insertion in the April MANIFESTO. Look for it next month.

☞ A very interesting letter received from our friends on the Pacific coast, will also be found in the May MANIFESTO.

☞ The article from Elder C. G. Reed, is pleasantly appreciated. Write again.

THE POLITE EDITOR.

Poet—"I have here, sir, a poem which I wish to have printed in your paper."

Editor (looking it over)—"We can't print it to-day or to-morrow. Would it suit you as well at some later date?"

Poet (gratefully)—"Oh, any time would be perfectly satisfactory. Use your own pleasure about that."

Editor—"Very well, we'll try to get it in sometime in the spring of 1904."—[Detroit Free Press.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

February.

	Thermometer.	Rain.	Snow.
1893.	26.67	1½ in.	57 in.
1894.	23.30	¼ "	25 "
Highest Temp. during this mo.	51.	above 0.	
Lowest	" "	" "	16. below "
Number of rainy days	" "	" "	1.
" " snowy	" "	" "	9.
" " clear	" "	" "	9.
" " cloudy	" "	" "	9.

C. G. Reed.

Mar. 1894.

ALTHOUGH it has been but a few days since the mercury sank to 15 degrees below zero, still we know that

"Spring is somewhere in the land
For we hear the bluebirds sing,"

and we wish, if we dare not hope, that our cold weather which has come to us in such "huge lumps" during the past two months, has spent itself. Nevertheless we shall not mind if there is "more to follow" as we dare not trust an early spring in these uncertain latitudes. We best like the close covering of winter; until it is ready to make its final bow.

Since our last notes we have been somewhat afflicted with an epidemic, borne to us either by ill winds or defective drains. If by the former we must study to keep the blood so pure, that the seeds of disease may not germinate in the system. If by the latter we should remember, that "God is the safety of his people, but we tempt Providence, if we do not use the necessary means for our preservation." Still in every evil there is a good, and when affliction comes we learn the real worth of true friends, whose religion has banished all thought of self, and whose loving hearts speak of the angel within.

Our loved Ministry left Lebanon, the 7th inst., for Watervliet, N. Y.; and since the Bishopric of Enfield, Conn., and Hancock

Mass., is added to their care, we know that the snows will melt, and the blossoms fall, ere they return permanently to their central home. We miss their loving ministrations, but strengthened by the good received, we ask the blessings of heaven to supply the fountain from which so many draw.

Our dear mother Eldress Ann is still permitted to be one of earth's angels, active and happy as ever; and we wonder as we cling to her with tender affection, if these filial cords have not an influence to hold her still with us.

Brother Frederic Sizer, now released from his many years of burden, is another blessing we hold and prize. A good brother remarked this morning, "I wonder if when I am eighty-seven, I shall be moving about as rapidly as brother Frederic." We do not like to feel that our blessings are like birds of gay plumage, best seen when flying away. We intend to prize them while they are ours, and thus enhance their present and future value.

Amelia J. Calver.

Center Family.

Mar. 1894.

WRITING FOR THE MANIFESTO seems to be kept up with as much interest and zeal by our Brethren and Sisters of different Societies, as in former years. The weather for a few days past has been remarkably good for March.

Our Brethren are very busy sawing, splitting and storing wood for future use. Our dairy is in a splendid condition. We have at this place some of the best Jersey and Guernsey cows in the village, a fact of which we are justly proud. Our dairy sister, Florinda Sears, also understands her part to perfection. Some of our Sisters are doing a little sale-work, trying to make a few "mighty dollars."

Our school will soon close, we are sorry to say, as school is the means of keeping the children out of mischief as well as fitting them for the future battles of life.

Ether Marion Scott.

North Family.

Mar. 1894.

WE have had a spell of spring-like weather for a week past. Have taken full advantage of it trimming fruit trees and preparing for spring work.

We are ready to plant some 137 pear and 24 plum trees, 150 currant and 750 raspberry sets when the land is ready to plow. They were secured last fall and buried in the earth. We bought them, thinking we were more likely to get what we wanted and of better stock than by ordering in the spring when nurserymen are usually pushed.

Fruit raising is the most agreeable and profitable part of our business. We are aiming to develop and improve this branch. The future is with the fruit grower. More fruit and fewer animals. This is in the line of physical and moral evolution. It has been said that he who plants a tree is a benefactor to his race.

We are under a deep debt of gratitude to those who have gone before us for the legacies of well stocked and fruitful orchards bequeathed to us. We are under obligations to do our part for those who will follow us.

"Seed time and harvest shall never fail." Now is the time to plant and to sow. Conditions look gloomy, but prospects will brighten, and they who have prepared the ground and put in the good seed will reap the harvest.

As in the physical, so in the spiritual, sow with a broad and liberal hand; never doubting. Be encouraged, beloved companions, the hearts of the people are stirred. Gospel testimonies were never listened to with more respect and appreciation than at the present time. The "old heavens and the old earth are passing away." The people are anxiously listening for the heralds of the new.

The article sent by us to the Congress of Religions is included in the official report of the proceedings of that body just issued.

Walter S. Shepherd.

Watervliet, N. Y.

Second Family.

Mar. 1894.

WE have the past month realized that the weather, like humanity, is very changeable and prone to go to extremes. The thermometer ranging from 60 above to 18 and 20 below zero. We have had some sleighing the past month and we have improved it to secure our fire wood.

La Grippe has afflicted many, the North Family having an extra portion. When I realize how frail poor humanity is, and how uncertain is life, I am reminded of the words of the poet,—“Why should the spirit of mortal be proud?”

The writer enjoyed a short but pleasant visit at Enfield, N. H. Also made a call at Harvard, and would return kind thanks to all for blessings received, both temporal and spiritual.

Isaac Anstatt.

North Family.

Mar. 1894.

ASIDE from the MANIFESTO, no periodical coming to our table is read with more pleasure than the “World’s Advance Thought and Universal Republic,” published by Lucy A. Mallory, Portland, Ore. It is brimful of sound testimonies that are needed to awaken the consciences of men and women and bring them to a realization of what is necessary to lift from human society the incubus that is hanging like a death pall over our nineteenth century civilization.

We have perused with pleasure the report of the proceedings of the “World’s Congress of Religions,” and it brings joy to our spirit to know that ministering angels are at work with humanity and that the divine Brother and Sisterhood of the race is a possibility. An essay was delivered by Frances E. Willard, on “Social Purity,” which is the testimony of eternal truth and it has gone forth into the world bringing them to judgment in the natural order and Believers can send forth a fervent prayer that the testimony may be sustained as it will prepare them for the higher life.

Besides our Society meetings and singing meetings we have Saturday evening meetings and Sabbath evening singing schools for our own family. It keeps an interest awakened on spiritual and social subjects which can not fail to be beneficial.

By the time these notes appear, your humble contributor will be actively engaged, as far as the weather will permit, in the occupation of preparing the family garden, and our earnest prayer is that all of our Brethren and Sisters may have a prosperous year and that the tillers of the soil may have occasion to rejoice in the bountiful harvest they will reap.

*Hamilton DeGraw.***West Pittsfield, Mass.**

Mar. 1894.

OUR present environments are mud and water. March took his temporary position as chief ruler, in a most bland and pleasing manner. Hope he may continue in this agreeable mood and display none of his capricious habits.

The sun’s golden rays, and the mild breezes that now fan the earth are fast diminishing the once lofty banks of snow.

Should the present fine weather continue, Br. Charles Prescott, the racy writer, may soon be favored with an opportunity of resuming his rather forced occupation of tilling the soil. As mutation however is stamped on all things terrestrial, we know that changes are inevitable and must be met. A blizzard or cyclone may be next in order. What a happy change might ensue were a cyclone, or some other effective agency, to sweep from this broad country of ours, the oppression, wrong and consequent suffering and misery which exists and are daily increasing—and this in a land of boasted civilization and liberty.

Our loved friends of Mt Lebanon and Canaan who wisely embraced the advantages presented to enjoy pleasant sleigh-rides took the opportunity on some of these occasions to give us a call which was highly appreciated. Sisters Emeline Hart

and Eliza J. Aiken of Canterbury, N. H., who tarried with us over Sunday a short time ago, were messengers of hope, love and cheer and we deeply regretted that their stay could not have been longer. Our family responded to the call from the St. Vincent De Paul Society of Pittsfield, by sending a large amount of clothing to be distributed among the needy suffering ones, also sent to the little ones of Tennessee who are unprovided with mental food, a well filled barrel of papers, magazines, books, etc. Our little folks, whose sympathetic hearts were stirred with pity, generously donated many of their valued toy treasures, some of them being useful as well as ornamental.

Julia L. Sweet.

Shaker Station, Conn.

Mar. 1894.

We are counseled to make our calling and election sure. Not only to be called but to be Christians. The labor is great and unceasing, but the reward is also great. The requirements for the work are to bring forth the fruit of the Spirit, which is peace, purity, meekness, love, and other virtues. Those who are true cross-bearers have the assurance that "neither things present nor things to come shall separate them from the love of God."

We should let the sunshine of peace, virtue, and earnest endeavor brighten all our days. Our spiritual atmosphere must be very cold when we can not find sunshine anywhere.

It is well to pray but better still to watch. That is our work. Are we in our duty? Let us do our best. The MANIFESTO is pure reading. Let every one who reads this number do something to broaden its field of usefulness.

"The first newspaper printed in England was in 1622. The first newspaper printed in the United States was the Boston News Letter, issued in 1704. The smallest newspaper in the world is said to be "The Little Standard," published at Torquay, England. It is but three inches square."

"The greatest wall in the world is the

Chinese wall; 1,250 miles long, 25 ft. thick at the base, and 20 ft. high."

We should breed the best fowls to the best and the flock will be improved. A larger profit is made from hens in summer than in winter. Where a free range is open to the hens, upon which insects, grass, seeds, young weeds, and an abundance of gritty material may be easily found in summer, there should be but very small cost.

Daniel Orcutt.

South Family.

Mar. 1894.

MARCH has opened quite warm and spring-like but the old adage will probably prove true and the lamb will change to a lion before long, but we can enjoy the warm sunshiny days so long as they last. Now the tree pruner, apple and peach, puts in his best endeavors. It is the proper thing in this day to spray fruit trees to destroy blight and noxious insects. In a few years it will be as common to spray fruit trees as it is now to eat the fruit. We could send some recipes, for spraying fruit trees if acceptable, but we will report the result of spraying in the fall if considered desirable.

Our wood is all housed ready for use. We have been clearing off old, worthless apple trees and think by taking better care of the thrifty orchards we can have more and better fruit from a smaller area than before on a larger and neglected area. Our orcharding will be plowed and fertilized with ground bone and muriate of potash. It is considered advisable to avoid nitrogenous fertilizers on most fruit orchards, especially a peach orchard, unless you want wood and no fruit, and keep the shoots cut back. These last two items are considered the secret of peach raising. Our dairy has done fairly well this winter, and we are encouraged to renew our efforts. The modern dairy Shibboleth is "Babcock and Scales;" let him that readeth understand, no explanation is needed surely in nearly the 20th century. Many are looking for great social and political changes in the 20th century; may it prove

to be a time of great advancement in the spiritual unfoldings of our race. There never was a time when more destructive war engines were being invented. Dynamite is a pretty plaything for anarchists. I saw lately that it is intended in case of war to send a ship, loaded with dynamite, into an enemy's squadron and explode it in the midst, thus annihilating a whole fleet at one time; a seaport city can be destroyed in the same manner. Surely war will soon become so horrible that civilized men will shrink from it.

We see indications of a desire to settle disputes by arbitration among powerful nations. We may well bless every good thought. We have to chronicle among other home improvements a cold storage room, one of the greatest comforts imaginable. We would like to mention our appreciation of Brother E. P. Sevester's pieces in the *MANIFESTO*.

T. J. Stroud.

Alfred, Me.

Mar. 1894.

THE 9th day of March and little snow to be seen. The patches of green grass where so lately were two feet of snow are pleasing to the eye. But "one swallow does not make a summer," we may have a good deal of winter yet.

Our Brethren say it has been the most favorable winter for lumbering known for years. 200 M. of pine and 40 M. of oak delivered at the mill tell the story of part of their winter's work. Now the hum of the saw as the fire-wood is being prepared for the coming year is not unpleasant music to the farmer's ear. The Creamery Association that purchases the cream not needed for home use, pays for it this year according to the fat shown in it by the Babcock test. We find there is as much difference in creams as in any other food supplies. The last monthly test showed 27 per cent of butter fat in the cream purchased of us and no more than half that amount in some of the other creams tested.

Our little Society has been blest with fairly good health all winter. We do not forget to remember with thankful hearts the many blessings we enjoy and would gladly share our home comforts with other souls who may be willing to bring their minds into accord with the holy spirit which purified the lives of that noble company of redeemed souls spoken of in Rev. xiv.

Fannie Casey.

Sabbathday Lake, Me.

Mar. 1894.

AFTER a long silence I am once more writing an item for *THE MANIFESTO*. We have had cold weather, but it has frozen neither heart nor hand. Our hearts are as devoted as ever and our hands know no idle moments. We have had plenty to do this winter fighting the enemy La Grippe, who was an unwelcome visitor, yet he entered and tarried. We hope he is now dislodged, and that he may never revisit this place.

The time for our Centennial is nearing. This Society was organized one hundred years ago the 19th and 20th days of April. Our fathers and mothers on those days made a verbal consecration to God in the presence of each other of all they possessed, with every faculty of soul and body. These vows they maintained to the end of their days. We can not celebrate the anniversary in a grand way but hope to have grateful hearts to appreciate the good that has come to us through their noble and devoted lives. May we live in such a way that they can call us their children.

The Brethren have been manufacturing metric dry measures the past season. Logging is over, and the wood-saw is humming. The maple trees are tapped and these fine days bid fair to make that business a success.

Robins will soon be here. They appeared in Portland in Feb., earlier than ever before known.

Ada S. Cummings.

Life hath no blessing like an earnest friend.

East Canterbury, N. H.**Weather Record for February, 1894.**

Highest Temp. during the month,	44
Lowest " " " "	20
Mean " " " "	3.7
Snowfall in inches " " "	22.
Total Precipitation " "	1.14
Greatest " in any 24 consecutive hours,	45.

*N. A. Briggs.***Enfield, N. H.****March, 1894.**

On the 28th ult. we were startled by an alarm of fire at about 10 a. m. We found smoke pouring out of the building in which our workmen lodge. Soon we had the hose in readiness to test the efficiency of the new hydrants, but before the water was turned on, the welcome cry came: "All out." Upon investigation, it was found that a former workman had carelessly left some old quilts and papers near a stove pipe extending from the room below. Little damage was done however, beyond burning a large place on the floor and damaging a robe or two. It would have been quite a loss to us in these "hard times" even if we could have confined the flames to this one building. We are grateful that it was not more serious and we count it as one of God's blessings that we were spared a conflagration.

Spring has made us an early call. Our wood supply is being sawed, and the buzz of the saw in the air sounds decidedly like April. Our Ministry arrived on the 1st inst. and are now blessing us with their presence. On the 5th we were obliged to bid farewell to sleighing and accept the inevitable "mud time."

Bluebirds were reported on the 8th, but not a sign of a robin as yet.

The "sugar makers" have commenced operations, and we look forward anxiously to the "Sweet Bye and Bye."

*G. H. Kirkley.***North Family.****Mar. 1894.**

No better theme suggests itself for the commencement of our notes than a quotation from Elder Andrew Barrett's essay on "Cultivation" in our March number: "Make home life interesting;" that is, call into action the mental, spiritual and social qualities of each individual composing the home circle as far as practicable, and thus help to brighten, as we may, our own and other's lives.

The saying, Man can not live by bread alone, embodies a volume of suggestive thought. Knowledge of Christian duties teaches that all inspirations from literature, meditation, or the loveliness of nature are divine sources from which to be benefited and those having a life mission of purity and doing good to humanity, realize that "there is a spirit in man and the inspiration of the Almighty giveth them understanding." Job xxxii., 8.

"One holy name bearing, no longer they need Credentials of party, and pass-words of creed; The new song they sing, hath a threefold ac-

[cord,

And they own one baptism, one faith and one [Lord."

We were glad to join hands with our Church kindred, and contribute our mite to help relieve the suffering poor.

We have been blest with unusually good health, a fair amount of sale for our dairy produce, and otherwise general prosperity during the long winter months; and now as the balmy breezes of spring awaken the earth to newness of life, and farming implements are brought into action, thus utilizing the means open to us for continued life and activity, may we with all our Christian friends be able to sing:—

"I know that Christ my Savior lives,

I feel his power to-day.

A perfect peace, which, born of love,

Can never pass away."

*George H. Baxter.***Union Village, O.****Mar. 1894.**

We have been trimming apple trees off and on all winter. We have two or three hundred more to trim and then we shall

wait for a harvest of fruit with some solicitude; for we have had no fruit of any kind to speak of for two years. But right here one of the gravest questions of life presents itself to me, how much does happiness consist of, and depend on, what we eat, drink and wear? According to the teaching of our Savior there was almost nothing at all in eating, drinking and wearing to make one permanently happy.

Indeed, though they are animal pleasures, how very soon they pall! how soon they pass away, their remembrance is scarcely worth calling up. Hundreds of thousands of English, Irish, Germans and French live on two or three varieties of plain, simple food, and among them may be found some of the most happy, contented and cheerful people on earth. I suppose heaven is a condition of happiness, but Jesus said it did not consist in eating and drinking, but in "Righteousness, peace and joy in the Holy Spirit." These elements emanate from, and are the attributes of the Eternal; and when permanently possessed they are an eternal treasure, one that can never fail.

For instance; suppose I was in possession of these elements permanently, (and I think that is about the region I hail from,) then along comes the frost and kills all my fruit. What do I care? there are other things I can eat. Next the cattle die in the stall. Still there are bread and vegetables. These are quite sufficient to support animal life and that is all I need them for. But, suppose I am euchred out of my farm, houses and all I possessed, then what? Why I must become a town charge and eat very coarse food sufficient to keep soul and body together, and wear coarse clothes.

What now? In such extremity will those elements of "Righteousness, peace and joy in the Holy Spirit" still uphold me, and furnish serenity and contentment of mind and satisfied at-onement with God? If they will not, I am utterly undone, for all temporal and earthly resources have failed me. If they will not, then the Savior's words are not true and he has deceiv-

ed me, broken his promise and left me in suicidal despair. I believe as much as I believe that the sun will rise to-morrow, that though these calamities should overtake me, I could meet them with contentment and Christ-like resignation and enjoy all that peace and happiness our Holy Savior promised and which he called the kingdom of heaven.

As this kingdom emanates from the eternal source of all good, it is so plentiful in power and such perpetual duration, that no such outward adversities should or could shake it to pieces. I have labored long and seriously on this subject, because I found myself in days gone by placing my interest in the enjoyment of what was good to eat, drink and wear; an elegant home and plenty of every thing even to luxury.

I suddenly waked up to the utterly fugitive character of all earthly treasures even "wealth like London Bank;" seeing that cyclone, cataclysm or holocaust might sweep them away at any time in a moment. Then where would I be if my heart was set upon them to the exclusion of my higher interests?

All day after our fearful cyclone in 1886, I sat viewing and pondering over the solemn desolation spread around and it was a very momentous lesson to me of what fugitive materials, houses, lands, eating and drinking were on which to build for happiness. When our South Building went up in fire and smoke, the painful lesson was repeated with agonizing emphasis. These things all forced me to seek first, last, and all the time "the kingdom of heaven within" and the Shekina of that God who sits enthroned thereon. I have found it and am ready for any thing that may come.

We visited South Union on Jan. 30th and returned Feb. 27th. General prosperity there. Ninety-one persons in the Society. No debts. Some little repairing going on and more in prospect.

At Union Village the gardens are opening, and the weather delightful. Elder Napoleon has a few hundred grape-vines

with which he is taking no end of pains; also he has an enormous amount of young apple, pear, peach, plum and cherry trees on hand. Elder Joseph has set off a piece of ground for a raspberry and blackberry garden. My best love to all the promoters and producers of the most interesting of all magazines,—THE MANIFESTO.

O. C. Hampton.

Pleasant Hill, Ky.

Mar. 1894.

BELoved EDITOR:—As I sit at the window this holy Sabbath morn watching the beautiful, falling snow, I find myself in Zion's vineyards, gathering fruits immortal! Your well-fraught little messenger THE MANIFESTO, is anxiously looked for and eagerly perused each month.

Now, I come to Canterbury and find you and co-laborers toiling to have it in readiness. I stop and wonder if I could cast a mite that would shed a faint ray of joy or encouragement to any of its thousands of readers.

We may not be able to name all the planets nor to describe their swift motion, but we can endorse a life of consecration to God, by striving to aid each other in climbing the rugged hill of life. A word kindly spoken, a smile, or a small act of charity or mercy has started many a poor wanderer on the highway to true felicity, who otherwise might have sunk beneath a weight of sin and discouragement.

When I look through the MANIFESTO and find nothing in it from Pleasant Hill, an indescribable feeling steals over me. Yet it seems that little more can be said; but I think it strengthens our union, and removes clouds of discouragement, making us feel more like one great household of faith.

We have had one of the mildest winters since my earliest recollection. We had ice about two and one half inches thick, hence, empty ice houses. The snow now falling has covered up the green grass. We have had but little snow. On the 12th inst. we had a frightful wind storm

tearing down fences, boughs from the trees, breaking panes of glass, and taking a portion of the tin roofing from the brick Office. Some were badly frightened but no damage was done.

We feel thankful for our preservation, and sorrow for those who have been less fortunate. We have warm, comfortable homes; bountiful supplies of food and raiment; and as a certain poet said; 'We have all we can ask or need to make us truly good.'—But O! that monster! Selfishness! that terrible foe to human progress; may it be crushed from our domains forever!

The Believers in Kentucky generally observe the twenty-second of Feb. in memory of Washington's birthday.

KINDLY REMEMBERED.

Henry Mantle, Born 1809.

By Sarah Collins.

We have met to-day with hearts bowed down; not with weight of woe, nor with anxious feelings in regard to our good Father Henry. With him it is well. Prayerful, thoughtful, reverential feelings are ours. When congenial friends leave us, it is hard to sever the tie that must be broken, as we lay these forms away. But

"Every hour that passes slowly,
Has its task to do and bear,
Luminous the crown and holy,
When each gem is set with care."

The spirit of the Lord rested upon our brother; he was in truth, godly. The life of Christ exemplified itself in him. The early Believers bestowed on him a mantle that could never fade. His continuance in well-doing brought to him glory, honor, and immortality.

Our brother's name was given to his ancestors in the old world, as they were an order of officers of William the Conqueror. These officers wore mantles. In the old and new world these mantles of fidelity have been faithfully worn though viewed in different aspects. It is well with our brother as his last days were joyful, his hope of the future grand.

We have met to adore him for his good

works and to commemorate his virtues. To bless his beautiful spirit, to reverence and extol his name; also the blessed temple though it must return to dust. A wise, peaceful spirit dwelt within this house of clay, a cultured mind adorned it. Through his long life of eighty-four years he was governed, guided and led by the Christ spirit. All through his early life he was associated with the noble ones of earth who have long since passed away. The glory of heaven was revealed to him even in childhood.

We must remember the thoughtful, studious youth he once was, the religious man and the wise veteran who rejoiced in a "green old age." We have lost a prize, have lost a scholar, but let us hold fast to his good examples. Let them ever be before us. Be humble, meek, mild and forgiving as he was; love true religion, repel infidelity; carefully watch and fervently pray. He was loved at home and to him there was no place like home.

His ideas were liberal, his principles good, but with care he kept out the party spirit that would tend to confusion; ever holding fast to his early teaching. He was a wise and prudent leader, and his career has been a successful one; in some respects unparalleled.

"Greater are those who govern themselves than those who rule nations." If we can compete with his good example in this we shall not be found wanting. What we thoroughly learn we shall surely remember.

It is well with Father Henry; his life was well spent, his pilgrimage on earth prolonged. The time came for him to go; being aware of this he said,—“I don't think I shall ever feel well again now, I want to go right along, just step over.” His prayer was answered, his mission fulfilled. The few days of confinement that were his were quiet and subdued; no struggle, no excitement; peace reigned, a beautiful sleep followed.

“Homeward serenely he soared with God's benediction upon him.” Reluctantly we lay him away and with a sad satisfaction bid him adieu.

Mt. Lebanon, N. Y.

TRIBUTE

To our Sister Adah Z. Potter.

By Asenath C. Stickney.

A SPIRITUAL pillar finely wrought
Is present to our view,
No earthly beauty need be sought
To add a charm thereto.
A chastened life, a worthy soul,
Beloved by many friends
Who in return loved without guile
Such, love to each extends.
Her charity was very marked
For any who had erred.
No envy, bitterness nor hate
Her mother spirit stirred.
Dear patient one! How welcome thou
To thy parents' fond embrace!
How children circle round thee now
To greet thy shining face!
They call thee blessed,—well they may,
For thou hast nurtured them,
Fed them with strength from day to day,
Such form thy diadem.
Blest angels wait with joyous hope
To bear thee company,
While saints with angels gladly ope
The pearly gates for thee.

Canterbury, N. H.

AGRICULTURE.

By Paul Van Wagner.

OF all the occupations that man has followed since he dwelt in the fair garden of Eden, there is none so interesting, so important and so indispensable to his necessities as agriculture.

Some may think this a strong assertion, but nevertheless it is true. Let us for one moment consider its intrinsic worth, the progress that has been made regarding it, and the terrible consequences that would ensue if there were no more farmers.

What could the miner, the mechanic, the manufacturer, the lawyer, doctor, and a host of other professional men do, if somebody did not provide them with something to live on. Every body must eat in order to live, and food is only ob-

tained by tilling the land, that is, in civilized society, so that every body no matter what position they may occupy, or what high sounding titles they may bear, M. D., M. A., F. R. S., may be attached to their names, still the farmer is king for all that. All in reality are subordinate to, and dependent upon his labor; without which all must starve.

In man's primitive condition farming must have been his principle occupation, for he thought of little else than to procure something for his subsistence, and a hard time he had of it too; for the work was all done by hand. However, this developed a strong muscular system and so far was a little benefit to him; but as one generation has succeeded another, machines have been invented, and improvements made, till at the present time one man is able to perform the amount of work which once required several hands to do.

A field of grain that usually required ten strong men to reap, may now be done by a mere boy, provided he knows how to drive a team, and has developed that invaluable qualification which, (I regret to say) is generally so rare among boys known as caution.

The thrashing too was once done with a flail, a very hard and tedious job. Now one man with a good machine, and steam-power will thrash five hundred bushels in a day. In addition to these, there is the steam-plow, mower, hay-tedder, cultivator, horse-hoe, besides many more that might be mentioned, which have been brought forth within the last fifty years, so that farm work may be done much easier and better than it was half a century ago.

If all the time, strength and expense that is now used in building immense war ships, constructing huge engines, and other death producing apparatus, were spent in devising ways and means to work out a more perfect system of agriculture, there would be no more barbarism, very much less misery and suffering and a great deal more morality and pure religion

in the world. I believe this will be the case in the future.

When man acknowledges woman as his equal and co-laborer, and not only gives her the opportunity, but aids and encourages her in cultivating and making use of her God-given faculties, then will wars and fightings cease, and through the triumph of peace the honest tiller of the soil will rise to the position he so justly deserves. He will no longer be looked down upon by his dependent dignitaries, but will be respected by them, and be well paid for his arduous and unrelenting services. Then will many young men willingly become farmers who now through pride, often seek business for which they are entirely inadequate, popular sentiment driving them thereto.

Then there will be no more hungry children heard wailing for a crust of bread.

Some people complain of the incessant hard work to be done on a farm, of the great liability to loss by bad weather, but show me an industry, if you can, in which there are no losses, no liabilities, and no responsibilities, and in consideration of all this, I will raise both hands, and am ready to exclaim, all honor, glory and success to the patient, industrious, honest and indefatigable farmer! His business is first, and last, and of all trades the most important.

Canaan, N. Y.

Deaths.

Henry Mantle, at Mt. Lebanon, N. Y., South family. Feb. 17, 1894. Age 85 yrs. 2 mo. and 17 days.

Adah Zillah Potter at East Canterbury, N. H. February 27, 1894. Age 84 years and 8 mo.

Nancy McKee at White Water, O. Mar. 14, 1894. Age 81 years, 2 mo. and 13 days.

Sister Nancy came into the Society in her fifteenth year, and has been faithful in her sacred calling. H. H. B.

Books and Papers.

WHERE SNOW IS RED.

Snow is sometimes found in Polar and Alpine regions, where it lies unmelted from year to year, and the annual fall is small, colored red by the presence of innumerable small red plants. In its native state the plant consists of brilliant red globules on a gelatinous mass. Red snow was observed by the ancients, a passage in Aristotle referring to it, but it attracted little or no attention until 1760, when Sansure observed it in the Alps, and concluded that it was due to the pollen of a plant. It was also noticed by the Arctic Expedition under Captain Ross on Baffin Bay shore on a range of cliffs, the red color penetrating to a depth of twelve feet. Less frequent is a green growth on snow.—*March Ladies' Home Journal.*

REV. PHILIP S. MOXOM is an interesting figure at present in our religious world. He is one of the battle grounds where the disciples of the old and of the new contend. His religious position has been the occasion of no more controversy at this time than his radical position upon social and industrial questions. His strong article on Christian Socialism in the March number of the *NEW ENGLAND MAGAZINE* will attract the earnest attention of very many. It is not only a comprehensive and striking presentation of the subject, but is one of Dr. Moxom's most energetic and characteristic utterances. It is accompanied by a fine portrait of the courageous preacher who is just leaving Boston for his new Springfield church.—Warren F. Kellogg, 5 Park Square Boston.

Who are the most famous writers and artists of both continents? *THE COSMOPOLITAN MAGAZINE* is endeavoring to answer this inquiry by printing a list from month to month—in its contents pages. This magazine claims that notwithstanding its extraordinary reduction in price, it is bringing the most famous writers and artists of Europe and America to interest its readers, and in proof of this claim submits the following list of contributors for the five months ending with February: Valdes, Howells, Paul Heyse, Francisque Sarcey, Robert Grant, John J. Ingalls, Lyman Abbott, Frederick Masson, Agnes Repplier, J. G. Whittier, (posthumous,) Walter Besant, Mark Twain, St. George Mivart, Paul Bourget, Louise Chandler Moulton, Flammarion, Tinsandler, F. Dempster Sherman, Adam Badeau, Capt. King, Arthur Sherburne Hardy, George Ebers, De Maupassant, Sir Edwin Arnold, Spielhagen, Andrew Lang, Berthelot, H. H. Boyesen, Hopkinson Smith, Lyman J. Gage, Dan'l C. Gilman, Franz Von Lenbach, Thomas A. Janvier. And for artists who have illustrated during the same time: Vierge, Reinhardt, Marold, F. D. Small, Dan Beard, Jose Cabriny, Oliver Herford, Remington, Ham-

ilton Gibson, Otto Bacher, H. S. Mowbray, Otto Guillonnet, F. G. Atwood, Hopkinson Smith, Geo. W. Edwards, Paul de Longpre, Habert-Dys, F. H. Schell. How this is done for \$1.50 a year, the editors of *The Cosmopolitan* alone know.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for March opens with an interesting illustrated account of a petrified bust of a high born lady of the Eleventh Century. A phrenological love story is another new feature which will attract many readers. The Rev. Joseph Cook is the subject of a finely written phrenograph from a personal examination, by Dr. Edgar C. Beall.

The series, "How to Study Strangers," by Prof. Nelson Sizer, contains in this installment appreciative sketches of several great inventors and other eminently successful men.

The high opinions Horace Mann held of phrenology and his personal intimacy with George Combe are brought out in an entertaining manner by Mrs. Charlotte Fowler Wells. The departments of Health, Child Culture and Notes in Anthropology, show the usual variety of matter. The editor comprehensively reviews the career and character of George W. Childs, and in the Personal column character sketches are given of the Hon. W. L. Wilson, Sanford B. Dole, Jas. S. Blount, Minister A. S. Willis, Miss Elizabeth Peabody and Queen Liliuokalani.

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THE JOURNAL OF HYGIEIO-THERAPY. March. Contents. Foundation Principles; Therapy or Rational Cure; Bad for Smokers; Anti-Vaccination; Reform Work; Rational Dress, etc. Dr. T. V. Gifford, Kokomo, Ind.

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tongue. And so this "residue of the tenth" receives a tacit promise of literary life for a future generation. Thus rises slowly, our dear mother tongue from her original sin of slang to a sort of "ticket of leave" existence until, perhaps by some imperceptible evolution, such elements are borne upward to comparative popularity. Such is the record of usage, and thus a dictionary becomes the language builder of the world. We do not regard the work so much as the sum total of four years labor, with its consequent speculative outlay of a million dollars, as that it is really the epitome of the world's scholarship, an encyclopedic microcosm, and as the practical development of the science of analysis, illustration and investigation, focussed and brought into line by the skill, experience and wonderful intuition of that modern personality, the Managing Editor. We believe every man of letters will give the work a hearty approval and "honorable mention," for The Standard Dictionary of Funk & Wagnall may be regarded as the literary Pyramid of the world.

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THE MANIFESTO.

SELF.

By Alonzo G. Hollister.

I HAD a revelation this morning. It is, that the mark of the Beast in the forehead and in the right hand, is self. This is a concentrated definition, and is not so stiff nor uncertain in its application, especially when applied by the individual solely to his ego, and not to some foreign, and in nowise related object, past or present.

I have suffered during the year past, from that slavery to selfish interests into which I voluntarily entered and now earnestly desire to cast off. Hence the sight is given and conviction is complete. It has one more merit,—this definition provokes no argument, nor offense.

According to St. John, Christ is a substance with quality that can be heard, seen, and handled. Therefore, as he came to manifest obedience as the fulfilling of the law, and as obedience is perfect only where love prompts it, Jesus Christ was the esse of obedience. Therefore Obedience is the end in view, the Pearl of great price, for which he gave all himself to establish in place of disobedience, which was the first sin, and sin every time. Adam was disobedience; Christ was obedience. This may be old and not very ingenious, but it is healthy to see it that way, if one is strongly attracted by the character of Jesus or of Ann Lee. It does not lead the mind off into speculation and intellectual madness.

When a man begins to bear his cross against his animal propensities, he has an increased flow of blood to his head, and consequently greater intellectual activity. What is there to prevent madness, or a return to animal propensity, unless he can make the blood course powerfully through his heart and near the seat of life, until his heart becomes enlarged, and actively compassionate?

Again, how can the mind apprehend, or the hand convey light, or truth, or the fruits of suffering that it has not seen nor experienced? Who shall set himself up as a leader, who never learned to serve, or as a Messiah, who is not at peace with his own conscience?

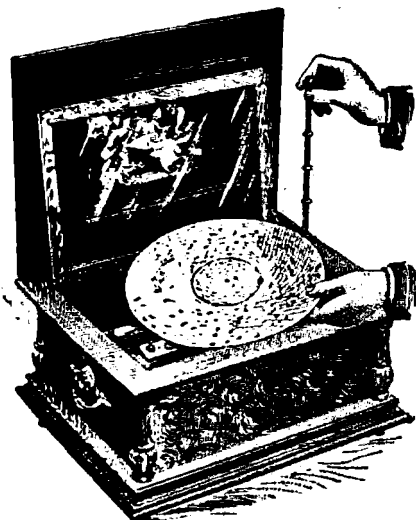
I am writing with a certain periodical under my note paper, which may account in part for this current of thought. At one time I was inclined to subscribe, but the spirit of contention was palpable all over and through it, as against every thing beneath God Himself. The energy was spread over so vast a field, it would almost make a man forget that he had a vine or fig tree of his own to cultivate. Neither have I been able to discover the little child that was to lead or subdue all those ugly beasts.

Mt. Lebanon, N. Y.

LET not any one say he can not govern his passions, nor hinder them from breaking out and carrying him into action; for what he can do before a prince or a great man, from a worldly motive, he can do before his God, from a religious motive, at any time, if he will.

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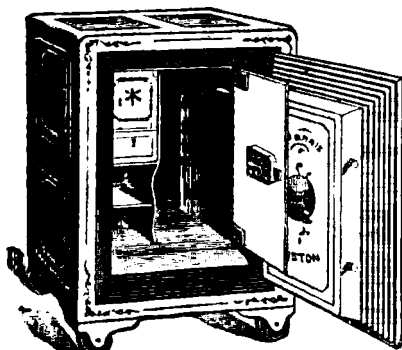
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THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

—
VOL. XXIV.
—

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

Ecc. XI: 1.

EAST CANTERBURY, N. H.

1894.

THE MANIFESTO.

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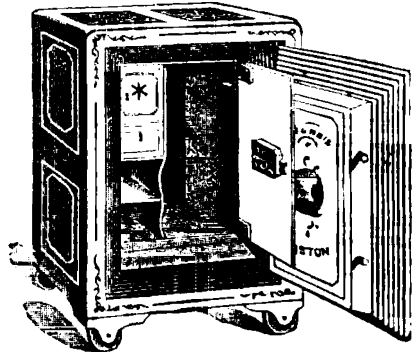
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The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

VOL. XXIV.

MAY, 1894.

No. 5.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

No. 7.

IT was on the 29th inst. that Elder John Rankin and Br. Jefferson Shannon left home in a buggy for Union Village, O. They intended to go through Green River and Hartford, and after securing a place for Elder John on the cars or in a steamboat Br. Jefferson would return with the carriage. The condition of the country, however, so frightened them, that they hesitated to go farther, through fear that Elder John could not get back. Some of the officers told them that they could go on to Louisville, but could give no assurance of getting through the lines on their return. After some further consideration they concluded it would be for the best to return to their home as soon as consistent.

At Morgantown they met with a company of Union Cavalry under the command of Col. Burbage. They also met with a company of northern Infantry under Capt. McHenry, who gave them a pass on to Hartford. While on their return homeward, they met about three hundred Confederate Cavalry in pursuit of the Union soldiers.

Oct. 31. Elder John Rankin and Br. Jefferson Shannon reached home in safety not far from six o'clock, p. m. Their return was a surprise, but gave us great pleasure, and we were interested to inform them of what had happened during their absence. It was on the same day they left home that our horses and wagons were taken from us. To Br. Jefferson such news was ill news and he appeared to be astonished, but Elder John accepted it very calmly, as though it was no more than he had expected.

Nov. 1. Lieutenant Col. Campbell with eight pickets rode into the Vil-

lage and asked the Brethren for a place for themselves, and one for their horses over night. They were directed to the Trustees' Office, where the men were kindly cared for, while their horses were taken to the barn.

Soon after and during a heavy rain storm, Capt. Level with seventy-five Cavalry called for shelter, and then informed us that they would stop during the night. This company of seventy-five men were sent to the West family, where they could occupy the new laundry and some other buildings. A supper was furnished for both companies.

For their horses they had taken the cow barn without liberty, as the herdsman was away. The cut feed that had been prepared for the cows, they fed to their horses, so that the poor cows were obliged to stay out all night in the rain, and be deprived of their supper.

In the morning Capt. Level and his company appeared very grateful for the kind treatment they had received at the hands of the Brethren, especially for being so well sheltered from the storm. They remarked that on the night previous they passed through Russellville, and were obliged to pitch their tents in the dark, as the citizens would offer them no shelter. One man who had promised to let them sleep on his hay mow, securely locked his barn before they arrived and would not let them enter the building, and yet he was a strong secessionist and a pretended friend.

One of these poor fellows remarked:—"I wish I was at home," when his companion replied, "I guess you will never see your home again." This company was marching to Bowling Green to report to the General at that place.

We now found that we were to all intents and purposes in the land of "Dixie." The western part of Kentucky is now under the control of the Confederates and this includes our Society.

Nov. 18. John C. Breckenridge with his brigade passed through our village on their way to Russellville. He had five regiments. One of Cavalry and four of Infantry. They went to Russellville to guard the Legislature that had assembled in that place to form a provisional government for Kentucky.

It was sad to see so many human beings, who ought to be engaged in the service of their country, marching toward the battle fields to meet their brother man in deadly conflict. Some were under great excitement and gave wild cheers for Jefferson Davis, while others appeared very thoughtful and depressed. Not less than one hundred and ten wagons passed our home laden with tents or provisions.

When the Confederate army under General S. B. Buckner, took possession of Bowling Green, one of his soldiers hauled down the United States flag and then, to express his utter contempt, stamped the flag under his feet. While engaged in this act he fell from the building and broke both of his legs. In a few days he died and, no doubt, received the reward of his works.

Dec. 9. Capt. Taylor called upon us very early in the morning and asked us to have breakfast ready at eight o'clock for two hundred and fifty Cavalry that had camped during the night some eight or ten miles distant. Two of our families united and prepared the breakfast as best we could in the limited time afforded us. The Brethren carried the food to the West family and spread the tables, with which the soldiers seemed to be well satisfied. We used Sassafras bark for tea and burned rye for coffee. We also gave them a good supply of milk, and these were probably as good for them as tea from China or coffee from Java. Soon after breakfast the whole company moved on toward Russellville.

Dec. 10. Capt. McLamore with one hundred and fifty Cavalry entered one of our fields to rest and to eat their scanty allowance. The Captain called on us for forty pounds of bread for his men, and a dinner for himself and four of his officers. Most of these soldiers were poor Kentuckians. They were tired and hungry and did not seem to be reconciled to their condition.

We baked more bread than was ordered and on taking it to the Captain he very gruffly remarked, "I only ordered forty pounds." The Brethren who had carried a good supply of apples to the soldiers told the Captain that they would be very moderate in their charge.

Dec. 12. John McLean, our Trustee, made a trip to the Southern States to sell some garden seeds, and to purchase a quantity of sugar with the Confederate money he had received. Prosperity attended Br. John on his journey and he returned with a good supply of sugar. Some of this he could spare for the neighbors and receive for it good U. S. money.

Dec. 19. The southern pickets Cavalry, rode into the village at about seven o'clock p. m. and called for supper to be prepared for four hundred persons. The order was to have it ready by eight o'clock. We informed the officer that we were unable to provide for so many in so short a time. He then said we could cook for one hundred and twenty-five. All the available help was soon engaged at the family dwelling and the food was in readiness at the appointed hour. The soldiers, however, had not arrived, and we waited until the hour of midnight when, instead of one hundred and twenty-five, the company numbered five hundred tired and hungry Cavalry men. We did the best we could under the circumstances, and all might have shared in the food if the commander had attended to his duty. After all the food which was supplied to this company had been eaten or pocketed, another company of thirty soldiers came and asked for a supper and said they had not eaten anything during the day. In pity for the poor men, the Sisters were induced to prepare a supper for this midnight company. The Captain had the soldiers enter the dooryard as carefully as they could, that others might not be disturbed and the food was carried to them as they lay on the ground. After this company had been kindly cared for, the Colonel informed the Brethren that two hundred more soldiers were coming who were just

as tired and hungry as those who came first. The Brethren, however, insisted that the Sisters were not able to do any more at the present time and after a consultation this last company went on to Bowling Green.

Dec. 27. A company of fifty-five Cavalry from Louisiana called and asked to be accommodated during the night. The men were provided with a supper, and in the morning with a good breakfast, and their horses also received kind care.

Dec. 31. Six Cavalry pickets called for breakfast. This was soon provided. The company then remained near the premises till noon and a dinner was sent them. In the p. m. twenty-one more soldiers asked for accommodations during the night. A supper was furnished and then a house in which to sleep, and in the morning a breakfast was sent to them. Nine others belonging to this same company were accommodated at the railroad station. We learned that this company was sent out to guard the highway and also the railroad.

(To be continued.)

ONE OF THE SIGNS OF THE TIMES.

By Martha J. Anderson.

BY kind invitation of the Rev. Carl G. Horst, the liberal Unitarian minister of Pittsfield, Mass., a company of three Brethren and six Sisters of the North Family of Mt. Lebanon, held a meeting in "Unity Church" on the evening of the 20th of February.

There had been a series of Tuesday evening services, at which several prominent clergymen of various denominations had occupied the pulpit, each giving an account of the origin, progress, and good work accomplished by the societies and organizations to which they belonged. The broad-minded idea of instituting these meetings, was for better acquaintance, to strengthen the bonds of fraternal love, and awaken an interest and desire to know more of the various phases of thought and belief, that build up sectarian barriers, and separate churches from associative work along the lines of organized effort for good.

The evening we occupied the platform was the seventh of the consecutive gatherings; besides ourselves, only the Salvation Army had a dual representation as speakers.

"Unity Church" is an unostentatious little edifice, erected three years ago opposite the "Catholic Church," which is as much more imposing in appearance as it is in ceremony and ritual. The antipathetic contrast seemed a strange paradox, but no less strange did it seem that in one hundred and eighteen years, this was the first time that our neighboring townspeople had invited "Believers" to speak in one of their churches.

While we were waiting in the minister's study for the appointed time, we unitedly felt an impression to kneel and ask the blessing of God and the good ministering spirits, that we might be able to impart the word of life, and the spirit of the testimony which uplifts and saves. (We afterwards learned that the same gift of prayer, was simultaneously shared at home, especially by the beloved Ministry.)

When we were escorted to the platform surrounding the pulpit, every seat and aisle of the sanctuary was crowded with a most respectable audience. Over five hundred persons were gathered and many stood during the entire services, while others could not gain entrance. The meeting was opened at half past seven by the pastor of the church, who is a most earnest, devout, and whole souled man. He passed through the simple preliminary exercises of their own service, consisting of congregational singing, the reading of a short chapter from the New Testament, with responsive scriptural selections, and the taking up of collections.

After a few kindly and congratulatory remarks, in which our friend said that he was happy to have the honor of being the first to invite the Shakers to speak in Pittsfield, he introduced Elder Daniel Offord, who replied briefly, tendering thanks for the kind invitation extended, and appreciation of good feeling made manifest in the gathering of so large and intelligent an audience.

After reading and singing the hymn, "Conquering Legions," Elder Daniel gave a very interesting historical and doctrinal discourse, interspersed with passages of scripture, in proof of the essential life and spirit of Christian teaching as exemplified in our Order. He spoke for half an hour. After singing "The Savior's Promise," Eldress Anna White stepped forward, and with her usual unassuming manner and frankness of expression, read with a resonant voice a well prepared article. Though many of the people had stood for an hour, the dropping of a pin could have been heard, so rapt was the attention.

Referring to our long acquaintance with the citizens of Pittsfield and the friendly relations existing between us; the thread of her discourse was taken up on the life, character and mission of Jesus, the "perfect Jew," the "Messenger of the Covenant," the "Christ Anointed," and "the first born among many brethren whom he came to redeem;" showing that through his travel in the regeneration he made it possible for all to attain the high estate of redemption from sin and the bondage of the flesh. "Be ye perfect even as your Father in heaven is perfect."

She spoke of the revelation of the maternal spirit in Deity, and the inspiration that guided Mother Ann Lee, the founder of our Order in her work and mission of establishing the second Pentecostal Christian Church, whose foundations were laid in righteousness and truth. In equality of the sexes in all things temporal and spiritual. The recognition of the Biunity of God, expressed in duality in every domain of life, made it possible for Believers

to work out the essential principles of Religious Communism—The Virgin Life, Community of Goods, Practical Perce, United, consecrated labor, and home centered interest.

Sister Catharine Allen, the enthusiastic President of the "Self-Improvement Society," gave a brief sketch of the progress made by our people in things material, intellectual and spiritual during the century of our existence as a compact religious body. Her account of the organization of the home circle for individual culture, the acquisition of knowledge, and unfoldment of the spiritual faculties through encouragement, mutual assistance and continuous effort on the part of those who seek membership, was interestingly set forth.

Br. Charles Greaves was introduced as the Deacon of the family, which he said, implied that he was absorbed in material things. He made some very pleasing and telling remarks. After giving them some credit, for closing the saloons, he advised them not to progress backwards. "We are called Shakers," said he, "because we are shaking off old habits, sins and customs that do not tend to our progress in the spiritual life, nor enhance our happiness and peace of mind. The world needs the shaking work to rid itself of the great evils and errors, political, social and religious that are dragging the bodies and souls of humanity down to the lowest depths of degradation and crime."

"There was a time when a good whole souled Quaker could stir up the country for twenty miles around with his testimony of righteousness; but there came a change; a state of apathy and coldness rested upon them, and it took the people for twenty miles around to wake up a Quaker, and I fear it will be so with the Shakers if we do not arouse ourselves. Though our numbers are few, we would be all right if we are true and do not marry, as do the rest of the world." He called upon them to investigate our principles, and then come and live, not as wage slaves, but as Brethren and Sisters, toiling unselfishly for the good of each other; there were many vacant places for willing workers in shop, field and garden. The selection, "My Weary Heart Hath Found a Resting Place," was then sung.

Sister Cecelia De Vere, whose father was a Land Reformer and an Editor of marked ability, claimed the attention of the audience by her earnest appeal for righteousness and reform in all the departments of government, labor and social life. She spoke feelingly of the present suffering among the poor, who were landless and homeless, because of the greed and avarice of monopolists. She referred to her early experience among reformers who sacrificed fortunes and even life to ameliorate wrong conditions and the unjust rule of those who bartered honor, justice and virtue for gold. There were grave problems that must be met before long, if we would not see repeated, the revolutions of the past.

"Christian Love," was sung, and as the time had passed beyond the limits

of two hours and a half, as the clock told the hour of ten, we concluded to withdraw an article that had been written for the occasion. The minister who had been an interested listener, spoke a few congratulatory words, expressing gratitude for all that had been so well said, also thanking the patient audience for their kind attention, and the meeting was dismissed. Many friends gathered around to speak of their appreciation of the good meeting they had enjoyed.

Our company were conducted to the church parlors, where we found a table daintily spread with wholesome refreshments, prepared by the ever thoughtful Martha's of the Unitarian Society; which proved a needful repast as we had an eight miles ride to take over the Berkshire hills, and down a dangerous mountain pass, over icy places; but the bright moonlight and calm atmosphere, with the feeling of satisfaction that our meeting had made a good impression, shortened the long distance, though the clock struck one as we retired to our well warmed and lighted rooms, where loving Sisters were awaiting us.

Mt. Lebanon, N. Y.

Spoken in the Church at East Canterbury, N. H. by

Elder William Wilson of Enfield, N. H.

Feb. 17, 1894.

WHEN I was eight years of age, I received faith in Jesus as the Savior, and at twelve years, became impressed with the mission of the Christ spirit, with which Jesus was baptized. At fifteen, I received faith in Mother Ann Lee, as being an instrument in God's hand, through whom, the second manifestation of Christ upon earth was revealed.

Though I never had particular belief in woman's rights, I was convinced that she was the first to assert the right of woman to all the offices and privileges of man in the New Creation. I searched ancient, ecclesiastical history, beside more modern works, in order to convince myself that I had made no mistake.

As the result of all this research, questioning and prayer, I found that I was not mistaken, and from that time forward, have done all in my power to uphold the life and testimony of our Mother. Since this revelation, many women have stepped forward to assert their rights in governmental as well as social life.

It is my firm belief that the light which has directed them in their noble work of redeeming woman from the tyranny of the flesh, proceeded from the divine revelation and the righteous example of Ann Lee and her followers. Through this revelation, the Shaker Church was established in perfect order. It is based upon the principles of Christianity as taught by Jesus Christ and

Mother Ann ; here, woman is made equal with her brothers in all the relations and regulations of the Community.

I also believe that the light and power of this revelation, will go out to the world and cause many souls to accept the gospel, leading them to renounce a life of bondage to come into the freedom of a spiritual life.

We read,—“They that are accounted worthy to obtain that world, and the resurrection, neither marry nor are given in marriage, but are as the angels of God in heaven.” The clause,—“as the angels of God in heaven,” impressed me much as a youth, and in order to become one of this number, I renounced the life and relations of the world and joined in spirit as well as in body, the company who lived the virgin life.

There has been a peculiar ministration which has followed me all my life, which I am confident, has proved a saving power. Often, when taking a false step, it has arrested my attention with these words,—“William, you are wrong, go no farther,” and obeying this admonition, I was led in the path of right and duty. From early days, I have found it safe and have established as a principle in my mind, to seek counsel of those godly persons who are able to guide me aright. Having proved the benefit of following their advice, I can recommend the same course to the youthful and inexperienced.

All souls may not be able to accept a call to the Higher Life, in time, they live too near the animal plane to appreciate the joys found in a self-denying life. This having been my call, Brethren and Sisters, I will with you, through all time, be a consecrated worker for Zion and her interests.

ASPIRATION.

By Calvin G. Reed.

“How lovely are thy dwellings fair
O Lord of Hosts! How dear
The pleasant tabernacles are
When thou dost dwell so near!”

Milton.

YE messengers celestial, dwelling in omniscient light
Of God's effulgent glory, peerless, incandescent, bright ;
While on your heavenly mission of a pure, unfathomed love,
To point the denizens of earth to noonday spheres above—
O shed upon our vision, beauties of the world unseen,
Where living powers, real, beautiful, august, serene,
Pervade the amplitude of the ethereal boundless space,
With glorious, rich, profusion of true happiness and grace.
For these, my soul lured upward, welling, gushing with desire,
Would revel in the grand, substantial fullness, of these higher,
Purer, sublimated, hallowed, love directed spheres of bliss,

Eliminated from the errors and weaknesses of this ;
 Its crudeness, darkness, dangers, misconceptions of the truth,
 And cumulative foibles of the era of man's youth ;
 With every machination which would twine around the soul,
 To dim its keen perception, and its higher powers control.
 And turn its aspirations from heavenly truths sublime,
 To seek its inspiration in venal sense and time.
 Ye gracious powers eternal, of the glorious life divine,
 O let your light supernal upon our pathway shine.
 And may your godlike spirits, heavenward ever nobly bear,
 Each honest toiling pilgrim to your heavenly realm so fair.
 Dip your empyrean pen in your elysian cloudless light,
 And on the tablets of our deathless understandings write—
 Or photograph with brilliant tints of your empyrean sky,
 And all the blended glories of your matchless realm on high.
 Upon the spotless canvas—the pure, eternal, sacred roll,
 The clear, unblemished picture of the bright, perfected soul
 Just heir of fadeless glory within God's central zone,
 Where naught but white robed spirits can circle round the throne.
 I long to feel the pulsing of this ceaseless flow of love,
 Course onward in my veinlets, perpetually to move ;
 Uniting me more surely with the life that's good and pure,
 With the rich celestial graces which true happiness ensure.
 I seek a pure relation with the noble and the true
 Freed from the wild commotion that so often meets the view,
 Disturbing and corroding the peace and sweet communion
 Which should be so abiding, a nucleus of our union.
 I seek elimination from opinionated clamor
 And all the wrathful frenzy of wild theologic glamour.
 I seek a pure religion worthy of the realms above,
 Where brethren dwell together in true harmony and love.
 Where each with each is striving for the truth, eternal, pure ;
 In kindness of feeling and love that will endure.
 I long to see the era by the prophets ken foretold,
 When man shall work by reason ; Not by tyrant fear controlled.
 When swords and spears are beaten into implements of peace ;
 And war and tumult banished by the perfect reign of peace ;
 When man hails not his brother saying, "Come, be taught of me !"

For then shall the Instructor be the God of Liberty.

Mt, Lebanon, N. Y.

WHAT we are, is of more importance than what we say.

Correspondence.

SAN DIEGO, CAL. Feb. 1894.

AUTHUR W. DOWE,

DEAR BROTHER IN THE GOSPEL;—Your very welcome letter received. I am more thankful than I can express that after many long years of waiting I have found an honest co-worker on this Coast.

As regards locality, I think your suggestion of forming a society in the center of the state is good and that it would be more successful in many ways. The people here seem to run in cliques, while all that I have talked with seem very friendly. I have had several tell me that they would like to join a society and would put in what they had; but as we did not have a society here at that time they have gone over to the Theosophists.

I think as you do about having a home to offer people. It will require all the strength, both physical and mental that we can get together, to be successful in this work, and I do not want the word failure in it. I shall write, this evening, to my people at Watervliet, N. Y., and also send your letter as you have expressed your views of the work better than I can, and ask them to show it to the Ministry and see what they think of it.

There is a great amount of fruit raised near here and a canning factory would probably be successful. I lived in Oakland for twenty years so am familiar with that portion of the state.

I feel that we can not make any definite plans until we hear from the Ministry and as soon as I receive an answer will let you know. Did you join the Society while at Canterbury? Hoping to hear from you soon, I remain,

Your Sister in the Gospel,

CORNELIA R. POWERS.

CAMDEN, NEW JERSEY, 1894.

DEAR FRIEND, MARTHA J. ANDERSON;—I thank thee for the pamphlets thee sends me occasionally. I am interested in THE MANIFESTO, and think it is rightly named, because it tells all about your home life, which to outsiders, speaks much. It shows your adherence to Christian principles, and social order and discipline. There is no purity where peace dwells not. The fruit of unity is loving service. The foundations of modern society are out of course. Conformity to fashion and the rules laid down by those who are in the tide of worldly pleasure, shuts out the simplicity that shines with lustre in a truly virtuous character. But, it is as the wise man saith, the end of all is "vanity and vexation of spirit."

If people were more eager to speak and spread the truth, instead of discussing the forms of doctrines and creeds of the various sects, there would be more of the true spirit of religion in the earth and not so much infidelity. Man is prone to wander from the known into the unknown, hence, from light into darkness. The teachings of the Master are plain and simple. "Deny thyself of all ungodliness take up the cross daily and follow me."

This is a selfish, grasping age, the lust of money and the greed of power, overrule the love of righteousness, and the desire to do good.

"Blessed are they who hunger and thirst after righteousness for they shall be filled." There are but few who share this blessing. Disunity and confusion prevail in the political, industrial, and social systems that man has inaugurated.

The time has not come when the Lion and the Lamb can lie down together and be led by a little child; neither has woman found her just place and position as man's true help-meet in every sphere of life.

There will yet be a renewal of heavenly strength and God will make manifest his power, through those whose lives are upright, to the pulling down of the strong worlds of satan.

It gives me great pleasure to hear from thee. God bless thee.

Sincerely thy friend,
SARAH HALL.

THE WORLDLY FAITH.

By Sophia Wayne.

'Tis strange that on this transient sphere,
Where all things fade and disappear,
That many prize *this* life so dear,
Nor note how fast time flies.
They choose a life both vain and gay,
Still know how short must be their stay,
And yet they dread a reckoning day,
Where conscience never dies.

How inconsistent such will be,
They fear the signs of death to see,
That comes to set the spirit free
So that it may arise.
They fear to draw their latest breath,
And tremble at the name of death;
It is because they hold a faith
That conscience never dies.

If they believe such stringent laws,
And preach and advocate their cause,
Then why not in their follies pause
And note how fast time flies.
If they have faith in endless pain,
Why live so sinful and so vain,
Allowing evil thoughts the rein,
If conscience never dies,
Ballston, N. Y.,

LOVE ONE ANOTHER.

THE embodiment of Love is the royal road to success. It is the "King's highway" to the holy City. It is the life principle that develops the true manhood and raises the man above the common elements that rest upon the earth. "God is Love," and this certainly, should afford a legitimate stimulus for every person to obtain that which will in the ultimate make him godlike or like God.

Without the gathering of this element of love, into the soul, there can be but little effort made for the advancement of others. The very life of self-denial must be drawn from that active principle of Love which stimulates us as we work for our own best interests, to work also for the happiness and prosperity of those who are around us. If God is Love how can it be possible for true sons and daughters to exist without a manifestation of the same spiritual elements?

Jesus was so fully absorbed in this theme that he made it a special lesson to those who accepted him as a Teacher.

"By this shall all men know that ye are my disciples, if ye have love one for another."

And he even went still farther than this as he gave his lessons of admonition to his disciples. Not only love those who love you, but said he, "Love your enemies." A test of this quality was an active work for God.

In the life of estrangement which had been taken by man, there must have been a sad departure from that which was godlike. While nature stood first for a life on the earth and largely for the earth that was with man in common with every other creature, it was the one absorbing theme. The love for self began to be more anxiously caressed than was the love for God. Men loved the creature more than the Creator.

Paul in his exhortation says that "love endureth all things." But as singular as it may seem it required a term of some 4000 years before an apostle was called who could speak this simple fact before the people.

New lessons are not generally projected till the mind is prepared to receive them. In that age when Might was held to be Right, and when brute force was the ruling passion, or even at a later date when humanity had advanced so far as to say, We will only demand an eye for an eye and a tooth for a tooth, it would have been like striking against the air, to have asked the people to love their enemies as they loved themselves. They knew quite well what it was to hate their enemies and to inflict injuries upon them, and even to destroy their lives.

But we are now living in a better age. A deeper love for humanity

is being manifested, and instead of having the story of one good Samaritan, they are now multiplied by the hundreds. The light that came into the world at an earlier date and the light that is spreading in the world to-day, is destined to accomplish most wonderful results. The disciples are in no doubt upon this subject. God can not be other than love, and God's love must rule the world.

All outbursts of cruelty or of sensuality are from abnormal conditions, and although leading to the destruction of persons and property, can never be the dominant power of the human race.

The Christian life, so fully and beautifully manifested in the evangel of Jesus, was a light for the humanity of the whole world, and its influence to a greater or less degree has become universal. Through this light the brotherhood of man is being much better understood than in earlier times.

To embrace this brotherhood and concede to all humanity the same rights and privileges that we enjoy so pleasantly for ourselves, is the only highway upon which the several nations can advance with hopeful success, and even this is only preliminary to the life of Christ where the test is put directly at the front.

"By this shall all men know that ye are my disciples if ye have love one for another."

The lesson was so simple that it could be easily understood, and all could enter at once, into the formation of a new life. In this love for God, the life becomes illuminated and the Christian's duty is brought forward in all the clearness of the noonday.

All forms and protestations of goodness fade away like the mist before the sun, under this test of true discipleship. The same light that shone on the apostle must also shine upon us and enable us to testify with him;—"If we love not our brother whom we have seen, how can we love God whom we have not seen?"

The chewing or smoking of tobacco should not be practiced by any Christian Believer.

An animal should not be allowed to suffer for lack of proper care.

Workshops should be left clean and tidy at the close of the week, and a regard for neatness and order should be the work of every day.

Lanterns must not be carried to the haymow nor opened in the barn, and they should not be opened in any place where sparks would be liable to set any thing on fire. We can not be too careful in the use of lights of all kinds.

FAITH.

"Let us hold fast the profession of our faith without wavering."—HEB. x., 23.

ENFIELD, N. H.

Precious faith which hath sustained me 'Mid the changing scenes of life,

Thro' thy min - is - try, I wa - ken to a no - ble, Spir - it

strife, To a no - ble, Spir - it strife. By this bless - ed light still

guid - ed, I shall sing the vic - tor's song, Triumph with the faith - ful

num - ber Who the world have over - come, Who the world have o - ver - come.

THE MANIFESTO.

MAY, 1894.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
MER. CO., N. H.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

March.

	<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1893.	17.5	2 in.	10¾ in.
1894.	30.29	1 "	5 "
Highest Temp. during this mo.	70.	above 0.	
Lowest " " " "	13.	below "	
Number of rainy days " "	5.		
" " snowy " "	2.		
" " clear " "	11.		
" " cloudy " "	13.		

C. G. Reed.

April, 1894.

ALTHOUGH the cold winds blew yesterday, and it snows to-day, still we look on the outstretched landscape before us, and thinking of the possibilities hidden within

the leafless trees, and the verdureless earth, we feel a trustful reverence and exclaim with Browning,

"God's in his Heaven
All's well with the world."

Indeed the Creator has given mankind a home "beautiful for situation," and when man's God-given faculties are used in unison with the Divine will, we shall find that,—

"This world is full of beauty
As other worlds above
And if we did our duty,
It might be full of love."

The silence of the saw and hatchet, and the stir of the gardener and farmer, tell of duties done in season, and when we consider the promptness which characterizes our home life, year after year, we rejoice that our "lines have fallen" where it is recognized that "Order is Heaven's first law."

Our little people were quite surprised when reading the March Home Notes, that any one could suppose that a school vacation for them meant mischief, when there are so many pleasant and profitable things to learn and practice at home. The month's vacation is not half long enough for all they plan to do.

The mountain stream is none the less beautiful, that its leaping, bubbling waters are converted into a useful power; neither is the healthy, happy activity of childhood disturbed by winning it to useful and pleasant employment.

True education alternates the exercise of the mind with that of the body, and only when brain power can be put to practical use, is it of service in the march of life.

Truly Elder Oliver in his last Notes has given us a beautiful description of those who have attained to the beatific state of the "kingdom of heaven within." Such a travel of soul is worth striving for, where self is forgotten, and all our efforts are concentrated to make the world better by our passing through it.

Center Family.

April, 1894.

We are having some blustering weather for April, the few warm days of March made us all feel that spring had come to stay, but April proves to be the "true March."

The health of our family is quite good at the present, very few colds. Our aged Sister Rhoda Blake, is in good health for one so far along in years. She is still able to do much for herself. Brother Alonzo Hollister is better in health than he has been for a year past.

Our Brethren are doing some grafting of both apple and plum trees, also cutting off the black knot which has become very troublesome. We have a few early chickens but the cold weather is very disagreeable to the little downy things. If the bad weather continues our chances for early vegetables will be small indeed.

If it does not kill the fruit buds they will be saved through a special act of Providence.

Our Sisters have not begun "housecleaning" yet, so our Brethren will not have any trouble in dodging a "Woman's weapon" in the hands of some energetic housekeeper.

E. M. Sears.

Canaan, N. Y.

April, 1894.

SOME time has elapsed since we were represented in Home Notes. Nevertheless time has worn steadily on and with the feathered creation, we are constrained to sing of the glories of the advancing spring.

Of March we can make no just complaint, as his roaring, piercing blasts, generally sweeping with unrestrained vigor through our domains seemed somewhat tamer than usual. He gave us a lively visit only now and then, bringing sufficient force to blow away all noxious gases, accumulations from the remains of decaying vegetation which might have proved detrimental to our well being if not dispersed. Thus through this advantage by careful

discipline in dietetic habits, and by an observance of hygienic laws which pertain to the development of a good spiritual as well as physical condition, we are pleased to say that the health of the family in general has been maintained.

If the cheerful attractions of our Canaan home have proved inefficient to draw to us people of more mature years, we are not destined at present to fall short of numbers as there are continual applications for the admission of children into our Order. Some, no doubt, are necessitated through the conditions of the prevailing hard times and others through an expressed desire to have them disciplined by higher and purer forces than those operating in the world at large. Under such circumstances within the past three months we have taken seven children ranging from three to thirteen years of age, and our only desire is that as they advance in years they may, through faithfulness, honor their privilege and become the "glory of heaven and flowers of Paradise."

School for the season closed March 30, having been in session sixteen weeks. Our teacher is worthy of much credit, having devoted her time and strength freely to the interests of her pupils who number fourteen of various grades. Through her untiring zeal she has kept her scholars lively and active and now for a short season they will turn their attention to a different form of education in an industrial school.

Angeline Brown.

Watervliet, N. Y.

Second Family.

Apr. 1894.

WITH spring, Mother earth is awakening into life and activity and while we are preparing the ground for planting that we may realize a harvest for the sustenance of the natural body, to our mind it seems quite essential that we also prepare the spiritual soil of our soul, that we may plant and reap a harvest of spiritual food to sustain the spiritual and immortal part

of our being. We are pleased with the efforts of our Brethren and Sisters everywhere who are daily striving to further the gospel work, and our hearts' best feelings go out to the faithful few who are now engaged in spreading the gospel in California.

Our Sister Cornelia R. Powers and her son of San Diego have been earnestly engaged in this work for several years past. They have been very desirous of establishing a Community of Believers in that land, and it looks as if the time has come to have their prayers answered. In a letter from Sister Cornelia dated Nov. 26, 1888, she says, "I have so often thought that it would be one of God's highest blessings if we could have one of your Communities here where for so much less hard labor you could have much better returns, and there are so many young people who are in need of such instructions as they would receive from you." And from that time on, she has continued to strive for the conversion of souls to the Shaker faith and principles, we have sent her Believers' publications and THE MANIFESTO, and she has been faithful to distribute them. We hope for Bro. Dowe and Sister Cornelia much success in their missionary work, and if we can not do much at present for them, we can at least pray for and encourage them in their efforts for good. There is one thing sure, nothing is gained without a sacrifice, and blessed are they who are willing to work for humanity's good by giving up all for Christ's sake and the gospel. May all Zion's inhabitants awaken to the needs of the hour for certainly "the harvest is great and the laborers are few." Let not our lamps go out for want of oil, which is the testimony of eternal truth against the evils, that would lower the standard and drag us back into the vortex of worldliness and sin.

Let Zion offer a universal prayer, that the Pentecostal Spirit may again descend and baptize us with fire and the Holy Ghost.

Let us pray in faith, for it is written, "Ask and ye shall receive, knock and it

shall be opened unto you." Let us persistently knock at the gates of heaven, until they are opened, by confessing and forsaking our wrongs and walking in newness of life, that we may obtain the resurrection power of God;—

"Awake, arise, O Zion,
No longer sleep nor slumber,
For the Lord Almighty
Is passing through the earth.
He will sound his holy trumpet
'Twill sound from pole to pole,
And gather many people
To Zion's peaceful fold.

Isaac Anstett.

North Family.

April, 1894.

OUR daily life should be that which enables us at times to pause and consider the momentous question,—What are we living for? We hope that it is not to have the "mark of the beast" placed upon us by serving self so supremely that we forget our duty to our fellow creatures. Br. Alonzo's definition seems on reflection correct; though we had not thought to consider it in that light.

Br. Arthur W. Dowe's suggestion shows a desire to help the poor and oppressed; but would need great judgment in directing it. We fully agree with Elder Oliver that, first this should be a home for the soul, a place for those who are tired, not merely of the external conditions of human life, but weary of the lusts of the flesh and the mind, are willing to obey the injunction fully to "come out from among them that ye be not partakers of their sins." Those who are willing to obey this spiritual command are welcome to all of the temporal blessings.

The month of March was exceptionally fine. Very few stormy days. At present writing, April 1, it is delightful spring, which makes one anxious to be delving in the soil. But we will probably have all we want before the season is over, and be ready to exclaim for very weariness in the labor of subduing weeds.

But we will try to gather some of the inspiration ministered to us in our Church

service to-day when the congregation sang "Conquering Legions." We will be one factor that goes to make up that mighty host.

Hamilton DeGraw.

Shaker Station, Conn.

South Family.

April 1894.

FARMING began in earnest in April. We are putting in some soiling crops for our milch cows.

These need a variety of feed, and respond to such care in a pleasant manner. The farmer ought to study the conditions that will bring success to his business. At the present time there is more scientific knowledge applied to farming than ever before, and good harvests show the results. We sowed rye last fall to be cut and fed in the barn as early as possible. Oats and peas are the second dainty dish as soon as pastures begin to fail a little. There is a great deal of albuminoid in peas. Corn fodder, oats and peas, fall feed then barley sowed early in July. May the cows furnish us with plenty of milk. We are sowing twelve acres of oats and peas some for early feed, green, some for hay and some to ripen to be threshed for grain which will save buying nitrogenous feed. The haulms of the peas are equal to good timothy hay if cut with dry corn fodder. We have sowed some early garden seeds, and wait in hopes of a taste of the good things there.

We were just getting ready to sow oats when last night a heavy snow storm set in and is still with us.

Having had April in March, March comes in under the name of April. This will no doubt retard our farming. The fruit trees are neatly trimmed and now patiently await the spray pump. Spring work of housecleaning is rapidly advancing. The blessing of health is desirable in our little circle just now. Our good Elder is confined to the house with slow fever of the typhoid type accompanied with malaria,

the result of the Grippe which visited us in January. We hope he will soon recover and be in usual health again, as the spring days are coming we trust, to renew strength and vigor.

Maria Witham.

Church Family.

April, 1894.

"LAY up for yourselves treasures in heaven"—true possessions that will not wear away; they are abiding and they supply happiness in time and in eternity. Would we lay up lasting treasures? Let us begin now. This is the harvest time. Let us use it to do deeds of goodness, righteousness, purity, truthfulness, which shall bless, not only ourselves, but others.

It is well to have faith in God, but He is not going to overcome our inward foes, that is our work. Are we in our duty?

Virtue speaks the same pure, refining language to all. The true and virtuous are childlike, angelic, and Christ said, "Of such is the kingdom of heaven." Let us exemplify in daily life that which is pure and true.

Remove the blot of sin's dark stain,
Then truth and virtue will remain.

"The most curious village in the world is situated on Saginaw Bay, an arm of Lake Huron. It is without a name, has a population of about five hundred, and consists of modern huts on wheels to the number of one hundred and fifty, which, when the fishing season arrives, are rolled on the ice in the bay."

"The largest lighthouse in the world is that near Havre, France." "The first cast-iron bridge in the world was erected over the Severn at Coalbrookdale, Eng. in the year 1779."

* * * * *

Great improvement in thorough-bred poultry has been made in the last few years. It is possible to combine all the excellencies in one breed in a moderate degree, so as to have good layers and a fair weight of body. The Plymouth Rocks are an illustration of the best that can be accomplished in this way.

Daniel Orcutt.

Enfield, N. H.

April, 1894.

"SPRING-TIME and robins have come." The season is about a month earlier than usual, and unless the spring is cold and backward, there is prospect of an early harvest. The maple harvest is finished, and we have had about five hundred gallons of syrup from our two orchards. Our contract for corn-planters is about completed, and we have orders for twenty-five extra machines. The next large job of work is a yard full of lumber to be sawn and stacked.

In our Saturday evening service, many of us were surprised by the announcement of Elder Abraham's resignation from the Eldership of the Church. It was also announced that, of choice, he would spend the remainder of his days at the Society in Canterbury. To many who have been blest with his care and ministration since childhood, the change seems but one degree short of a visit from the "Angel Reaper." However, we find a great source of consolation in the fact that he is still spared to us; and though we may not be blessed by the benediction of his presence, still we feel assured that his love and interest for the people in this part of the Lord's vineyard will never wane. He leaves us loved by those who know him; respected by acquaintances, and honored by all. We know that he goes among those who in years gone by have been cared for and loved by him, and we feel assured that his declining years will be spent in the peacefulness and quietude his long term of service so well merits.

Our service on the 8th inst. was an ovation of love and kind remembrance, both old and young presenting many tributes of love and respect.

Elder William Wilson succeeds Elder Abraham as first Elder in the Church.

Sister Julia Russell, who is first in charge at our Infirmary, met with an accident a few days since, by falling and breaking her wrist. We hope for a speedy recovery for her.

G. H. Kirkley.

North Family.

April, 1894.

IN attending Easter service with our Church kindred, the many recitations bearing on the subject of the bodily ascension of Jesus, brought to mind the text, "Blessed are they who hunger and thirst after righteousness." Qualities of nature achieved by doing good works that resurrect from the soil of sin into an atmosphere of active goodness,—these unite souls to Christ and to their fellow beings by principles of holiness, and become to awakened souls as the voice of the risen Christ, asking for greater activity and for "patient continuance in the way of well doing."

Since writing our last Notes heralding the news of excellent health, almost every member in the family has been stricken with a hard cold and in some cases quite severely hit. If a vegetarian diet will aid in fortifying the physical structure against colds as well as against other distressing afflictions which flesh is heir to, would it not be well to heed the injunction, Be temperate in all things? and thus help to bring about the full resurrection of our being from all things that bring disease to mind, soul and body.

Our sugar harvest is small compared with former years. We tapped but five hundred trees, preferring not to hire extra help.

May we all, like the budding foliage and the merry summer birds, be filled with renewed life unto God, and sing songs of praise to both divine and human powers of good.

George H. Baxter.

Alfred, Me.

April, 1894.

SINCE writing a month ago of the early spring, we have had plenty of winter. To-day we are having a severe snow storm which seems like first of March instead of April. After such changeable weather we shall gladly welcome the warm pleasant days of spring. We have a great deal to

cause thankfulness. Little or no sickness has visited our Society this winter, while in this neighborhood "La Grippe" and Pneumonia have made their unwelcome call and death has claimed many victims. We feel to exclaim with the Psalmist "Unto thee, O God, do we give thanks, unto thee do we give thanks; for that thy name is near, thy wondrous works declare."

Brethren have begun spring work on the farm, and Sisters are ready with brush and broom for putting the house in order. Thus all find employment, and with cheerful hearts and willing hands we toil on together.

Fannie Casey.

Sabbathday Lake, Me.

Apr., 1894.

"O friends whose hearts still keep their prime
Whose bright example warms and cheers,
Ye teach us how to smile at Time,
And set to music all his years!"

As time seems to glide along so quickly it is good to be able to smile as we are striving to set to music all the years, by following in the footsteps of those whose lives have been pure and bright.

Another month has gone and spring-time is now really upon us, although the weather does not appear much like spring, for it is snowing and the wind wails mournfully without. Still we know that the brighter days will soon come, when all around us will be clothed with beauty.

As I am writing I hear children's voices singing;—

"Beautiful Brethren and Sisters too
Loving companions so faithful and true."

and I am reminded of the treasure and blessing which we enjoy in our gospel kindred.

The patient mothers; the kind and true fathers; the hundred fold relation! With in our home are four aged ones who have seen more than fourscore years, namely,—

Br. Samuel Kendrick,

Br. Thomas Noyes,

Sr. Mary Jane Jones,

Sr. Lydia Mariner. These are with us, of the many who have gone before. Precious ones, while you linger may you

know that you are loved, even as your love and care have been extended to us.

For our aged ones we often sing the promise which is particularly theirs;—

"In my Father's house are mansions
For the faithful and the true
Fear ye not, beloved children,
I've prepared a place for you."

We all send love to the Editor and those who assist on THE MANIFESTO.

Ada S. Cummings.

Pleasant Hill, Ky.

April, 1894.

BELOVED ELDER HENRY:—Please accept thanks for the books; we shall read and endeavor to profit thereby. We had a disastrous frost which destroyed our early vegetables, oats, and the fruit, except strawberries and raspberries. The wheat is uninjured, corn and potatoes also unhurt. We had peas almost ready to blossom, but we are glad it is no worse. On Feb. 12, we had a wind storm which blew down fences and tore a portion of the tin roof from the Office, but we were fortunate to escape with so small a loss.

Accept with this our best love and our repeated thanks for your kindness.

James W. Shelton.

Watervliet, O.

April, 1894.

We have been having very nice weather through the month of March, and had some potatoes, peas and onions planted; also set out some fruit trees, one thousand raspberry bushes, five hundred blackberries and other fruits. Had a very hard freeze the latter part of March which was disastrous to fruit and oats. Have put in about forty-five acres of the latter. We have built about one hundred rods of picket fence and will put out probably one hundred rods of hedge fence. Our young fruit trees are all doing well.

We were blest with the company of Elder Joseph Slingerland on the 29th ult. Health of Society good.

Henry W. Fredrick.

White Water, O.

North Family.

April, 1894.

THE last number of THE MANIFESTO is with us. The reading matter is interesting and instructive, especially the article from Pittsfield entitled, "The Shaker's Belief."

We have been remodeling our laundry recently; the building that it is in was badly out of repair, so we were obliged to tear the entire end out from top to bottom and build anew. The building is two stories with a basement and the amount of old brick that had to be cleaned before they could be used in the new wall was immense; but happily that is a thing of the past, and it will not be many days before the house will be as good as new.

The weather has been so changeable that we are not up with our spring work as we would like to be. To-day April 6, is very chilly with indications of snow. Had a very cold season two weeks ago that killed almost all our fruit. The thermometer was down to 18 deg. below freezing on the morning of March 28.

We were blest by having the Ministry with us for a few days. Had the opportunity of listening to one of Elder Oliver's excellent sermons last Sabbath day, week.

We have had several cases of La Grippe, nothing more serious.

J. O. Tyler.

East Canterbury, N. H.

Weather Record for March, 1894.

Highest Temp.	during the month,	62
Lowest	" " " "	11
Mean	" " " "	35.4
Snowfall in inches	" " " "	6.1
Total Precipitation	" " " "	1.95
Greatest	" in any 24 consecutive hours,	70.

N. A. Briggs.

April, 1894.

"WHILE the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall

not cease." Those who accept this promise need not fear as the heat and the summer and the harvest are sure to come. Already, new life is springing forth and little patches of green grass may be seen, in some favored places, and the buds on some of the trees are hurriedly giving signs of renewed life. The robins and bluebirds and swamp sparrows have also returned to their northern home, very much to our pleasure. The snow has quite disappeared, and the ice in the ponds, although still covering the whole area has so wasted away that safety for neither man nor beast can be assured any longer this season.

The managers of our large kitchen garden, are now arranging the hot beds, and will soon, no doubt, be able to plow and plant for the coming summer harvest.

The sawing and splitting of several hundreds of cords of wood for domestic purposes, is progressing but not wholly accomplished.

A nice herd of milch cows may be seen at the barn, which are under the faithful management of Br. A. Bruce, who makes the estimate that not less than fifty dollars worth of milk is used by our family each week. For several years we have not kept any sheep as the town has been more interested in dogs, and the sheep could not be protected.

In the Home Notes from Enfield, mention was made of the removal of Elder Abraham Perkins to the Society in Canterbury. As it was his own choice to enter this new home, where he has many dear friends, we are pleased to extend to him a loving welcome and wish for him a happy extension of many days, after his long and faithful service in bearing the burdens of the Societies of both Canterbury and Enfield.

H.

THE blue of heaven is larger than the cloud.

As water runs down from the swelling hills, and flows together in the lowly vales so grace flows not but into humble hearts.

IN MEMORIUM.

By Oliver C. Hampton.

OUR good and venerable Sister, Nancy McKee has departed this life. (see page 99) While yet a girl of twelve or fifteen years, she solemnly consecrated her life and her all to God, and during her long and useful life she has never once faltered in that holy consecration. The writer has been acquainted with her for some sixty years and through all that long period has recognized the same unflinching loyalty to her vows of sacred devotion to her God and her faithful pilgrimage in the path of purity, charity and self-abnegation. Her faith and loyalty to her religious convictions were of that sterling stamp "which works by love and purifies the heart" and which can never fail, "till it bring forth judgment unto victory." Though in this our day such are invaluable to the Church and their loss almost irreparable, yet we are only too well aware that we can not retain them with us always. Our consolation is that our loss though very great is yet their gain and having fulfilled the sufferings in Christ which our Savior left as a legacy for all who should be accounted worthy to reign with him, they enter that land of peace and everlasting consolation, "Where the wicked cease from troubling and the weary are at rest."

Union Village, O.

A DREAM.

By Anna B. Goepper.

NOT long since, returning from the Office on a gloomy evening, after having spent a pleasant and profitable visit with Elder O. C. Hampton, (He should rightly be named after Gladstone, "the grand old man,") I sat down in my old arm chair to reflect upon our conversation. By and by the clock on the bureau struck nine, and being somewhat weary I rose to retire, and as usual, I knelt down and prayed, making new resolutions on this last night

of the old year for the next day and for the New Year.

I had a singular, beautiful dream which I consider worth relating. Suddenly the sky turned a peculiar blue, the sun shone out in almost dazzling brightness and the trees, thick with green foliage were filled with song birds of every conceivable shape, plumage and color. Honeysuckles and brilliant, crimson flowers, and gracefully waving vines grew in profusion all around and the air was rife with their fragrance. The roses were blooming and the lillies bending low, daisies, white as snow, pansies, gold and purple and on their leaves bright drops rested which a fountain threw around with a melodious, cool sound, rising up and falling gaily all the while.

I sat among the flowers, wondering how the buds could know what form and hue to grow and when to burst forth into blossom, when a wild strain of music floated on the air, music sweeter than the birds warbled, or the fountain played. Among the lillies and tulips, whose colors were that of the rainbow, were forms of rare beauty, and the sunlight softly rested on each divine face. They were all Shaker Sisters, but I only recognized one, that was Sister Emily Hampton. I was so overjoyed at seeing her that I burst into a flood of tears. She smiled, and laid her hand in blessing upon my shoulder, while in her other hand was a large crown of pure, white lillies. I could hear her say very distinctly—"For if ye forgive men their trespasses your heavenly Father will also forgive you. But if ye forgive not men their trespasses neither will your Father forgive your trespasses."

I called aloud for Sister May Ruth for I wished she might see Sister Emily, also, in her vision of loveliness, but the moment I spoke those lovely beings all vanished and Sister Emily with the rest, but before she passed from view she waved her hand gently and smilingly bade me "wish the whole household a happy New Year, but remember me to Elder Oliver."

Union Village, O.

SHAKER STATION, CONN.

DEAR CHILDREN:—"Watch and keep your garments pure." Watching is a potent means of escaping the pitfalls of sin. To be on the watch tower faithful as a sentinel, is wisdom. Once allow the adversary to enter your heart and you may soon be entirely his own. The slightest tendency to wrong doing, left unguarded, will destroy your happiness. Great danger lies in neglecting to watch in little things.

Watch yourselves as precious buds and plants, lest evil influences destroy the lovely flowers of virtue and truth. Nothing but ceaseless vigilance and virtuous living can save you from such a dreadful fate.

Virtue is "the pearl of great price," and those who possess it have true riches. Shun the malaria of vice, beware when sins entice. Grief and trouble are the wages of sin.

Evil proclivities, if not erased, will take root in your mind, spring up and grow, and produce grief and condemnation.

There is so much comprised in being watchful. You must have the courage to live above impure thoughts, selfish strivings and sinful desires, as very few do have. You must resist the despotism, tyranny of wrong habits, or there is no safety. It blights the spirit to live in sin. Beware of "the flatterer's smile," is wise counsel. It is more difficult to expel bad guests than to receive them. Strive for good that you may find, watch in heart, soul and mind. You can not be too watchful.

Oh this one word, watch, seems more weighty than all others. Jesus said, "Watch," and well you may. Watching and praying is profitable employment, and satisfying service. Your innocence can be protected only by unremitting vigilance. "The still, small voice" is a reminder of these things. Be wise in the present and avoid bitter experience later. Make strong resolutions and keep them. Find your solace in adherence to duty. Strive for pure, victorious living.

If I have said that which will encourage you to more watchfulness, then am I blest and happy.

DANIEL ORCUTT.

SPRING.

By Lucy S. Bowers.

BEHOLD the passing of the sparkling snows!
The silent dimming of its crystal bright;
The pleasant coming of the vernal light;
The gentle lulling of the wind that blows,
And hear the murmur of the stream that flows.
List to the matinee from tree top's height,—
Sweet, happy echoes of a true delight—
All kind adieus to winter as he goes.
Behold the matchless splendor of the skies,
And rivaling beauties of the earth beneath;
The thousand tender leaves and buds that rise
To twine for lovely Spring a flower wreath.
The sombre months are friends but in disguise
Which in their generous wills glad joys be-
queath.

Mt. Lebanon, N. Y.

KEEP the home near heaven. Let it face the Father's house.

KIND WORDS.

SHAKER STATION, CONN. 1894.

BELOVED ELDER HENRY;—It is with the greatest satisfaction that I can recommend THE MANIFESTO to honest inquirers after truth. Recognizing it as a soul educator, I am thankful that THE MANIFESTO is pure, and that those who have charge of it are persistent to maintain its purity. Its steadfast purpose is the same. There is the constant condemnation of sin, and the same encouragement is given to all who desire to live a virtuous life. The salvation it preaches is "the one thing needful" the same yesterday, to-day and forever.

When I think of the great good our periodical has done and will continue to do to lost humanity, my feelings overcome me and I say, God bless THE MANIFESTO.

I can not find words to express the gratitude welling up in my heart, so I send you the overflow.

Your Brother,

DANIEL ORCUTT.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for April contains an abundance of matter both of a general and personal nature. The frontispiece is a copy of probably the finest portrait of Gladstone extant.

An exceptionally powerful and brilliant defense of Phrenology, entitled "Brain and Mind Composite," is from the well-known physician, Dr. H. A. Buttolph. This will be of especial interest to critical and philosophical students.

Dr. H. S. Drayton contributes an excellent illustrated article upon Graphology.

Dr. Edgar C. Beall, in a phrenograph from a personal examination of Miss Maud Lancaster, the English "Thought Reader," vouches for the honesty of the young lady, who is said to be the most wonderful clairvoyant living.

Prof. Sizer, in his series, "How to Study Strangers," gives character studies of Gladstone, Lord Rosebery, Neal Dow and others in his best vein. Mrs. Wells concludes the interesting reminiscences of Horace Mann's relations to Phrenology.

Considerable space is devoted to Hydropathy in the department of Hygiene, and the editorial columns are as full as usual. The eminent Canadian clergyman, Dr. W. J. Hunter, gives his ardent endorsement of Phrenology, quoting also the testimony of H. W. Beecher.

In the Personal column handsome portraits, with brief, spicy character sketches, are given by Dr. Beall, of Senators Hoar and Bland, ex-Senator Platt and Mayors Gilroy and Schieren, of New York and Brooklyn.

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THE wise men of the Massachusetts Legislature, who are wrestling with the problem of municipal suffrage for women, would do well to read the article by Edward Porritt in the April number of the NEW ENGLAND MAGAZINE, on "Women in English Politics," showing that women in England have long had the rights which American women are now asking for. This article will be read with unusual interest by all who have at heart the political advancement of woman.—Warren F. Kellogg, 5 Park Square, Boston.

School Lessons at Home.

It is overtaxing parents and friends to ask that they shall supervise work which properly belongs to the duly qualified instructor, writes Elisabeth Robinson Scovill in an earnest protest against this growing evil in the April *Ladies' Home Journal*.

Text books and methods change so rapidly that we who finished our school days a score of years ago feel that our powers are altogether inadequate to the demands upon them when

we are confronted with some knotty point in grammar or a more serious difficulty in mathematics. We can only sigh helplessly over our inability to throw any light on the subject, and feel strongly that it was the duty of the teacher to have explained the problem so as to make it clear to the juvenile understanding.

THE MIDWAY WORLD.

TYPES AND SCENES FROM THE MIDWAY PLACANCE. This is one among the many beautiful Books that have been given to the world, to hold in remembrance the wonderful exhibition that was the glory of Chicago in 1893. It will be issued in 15 parts, 16 pages to a part, and this will be a beautiful half tone work. It will contain 240 illustrations of those race types, their homes and occupations that made the Midway the study and delight of all visitors. Published by The American Engraving Co., 415 Dearborn St., Chicago, Ill.

THE BIBLE TRIUMPHANT, by Elizabeth A. Reed. This book is a reply to a work entitled "Self-contradiction of the Bible." "But the Bible has been overthrown, refuted, demolished and exploded so many times, and the process has required such frequent repetitions that people hesitated about abandoning the old book at the bidding of an anonymous pamphleteer." One singular feature about the Bible History is that so much reverence should be given to the Book, and then such a hatred manifested by all Christians to God's chosen people who wrote the Book.

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JUNE.

THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXIV.

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

Eccl. XI:1.

EAST CANTERBURY, N. H.

1894.

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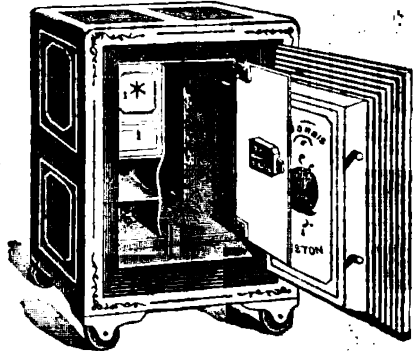
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The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

VOL. XXIV.

JUNE, 1894.

No. 6.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

No. 8.

JAN. 1, 1862. Three long trains of cars passed over the road, with companies of Infantry, on their way to Bowling Green. This sight was of common occurrence. The cars were sometimes so heavily laden that many of the soldiers were obliged to get out till the train could pass a steep up grade. During this exhibition the crowd would become so excited that the air was filled with their cheers and wild screams.

This evening twenty-one Cavalry called to stop over night. They all received supper, shelter and breakfast.

Jan. 2. Five armed men called at the Trustees' Office. Three were in a buggy and two on horseback. They said they wanted to buy some cloth, and a roll of twenty-four yards was brought forward. This they seized and hurriedly made off, saying; "as we have to fight your battles, we must have some clothing." From the mark on their hats we supposed they were Texas Rangers. Whether or not they were soldiers, we could not tell; but we did know that they were robbers.

Jan. 3. Four soldiers called for dinner and were accommodated. For this attention they expressed many thanks.

Jan. 8. We note this as a remarkable instance. Forty Cavalry passed through our village and made no demands. In the evening two Cavalry men called for supper, lodging and breakfast. As this burden was so light it gave us but little anxiety.

Jan. 9. This evening forty Cavalry called for supper, lodging and breakfast. We treated them as kindly as we could and on leaving they manifested a very pleasant spirit,

Jan. 10. Five soldiers were provided with a dinner at the Trustees' Office.

Jan. 12. Sixty army wagons passed through our village. A guard of two or three soldiers accompanied each wagon. Only five horses were to be seen while it required two hundred and thirty-eight mules to haul these heavy loads.

Jan. 14. This morning five armed men called at the Trustees' Office and asked to see some cloth, or handkerchiefs or anything we had for sale. From our former experience we had grown to be careful and did not present much for them to buy nor to take by force of arms. The Brethren kept a close watch and followed them as they went toward the Sisters' new brick shop. We informed them that we could not allow armed men to enter the Sisters' rooms. We then persuaded them to go and see the cistern and then invited them to take dinner at the Post Office.

In this building they saw a free man, of color, who was quite feeble. They seemed quite anxious to know to whom he belonged, and where his master was at this time.

They made enquiry of Elder Solomon Rankin about the number of persons that lived in the large dwelling.

Elder Solomon informed them that not less than ninety Brethren and Sisters lived in that house.

At this reply they seemed much surprised, and remarked, "If so many of you live in one house you would fight and kill each other."

Elder Solomon told them that the good man, Jesus the Christ, had taught us not to fight nor kill.

One of the company remarked, "We do not know him; he does not live in Texas."

In the course of the conversation Elder Solomon spoke of the case of Ananias and Sapphira.

"Yes, we are well acquainted with them; they lived on the right side of the style."

Another said, "If you do not swear, nor fight, nor kill, nor drink whiskey, we do not see what you can do."

Elder Solomon replied, We work for our living, that we may have something to eat and to wear and to give to the poor.

But said they;—"What do you do on Sundays?"

We improve our time in reading and writing and in attending Religious service.

"Well," said they, "this must be a heaven of a place, and you are certainly a very good people."

At 9 o'clock p. m. we were disturbed by the noise and tramp of Cavalry horses in the street, in front of our buildings. The Brethren on making enquiries, learned that they wanted supper for two hundred and twenty-five

men. As it was so late we urged them to go to the hotel about a mile distant. At this they threatened to break into our buildings and help themselves if we would not provide for them. As we did not wish to awaken too much of their anger, we concluded to do the best we could and informed the Colonel that it would be two hours, before they could have the food. An officer by the name of Keep then said that his men must have some rest.

The Brethren conducted the soldiers to the West family, which had been vacated for some months, and then provided hay for the horses. The men were ordered to rest till three o'clock in the morning, when they would be called to breakfast, instead of being called to supper. The Brethren who acted as night watch, said the soldiers were cold and hungry, but were obliged to lie down on the floor or on the ground, and many of them were soon fast asleep.

A part of this company under Col. Scott went on to Yost's tavern and remained there over night.

(To be continued.)

Correspondence.

MT. LEBANON, N. Y. May, 1894.

DEAR ELDERESS ROSETTA:—Human existence is a strange anomaly, so full of contradictions and paradoxes. We are indeed complex beings, not only in our own individuality, but as a part of the great cosmos. We embark on life's sea, all unconscious of the dangers that lie around us, yet there is an invisible hand that guides and directs, and each day as the surges beat around us, we feel safe in the line of our life work.

How fully the present claims our attention; truly we strive in vain to pierce the misty future, which is wisely veiled from our sight, lest we become oblivious to, and neglectful of the duties and obligations that claim our ever active service. We have not much time to dream or philosophize, but in dealing with matter of fact realities, we have great need of sublime patience and heroic fortitude, lest we become weak and vacillating. The firm soul doubts not, the true soul wavers not, and the upright in heart despair not.

The hidden forces that continually urge us to grander, nobler striving, make continuous existence possible. It is pulsating life that holds us to the centre of being, and unites us to the great Over-soul from whence we came, and whither we are tending, through evolutionary processes of development. Life is action and motion, the still pool grows stagnant. The sapless branches die; so with individuals and bodies of people, if they cease to move or grow, they cease to exist, for the want of accretive and concreative force.

As a people should we not be quickened anew, and awake to a realization of the great truths committed to us, feeling a yearning desire that others

may share of the power of salvation found under the ministration and baptism of the Christ spirit? When we look abroad in the world and see the chaotic conditions there existing, and know of the misery, vice and crime, that keep human beings on the lower plane of animal existence, we feel an impulse, and a strong desire, that as we have been lifted up we want to draw all mankind to us. Though all are not prepared to receive the truths of the higher life yet every good thought and desire is helpful, and above all, the loving service of unselfish devotion, sustains the home, where all who seek, shall find the bread and water that faileth not.

These are strange times, destitution and suffering on every hand, the great rush of emigration to our shores especially to the large centres of civilization, helps to increase the present misery. It may be of interest to you to know that we have made up a contribution, and sent to the head quarters of the Salvation Army in New York; it consisted of three barrels (tightly packed) of clothing, one bale of bedding, two barrels of assorted beans, one of dried apples, and twenty-five sacks of potatoes. By applying to the railroad companies, they were taken free.

One of the officers of the Army, who has charge of distribution, expressed much gratitude, and said they had great need of every thing in the line of food and clothing, to keep the needy poor from freezing and starving. All charity organizations were taxed to their utmost. In looking over an old record dating back to the establishment of the Church, we find that Believers held strictly to the injunction of Mother Ann and the first Elders to live temperately and practice economy, that they might have something to give to the poor. We found it recorded, that in several instances, when there were great calamities, they responded liberally to the call for help. I copied the following:

"Wed. July 16. In consequence of the late distress of the poor inhabitants of New York City occasioned by yellow fever, the Churches and Societies of New Lebanon and Hancock made a collection of money to the amount of two hundred and thirty-six dollars, and various kinds of provisions for their relief, which were transported to the city of Hudson in twenty-three wagons to go by water to New York, with a letter addressed to the Mayor and corporation by the Trustees of the Society; a copy of this letter and the Mayor's answer is preserved."

Our good Brother Benjamin sent a box of clothing to another quarter of the city, and I have no doubt, but other families and Societies would have increased the contribution if there had been a general appeal. I presume our friends of Enfield have many callers, especially at the Office, "The sons of rest," as the tramps are politely called, make their way to Shaker Villages where their neighbors usually send them, or they come a long distance over the mountain. A Sister once said that every one was hungry as soon as they stepped on Shaker ground. If people felt their spiritual needs as keenly as they realize their physical necessities how gladly would we give of the bread

that perisheth not, and provide for them a home, where true equality reigns, and unselfish love renders mutual service.

We have several Sisters who have not been in the family a year. Brethren are greatly in need of help and we hope to see their ranks filled before long, some men are writing and many are "almost persuaded," but fear they will have to practice just a little too much self-denial if they come in our Order. We hear that you have been gathering some in your family from the South family, you must have had a busy time moving. In sending our love at this time, we remember Eldress Melinda, Elder William and others who have made the change. It is some time since we have had a precious missive from Beloved Elder Abraham who has favored us with so many beautiful letters and songs, in the years that have passed. I have only room to say love to every inmate of your home.

MARTHA J. ANDERSON.

WELCOME TO JUNE.

By Lucy S. Bowers.

BEAUTIFUL and happy June time!

Wondrous days of cheer!

With your brightness and your sweetness,

With your fullness and completeness

You are welcome here!

Welcome! every opening blossom,

Silver, gold and blue,

Matchless pearl and rosy dresses,

And the fragrance each possesses,

Glad we are for you.

From beyond the sapphire arches

Come the sun's warm rays,

And cold winter's crystal masses

Metamorphosed into grasses

Make these lovely days.

And the merry birds of summer

On their fluttering wings,

From the early morning blushes

Till the gentle evening hushes,

Each a glad song sings.

And the soft caressing zephyrs—

Whence and whither they?

Laden without weight or measure

THE MANIFESTO.

With the best of floral treasure
Gathered on their way.

Oh, I hear the distant ripple
Of the meadow rill,
Where the lamb its mother follows
Over hills and into hollows
Where the world is still.

See the clouds of silver whiteness;
Watch the sun go down,
View the silent midnight glories,
Theme of new and olden stories,
Earth's unfading crown.

All these things fair June has brought us,
Scattering far and near;
Then farewell hyemal brightness,
Diamond glitter, snowy whiteness
And your merry cheer.

Every living, passing beauty
Speaks so well to me,
Tells me of our God in heaven
By whose hand all gifts are given
So abundantly.

He who guides the passing seasons
Loveth human souls,
And his mercy He is sending,
Light and peace and joy unending,
And each life controls.

Then let every grateful spirit
Render ceaseless praise,
For the bliss of life that fills them,
For the power of good that thrills them
Through these gladsome days.

Mt. Lebanon, N. Y.

A TRUE LIFE.

By Annie R. Stephens.

HOW many earthly lives does each day and hour bring to a terminus, but how few are true; how few, comparatively, live to their highest ideal of right, and how many are governed by their lower, selfish desires. We find ourselves placed in this world, with strong impulses and propensities,

the enjoyment of which may produce momentary pleasure, "but the end thereof is death." How natural it is, especially with those of inexperienced years, to follow the guidance of these impulses, and consequently reap the bitter fruits of self-indulgence, the effects of violated law, and instead of a life filled with promise and nobility of purpose, make of it disappointment and sorrow.

Some time since, I was standing on a street corner in one of our large cities, waiting for a car; while there, a number of children of the lower strata of society gathered around; such an accumulation of rags and dirt I never before witnessed. As I looked into their young faces, and saw depicted, even at their tender years, the marks of that triune monster—poverty, sin, and suffering,—I realized with deep anguish their deplorable condition; their homes, instead of being homes in the protecting and endearing sense of the word, are hovels of drunkenness and vice; associated with like companions, they become acquainted with every conceivable form of crime; their feet, thus placed on the steepest declivity to sin, how can they, under such conditions, unfold the higher powers of soul and glorify God by living a true life. With this sad picture before me I could but pity, where otherwise I would condemn; I could not throw the first stone of reproach, no matter how high I may estimate virtue; if placed in like circumstances, the results might be similar.

Never, in the history of mankind that we have any record of, was there a time when so many souls have devoted their powers of mind to philanthropic movements for the uplifting of the unfortunate. Society is greatly to blame for the many wrong conditions that exist; when justice is done, and all have their God-given rights bequeathed to them, much of the sin and suffering will be averted.

Humanity is composed of many incongruities; owing to our preconceived opinions on religious subjects, the diversity of education, and the various circumstances of life that form our characters more or less, it would seem difficult to prescribe the limits for a true life; and yet, when we look at it from a practical standpoint, it is easy of solution. Goodness of heart is not produced by beliefs nor opinions; it is a growth through obedience to principles that are eternal. We find within ourselves diverse natures; the voice of one cries, "live for pleasure and the enjoyments of this life;" the other says, "deny thyself, thou wert made for higher purposes than the beasts that perish; thou wert made to subdue the earth in thine own soul, to conquer and bring into subjection to the law of Christ—by the stronger God-given faculties of the mind—all the elements that are of the earth, and to reign triumphant over all the appetites and passions of the body; thus develop that angelic life that is eternal."

The grand work of redemption lumes up to our minds like an ideal vision; it comes to our souls as an inspiration from that radiant throng who stand

transcendent in victory; but, unless each one strives for that redemption we can not realize its blessedness. "It is well to *think* well, it is divine to *act* well;" it is not aspiration and noble thinking alone, that constitutes a true life, but noble action and right doing; they that do the most good, who embody in their daily lives the precept of Jesus,—"*Do unto others as ye would have others do unto you,*" who are pure and true and honest in all the relations of life; these are they who make of life a success; they connect themselves with all good, and are thus brought near to God where they can feel the warmth of his beneficent sunshine in their hearts, illuminating the darkest way and lifting the heaviest burden.

It is in the power of us all to attain to this altitude of goodness. It does not require extraordinary talent nor genius. It is not for the recluse nor the religious devotee who counts his rosary, or repeats the most prayers. No matter what our belief, we may pray with our faces to the rising or setting sun, or towards Mecca, if our faith so directs. These things count for but little, compared with that practical life of righteousness we are all called to live. If we love God, and through our love to Him are striving to make the world brighter and better by improving our own lives and doing all the good we can for others, then we shall feel that we have not lived in vain.

Life comes to all with its burdens and crosses; its temptations to be resisted. By bearing whatever it has for us cheerfully, bravely and nobly, we make of it a triumphant success; this, God requires of us, and our own conscious integrity demands it.

Mt. Lebanon, N. Y.

[THE following very remarkable lines will be read with much interest. Written in 1880 by one of a small company living in the city of New York, who are striving to live the "Celestial life;" the pure, virgin celibate life of Christ, and fully endorse the communistic principle of the Pentecostal Church.]

WATCHMAN WHAT OF THE NIGHT.

THE outgoing and incoming epoch.

Watchman, what of the night?

The watchman said, the morning cometh, and also the night.—Isaiah xxi., 11–12.

Question.

Watchman, upon the bastion height
Of Salem's bulwarks, what of the night?
Can you see upon the horizon far
What the signs and the indications are?
Is there aught amid the gloom profound
That attracts your attention, sight or sound?

Answer.

Traveler up the mountain height,
Threading your way through the gloom of night,

I know your intense anxiety,
 And will answer calmly and truthfully.
 I see on the dusky brow of night
 Fitful flashes of lurid light,
 Shedding a bal:ful glare on the sky
 As of a coming catastrophe.
 And faintly, but distinctly, I hear
 Sounds in the murky atmosphere.
 Sounds as of angry bees in a swarm;
 Or the war in the woods of a coming storm.

Question. Watcher, on Salem's bulwarks high,
 What do these symbols signify?

Answer. The strife of peoples, and nations, and kings,
 In the struggle for earth's material things.
 Vengeance! for long pent-up arrears
 Of human suffering, sighs and tears;
 Of social injustice, oppression and wrong;
 Of the weak deprived of right by the strong;
 Of people made desperate with want,
 And solemn hypocrisy, folly and cant.
 The bitter, fierce, destructive cry
 Of the gathering hosts of anarchy.
 The salaried minions of the law,
 Hired to hold the mobs in awe.
 The laborers restless discontent;
 And the coming of that final event
 When the people shall rise and in their wrath
 Shall sweep their oppressors from their path:
 And thrones and kingdoms shall pass away
 In that awful, social judgment day.

Question. Guardian sentinel, what shall be
 The *signs* of this terrible prophecy?

Answer. A general moral delinquency
 In the structure and state of society.
 Scepticism and unbelief
 Shall bring religious systems to grief.
 The agnostic and the iconoclast,
 Shall sweep away the faith of the past.
 Fanaticism of various kinds,
 Shall take possession of morbid minds.
 A general rottenness permeate
 The character of the church and state.

The judge and the culprit at the bar,
 Shall stand on the same social par.
 The clergyman, smiling, smooth and bland,
 With iniquity shall go hand in hand.
 The legislation of the day,
 Shall be for partisan plunder and pay.
 Doubt, distrust and suspicion be
 The sentiment of society.
 Defalcation and robbery
 Shall be the order of the day.
 None shall dare his friend to trust,
 None believe the other just.
 All confidence in human kind
 Shall be abolished from the mind.
 The secret wickedness of the times,
 Shall come to the surface in horrible crimes;
 Adultery, murder and suicide,
 By every hearth-stone shall abide.
 The rich shall grow more mean and hard,
 The poor from comfort be debarred.
 The reckless classes, (a dreadful brood,)
 Be ready and rife for the reign of blood;
 Revenge and hate shall fan the fire
 Of brutal passion and beastly desire.
 A feeling of insecurity
 Shall permeate society.
 An apprehension of coming change,
 Undefined, uncertain, strange;
 Presentiment of the final collapse
 Of the nation; and something worse, perhaps,
 Shall fill the mind with general gloom,
 And hang over all like the pall of the tomb.
 These are some of the social signs
 That shall mark the age as it declines
 Toward its final end, and close
 In dissolution's dissolving throes.

Question. Watcher, whose vision sweeps the sky,
 Can you tell the time of this prophecy?

Answer. That no being has power to tell,
 Save the One who is Infallible.
 With *that* you have nothing whatever to do.
 The mission and work that is given to you,

Is to find the people of God, and prepare
 A place of refuge and safety, where
 Their weary, wandering feet may go,
 In these terrible days of darkness and woe.
 That they may know in whom to trust;
 May know who are the righteous and just.
 May know where they may surely find
 Spirits of similar heart and mind.
 And there the Covenant bond renew,
 With sainted souls elect and true.
 And where within their blest retreat
 They in fraternal love may meet;
 Secure from prowling beasts of prey,
 Whose object is the sheep to slay.
 Ask no further questions of me,
 But do your duty faithfully.
 Behold the approach of dawning light!
 The morning cometh, and also the night!
Celestus.

[Contributed by J. J. Katme.]

IN SILENCE AND ALONE.

By Catharine S. Holmes.

If thou wouldst draw near to God
 And wouldst hear him inly speak,
 Far from tumult and from crowd,
 All alone his presence seek.
 Let thine incense burn apart
 Till he heed its sweet perfume;
 For the silent, reverent heart
 Is the Master's audience room.
 When the air is filled with song,
 Thou wilt sing, nor question why,
 Though the tide which rolls along
 Leave thy parched spirit dry.
 Words which entered at thine ear
 From thy careless tongue have flown,
 Ere thou couldst the witness hear
 That their comfort was thine own.
 With the still, small voice he came,
 Not in earthquake, wind, or fire.
 When thou callest on his name,
 Purely, mightily aspire.
 Lift thy hands his clasp to meet,
 Still thine earthly nature's strife,
 Till celestial accents sweet
 Speak to thee the words of life.

DOING GOOD.

THE heralding of good news is, above all other things, the first duty of the Christian. Like the Apostle, he is not to "confer with flesh nor blood." Duty to God and to man is the divine watchword which makes all of life one beautiful song of praise. It is "not in this mountain, neither at Jerusalem." Where God is, there is life and salvation, in some of its phases, and so long as wrong exists in the family of man, so long will earnest souls and willing hearts find enough to do.

Religion does not consist in the singing of psalms, nor in the reading of the Old Testament but it does include the whole of man :—All that he may think, say or do. It originates in his nature and circumstances, and is as early in its manifestation, as constant in its character, as universal in its influence, as are sentiment or principle of action marking the history of man.

No better illustration can be given of this, than a reference to the life of Jesus. "Greater love hath no man than this, that a man lay down his life for his friends." The selfish interest in this case is lost from sight, and man becomes interested in the peace and prosperity of his brother man.

Every class of reformers, even though their work is but a slight advance beyond the mass of mankind, find it difficult to obtain those who will work in the interest of their special cause. It is sometimes astonishing to see how slowly the world moves in a moral reform, even in the ranks of the reformers, themselves, while they are making a loud noise against those whom they consider on the wrong track.

A man's habits, and they may be either good or bad, seem to become in many cases as a part of himself, and to break from the bad, even when admonished by a higher light, is like tearing the flesh from his body. Indeed, these bad habits sometimes become so strong that the powers of the mind have not force enough to resist them.

The Methodist church a few years since had reached the conclusion that the chewing and smoking of tobacco was an unclean habit for a minister, and ventured to ask the ministry to lay it aside.

All classes of Christians, at an earlier date, had poisoned the air with the fumes of tobacco, and while they were urging the people to be saved from the wicked habits of the world, they were not able to take up their own crosses against this filthy habit and help to save themselves. Now a methodist minister comes forward with his pipe and tobacco box and

wants the privilege of chewing his tobacco while he reads this word of God to his people ;—"Let him that is filthy, be filthy still."

Among the Rules of propriety for our Community, we have published the following :—"The chewing or smoking of tobacco should not be practiced by any Christian Believer."

Others are made to suffer in respect to health, through this expensive and unnecessary indulgence. The rebuke of the lady in the western wilds was to the point. The traveler drove up to a log house in a storm and asked for shelter. The lady objected for lack of accommodations, but the man persisted and brought the Bible to his aid, that possibly by doing good to a stranger she might be entertaining an angel unawares. This was a case where ignorance was bliss, as she said, "You can't make me believe that. No angel would come down here with a cud of tobacco in his mouth."

Every phase of a religious life suffers more or less in this same way. Christianity is an exalted term, and those who embrace it are expected to become resurrected from all that is not admissible in the kingdom of heaven. The Revelator says that nothing can enter the Holy City that defiles or makes a lie.

Temperance people are strong in their denunciations against the use of intoxicating drinks, while at the same time they are using a liberal supply of tobacco. A consistent Christian thinks that cleanliness comes very near to godliness, and yet many of the self-styled saints, keep company with the great unwashed.

While the race of mankind is on the upward march, and a wonderful progress has already been made in many ways, there is still more room for improvement. It is sad to know that even one individual is willing or is forced to fall into unclean or corrupting influences, and far worse when a family or a tribe is found to be below the beasts of the field.

When Col. Samuel Baker made his journey through Africa, and had men in his own company who might have made slight reforms in neatness without harm to themselves, he at that same time found tribes of the natives whose huts were ankle deep with filth.

If a score of persons from these families should enter any large church, the stench would be such that a general stampede would be made for fresh air, and the Bible be closed for that day. This however, is only one degree. The more cleanly wish to be excused, and yet in the face of these drawbacks the march is always upward toward God and toward the Holy City where nothing can enter that defiles.

Deny yourself daily, said Jesus, and take up your cross and follow

me. This is so simple and plain that it needs no special illustration. Nothing can ever do away with the discipline that is demanded. To follow Jesus on his march toward God, is a daily practice of self-denial, and it bears its own reward. It is like the water that was offered to the woman of Samaria. "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

☞ WE are informed by the Post Master at Harrsburg, O., that THE MANIFESTO sent to Loy Libbey, is not taken from the office. As the paper is not sent from this office, the money is thrown away.

☞ Please write the articles that are intended for publication on sheets of NOTE SIZE; 5x8 inches; Write with ink on one side of the paper, only, and much oblige the printers of THE MANIFESTO.

☞ Kerosene stoves should not be filled until thoroughly cooled.

☞ Names by which persons are designated should never be given to the brute creation. To call the name and attention of some friend, and then to call a dog by the same name is not very complimentary to the visitor.

MORN ON THE HILLS.

By Albert Hopkins.

It breaks, the morn; bright bannered on the hills,
Speeds west, with flaming chariots, the dawn.
He is arisen again, the sun of God;
He is arisen again, the Son of man.
Morn on the hills,—dawn of the rolling world
And dawn of Christ's white peace.

Break brightly fair,
And blossom full, glad day of "Peace on earth,
Good-will to men." His "cloud and glory" fill
The morning sky; his flower awakes in the
Bright blue, herald of Peace and Victory.
Sing to the dawn—the morn' is on the hills.

Danton, South Dakota.

CITY OF LIGHT.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matt. v., 16.

CANTERBURY, N. H. 1893.

Lo! ye are the light of the world, A ci - ty that

The first system of musical notation for the hymn 'CITY OF LIGHT.' It consists of a treble and a bass staff. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'Lo! ye are the light of the world, A ci - ty that' are written below the treble staff.

can - not be hid; My law, on thy ban - ner un - furled, Shall in

The second system of musical notation. The melody continues in the treble staff, and the bass staff continues the accompaniment. The lyrics 'can - not be hid; My law, on thy ban - ner un - furled, Shall in' are written below the treble staff.

eve - ry king - dom be read. "So let your light shine be - fore

The third system of musical notation. The melody continues in the treble staff, and the bass staff continues the accompaniment. The lyrics 'eve - ry king - dom be read. "So let your light shine be - fore' are written below the treble staff.

men," That they see your good works and pro - claim, The

The fourth system of musical notation. The melody continues in the treble staff, and the bass staff continues the accompaniment. The lyrics 'men," That they see your good works and pro - claim, The' are written below the treble staff.

Lord in his tem - ple to come His Church is a praise to his name.

The fifth and final system of musical notation. The melody concludes in the treble staff, and the bass staff concludes the accompaniment. The lyrics 'Lord in his tem - ple to come His Church is a praise to his name.' are written below the treble staff.

THE MANIFESTO.

JUNE, 1894.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
MER. Co., N. H.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

April.

	Thermometer.	Rain.	Snow.
1893.	41.27	4 in.	17¾ in.
1894.	44.3	1 "	7 "
Highest Temp. during this mo.	74.	above 0.	
Lowest " " "	18.	below "	
Number of rainy days	" "	6.	
" " snowy	" "	3.	
" " clear	" "	11.	
" " cloudy	" "	10.	

C. G. Reed.

May 7, 1894.

BELOVED ELDER HENRY;—It is such a busy time I thought you would accept the Home Notes this time from a little girl twelve years old: and besides we have taken note of some things of interest we

would like to tell you about, which perhaps older people would overlook.

Having so early a spring, we thought we would write the date of the arrival of the birds as they came, that next year we might compare dates and see if the early coming of the birds denotes an early spring and then we shall know what to expect.

Bluebirds were first heard the sixth of March, robins the eleventh, song sparrows the fifteenth. A pretty little brown singing bird which I have not yet learned the name of, came the second of April, phæbe birds the fourth, the hair bird or chipping sparrow the tenth, and the martins the nineteenth. The beautiful oriole came yesterday, the sixth, but the swallows, yellow birds, mocking birds and many others are yet to come.

We picked the first little yellow colts-foot flower on the eighth of April, and dandelions peeped out from among the green grass in sunny places the third week of April. Cherry trees were in blossom on the thirtieth of April and now the plum, pear, peach and even apple trees are in bloom and it is but the seventh of May; earlier, people say, than since the year 1878.

On the tenth of April we had a pleasant flowery entertainment. Our family dwelling being heated by steam, plants can be kept in any of our windows without freezing, so there are flowers in the sunny windows all winter. This spring some one thought it would be pleasant to gather them together before putting them into the ground for the summer, so that all could enjoy their beauty. The young Sisters arranged them in the form of a bank eight feet high, nine feet wide and seven feet through. There were callas, six kinds of roses, fifteen kinds of geraniums, fuchsias, oxalis, begonias, Zanzibar balsam, feverfew, ageratum, besides several foliage plants. In the evening the Brethren and Sisters gathered into the well lighted chapel where they were, and many said it seemed like heaven. We had singing, reading, and speaking of sentiments suitable for the occasion.

Katie Wells.

North Family.

May, 1894.

IN the multiplicity of cares and burdens incident to the season Brethren sometimes fail to appear with their most excellent themes in the department of "Home Notes" as was the case last month.

There is something wholesome and cheery in the intercommunication thus established between our Societies, it serves as a mental visit "around east" and "out west;" and in our growing relation and acquaintance, it seems suggestive of a more thoughtful and helpful means of stimulating one another to higher aims and nobler purposes along the lines of mental, moral and spiritual culture. It is so natural for us to settle down in our own cozy homes, content in the performance of our daily duties and the acquisition of creature comforts.

What of our efforts in the missionary line? What of our social and ethical improvement and the giving of our minds to study the principles and doctrines of the Church to which we profess membership?

Are we reaching out in prayerful aspiration, to help souls who are seeking to know and practice the truth? and are we prepared to minister to such, the power of salvation, and give them sure guidance in paths of purity and virtue?

Coming in contact with the world we should let our light so shine that they may see our good works, and be convinced that we are closely following the Master, instead of being influenced by the elements that savor of the generative life.

Souls are awaking to a knowledge of the benefits of association on the plane of altruistic love and purity. It is interesting to learn of the movements on the Pacific coast, in Australia and in other places which tend toward the gathering of the saints together, those who are willing to make a covenant with God and with each other, by the sacrifice of all selfish desires and worldly gains for mutual benefit and growth in the divine life. It is the religious element in human nature combined

with enlightened reason, that builds up and sustains the communistic home, where equality, justice and peace are maintained.

It is according to Elder Frederic's prophecy, that the next movement and awakening of the spirit would not result so much in the accession of members to the older Societies, as it would lead to the forming of new associations, with the same basic principles as a sure foundation on which to build, but with the increase and progress belonging to our own day and time.

Yet when there is "a call or cry from Macedonia, come and help us," shall we send two or more disciples to prepare the way and make straight paths for their feet to walk in? It hardly seems probable at present, that the labors of a hundred years will be sacrificed for any great exodus of the faithful to foreign lands, or even to far off coasts of our own beloved continent, as is frequently suggested. We have only the fruits of our hard earned labors, as no funds are poured in our coffers with which to build "The New Jerusalem," or any other impossible venture, and above all let us not run in debt, for aught we have, or aught we attempt to do.

We are interested in all that tends to ameliorate wrong conditions among mankind.

In the Peace Movement we recognize a quiet but potent influence surely working for the abolition of war.

In Hygienic Reform, a testimony against disease and animalism, which is sure to benefit and uplift the race.

In the Land Agitation, the solution of human rights and a just settlement in the future of the claims of humanity. In the Temperance Cause, the abolition of one of earth's direst curses.

In the Social Purity and White Cross associations, one of the most important leadings toward a better moral state. The "Self-Improvement Society" in our home, has prepared papers on most of these subjects, which have given them food for mental exercise; some of them have appeared in different periodicals.

As it is an age of reading, and we want the highest toned and best literature, we can recommend as a monthly magazine, "The Arena," B. O. Flower, Ed. As a spiritual paper, none can excel Lucy Malloy's "Advance Thought."

"Food Home and Garden," Henry Clubb Ed. an earnest advocate of food reform. Many excellent papers come to our home, more than we have time to read, considering our busy life.

Mount Lebanon is in its height of beauty and loveliness; no drawbacks as yet, to the unusually early spring. The new pear and plum orchard has been set out and seems to be doing well; currant and raspberry slips also. The apple orchards are in fine condition, the trees having all been trimmed; they promise a fine show of bloom. Sweet cherry trees in bloom the last of April; dwarf sour cherry trees look like drifts of new fallen snow. It is marvelous what a change has been wrought, in field, garden and door-yard in the space of three weeks; surely God's blessing attends the labor of consecrated hands. The Sisters have plenty of shirt work at present; sewing is interspersed with housecleaning. It is announced that Public meeting will be opened next Sabbath; we continue the exercises that have been a peculiar feature of Believers' religious services in times past. With renewed zeal and interest for our Zion cause, we extend loving greetings to gospel friends.

Martha J. Anderson.

Watervliet, N. Y.

North Family.

May, 1894.

THE history of South Union that has been published in serial articles in THE MANIFESTO, is quite a social treat for which we are duly thankful. It enables one to more fully understand the trying times that our dear Brethren and Sisters in the South passed through; but fortunately now can be recorded as history.

The saying that the "Lord helps those who help themselves," is fully proven in

the labors of the little family at the North who, since their removal to this Society have been anxiously, and with a prayerful spirit laboring to bring order out of the seeming necessary confusion incident to moving. Thanks to willing hands and loyal souls the consummation of their desires has been largely realized.

While feeling some tribulation in moving from the old home, we fully believe that there was a spiritual gift in the move, and that the closer communion of Believers will result in a fuller and deeper spiritual ministration that will go forth to those who are honestly and earnestly seeking the higher life.

Labor on the farm and garden is progressing as fast as the season permits. April giving us a taste of March weather, but in the latter part of the month some real April showers that caused the pastures and meadows to put on their garments of green.

We are enjoying at present a season of good health. Spiritually, we are laboring to keep alive the gifts of the Spirit, to be placing a treasure where the destructive elements of earth life can not affect them.

Hamilton DeGraw.

Shaker Station, Conn.

May, 1894.

"LET the peace of God rule in your hearts and be ye thankful." The peace of God, which true crossbearing brings, gives joy, even in tribulation and the deepest affliction. "Peace like a river."

We should be thankful for virtuous companions; for the comforts of a gospel home and social life, and for religious privileges and spiritual blessings that can not be measured. Offering thanks is acceptable to God. It is befitting that we join unitedly in special thanksgiving for the blessings of peace and salvation.

Wisdom's path is peaceful and safe. Let us walk therein, and we shall be free from the reigning blight of sin.

"If we do ill, the joy fades, not the

pains; if well, the pain doth fade, the joy remains."

No crown without the cross.

* * * * *

The limit of the capacity of the earth is 5,293,000,000 souls, says a Scientist, and this number will be reached in less than one hundred and eighty-seven years."

"Glass in oven doors is a new contrivance, it enables cooks to watch the food without opening the doors."

"Various attempts have been made to measure the rate at which electricity travels, and observers with delicate instruments have affirmed that it was not less than 114,000 miles per second."

The Brahma is a favorite breed of fowls with some poultry men, but not so profitable when thorough-bred as it is when crossed, that is, when the raising of chickens is an object in view. A profitable cross has been found between the Brahma and Leghorn.

Daniel Orcutt.

East Canterbury, N. H.

Weather Record for March, 1894.

Highest Temp. during the month,	73
Lowest " " " "	10
Mean " " " "	43.4
Total Precipitation " "	1.55

N. A. Briggs.

May, 1894.

AGREEABLY to promise, seed time has come, and the gardeners and farmers have been busily employed in the work of sowing and planting. The vegetable garden is receiving all due attention from the interested laborers, and we may well look forward with hope for the blessings that the earth will send forth.

Already many varieties of plants are representing themselves above ground, very much to the pleasure of the gardeners.

At the North family we saw, a few days since, a bed of beautiful strawberry plants and learned that some of the varieties were as early in fruitage as are those that grow in the fields. Elder Nicholas Briggs has

also a nicely arranged trellis for grape vines, and has been very successful in obtaining many beautifully large and well ripened clusters in former seasons. An extended bed of onions attracted our attention, as their tops had reached an inch or more above the ground.

This was specially interesting, as in former years so much labor has been expended unsuccessfully in the cultivation of this valuable plant. The panacea has come at last, in the liberal application of tar water, and with this the onion thrives beautifully, as all its ills and enemies are wholly destroyed.

That nice lot of potatoes that were taken into a warm room quite early in March, have sent out sprouts from one fourth to one inch in length, and to preserve these from harm, while being cut and planted, has required the utmost care. Now if the Weather Bureau looks upon them favorably for a few weeks, a bountiful crop may be anticipated so sure as day follows day.

The Post Master at this Village, (Elder Nicholas Briggs,) has very kindly arranged with the officers of the Weather Bureau, so that we are now furnished with daily reports giving us reliable information of what the weather may be for the forthcoming day. This is one of the wonders of the age, and the knowledge becomes of great practical value, especially to those who till the land.

This scientific statement which is brought to us every day, places the "Old Farmers' Almanac" at quite a discount, as it does a multitude of self-styled weather prophets.

Our pear, plum and cherry trees are now in full bloom and this wonderful outburst of blossoms is a beautiful sight. Even the flowers in the garden are asserting their rights at this early date and rivaling in beauty the tinting of the rainbow. The great and good Creator of the beautiful flowers, evidently saw from the beginning the great pleasure which the blending of these lovely colors, would give to the mind of man. God bless the flowers!

H.

Enfield, N. H.

May, 1894.

As nature makes everything bright and new, around us at this season, so man, (or more properly speaking, woman) finds a delight in making the inside of our homes more cleanly and beautiful. As every winter brings with it a budget of witty sayings about the plumber and his bills, so the spring-time hears the voice of irony, protest against spring housecleaning; yet how many of us there are, who, after having gone through a seige of soap and water, dust and white-wash, can not find a pleasure in neater and more tidy surroundings, that more than compensates for the trouble undergone.

We are in the midst of our spring cleaning just now. Painting, papering, white-washing and plastering makes work for all. Our garden crops are all in the ground and many of them ready for the first hoeing. We are glad to report that Sr. Julia Russell's broken wrist is rapidly improving.

On the 10th ult. our young Sisters gave an Organ Recital, with recitations and songs interspersed. Many fine selections were played, and some were a revelation in execution and expression. We look forward with pleasure to Recital No 2.

G. H. Kirkley.

 North Family.

May, 1894.

As the new season will give new fruit, we would we had new news with which to form our Home Note.

We might line off sentiments scintillating with sparks of a theoretic or poetic type, and the same be devoid of the light that would inform the unregenerate soul as to a better mode of life and what would it profit the originator? yet we can delve into nature's inexhaustible mine of knowledge and exhume truths with which to illustrate the goodness of the Creator, as well as the glory of a true Christian character.

Can we look upon maturing nature and

fail to learn though the seasons come and go, its fruits grow and decay, that there are ever-existing, unchangeable life-giving elements that create the bud, leaf and fruit? and with this knowledge is it not reasonable to believe that the immortal part of man will be sustained by eternal powers? If so, than how important that our lives be devoted to works that sanctify and gladden souls, that in the "march of life" we fail not to assist the needy and give as has been given to us, thereby responding to the call "Love the Lord"—no less our associates—"with all thy mind, might and strength."

We are being favored as we hope all are with excellent weather for growing crops of grain and vegetables. Good health prevails, and anticipated blessings cause us to be thankful and give our best in every phase of our life, thus emulating the life examples of the founders of our Church, who so nobly acted their part in life, leaving the field of their labor for their successors whom we trust are ever able to sing,

"Away with all doubting and fear!
 Away with all doubting and fear!
 While morning around us is breaking
 And angels are hovering near.
 If others have stood thro' affliction,
 With firmness to-day we can stand;
 O gladly we'll banish all weakness,
 United a strong happy band."
 George H. Baxter.

White Water, O.

North Family.

May 1894.

THE month of May is to my thinking most beautiful of the spring months. For it is at this time "Dame Nature" awakes fully from her long winter's sleep, puts on the brightest and most fascinating garb of the year. What could be more pleasing to the eye, than to look at the woodlands the meadows and broad fields of various grains, all having that peculiar mark that distinguishes one from another. But at the same time they blend harmoniously with nature. Methinks one would have to be an Infidel not to see the hand of God in all this.

We, as an agricultural people rejoice in the prospect of a bountiful harvest, we derive most of our income from the productions of the soil.

The Center family sustained quite a loss last month by the burning of one of the tenant houses. With a great deal of labor, everything inside was saved, but the building burned to the ground. They began rebuilding at once and at this writing, have a very handsome two story frame standing on the old site. Will be complete about the 15th inst.

Whitewashing barns, fences etc., is being done in a very neat mannner by Br. Charles Dixon, assisted by our three boys.

The old saying is,—“A thing of beauty is a joy forever.”

We are trying to do the work that is intended for us, by putting our shoulder to the wheel; every one doing whatever he can. In this way and no other, can we gain that love and union that is so essential to Believers.

J. O. Tyler.

South Union, Ky.

Center Family.

May, 1894.

“EVER fresh the broad creation.” These the musings that work in my mind, as I look at the beautiful scenery in front of my open window. Here is the wide and grassy lawn, the tall and beautiful trees. Pines and cedars, spruce and larch, sugar-maples and queenly elms, holly and magnolia with its white, sweet scented blossoms, filling the air with delicious aroma, and rivaled only by the sweet fragrance of the fringe tree.

The great, big honey locust trees are also in full bloom, and alive with honey bees, holding a royal banquet in the calm of the evening, for it is five o'clock p. m. and all creation is charmingly beautiful.

The great arch above is of the clearest cerulean hue. The air too, is as soft and pure as that of the Adriatic beach, while the flora of the cosmic creation looks bril-

liant in its every hue of green. Here and there are big woodland pastures dotted over with sheep and lambs, five hundred and seventy-five in number; a nice flock for one family, with an abundance of other stock on luxuriant pasture, rich in its exuberance.

We are ploughing the corn and setting out sweet potato plants. The strawberries are ripening very fast and are always delicious. The weather has been exceptionally good this spring, and the mercury for the last two weeks has been from 60 to 62 deg. at sun rise, to 88 and 90 deg. at 1 o'clock p. m. in the shade. The health of the Community is good, and all are busy at some vocation.

James Carr.

[Contributed by Amelia J. Calver.]

THE MONEY WE WASTE.

A WASHINGTON special to the Atlanta Journal recently quoted some internal revenue statistics showing that in spite of the hard times we have wasted enough money in the past year to make everybody in the country comfortable.

The Americans, who were howling about the financial depression, spent in the past twelve months \$609, 000, 000 for whiskey!

The same crowd spent in that period \$617, 268, 460 for beer!

For cigars and tobacco they spent \$275, 750, 000!

The grumblers and growlers who talked economy to their wives and children and prayed for the return of good times, managed to scrape up about \$1, 600, 000, 000 for their common drinks and their cigars, and what their wines and brandies cost we may imagine!

This enormous sum, the correspondent says, is more than our entire volume of circulation. It is \$27 per capita more than the present per capita circulation. It is 195 for each head of every family in the United States!

This money would pay all the appropriations of a billion-dollar congress and leave enough to more than half pay the

expenses of another such congress. It would pay six times over for our annual cotton crop. It would pay the cost of a long foreign war. It would feed and clothe in a plain fashion every family in the union!

We do not present these startling figures with the hope that they will bring about an economic revolution, but we believe that they can not fail to influence thousands of thoughtful readers and create a prejudice against extravagance and waste. This is not a temperance editorial. It is simply a statement of facts which must open the eyes of men to the true explanation of most of the poverty and suffering now prevailing. The American liquor and tobacco bill would be frightful enough in a period of prosperity, but what shall we say of it in these hard times!

BROOKLYN, N. Y. 1894.

DEAR FRIEND;—It would be very hard for me to express the feeling that the reading of those pamphlets which you have been so kind as to send me, have awakened in my heart. This I can assure you, that since I am acquainted with the principles which govern your Community, I believe there is no Society that I love and respect as much.

I have read the "History of the United Society of Believers," *THE MANIFESTO* of Jan., Feb. and Mar., all of which I found very interesting; and I learned that those who are making the greatest noise about Justice, Equality and Communism, are least prepared for it. It requires very good men [and women] first and always, to form a good society like yours. The timber necessary for such a purpose, as far as my observation extends, seems to be very scarce.

The Religion of Christ is communism perfect, and to ameliorate society, the only way is to get nearer and nearer to him. Me and my family, and as many of my neighbors as I can get under my feet for our personal comfort, and to have our heads as near to heaven as possible, is what society is to-day.

At least, there is one consideration I have now; to know that there is a people who practice the only true "Religion of Christ," where a man can do unto his neighbor as he wishes to be done by, and live with good-will to all and malice toward none, without running the risk of passing for a fool. As I have grown older I have rejected a great deal of what I was taught in my younger days. I have always believed in those examples of Christ, as everlasting truths.

If you should publish anything in the line of pamphlets, I hope that you will think of me. I shall be glad to send you the amount of their price. The seeds which I have gathered from your writings will bring forth good fruits, if nothing more than to make a better man of me, and consequently, a happier man.

Hoping to hear from you again if my writing has not proved too tedious to you, I remain forever,

A Friend,

G. J. S.

THE LOCOMOTIVE.

By Thomas Stroud.

THERE were many strange things on exhibition at the World's Fair, and there was one in particular that seemed so impossible that many visitors would not believe in its reality, and came away with the impression that they had seen a clever feat of legerdemain; whereas the fact is, it was a genuine, natural phenomenon, which will doubtless be put to use in the arts. We refer to the experiment shown in the electrical building, where a bar of iron was raised to a welding heat by plunging it into a bucket of water. Several persons have asked our opinion of this astonishing performance and perhaps an explanation of it would be interesting.

Most of our readers know that water is composed of two substances, oxygen and hydrogen, which are both gaseous when they exist separately, but which condense and produce that familiar liquid when they are united chemically. This may be

proved by mixing one volume of oxygen with two volumes of hydrogen, and applying a light to the mixture. It explodes violently, and for this reason, the experiment must be performed in a strong vessel. When proper precautions are taken, it is found that there is nothing in the vessel after the explosion but water and steam. The original gases have entirely disappeared, and the new substance (i. e. the water) does not bear the slightest resemblance to either of them.

The composition of water may also be proved by analysis. For example, if the two terminal wires of a galvanic-battery be dipped into a glass of water, it will be found that bubbles of gas are given off at the negative wire (i. e., the one connected with the zinc end of the battery,) and if these bubbles are collected they will be found to consist of hydrogen. If the positive wire is of platinum or gold, or some other non-oxidizable metal, bubbles of gas will appear there too; and upon collecting them we shall find that they consist of oxygen. (If the positive wire is copper, bubbles will be obtained, for the oxygen will unite with the copper as fast as it is liberated, forming oxide of copper.) In the experiment referred to above, the bar of iron was connected to the negative pole of a powerful dynamo, the other pole of which was connected with the bucket, or with a plate of copper in the bottom of it. The water in the bucket immediately began to decompose, and hydrogen was deposited all over the submerged surface of the iron bar. In a few moments, the bar became covered with a film of hydrogen that protected it from contact with the water around it. If the dynamo were not very powerful, the electric current would then cease to flow, because the continuity of the circuit was broken. But as the experiment was arranged at the Fair, the dynamo was so powerful that it overcame the great resistance of the film of hydrogen, and sent its current right through it.

Now it is a general fact that heat is produced wherever an electric current encounters a resistance, just as heat is produced

in the bearings of an engine when the journal resists the motion of the shaft owing to roughness or grit or bad alignment. Hence the electric current from the dynamo generated great heat in passing through the resistant film of hydrogen that was deposited on the surface of the iron bar; and the dynamo used in the experiment was so powerful that it could produce heat enough to make the bar white hot in a few moments. The water did not quench the bar, because the hydrogen film prevented the two from coming into actual contact with each other.

It was a remarkable and instructive experiment, and will never be forgotten by those who saw it performed.

Shaker Station, Conn.

THE late W. H. Howland, was a successful business man and was distinguished by the consistency with which he carried into business life the principles of religion. It is remembered of him that when he was made receiver of the Central Bank of Toronto, the failure of which menaced many citizens with ruin, his first act was to assemble in the back parlor his colleagues and clerks and ask divine guidance in the extremely difficult task they were beginning, and that they might be so directed that no man might suffer loss or injustice by their mismanagement.

Over the mayor's office chair the motto was emblazoned by his order at the beginning of his first term, "Except the Lord keep the city, the watchman waketh but in vain."—*Christian Herald*.

So far as I have seen, materializing senses do not amount to much. I do not say that they may not have very high value sometimes, but so far as I am concerned, I have not seen anything that was at all conclusive in the way of materialization, which is no doubt my misfortune, not my fault.—*W. T. Stead in R. P. J.*

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for May is a very interesting number. An illustrated article on the life and character of Robert Bonner, by Edgar C. Beall, M. D., will enlist the attention of many readers.

A scheme for the School Room, by Dr. H. S. Dayton, is a lesson in morality that should be appreciated by every honorable guardian or parent. The Voice as an Index to the Soul, is a pathetic lesson by Dr. J. R. Cocke. How to Study Strangers is the fourth lesson in the series by Prof. Nelson Sizer. The article abounds in knowledge and must be read to be appreciated. Other articles claim equal attention and any one interested in the studies in Phrenology or Science of Life will know how to value the whole work.

Price 15 cts; \$1.50 a year. Address Fowler and Wells Co., 27 East 21st St., New York.

THE value of a book may never be determined by its weight or its size. We have seen large books, profusely illustrated, agreeably to the text, and yet they were books not to be desired. Before us is a pretty little book only 2½x4 inches, upon the cover of which is the word "Consecration."

No one is startled by that word or wishes to conceal it from view. The little story is said to have been written with tears and prayers, and certainly can not otherwise than do good. Published by H. L. Hastings, Boston, Mass.

THE interest in Brook Farm will never die. Of all the communistic experiments ever made in America, it enlisted the co-operation of the most remarkable group of people. Almost all those who were active in it are now dead, Curtis and Dwight among the last to go, Charles A. Dana the only prominent man of the number still left among us. From Hawthorne's "Blithedale Romance" on it has given birth to an enormous mass of literature. No adequate history of Brook Farm has ever been written, although the account in Frothingham's life of Ripley is excellent. But we have been given many fragmentary memories, and impressions of the life there, from varying standpoints. THE NEW ENGLAND MAGAZINE for May furnishes a real addition to this Brook Farm literature, in the form of, "A Boy's Recollections of Brook Farm." Mr. Arthur Sumner, the writer, was for a year or more a pupil in the school maintained there by Ripley, Margaret Fuller and their associates; and his recollections will be read eagerly by everybody interested in that episode in New England Transcendentalism.—Warren F. Kellogg, 5 Park Square, Boston.

BRUSHING THE TEETH.

THE proper way to brush and clean the teeth is to brush from the gums downward, for the upper teeth, and from the gums upward, for the inferior or lower teeth, writes W. Irving

Thayer, D. D. S., in an article on "Saving the Teeth" in the *May Ladies' Home Journal*.

It is not less important to brush downward on the palatine-roof surface of the upper teeth, and upward on the lingual tongue side of the lower teeth, that is to say, brush the inside of the teeth as carefully as the outside.

THE JOURNAL OF HYGIO-THERAPY. May. Contents. Biographical sketch of Prof. Wm. Windsor; Loaf bread without yeast, alkalies or acids; Foundation principles; The Nose; Historical Reminiscences: Vaccination, etc., etc. Dr. T. V. Gifford, Kokomo, Ind.

A YOUNG woman thinking that her mission lay in wearing a black frock, and telling little children all about heaven, became a nun. In six weeks she was ready to return to her father's home. She was home-sick. There is a time in the life of most girls when the humdrum, every day home existence seems not worth living. Commonplace tasks seem unworthy of such consideration as her mother requires of her, if she is a good housekeeper. The girl longs for a more spiritual existence; thinks to find it in talking with poor little outcasts about God. It usually takes more than six weeks, however, for her to find that life upon this earth is likely to be a pretty practical one in whatever sphere it is cast.

Before a Little Sister of the poor can consistently talk of the better life beyond to a ragamuffin she must wash its face, probably with her own hands, and provide clean garments for it also with her own hands. Then she may have to go from house to house asking for food for it. Into the busy business offices these women go, and gladly accept small sums of money, for which they literally beg.

Somebody has to do such work, and all honor to those who are faithful in it, yet it is pre-eminently a practical life, full of the petty disagreeable duties which are so hateful to the girl who goes away to be a "Little Sister" because her work at home is too earthly.—Selected.

Deaths.

Burdett Hanks, at Shakers, N. Y. April 17, 1894. Age 82 yrs, 4 mo. and 6 days.

Faithful to thy highest convictions of every known duty, we believe thou hast gone to receive the reward of the faithful in Zion. O. B.

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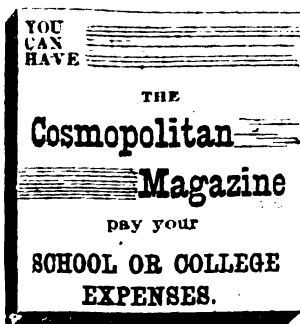
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JULY.

THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

—
VOL. XXIV,
—

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

Eccl. XI: 1.

EAST CANTERBURY, N. H.

1894.

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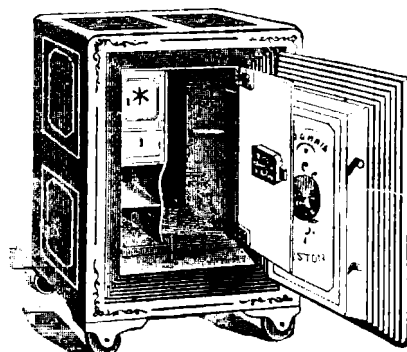
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VOL. XXIV.

JULY, 1894.

No. 7.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

No. 9.

JANUARY 15, 1862. John McLeon who left home on the 12th of Dec., returns to-day. He has purchased thirteen hogsheads of sugar and a quantity of molasses. This merchandise was obtained for Confederate notes at par value, in Tennessee, and the merchant agreed to forward it immediately to South Union by R. R.

As Br. John had other collections to make in adjoining states, he attended to this business and then returned home expecting to find his goods at the station in South Union. On reaching home he was surprised to find that the sugar had not been received and no word in regard to it. Rumors were now afloat that no more sugar nor molasses nor any produce should be brought into Kentucky by the Federals.

Br. John decided to return to Memphis and see for himself what had become of his sugar, and greatly to his surprise he soon learned that it had not been moved. The merchant gave for an excuse, that the cars had all been engaged in the transporting of soldiers and military stores and he could not send it. Br. John bore a strong resemblance to Gen. Beauregard and many of the soldiers would salute him with that title.

While on his journey to the south he was met with the greatest joy by many of his old customers, and saluted with,—“My good old friend, how do you do? How did you get through the blockade? How glad I am to see you. How are the Shakers on this political strife?” Br. John was a man of but few words and would say, “I guess we are on the right side in our principles, yet we are neutral and take no part in the strife. We are sorry, but hope it will come out all right.”

When he was thrown into the company of those very much excited and threatening what they would do with the Union men, he would remain silent, and not appear to notice the conversation. In this way he managed to get along quietly and settled up his business without difficulty. He now had his sugar casks packed in a car and it passed on to Clarksville, Tenn. a distance of fifty miles where it was stopped by order of Gen. Floyd who had forbidden anything of the kind to be taken out of Clarksville and brought into Kentucky. It seemed that after all our efforts and all our help to the southern soldiers that we should lose our sugar.

Br. John returned to his home quite feeble, and unable to make another attempt to get his property. Two of the Brethren offered to go and see what could be done. It was a hazardous trip. They found the car on the side track in good order and securely locked.

The station agent was very friendly and said he would do all he could to help them. On the arrival of the next freight train he ordered that car to be taken on for Russellville. At Russellville it was placed in the freight station where the citizens and soldiers were excitedly discussing the subject of burning the building. Not less than six hundred soldiers surrounded the station at three different times during the day, but were prevented by the urgent remonstrances of the citizens from firing the building and from destroying the town. The soldiers were forcing not only the property from the citizens, but also from each other.

Jan. 18. At two o'clock this a. m. three ox teams started for Russellville. At daylight fourteen of our horses were fed; four wagons were made ready and eight of these horses were put into their harnesses and soon on their way to Russellville. They proceeded without disturbance till within three or four miles of the town. Br. Jefferson Shannon, who was the director, ascertained that it would not be safe to enter the town with the horses as the soldiers were pressing all the horse teams and their drivers into the service of the army. This obliged us to hide the horses and wagons in the woods and haul the sugar on the ox teams to a place of safety where we could transfer the loads to the horse and mule teams.

Br. Jefferson had found it necessary to hire six mule teams, but did not venture to drive them to the station, through fear of the soldiers. No freight could be moved from the place unless so ordered by the sheriff. Securing his aid, the hogsheads were removed from the station, and the teams moved toward home. The Brethren, six in number, concluded that their safety depended upon being near to each other, or they might lose, not only their load, but also their oxen, as the lawless soldiers made free to claim all that they could get.

A careful watch was kept that night over the horses and sugar at the hiding place in the woods, and so soon as day broke we started for home, where we arrived in safety.

Jan. 19. Eighteen horsemen passed through our village on their way to Bowling Green. We thought it was the same company that camped near our village, a few nights since.

Jan. 20. Six Cavalry passed on their way to Bowling Green, and it was a remarkable feature that they made no demands on us. Indeed, it was quite a surprise.

Jan. 21. Four men with two armed soldiers called to see the machinery at the woolen factory. The soldiers said they came from Alabama. We were a little suspicious of their movements, but they behaved well and left the place peaceably.

Several in our family are sick with the measles and this reduces our strength.

Jan. 22. Ninety Confederate wagons passed through the village and remained at Yost's tavern during the night. Two hundred Artillery men and their horses were provided with supper. They then pitched their tents, stole two bee-hives and made their fires with the rails around our lots.

At the close of the day Col. Scott's regiment of Cavalry of a thousand men called and said they would remain with us one or two days, or till they received further orders from Bowling Green. We began at once to make preparations for the cooking, but upon inquiry the Brethren ascertained that the soldiers did not wish any food at present, and we hoped they would not until morning. However, at nine o'clock an order came from the officers for six hundred pounds of bread. The work began at once and the Sisters at the Center family baked four hundred and the North family baked two hundred pounds.

The soldiers were in groups in the highway and in the fields. It was a strange sight. A large number of fires were blazing and the sparks were carried in all directions, while the air was filled with the discordant voices of shouting and cheering over incidents relating to the Rebellion.

The Artillery had five cannons, and every company had little Confederate flags fastened to the heads of the horses. Some fifteen negro slaves were marching with the Infantry and were armed the same as the white soldiers. Several slaves were also on horseback, and in readiness to obey any word from their masters. The company was two and one half hours in passing our dwelling, and it was a great relief to the mind when the end came.

Nov. 22. A small company of eight Texas Rangers asked to be sheltered during the night. They seemed to be very nervously excited. Their horses were hitched before the house where they slept, but the saddles and bridles were not removed. Two of the company were on guard all night. We furnished the men with supper and breakfast, which they seemed to appreciate very much.

(To be continued.)

COLUMBIAN LIBERTY AND PEACE BELL.

By Cecelia De Vere.

THOU art the symbol of the inward bell
That pleads and teaches with the still small voice,
But strikes the hour for action with a swell
That wakes the spirit to heroic choice.

Ring out, O blessed bell a tocsin sound
To call brave warriors to the Cause of Peace!
To make all earth for once, a battle ground
Through whose triumphant victories wrong shall cease!

Ring loud, O ring the very wrath of God!
Omniscient zeal, that naught of evil brooks,
True as the plummet, sure as measuring rod,
Devoid of fancies, free from schemes and crooks.

Bring love baptismal, bring the vital strength
That Michael and his angels had of old!
Till clothed in her right mind the earth at length
Shall know the fabled, dreamed of Age of Gold.

Ring fearless peals, to thunder far and wide
With leveling force like horns of Jericho!
Ring out in earnest, heaven is on thy side,
Till bastile, fort and citadel are low!

Ring shame upon the navies of the deep!
Those monsters for iniquity, those floating hells,
O'er which the pitying angels pause and weep.
While demon pride each rivaling nation swells.

Ring shame that Carnage with its blood-red hand
Presents the engines used in Christian might,
That would be spurned from darksome Horror-Land,
As far too evil for plutonian night.

Ring till the Christian bells in steeple tower,
O'er Legislative halls, and Learning's fane,
O'er mart, and mine, and factory own thy power,
And vibrate with the justice of thy strain.

Till heathen lands their passion-rousing din,
Shall silence for thy chimes so pure and blest,
When war retreats with legion hosts of sin,
Thy music then, shall "charm the savage breast."

Ring soft and low sweet gratitude and prayer,
 Ring "Peace on Earth," so sadly long delayed,
 God's joyful band again shall thrill the air,
 Mid love-bought glory that shall never fade.

As human hearts their angel-hood disclose,
 The desert wastes in fruitfulness shall sing;
 The wildernesses blossom as the rose,
 And all the bells of Heaven with thee shall ring.

Mt. Lebanon, N. Y.

CELEBRATION OF OUR NATIONAL BIRTHDAY.

By Catherine Allen.

AMONG the most important and startling events of modern history, is that which is recorded of the fourth of July, 1776, when, on the Western continent was born a new nation.

On the second of July of the same year, Congress met to consider the adoption of that immortal document penned by Thomas Jefferson;—the Declaration of Independence.

It was generally understood that a final decision was to be made on the fourth, and thousands eagerly waited to hear the words of national destiny. When the welcome message, "*It has passed!*" rung out, it was caught up by an enthusiastic multitude; and almost instantaneously, the ringing of bells, the roar of cannon and illuminations from every house and hill-top bore witness to the universal rejoicing.

It was on this occasion of witnessing the peoples' outburst of joy, that the grand patriot John Adams said: "I am apt to believe that this, the greatest event in American history will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance by solemn acts of devotion to Almighty God. It ought to be solemnized by pomp and parade, with shows, games, guns, sports, bells, bonfires and illuminations from one end of the continent to the other from this time forth, forevermore!"

From the lines quoted, we learn the origin of the present mode of our national celebration, with some important omissions not at all creditable to the people. The "solemn acts of devotion to Almighty God" seem to be entirely omitted, and in the absence of religious sentiment, all the ceremonies of the occasion bear an aspect far less noble than that conceived in the mind of him who proposed them.

The excessive use of tobacco, intoxicants and other low forms of indulgence would naturally be associated with pleasure seeking and gaiety when

pursued as an object, untempered by the restraints of religion, and in most cases undignified by any intellectual efforts, even in calling to mind the occasion of celebration and the necessity of vigilance in preserving those liberties which had been so dearly bought by the brave sons of the Revolution.

Could the fathers of our nation have made their voices heard, we think they would long since have recommended some modes of celebration more befitting the intelligence of a people who have had opportunities of development under free institutions.

Aside from the many accidents to life and property, and the useless expenditure connected with the firing of cannon and pyrotechnical display, the moral influence is wrong, (especially of guns,) and seems strangely out of place to mingle the booming which brings the shudder of horror and memory of war's barbarism and hellishness, with the rejoicing of a gala day, which commemorates so grand an event as the birth of a great nation, destined by the providence of God to be a refuge for the oppressed of all lands where liberty and equality should be the inalienable inheritance of all.

The Declarations of Independence and of Rights were the grandest documents pertaining to State affairs of which we have record. In them were advocated those principles of justice and righteousness in whose fruition should dawn the period of the Millennium.

But how have these principles been carried out? How much of that noble, self-sacrificing spirit which fired the hearts of Jefferson, Paine, Franklin and their co-laborers, has descended to the present generation? Alas! where are statesmen to whom the highest interests of the people are more precious than gold, than reputation, than life itself? and how is it, that instead of being the freest and grandest of nations, we are rapidly approaching a condition of slavery, not less to be dreaded than that obtaining under the old monarchical governments?

What of our public school system, our colleges and universities, that send forth one generation after another to bear our nation's burdens with so little knowledge of their duties as citizens, that they can neither appreciate nor protect their liberties and rights? The effect of this ignorance is appalling; for to this must largely be attributed the development of those gigantic systems of wrong which now threaten the destruction of our Republic.

Unanimous has been the testimony of the ages that degradation and slavery of the masses, and the final ruin of nations are the inevitable result of land monopoly, yet this underlying cause of all other national wrongs, has in the United States been allowed in proportion to the vastness of the country. Encroachments have already been made upon our religious liberties, and the powerful hand of Rome cunningly waits till all shall be ready, when she intends with one clutch to seize all that remains of that glorious heritage bequeathed to us by those who struggled for the blessing of "millions yet unborn."

These conditions prove how grave has been the mistake in omitting a thorough education of the people into the spirit and science of democratic principles and the forms of government best adapted to their perpetuity.

And what more fitting occasion than the annual celebration of the nation's birthday to awaken general interest and an intelligent understanding in these matters. If down through the century the day had been observed by suitable recitations by the young, and readings from the Declarations of Independence and Rights with lectures upon subjects of national importance, these in themselves would have so enlightened the people that they would not have stood by with folded hands and mute lips while pious hypocrites and shrewd politicians forged link after link of the chain of their bondage.

But, while we can not mend the past, the present is ours in which to create a brighter future, and while we as a people are called out from active connection with civil and political affairs, we should sustain an interest therein, and keep ourselves intelligently informed concerning the movements of the Ship of State, else how shall we hold that relation to the outside order in which its leaders can receive the guidance of that higher "Law and Word that shall go forth from Zion to the nations of earth?"

Mt. Lebanon, N. Y.

[The following verses were given from or received from beyond the veil. The name of the control was not given, and that of the medium is withheld by request.]

ZION.

By Watson Andrews.

Lo! in wrapped silence, 'mid bright, rural scenes,
 Fair Zion sits, the virgin Queen of queens.
 Lo! from "the Mount" her living waters flow;
 A thousand hearts, their healing virtues know;
 A thousand souls, drink and are satisfied,
 And know, and love the risen Groom and Bride;
 And know and love each other in the Lord,
 A dual Priesthood;—Such the gift of God.
 This holy union, male and female joined
 In gospel order, as of yore designed,
 And symbolized in Israel,—chosen name,
 As seen by Moses, on the mount of flame,
 And wrought in needle-work and beaten gold,
 And fine twined linen fabrics, fold on fold;
 A Tabernacle, type of that to come,
 When Christ should bring again his Zion Home;
 When in the mighty power and gift of God,

The Mother spirit, with the living Word,
 Should mark and mortify the seat of sin,
 And with a holy zeal, should usher in
 The Second Advent; Woman's virgin reign;
 For lack of which, the ancient church in vain
 Essayed to stand, but failed and fell away;
 The faithful waiting for the Latter Day.
 This latter day of glory now begun,
 When not the Father only, and the Son;
 But Mother and a Daughter, four in One,
 Should be revealed, a family Divine,—
 To such high lineage we trace our line,—
 Whose 'image and whose likeness' since we bear,
 Their 'image and their likeness' we declare.
 'The things invisible, of Him,—Paul said,—
 Are seen and understood, by what is made.'—
 The world of nature, being God manifest.—
 Thus proven this question should forever rest.
 Nor still exclude, in sheer absurdity,
 The female nature from the Deity.
 But such the darkening power of priestly art;
 And such the nature of the woman heart;
 She dreads to think the world is all astray,
 On this, and kindred questions of the day.
 What she would have, offended nature gave,
 And with that gift, the doom to be a slave,
 Until the light of gospel truth should shine
 Into her servile heart, with power Divine;
 Until, in all the strength of Jachin, she
 Should rise and slay her deadly enemy;
 Should crucify original desire,
 Baptizing "with the holy Ghost and fire."
 The Cross of Christ; the risen Savior's life;
 The 'sacrifice of husband, children, wife';
 'Of lands and chattels, selfish will and way';
 Such the baptism of the woman's day.
 Away with cant; away with priestly guile;
 Away with subtle reasoning's specious wile;
 Away with lukewarm folly, idle ease:
 The damp of death o'er Zion, comes of these.
 Be not deceived, we reap whate'er we sow
 Whate'er we cultivate, we surely grow.
 If light and life; a knowledge of the way;

A faith unshaken in the Mother's day ;
 A faith unshaken in her precious word ;
 In Zion's Order as the gift of God,
 We cultivate ; we've nothing then to fear ;
 Such consecration, brings the kingdom near ;
 But if instead, we lend a willing ear
 To the seductive cry, Lo here ! Lo there !
 We're liable to drift, we know not where.

Union Village, O.

Correspondence.

SAN FRANCISCO, CAL., APRIL 29, 1894.

TO JENNIE H. FISH, EAST CANTERBURY, N. H.

DEAR SISTER:—Your gentle and loving letter came in proper season and gave me a reminder that though far away, we of California are not forgotten ; and as to-day is Sunday I will improve the opportunity to drop you a few lines of acknowledgement.

I dare say the time of such Sisters as are consecrated to a spiritual and heavenly life is very largely taken up during their spare moments in writing to and answering inquiries of outside friends and seekers after truth. I fear I have been too selfish in monopolizing so much of the time that might have been given to others, and so I have determined not to do so any more and to be fully satisfied with what the Lord may inspire any of you with from time to time. And as none of you seem to be set apart for active and aggressive work in this Western Gospel field, I shall not bother you with calls for aid or co-workers with me.

I fully realize that you have become so fixed and settled in your present mode of life and worship that it would take more effort and labor to overcome the inertia and quietude you now enjoy, and get you started into a spiritual avalanche, than would be needed in fully converting a society which has no faith nor doctrine and setting it on its feet in the gospel road of salvation.

How much wasted effort there is in life. I can look back and see how had I concentrated my work day by day, instead of scattering it here and there, I should ere this have gathered many precious sheaves. Then, too, I have wasted much precious time waiting for others to make up their minds what they would do as to co-operating, etc.

Situated as I am so far from the ruling and leading spirits of our movement it takes much time waiting for advice, which often when it comes is not to the point nor does it cover the question. Consequently another letter must be written and an answer awaited.

Since the present generation of Believers have never been through a great revival and reformation of spiritual power, their own experience does not fit them for the tremendous issues now before the world. In all the great questions of the coming age, the majority of Believers have no practical knowledge and consequently little practical sympathy. So to disturb their quiet sleep and rest and their dreams of security would be of very little use, and would only provoke needless discussion and friction. Prayers are good only when they proceed out from the life and are backed by practical works. A man may pray for his crops to grow or for his clothes to be made, but unless he puts his "hands to work" he will go hungry and naked.

So it is with any church society. They may moan and pray for an increase in numbers and power, but unless backed up by active work out among the fields white with ripe blossoms, there will be no response. But when a people become fixed and immovable like the "pillar of salt" into which Lot's wife was changed, though once a live active woman and a power for good. God is accustomed to raise up a new people and the former is left to wax old and decay away.

"He that will save his life shall lose it."

What is needed is a new demonstration of that love of man and God, which will convince unbelievers and skeptics that Jesus Christ is alive, and as ever laying down that life for his enemies.

Love is the power that must break every yoke, and until you convince sinners that God—Man loves them you can never convert them. You may bring them under the fear of the Law, but that is all. And in that condition "all that they have will they give for their lives," but there is no salvation in it.

May the Lord grant unto us one and all the spirit and power of the gentle, loving Jesus of Nazareth "who went about doing good and healing all those oppressed of the devil."

One thing is as certain as that God is true, and that is that of the present form of Christian religion, no matter under what name, "Not one stone shall be left standing upon another." God has spoken.

In the meantime we must do our duty, day by day just as though we were to continue a thousand years. What our hands find to do let us do it with all our might. As to what the outcome will be of the movement on this coast, God only knows. I have the names and addresses of about thirty persons who are interested in "the way, the truth, and the life." I have circulated most of the literature sent me, all of which went where asked for, and none was wasted.

Have held no meetings as I have not known what to depend upon from the East, and could give no definite information to inquirers. Sister Cornelia Powers is in much the same condition regarding her home family at Watervliet. They are in much the same state of mind there as you are. As

St. Paul says in Rom. vii., 18, "For to *will* is present with me but *how to perform* that which is good I find not." There is but one way out of the difficulty, "I thank God through Jesus Christ our Lord." The cross of self-denial and following him who laid down his life for us. This is for the church as a whole.

I have determined by the grace of God that hereafter I shall take my cross as the Lord gives it to me, looking only to the Author and finisher of my faith, Jesus Christ, that great Captain of my salvation. "Shaking" myself free from the doctrines and commandments of men I shall cleave to him alone as he reveals himself to me from heaven and in his Word. I shall let God "Shake everything that can be shaken, and that which can not be shaken will remain" which is the "Word of God."

With kind love and a prayer for the spiritual and temporal welfare of you all who love the Lord Jesus I remain as ever

Your Brother in the Gospel,
ARTHUR W. DOWE.

TAKE THOUGHT.

By Andrew D. Barrett.

IS there anything on earth that can equal a true friend? A true friend will never alienate his friendship by hearing imaginary reports. Your grief will be his grief, your sorrow his sorrow. Any other friend is not worth having. Let him go!

A sterling character is one who thinks for himself, and speaks what he thinks. He will never swerve from the truth for the sake of keeping friends. I believe if there is any class of people that God will love better than another it is the honest hearted. No doubt that truth and honesty, as Wm. Garrison says, in many cases make enemies. Go straight on and not mind them.

A man who has no enemies is seldom good for anything. He is made of that material which is so easily worked that every one has a hand in it. A celebrated character who was surrounded by enemies used to remark, "They are sparks, if you do not blow they will go out themselves." Contention only adds food to the flame.

"The flying rumors gathered as they rolled,
Scarce any tale is sooner heard than told.
And all who told, added something new,
And all who heard it, made enlargement too;
On every ear it spread, on every tongue it grew."

Such is the old saying which has often been repeated. But "let by-gones be by-gones." After the tempest comes the calm. Let us brush away the clouds and hurry into the sunshine. Life is too short to be worrying and fretting over the disagreeable past!

Mt. Lebanon, N. Y.

THE DEAD PAST.

THE living present is, indeed, a wonderful age. It is a store-house yielding treasures which have been accumulating for hundreds and thousands of years, and from this inexhaustible repository men gather knowledge as they would gather fruit from a vineyard. Those who are enjoying a privilege upon the earth and sharing in its varied blessings of to-day, are most fortunate, and may well be astonished at the wonders that have come down to them from the heavens, and that spring up before them from the earth.

No such privileges as those of the present were ever known at an earlier date. From the whole world are gathered the many treasures that are demanded for use, for comfort or for pleasure. Every day brings to the front some wonderful invention through which knowledge is diffused, so that light and heat and steam and electricity are made to act as faithful servants for the good of the whole human race.

Almost as by magic some simple machine is at once made to do the work of several persons. Simplifying the order of manufacture, this reduces the cost and a greater number receive the reward. This inventive faculty, however, so graciously given as a quality of the mind, has fallen below other faculties of questionable value. The treasure that was hid in a napkin, and has become such a remarkable lesson for reference in some special cases, finds a valuable illustration in every department of the mind, and demands as forcible an investigation of the use of God's gifts to man, as was represented in Bible story.

Contrasting the life of man of an earlier age with that of the present, and some persons are quick to denominate this as the "living present," forgetting that they are quite dependent upon the work of the past for many things which they are now enjoying.

Possibly this may have been the condition of some minds in the primitive age. Jubal Cain in the manufacture of harps and organs may have thought he was sharing the advantages of a "living present," and was made happy in his wonderful achievements, very much as the same class of inventors are made happy to-day. Without the organ of Jubal Cain it is questionable if we should see the beautiful musical instruments that are around us or hear the harmony with which the land is being filled.

And had it not been for the work of the first evangelist, Seth, in that early age of mankind, we might not have been blessed with the labors of faithful evangelists of the present day. Everything is brought forward by degrees no less in the spiritual than in the material. These

steps of growth are definitely marked and a close dependence is maintained throughout the whole, for the good of every developing phase.

A first machine must be made, and a first lesson in morality must be impressed upon the mind. It was life in and through God that awakened the thought for action and that life can never become a "dead past."

Men may have a wonderful idea of the value of their own individual presence, and of their own individual thought. With them it is the modern thought. The acme of all nice things is in this time, and to refer to an earlier age, is to them of no especial value, and can be expressed in no clearer language than as the "dead past."

Moses and Aaron, of course are of no account, only as magicians; the prophets and seers need not claim our attention and the work of the divine Teacher, of two thousand years ago, may be laid aside, as of trifling value, as so much advancement has been made since that date. Indeed, all that he may have said or done is now left quite in the shade.

That the gifts and blessings of the present time are wonderful is readily admitted, and although there may be much ignorance and wickedness in the world, there is, no doubt, more kindness, more general humanity of man toward man, than was ever before known. With all the reverse steps that may be taken by individuals, or families, or nations, as they fall into themselves, or into an uncivilized state, the world, as a whole is, evidently, growing better, and without the never dying work of living souls for the good of the race of mankind, this present stage of wonderful development could never have been reached.

Goodness must be obtained and a search be made to obtain it, as one would search for precious treasures that are hid in the earth. Excellent lessons may be drawn from every age of the world, and these lessons of wisdom are as valuable for use at the present day as they were when first uttered.

What can be more to the point than this advice which Moses gave to his brethren, as a guide in morality. "If a soul hear the voice of swearing, and is a witness whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity." Not less than three thousand years have passed since this was spoken to the children of Israel, and its moral value is not in the least diminished.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." The living present can not bring forward anything that will more directly lead the mind into the path of righteousness.

A healthy discipline of the mind could not be better reached than through the apostle's beautiful admonition. It is one of the treasures that can never grow old, nor become of less value. So long as the principle of righteousness can find access to the heart, so long will a salutary influence follow this testimony of the good apostle.

By Ernest Pick.

MY COMING.

"Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh." MATT. xxv., 13.

ENFIELD, N. H.

O Zi-on awake to thy interest so ho-ly As a thief in the nig ht I may

come un - to you, And bless-ed are they who are wait-ing and watching For the

will of my Fa-ther in heav-en I do. In the day of my com-ing my

peo-ple shall triumph, The strongholds of Sa - tan I'll sure-ly destroy, A

beauti-ful morn-ing al - read-y is dawning, Giving hope to the fainting, to the sorrowing joy.

THE MANIFESTO.

JULY, 1894.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
MER. Co., N. H.

TERMS.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

May.

	<i>Thermometer.</i>	<i>Rain.</i>
1893.	55.52	5 $\frac{3}{8}$ in.
1894.	63.9	4 $\frac{1}{8}$ "
Highest Temp. during this mo. 80. above 0.		
Lowest	" "	" 30. "
Number of rainy days	" "	" 11.
" " clear	" "	" 7.
" " cloudy	" "	" 13.

C. G. Reed.

June, 1894.

AND is this June? Where are the "rare" days? No days yet comfortable without a little fire, while rain seems to be a diurnal occurrence. Only once since the eighteenth of May, have twenty-four consecutive hours passed without rain. A

morning rainbow ushered in this humid time, but we hope the beautiful arch seen this evening will be true to its trust and prove to be the rear guard of the storm.

We have thus far escaped injury by frost though we can not tell yet how much the rains have blasted the abundant blossoms of May.

In these days of financial depression, in common with all interested members of our Communal homes, we are thinking constantly how we can economize and save, since there is so little opportunity to earn. Ten months ago we put out the fire in the oven and bake "between times" as best we can, in the cooking range, to save coal. Much wood collected from the removal and repair of buildings, fences, etc. has been utilized in our furnace the past winter for heating the house, in place of coal. The luxury of gas also we have sacrificed, wherever we can possibly use lamps, as kerosene is cheaper than gasoline.

It can not be urged too strongly on every member of Community to "use the things of this life as not abusing them." The financial burdens of our homes are heavy. It is said those who "know nothing, fear nothing." Our experiences have taught us that those who come with the least to offer for the common weal, are the most extravagant in their demands. Children taken under reduced circumstances, prove the most ungrateful; and parents whose children derive the greatest advantages, by our care, are apt to appreciate it the least. Only those who know the value of hard earned wealth are fitted to become interested and useful members of Community life. So let us all keep an inventory of our possessions ever in mind, lest we selfishly accumulate for the "moth and rust," because we can get it by the asking. This is the honest duty of all, not the few.

We were delighted to meet again our worthy editor, Elder Henry C. Blinn in Lebanon. Though his tarry was short, we appreciate even the flying moments. The culmination of his address in our

morning service on the Sabbath, was "Do not prophesy evil of Community and if any one does, do not believe it." And "so say we all." Life is what we make it; not I. So let us work together and the salvation we earn we have the right to enjoy.

Amelia J. Culver.

North Family.

June, 1894.

We must of course, say something about the weather. Everybody remarks about the weather. During the last few weeks we have had so much of it, all over the country, and of such an unexpected variety that people are naturally quite concerned about it. With us it has been unusually wet, cold, almost sunless, with some frosts; had a slight frost June 8th. We shall escape material damage if we get a change soon. Our sympathies go out to others who have suffered loss, especially to our friends at Pleasant Hill, whose crops we hear have been almost ruined by untimely frosts.

Referring to your recent visit to Mt. Lebanon, Elder Henry, and the little incident of your presence at the meeting in one of the Pittsfield churches. We commend your custom to others similarly situated. Your attendance at this particular meeting had quite a good effect. As you explained to us, there was not much of it; still a kindly, fraternal spirit accompanied with a simple, unassuming manner, is always appreciated and respected. In responding, with others to the general call for a Scripture quotation and testimony for Jesus, you spoke words in season which brought a blessing.

We were encouraged by your breadth of mind in stating your willingness to insert in the MANIFESTO contributions bearing upon moral and social reforms, not inconsistent with principles of Believers. This is good. We are all interested in the efforts being made to place the natural order of society on a right foundation, and we should inform ourselves of what is moving and contribute what we can to the

solution of the problem. Our love should be as universal as the love of God. If we love God truly, we shall love that spark of the Divine that is in every human soul, and yearn to see it and help it to unfold and develop. One of our valued correspondents after reviewing the immoral social, and unjust industrial conditions asks if we really think the world is growing better. Well, the social malady is reaching a climax. The prevailing discomfort is a sign. The present social system is the product of man under the influence of his animal and material proclivities. Has developed the worst elements of human character and is not conducive to spiritual growth or the higher civilization. What we want is such a change as will give the honest, industrious and conscientious a fair field, with no favors to the strong and unscrupulous. Such changes will be made. Man's redemption depends upon them. First redeem him naturally, then spiritually.

We believe that God designs his creatures to attain a condition of righteousness, purity, peace and harmony. If we had not this faith in man's growth and possibilities, how could we have faith in God, his Creator and Inspirer. Believers' faith is unbounded in the possibilities of man. Think of the faith of Mother Ann in starting out in poverty, under persecution, the state of society more gross and animal than at present, to establish a standard of life more exalted than any in history. Our faith is that the highest and best conceptions of the mind will yet be actualized both in the natural and spiritual orders.

Walter S. Shepherd.

Center Family.

June 1894.

As we were looking over our monthly messenger of June we noticed that the Center family did not have any Home Notes, so thought we would send some this month, though ours may be a small mite, compared with the many interesting Home Notes which are sent.

The weather has been very cloudy and

rainy for the past two weeks and rather cool for this season of the year, but we hope it will be better, if not we are afraid our harvest may prove a failure.

Last Sunday being pleasant, we enjoyed a very good meeting with our beloved Ministry, also Elder Henry C. Blinn from Canterbury, and our friends of the Church family. It will ever be a pleasant remembrance; the good gifts of the hour are treasures stored for future comfort and sustenance. We have had a very agreeable visit with Eldress Ellen Greene, of Harvard. We enjoy meeting our friends from different Societies: they always bring cheer and courage with a blessing for the young. A short time since, Brother Andrew Barrett of Harvard, returned to this, his former home and was gladly welcomed by his many friends who remember with loving appreciation the faithful, consecrated service he has rendered to the gospel cause, while residing in the Center family of Mt. Lebanon.

Our fruit trees of every variety look very promising and we hope to reap a bountiful harvest. The Brethren have been spraying the apple orchards for the fourth time this season. This work requires much time and strength, and we hope may prove to be of enough benefit to repay them for this special labor.

Theresa Clutterbuck.

Watervliet, N. Y.

June, 1894.

THE poem, "Watchman, What of the Night?" in June MANIFESTO is truly a remarkable production. Its literary style is of a high order, and the spiritual insight that it shows is indicative of the fact that the author was in close concord with those powers that are revealing to human life the result of conditions that to the mass of humanity are a sealed volume.

On the 26th of May, we were favored with a social call from our beloved Sisters, Lucy A. Shepard and Emeline Hart of East Canterbury, and on the following day the Sabbath, we enjoyed, in our Society

Service, their blessed ministration. The heavens opened and holy angels descended to hold communion with those who were striving for, and some who had attained unto sainthood here. It was truly a communion of the saints, and we have naught but pity for any one who could not be uplifted by these heavenly powers.

The latter part of May gave us an exuberance of moisture, while the month opened dry and cold. We have not suffered from devastating floods, as many of our fellow mortals in different parts of the country have, for which we are thankful; and extend to the afflicted our sympathy. If not able to assist in a material sense, it is certainly right for us to sympathize with our fellow mortals, and pray to God for our neighbors as for ourselves.

Success to the MANIFESTO. June number full of excellent ideas. Editorial, splendid.

Hamilton DeGraw.

West Pittsfield, Mass.

June, 1894.

It is a beautiful day. The sun is shining brightly over the Berkshire hills, filling the valley below with golden light. We are led to think with the writer, "O, what is so rare as a day in June, then, if ever, come perfect days." We are very glad to welcome these days for the last fortnight has been a succession of showers and cold winds.

We thought our fruit trees and gardens would yield an unusually early harvest, but the recent cold weather has retarded their growth. It is feared that the corn already in the ground is ruined and that it will be necessary to plant again.

The old drain pipes in our dwelling house have been removed and new and larger ones have taken their places. Our large oven has been given a new lease of life, by undergoing a thorough repairing. Our dairy has received a prominent share in the general improvement. Last year an aqueduct was placed in the dairy, by means of which water is now obtained for run-

ning the churn. We have purchased Teed's "Maelstrom" water motor and with our present arrangement it can be used at any time with but very little trouble. In the Church family we use the "Davis' Swing Churn," and those who manage it consider the churn a success.

Our bird friends have taken their permanent abode with us for the summer, and our groves and woods are filled with their sweet melodies. The children have eagerly watched their appearance, and greatly admire the orioles and scarlet tanager. They have made friends with many of the little birds and listen with pleasure to the song of the bobolink. About three weeks ago, two little robins were found on the ground by the side of an upturned nest. They were evidently helpless and homeless, and apparently orphans. We took them to our room and fed them for three weeks. One has flown away to its friends in the trees, but the other, though several times offered its freedom, always returns to us.

The favorite wild flowers are appearing, each in their season, and are being sought after, analyzed and pressed by the school children.

Our school opened the 23rd ult. with thirteen scholars in attendance.

Last Wednesday we enjoyed a brief, although pleasant visit with beloved Elder Henry Blinn. We hope it will prove but a forerunner of a longer one in the near future.

Rev. Dr. Clymer, pastor of the Methodist Church of Pittsfield, called here a few days ago, and spoke with much pleasure of the enjoyment he felt in the attendance of Elder Henry at their prayer meeting on Friday, June 1st.

Fidella Esterbrook.

Shaker Station, Conn.

June, 1894.

OUR Pleasant Hill correspondent in April MANIFESTO says, "A word kindly spoken, a smile, or a small act of charity or mercy has started many a poor wanderer on the

highway to true felicity, who otherwise might have sunk beneath a weight of sin and discouragement."

Very true, the happiness of life is made up of little things, little courtesies, good deeds, good wishes, friendly letters, genial smiles, pleasant words, and little kindnesses. The little things that make up life come each day and hour. If we make the most of life and its possibilities for goodness then is the whole life beautiful and good. In the little things the heart speaks from its fulness.

True greatness consists in being great in little things. The pleasant interchange of good deeds builds up happiness. It is the little moments well improved, the little deeds well done that make up the sum of a virtuous life. The little things of everyday life have a bearing on the endless life beyond. Let us think of that.

One reason why some people find it so hard to live a Christian life is because they devote so little time to it. It is one of our golden opportunities to watch and pray.

Nothing is more beautiful than purity, it was this that made our Savior's character divine. Avoid all that leads to sin. is a command of no small import.

* * * * *

Our new well, drilled 167 ft. in the solid rock, affords a great supply of excellent water for all purposes. This is a blessing that we can not too highly prize. A drilled well is perfectly reliable in dry weather, as it does not depend upon rain to keep up the required amount of water.

Our white multiplier onions are a success and they are rightly named, for as many as fourteen fair sized onions may be produced from a single bulb; very desirable for table use. Try them.

There are many little details connected with poultry growing, which if neglected, will affect the profits decidedly. An important matter is thrift. Economy should be practiced in feeding, giving only what will be eaten at each meal. The more the food of the laying hen is varied the better will be its health.

Daniel Orcutt.

East Canterbury, N. H.**Weather Record for May, 1894.**

Highest Temp. during the month,	82
Lowest " " " "	37
Mean " " " "	58.8
Amount of rain in inches,	5.09
No. of rainy days,	13

N. A. Briggs.

June, 1894.

For central New Hampshire this is the one beautiful month of the year. Everything is teeming with new life and there is a freshness and loveliness in the whole scenery that just fills the mind. The rains that have fallen so abundantly upon the fields and meadows, of the just and unjust, have brought forth a heavy crop of grass which will be preserved as a great blessing for the coming winter. Very little hay is in the barns at the present time and anxious minds are looking forward for the near future.

Br. Albert Evans is busily engaged in building a silo at our cow barn that will have a capacity for holding a hundred tons of ensilage.

In anticipation of this, Br. Arthur Bruce has planted several acres of corn, and he too, is looking forward with an anxious hope for the growing, and storing, and preserving and feeding of this new and wonderful article for cattle.

Br. Arthur has also several acres of potatoes in fine growing order, and already in blossom. He thinks the potato bugs will be quite too late to do any harm to these early plants.

Br. William Briggs is busy with others in the sawing of lumber that is to be used in the manufacture of chairs. A certain quantity is to be furnished each month and the contract holds good during the year.

After so many weeks of vacation the machinery is again in operation for the knitting of Sweaters. The Sisters are now furnishing two grades and they too, like others, are anxiously looking for the anticipated reward as well as for a more active growth in this line of business.

During the last week we have had the pleasure of entertaining Eldress Lizzie Noyes and Sister Sirena Douglas of Gloucester, Me. This union of social fellowship helps largely to make the Believers one people, and to grow an interest and care in the temporal and spiritual prosperity of each other. H.

Enfield, N. H.

June, 1894.

We are just emerging from a three weeks' season of almost perpetual rain. It had been predicted that rain would fall every day for forty days, and we had almost concluded that at last a reliable weather prophet had been discovered.

Happily we are disappointed, as the weather is again clear, though uncomfortably warm.

Our crops are all planted, and if the seed has not been injured we hope for bountiful harvests. The summer season has commenced, and visitors are beginning to throng our Office. Could we but gather one out of every hundred that comes, we should feel a degree of satisfaction. As it is at present, people come to see the sights not even caring to learn our real object in living the Community life. So long as curiosity is the prompting spirit, our harvest will be light. Honest investigators are few and far between. However, few though our number may be, we know the principles that underlie our faith, are built on a sure foundation, and we take for our motto, the adage,—“Be sure you are right; then go ahead.”

*G. H. Kirkley.***North Family.**

June, 1894.

WHEN meditating upon the varied experiences which have been effectual in educating our minds and ruling our lives to our ideal of faith and life, how we are reminded of the wisdom of the law of cause and effect, the great factor which gilds life with a halo of happiness or bedims it with the rust of heart anguish.

Are not these visitations of joy or sorrow the just reapings of our daily life? preventatives, that depraved nature may not run rampant upon the broad way, aids to strengthen our better nature in being able to pluck the fruits of the Spirit along the narrow way of Christian duty; ever reminding us that the Christian life must emit spiritualizing and educating influences, while the reverse plunges the soul into a chasm of moral darkness.

While we do not depend upon a Shakespeare to dramatize life's duties, or a Whittier to poetize life in song, yet we do need a master mind of judicial discernment and appreciation of divine and human realities, combined with true soul consistency, the sweet and rare life poem of active goodness.

As the late frequent rain visits give us hope of a good hay crop, even so do all visits from gospel friends help to brighten our lives. Though short the call of our esteemed Br. Benjamin Gates, (on business) yet the hand grasp and the pleasant salutation (given to the writer, tarrying on the way-side from the pasture) was cheering. The promise of a real visit in a not far distant day we record on memory's page.

Realizing a ready sale for butter, we dispense with our usual cheese industry this season.

All of our farm products give evidence of good crops.

George H. Baxter.

Alfred, Me.

June, 1894.

WE have had sunshine for nearly two days, the first for a long, long time. The robins still cry rain, rain, but the farmers' cry is "warm days and plenty of sunshine."

The peas that were in blossom three weeks ago, are still in bloom but the pods fail to materialize.

The sweet corn planted the first of May, has now to be replanted and the potatoes are just coming into sight and the potato

bugs are six to the leaf. If an abundance of rain is productive of a large hay crop we ought to have an abundance of that blessing this season.

During the month of May, 1894 spaces of cream were sold.

Much credit is due Br. Franklin Butler who cares for the herd and also carries on the vegetable garden, which is looking finely regardless of the wet weather we have experienced.

To our library of more than five hundred books has been added the two valuable volumes of the "World's Parliament of Religions" which will afford to all many hours of pleasant and useful study.

What could be of more importance than the study of religion? Is it not well for us to think often of the great profession we are making and closely question "How near are we living to the wonderful profession that we make?"

Fannie Casey.

Sabbathday Lake, Me.

June, 1894.

THIS is a most perfect Sabbath, and we are enjoying its restful influence. We are also rejoicing that our dear Sisters Eldress Lizzie Noyes and Sirena Douglas are visiting the Societies in N. H. It is a rest from home toil and burden which they very much needed and their letters to us from Canterbury tell of their loving reception and the happy hours which they are passing in that beautiful place.

Our horse-chestnut shade trees are unusually full of bloom, the white blossoms contrasting with the deep green foliage. The little flower plants are fast coming along and will soon be ready to do their part towards beautifying the earth.

Poland Spring House opens this week. That place is to have one more attraction. The Maine State Building from the World's Fair at Chicago is now on its way to Poland Springs the Ricker Bros. having purchased it and chartered twenty cars for its transportation. It is to be fitted up for a Library and Museum.

The gale of Dec. 12, 1893 blew down over thirty large pine trees. During the past week the Brethren have been to the forest to remove the bark and secure them from injury, as they can not be drawn to the mill until next winter. Black flies and mosquitoes were so troublesome that the Brethren had to wear netting drawn over their hats and fastened at the neck. In this way they found they could work quite comfortably.

We have had two promising Brethren added to our ranks recently, which gives us courage to look forward to the harvest of souls for which we hope to be prepared.

Ada S. Cummings.

Watervliet, O.

June, 1894.

We have been having very cool, wet weather through May, and had a slight frost on the morning of the 31st. Well, we have been trying to make home cheerful, inasmuch as white washing and repairing can do it. We are putting some new siding on our wagon and carriage house. Also white washed some of the out buildings which makes them look much better. We have taken down one old building that was used for storing tools. Have put up a lath and wire fence at the south of the North family's garden which was much needed and makes a better appearance.

Our potato crop looks well and we shall have new potatoes by the 10th or 15th of June. They are of the size of hens' eggs now. Garden truck is coming on very slowly as the weather has been very unfavorable. Corn looks well, also wheat and the harvest will be abundant if the frost will only keep away. We hope that June will be warmer and the weather more pleasant, that the farmers may look more cheerful.

A company of Brethren went to Dayton to interview an army of Coxeyites that were gathering together to start for Washington, but they got there one day too late to see any of them.

We had better take things as they come and learn to bear all things patiently. We must not expect to have smooth waters to sail upon all the time.

We have sold some lambs that averaged 61 lbs. each. If any one can excel we would like to hear from him.

We herewith extend our kindest love and blessing to all Believers east, west and south. We have nothing but good-will to extend all around.

Henry W. Fredrick.

Union Village, O.

June, 1894.

OUR spring and summer so far have been uncommonly cold, with light, cold rains quite frequently. Our wheat and barley will be good crops, so will corn and oats if we have no more frosts. This is our third year without fruit of any kind but a few strawberries. Garden vegetables are plentiful, so all things considered we are greatly blessed and really ought to consider the poor; and we do give away, without money and without price hundreds of suppers, lodgings and breakfasts, to poor and destitute way-faring men. Our potato crop never looked better but hay will be scarce. This may be remedied by cutting and shocking our corn. Three young Brethren paid us a short but very agreeable visit lately viz. Augustus Fredrick, William Beckwith and Pernel Berry. They came up on bicycles. On their return they made sixteen miles in one hour and forty-five minutes. They expressed themselves highly pleased with their visit. We are always glad whenever we are able to minister to the comfort and satisfaction of any of our good friends of other Societies.

The Nation appears to be struggling in the throes of a revolution. But God runs the Universe, and I am sure He will manipulate the destiny of the same in wisdom and in love. The whole trouble with the Nation in one word is *selfishness*, and whether the Lord will give it rope enough and time enough to hang itself, remains

to be seen. A happier culmination than that however is to be devoutly hoped for. The policy at present like that of the Allopathic Doctors is to treat the symptoms; not cure the disease. But Mother Ann said, "Believers have nothing to do with it." Thank God for that.

I was delighted with that article written by a twelve year old girl. I was a great observer and admirer of birds and even many insects when I was young. Also of the pretty gray squirrels and the little striped fellows that lived in the ground. I also used to take note of the periods, when different birds arrived. But O what a delightful time I had when I studied Botany. To wander in the green woods and classify plants and flowers was quite a little heaven for me. Let me tell all the girls and boys that these innocent experiences and observations will be much better in later life than vanity and folly which afterward give to memory no pleasant reminiscences, but a melancholy harvest of vain regrets.

O. C. Hampton.

Pleasant Hill, Ky.

June, 1894.

We are enjoying good health, for which we return thanks, to the "Giver of all good." Truly we do live in a chance world, for in the month of May we had chilling winds and frosts to blight what little remained to us. A writer said "this is a Rose winter." The rose, in all her queenly beauty, looked out of place when the mercury was at 38 and 41 deg. A snow $3\frac{1}{4}$ inches deep fell on the twentieth of May. The wheat which was so heavy and tall bent by the pressure and for days the grain crops were prostrate. The wheat is doing fairly well, but the rye is injured, and will have to be cut by hand. The beautiful days that we now have are suggestive of the wonderful power of the Creator, who has made this beautiful earth for man. Then why not live to praise him with our hearts' best gifts and with the bright stars be found singing,—"The Hand

that made us is divine." The June MANIFESTO gave us much comfort and to all the writers we say "come again."

James W. Shelton.

Harvard, Mass.

June, 1894.

In consequence of the removal of our good Elder Andrew Barrett, whom we all greatly miss, to his first beloved home at Mt. Lebanon, the Society at Harvard was not represented in June MANIFESTO.

Our beloved Eldress Ellen Greene is at Mt. Lebanon on a visit to recuperate her health. The cold, wet May gives promise of a good hay crop. In June we hope the weather will cease its erratic behavior and return to its accustomed genial habits.

Crops in general are looking finely, gardens flourishing and early peas nearly ready for the table. Strawberries beginning to ripen. Milk, our present staple, has increased very much since the return of good pasturage. Farm work progressing finely. Some important improvements in the way of re-shingling, painting and repairing generally, keeping all hands busy. In doing our part to make life pleasant, we can with confidence look for a blessing. We are well pleased with the article in March and April MANIFESTOS on Agriculture. Hope to hear more on the subject. All boys should learn this all important science and it would not hurt girls to understand gardening and fruit culture.

Marcia M. Bullard.

Heath.

Mary Clark, at Pleasant Hill, Ky. June, 10, 1894. Age 77 years.

Sister Mary came to Pleasant Hill in 1860, with a family of three brothers and a nephew. She was a quiet, peaceable Sister; faithful at all times to her duty, and now that she has entered into rest, we can say, "Give her of the fruit of her hands; and let her own works praise her in the gates."

J. W. S.

Books and Papers.

AMONG the features that merit special consideration in the June number of *THE PHRENOLOGICAL JOURNAL* and *SCIENCE OF HEALTH*, is an article on the Faculty of Language, illustrated; a phrenograph by the editor on Miss Susan B. Anthony, that will doubtless be read by many who are now interested in the movement for Woman Suffrage; a sketch of the characteristics of Ancient Man, with views of his skull form; the Ethics of Jealousy; Character Studies, including a brilliant phrenograph of Miss Florence Rockwell, a young dramatic artist, by Professor Sizer, and How to Study Strangers. The fresh installment of *Phrenological Biography* involves the late eminent writer John Neal and Dr. B. A. Parnell. In *Child Culture* a pleasing sketch of certain phases of domestic experience has the heading of "Three Visits." In the health department, Sir Andrew Clark's Advice, Chinese Ladies' Feet and Effects of Quinine are very suggestive. The editorials have a crisp, pertinent relation to the day as indicated by their titles, Sir Walter Scott's Head, The Handwriting on the Wall, Ballot for Women. A variety of other items and references is included in an admirable combination.

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THE JOURNAL OF HYGEIO-THERAPY. Contents. June. Some Phrenological Characteristics of A. J. Clausen; Diphtheria; Who are the Heathen; Anti-Vaccination; An Appeal for the Protection of Children; The Pride of the Company, etc., etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

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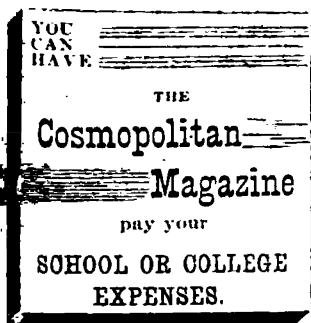
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VOL. XXIV.

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

Eccl. XI: 1.

EAST CANTERBURY, N. H.

1894.

THE MANIFESTO.

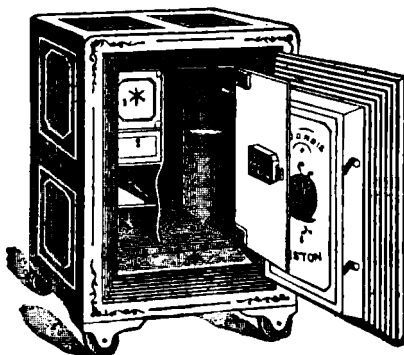
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VOL. XXIV.

AUGUST, 1894.

No. 8

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

No. 10.

DECEMBER 4. Rumors are afloat that the Confederacy is intending to include the Believers among those to be drafted. This is to us a day of great anxiety, as it forces some of the Brethren to leave home and go to Union Village, in Ohio. One of the young Brethren became so sensitive on the subject of being forced into the Confederate army, that it unfitted him for business. He then determined to move to a northern state. He traveled to Morgantown, Green River, Hartford and on to Louisville. The Brethren liberally furnished him with money to defray his expenses. At Louisville, he bought two barrels of lard oil and one of kerosine. Several other articles were also purchased at the same time. These he brought on to Owensborough, but we could not get anything through the Confederate army at Bowling Green. A hired colored man was sent to Green River, for the goods, and fortunately returned with them, all safe.

Dec. 8. Two soldiers of the Confederacy call, and the morning is very cold. They have a two horse wagon. One of them entered the Trustees' Office and said he would like to buy an overcoat, as it was so cold. One was passed to him which he could have for five dollars. The soldier put the coat on and said it was just a fit, and he was well suited but could only pay two dollars in Confederate notes. The Brethren wished to be paid in good money. He then pocketed his bill and started off saying, "I will not pay anything." Pulling the coat around him, he seemed to view it with much satisfaction, and returning to his wagon, drove off toward Bowling Green.

It rather pleased me to see the poor fellow pull the coat about him and see him step off so proudly with the long coat tails switching about his heels.

Indeed, I pitied the man, as I believe he would have suffered from the cold, without that extra garment.

We now thought it wise to take a little more care in regard to the safety of our clothing. As the weather is very mild we had a large number of nice white and also grey blankets that we should not need at present. Other goods were also carefully laid away, lest in an untimely hour, some of these wandering characters might break into the houses and steal them.

Another soldier asked us to give him a blanket. He was a poor man, by the name of Clark and lives about four miles distant from our Village. He had joined the southern army and was begging because he was very needy. We provided him with a good blanket, for which he expressed many thanks.

One hundred and fourteen wagons with army stores passed through the Village. These were followed by a company of Cavalry. Then more wagons came along and this tramping was kept up till midnight. One of the Brethren ascertained that not less than twelve hundred camped on our grounds during the night.

Jan. 23. The artillery company leave early this morning for Russellville. A large number of army wagons pass during the day. The Sisters are kept busy baking bread and other articles for the soldiers. One company must have some roast turkey, and at seven p. m., a company ordered a chicken stew.

Jan. 24. Every thing pertaining to our own home, that can be consistently, is allowed to rest quietly, and the attention of all who are able is engaged in the service of the army. The Brethren are obliged to prepare an extra amount of fire wood and also to spend much time in looking after the multiplied wants of the soldiers. The cars, filled with soldiers, are running day and night. The officers who are with us are ignorant of all this moving of the soldiers from place to place. A train of thirty cars pass the Village, at the close of the day, filled with Infantry. Hideous yells rend the air, till the cars are some distance from us.

A company of five armed men ride up to the office, and say they want to buy some cloth, but when they ascertain that a regiment of Cavalry are stationed at our Village they decline the purchase and suddenly leave the place. The Officers say that they were not soldiers, but were robbers, and if any more call while they are on the place they will arrest them.

By our kind attention to the soldiers we have gained their good will and they now protect us against marauders. Some fifteen or twenty Officers have been permitted to board at the Trustees' Office, by their urgent request. One day as they were leaving the table, one of the Officers remarked to the Sister present,—“Madam, I fear you will kill us with so much good food.”

She replied:—“Better that than with a bullet.”

While the soldiers were at our home Elder John Rankin and Br. Urban Johns were constantly engaged in attending to their calls and in taking care

of the premises. Several of our Sisters were sick with the measles which brought an extra labor upon us, and a constant anxiety occupied the mind, for the safety of our property. The unsettled condition of the country was an opportunity for lawless characters to be prowling around, and stealing whatever might fall in their way.

At noon an old man partially crazed with excitement, called at the Office and demanded dinner for himself and several Texan Rangers. The Brethren advised him to go to the Hotel, about a mile distant. At this he clinched his fist and threatened to strike Elder John Rankin. He then insisted that the Brethren should furnish him with a buggy, but being told that we could not, the company left the place, and soon meeting one of the Brethren with a horse and buggy, they took the buggy from him and gave him thirty dollars in Confederate scrip. The Brother took the money and came home and considered himself fortunate to have saved the horse.

Jan. 25. The army still remain with us, and seem to consider themselves in good luck to obtain such excellent fare.

The Brethren have persuaded the Colonel to send some of the Cavalry to another place as they have consumed and destroyed all the corn, hay and oats that were stored in the barn.

In the evening some of the Officers went to the house of Dr. R—— and demanded him to furnish several hundred weight of beef for the soldiers; but the doctor was not of the class who gave something for nothing. One day he brought a firkin of butter. On being asked the price he said he should charge fifty cents a pound. The soldiers denounced him as an abolitionist. In a short time Col. Nixon, who may be called a southern gentleman, came along and asked the price of the butter. Dr. R—— said fifty cents. The Col. took the butter, without any words, and may have paid for it at a later date.

The Brethren have opened a little store at the Trustees' Office, and are doing quite a business with the soldiers. Almost every kind of food that we can spare finds a ready sale. The soldiers bring flour and exchange it for bread, or pie or potatoes and seem very grateful.

Jan. 26. The beef that was demanded of Dr. R—— yesterday, has not been sent according to promise, and about twelve armed men and an Officer ride over to his mansion and order his negroes to harness the horses and haul the beef to Shaker town. This is a severe reprimand to the doctor, although he has treated others the same way.

He thought it was very uncourteous to send armed men to his house on Sunday, to demand the beef. He did not like the appearance of being forced. The Officer passed the doctor a Confederate note, in payment, and then made sport of him.

The family of one of our neighbors are all sick with the measles, and two Sisters go to assist them. Most of our children are confined with the same disease.

Jan. 27. John McC—— hauled a load of oats to the army. The forage master asked John how many bundles were on the load.

"Five hundred," said John.

Comack said "I do not think there are more than four hundred."

"Well," John said, "suppose you put it down five hundred and I will bring you a bottle of liquor in the morning."

The forage master went to Col. Nixon and informed him of the interview.

The Col. laughed at Comack, and said he ought to have had a harder face than to be put off in that way.

Poor John, he paid dear for his whistle, as the soldiers laughed at him and called him many unpleasant names for pretending to be a good secesh friend, and then trying to swindle the government that he was professing to support.

Jan. 28. Col. Scott leaves with a company of soldiers for Russellville, and we are interested to have them go as soon as consistent.

Col. Nixon and one hundred and twenty-one soldiers remain at the Village. Nixon was formerly the Editor of the New Orleans Crescent.

Some of the Officers are very much interested in the stock and speak in praise of the herd of cows, and the nice barn in which they are kept.

(*To be continued.*)

BEAUTY.

By Calvin G. Reed.

BEAUTY is the reflex of the inner life.

What beauty hath the rich and gaudy flower?

Or what delight the vernal landscape's robe

Of green, bedecked with variegated bloom;

Or the pure azure canopy of heaven;

Or twinkling stars that nightly smile upon

Us from their spacious dwelling-place on high;

Or purling streams meandering through rich meads,

Or tuneful warblers; Or the shady groves;

To those whose inner life feels not the thrill

Of harmony, in tint and tone, displayed

In the vast realm of Beauty's fadeless spring?

The sky is curtained o'er with somberness,

And all the brilliant tints and gorgeous hues

Shed by the glorious sunbeams radiant light,

Are blank and beautiless unto the mind

That hath no brilliant sunshine of the heart.

What multitudes but seek a hollow joy!

Chase phantoms that elude the eager grasp,

And while they lure, spread disappointment's thorns
Along the pathway of their votaries,
To pierce the weary feet, or grasping hands,
And sting with bitterness the heart's bright hopes,
Because they seek through Alchemy for gold,
Instead of veins, where, hidden, lies the rich
Productive ore, that pays the miner's toil.

Ah! if we would the beautiful secure,
Awake the powers of mind, of soul, attuned
To all the grand sublimities of life.
So every heart-pulse beats with Wisdom's laws,
Perfecting in us beatific grace,
Holiness, and eternal love divine.

When the deep fountains of the soul well up
With gushing streams of liquid beauty.
And all is brilliancy within the heart,
The bloom and fruitage of our inner lives,
Then will the whole creation, smiling, shed
The radiance of its beauteous spirit on
Our pure, appreciative minds, in halos
Of inspiring power, and symphonies
Refulgent with the glories of the blest.
Then will each bud, each leaf and opening flower,
Gain kindly welcome to our loving hearts,
Unfolding for us volumes of God's truth,
Securely treasured there for us to scan.

I love the beauteous works of the Divine,
Omniscient Architect of worlds unnumbered,
Swarming with their myriad hosts of living
Forms, from rational to brute, and thence to
Floral fields of varied hues, instinct with
Life and beauty; all of workmanship divine.

I love the Lord of life; Eternal Guide,
And Author of the soul immortal, formed
To shine with heavenly light, and feast on
Glories of bright spheres intrinsically pure.

There is a realm of harmony sublime,
Where beauties blend with beauties, full of grace
And loveliness, pervading every heart
With cheerful pleasantness and blissful peace.
Those who the inner life make beautiful
By education and supernal grace,
Will see the beautiful in all God's works,

And feel that happy angels, on their snow-
White pinions, bear them blessings from the spheres
Of beauteous bliss, and unalloyed happiness.

Then give the mind to Understanding's rule;
The soul to inspirations, that are found
Alone in Wisdom's school,—all beautiful.
All-Wise Creator of the realms of Light,
Whose every thought is full of blooming grace,
Whose breath is fragrant with supreme delight,
And works unnumbered, full of harmony,
The effulgence of eternal, sacred truth,
Let me now offer at thy sacred shrine,
Sweet incense of adoring gratitude;
And worship, with unfolded, graceful soul,
The God of Beauty who created all.

Mt. Lebanon, N. Y.

Correspondence.

BELOVED ELDER HENRY;—The following is a copy of an ancient document written sixty-four years ago, found among the writings of Elder F. W. Evans and addressed to his natural brother Geo. H. Evans, the great land reformer. I send it to you in hopes of seeing it in another shape later on, being confident that if published in our monthly it will be read by numerous friends of Elder Frederic, with much interest. In those days it cost something to send a letter weighing less than half an ounce, by mail. Twelve and a half cents is written with ink on the outside of the letter, as being the price that was paid for transportation. Now, we should stop and think, twice, before sending a letter costing that much to New York City. This was worth it then and did good; and if you consider the letter worth the printing, it surely is worth the reading.

A. W.

NEW LEBANON, N. Y. JUNE 11, 1830.

DEAR BROTHER;—As I have a good deal to say about this people, I shall commence with them first. When I arrived at the village, after introducing myself, I was shown into a room kept to accommodate strangers. They then inquired my motives for visiting them. I said, "to learn the principles which bind your Society together." A Brother then gave me some cider to drink and soon dinner was ready. I went into a room where was a table loaded with every thing a hungry man could wish, with a Sister to wait upon me. After dinner I saw several of the Brothers. All appeared ready and willing to converse on any subject. They soon discovered that I was a Materialist, although I did not design to let them know it so soon, but I found I could not keep up with them at all on any other ground. Instead of being

horror struck, as I expected, they congratulated me on being freed from all kinds of religious superstitions that are in the world.

I asked them if their system was founded on the Bible. "Nay," said they, "on nothing but principles, yet we bring the Scriptures to those who believe in them in order to convert them, but to you, who do not believe them, we bring reason to prove our system true, if you are a free inquirer after truth." This was something I did not expect. I unfolded our system of morality, that virtue was *happiness*, vice, *misery*; and that the whole pursuit of man should be to make himself happy in this world. All this they said, was the very object of their institution, and that if I would remain long enough to become acquainted with them I should find the truth of those principles proved by demonstration.

"But I do not believe," said I, "in any spiritual world, in no salvation, in no heaven nor hell, nor Christ, nor God."

They replied, "Salvation is to be happy here, and when you are happy, you are in heaven, when unhappy, in hell. As to a God,—you believe in a principle in the world that you call life, nature, goodness. We call this God and believe and can prove to any reasonable man that reason is a part of God and that God operates upon the mind and body of human beings." And this they have proven, to me. In fact, instead of finding an ignorant, superstitious, credulous and illiteral people, I find men of the first talents, education and property, men who have been Robert Owens' intimate friends, and infidels all their lives; men who have been worth from five thousand to ten thousand dollars, and have been engaged in business on the most extensive scale.

Now before you call me a fool, or those in this Society, just explain to me the nature of life, and animal magnetism, and then come here and see what you nor I never saw before,—a happy people. A people divested of self and acting on the broad principles of justice, equality, charity, love, not in theory, mind you, but in practice. Do you say it is highly colored, I am bewitched, and wrong? I say, come and see. I give you my word with all my senses keenly alive, that while I have worked with them, talked with them and done nothing but observe them for a week, I pronounce them a perfectly *good* people, and they reap the effect, which is perfect happiness. They think that Infidels and Materialists are nearer to them than any other people; first, because they are accustomed to reason, and next, as far as they do believe anything it is exactly the same.

But you say, "they do not countenance the flesh." Ah! what a pity. What was it made you unhappy but the flesh? that is at the bottom of all your unhappiness. I shall not undertake to reason with you much yet, though I will mention a few of the chances it offers you. If you will take the trouble to examine into this work, that will be all that is requisite to make you adopt it, and that you can only do fairly, by coming to see us. If you

belonged to this Society, your children would be as well, aye better, brought up than you can do it if you had your thousands; your wife would become your sister and be no further trouble to you, nor you to her, and you would be healthy and happy. All work alike, dress alike, share alike and are alike. All are free. All are nonresistant, returning good for evil. They never turn away any one who wishes to better his condition. A bad person would not live here for a thousand dollars a year, for like a fish out of water he would be out of his element. Here too, are the strongest reasoners that I have ever seen, *no exceptions*, even the women are exceptional; they are unassuming in their manners, sensible in dress and address. That which we have heard about them is absolutely false. I am at no loss now why Owens' system did not succeed.

I should like you to write and let me know how you take this, you will call it turning Christian. I shall call it becoming happy; I have not had to change a single opinion. I shall become a Shaker.

Your Shaker Brother,

F. W. EVANS.

[BELOVED EDITOR;—Please favor the publication of the following letter. Having been recently received from one who is in spirit a Brother with us, we think it may do good to others, who may be persuaded to "do likewise."]

PROVIDENCE, R. I. MAY, 1894.

DEAR SISTER:—We received yours, which brought joy and blessing with it, as it was full and laden with good things. We were glad to receive so large a letter with such extended friendship, for it came from and covered the whole family. These remittances are like "angel visits" to our home; they bring with them blessing and cheer. It would be useless for me to attempt to frame one to equal it, but if we do our best, that is all we can do and all that is required of us. You have had years of experience in the Christ life and have traveled farther in the way, for we have only just started on the heavenly journey, barely left the shore, and we have had to "lay aside every weight" that beset us. How great the load, and how sharp the briers that pierce our feet! My Sister, we were steeped in sin, for it was years we traveled therein, when we thought we were in the right way; and to "come out from among them," and walk in the shadow of the cross, seemed to be more than we could do. But a careful and prayerful stepping has enabled us to reach thus far.

We used to sing when in the Salvation Army, "I have been in the Army so long, and have not grown weary yet," but when the new light of higher truth broke into our soul, we soon found we did, for we became so tired, the way seemed so strait to us, yet our souls longed for more of Christ. Having now tasted and learned that the Lord is good, we find ourselves in water that we can

not wade in. We must swim or fall back into the old nature, which we pray may never be the case.

Give our love to all the Brethren and Sisters. The advancement we have made has been due to the untiring efforts of our true friends at East Canterbury. We shall never be able to recompense them, but our Heavenly Father will do this in full measure, we know.

The times remain about the same, but God has blest our home, in our souls and also in our "basket and store." We have been blest with all things needful through the long winter, and God will not forsake us. That we do know. Our kind love ever.

Your Brother,

WM. ELAM.

WHITE WATER, OHIO. JULY, 1894.

BELOVED ELDER HENRY:—I have an impression to pen a few thoughts on a subject that seems of importance. There are many who cry, lo here and lo there. In the last time there should come false Christs who should deceive many, but we are told not to go after them nor follow them.

Where the body is, there will the eagles be gathered. The perfect organized church or body was in 1792, under the divine revelation given to Elder Joseph Meacham and Eldress Lucy Wright. This was confirmed and supported by living witnesses and remains as such to the present time.

It is written, Search the Scriptures, for in them ye think ye have eternal life. The parables of Jesus seem to be legends of Bible history and were used by him in his public teaching, especially to his chosen disciples who, at times, would ask for the meaning of the parables,—of the woman who took some leaven and hid it in three measures of meal.

One of the disciples understood it to mean, the falling away of the church in the first appearing, and spoke as follows; Then few will be saved, seeing that he said, Blessed are your eyes, for they see. Strive to enter in at the strait gate, many shall desire and will not be able. Beware of the leaven of the Pharisees. Leaven in the law was considered iniquity.

The parable of the marriage spoken of in the xx Chap. of Matthew, reads thus; A certain King made a marriage for his son. It is spoken of as an event of the past, and I think it refers to the marriage that Abraham made for Isaac, in the xxiv Chap. of Genesis. It was the true type, and was natural. The antitype is given to us in Rev. xix.

Let us be glad and rejoice and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints.

Jesus who was the man, Christ the bridegroom, and the bride so beautiful-

ly arrayed was Ann Lee who would be acknowledged as the Mother of all living souls.

The Spirit and the Bride say come, and all who will may come and take of the water of life freely. It is written,—Strait is the gate and narrow is the way that leads to life and few there be that find it. Broad is the way that leads to death and many go in thereat.

STEPHEN W. BALL.

[BELOVED ELDER HENRY;—Will you please give the extract from a letter of one of our enquirers a place in the MANIFESTO. I am not at liberty to give names.]

MY ESTEEMED BROTHER IN THE FAITH;—Last year, I wrote a few lines you will excuse me at this time if I open my mind, as it is pressed full. In all the societies of this world I fail to find perfection, but in many are some (more or less) who are true to the core. Having known a little about the Society of Believers, covering a few years, I see a real need of a revival of the *inward* working and goodly manifestation outwardly, saving and cleansing the whole person, as was the case with Ann Lee. She is reported as saying, “I feel the blood (life) of Jesus Christ coursing all through my being, purifying me unto himself.” That, as I understand, is the power of Eternal Life. Has the life or blood of Jesus Christ lost its power? I think I hear you say, Nay, and I say, Amen. Let me assure you, my brother, there are many men and women out over this wicked world, yes over these New England states, who are by him set apart to live and walk in the Spirit, Holy, and they could be gathered in his Spirit, in his name, to the vacant houses and distressed lands of your Societies.

Your only hope seems, that you take up the work afresh, just where Ann Lee was taken from it, and casting down and out all false or perverse spirits, rise up to glorify God in the power of the Holy Spirit. I have no personal thrusts to make, I only write of Shakers, so called, as I have seen them. Sorry to say I have met believers in Robert Ingersoll and modern spiritualists in among your leaders. What would Ann Lee do or say, were she to come back now to the gatherings. I think she would, infollowing her precious Master—Christ, drive out, with what was to her power even the fire of the Holy Ghost.

E. E. N.

MY TESTIMONY.

By William Bellmire.

I FEEL impressed to give a testimony to all whom it may concern, as to my present and future life in the gospel of Jesus the Christ and our blessed Mother Ann who revived this soul-saving plan, which Jesus was the first to inaugurate. He set the example of self-denial, by denying himself of all

ungodliness and every worldly lust, and said emphatically "Follow me." I feel there is no excuse for me, as I know full well my duty which my calling binds me to; hence I shall hereafter, all the days of my life, live a life of true holiness in word, thought and deed. Thirty years of my life were wasted, by sowing to the flesh. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." Gal. vi., 8.

In Romans viii., 1, we read "There is therefore now no condemnation to them which are in Christ Jesus, (those who are living and walking as he walked) who walk not after the flesh, but after the spirit." "So then they that are in the flesh (in its demoralizing and degrading works) can not please God." Rom. viii., 8. How often young people entertain the delusive idea that there is surely great enjoyment in a worldly, sensual life, else the whole world would not engage in such a life. But my many years of service in it, have proved that it is a sad failure and prevents you from gaining life eternal.

It is easy to hold in submission the rippling rill, but the sturdy billows of the ocean are beyond our control. So it is with all of the passions and appetites of the body, it is easy to control them while in our youth, if we only make the effort; but if we allow them to control us, they become our master and then we become slaves. I shall bear and do bear a testimony against this great sin on every occasion and by so doing I shall ultimately overcome even as he overcame. I often think of a hymn I learned when a youth:

"How many souls have wandered from Zion's lovely shore,
By yielding here a little and there a little more;
For one I am resolved I never will retreat
Nor yield to Satan's flattery no matter what I meet."

Had I not yielded a little here and a little there to temptation, I would be in your midst to-day. Brethren and Sisters, I desire your prayers, your help and your blessing each day to help me live a consecrated life to God.

THE indulgence of malicious feeling toward but one person, will neutralize the religious efficacy of a hundred acts of charity; and one cherished bigoted feeling towards one Christian denomination, will turn to gall all the cherished love to the brethren.

We who are in official standing and care, ought to place ourselves at least every hour of the day in the exact condition of those who have to receive the results of our leadership and stewardship. For Heaven's sake let us think of this.

O. C. H.

THERE is a much greater delight in extracting a thorn from a neighbors' hand, than in smelling the rose. Try it. If you do not find this to be the case, you are dead and buried in the love of self.

PURITY AND UNITY.

IN the writings of one of our gospel fathers, who has long since passed beyond the scenes of time, we find the following remark. "The essential properties of the church of Christ are purity and unity."

Indeed, they are the essential properties. The center and circumference of the whole work. In and through them is the life and growth of the soul and closely connected with this comes the life and growth of the church of God.

Whatever else may be included in the acceptance of Christian communism, it may easily be seen that a disciplinary order of life will be demanded for the successful continuance of the Society. There must be a standard of purity which shall determine the right to an inheritance of the promises that have been handed down to us from the spiritual position occupied by our divine Teacher, and this standard includes his life.

Quite early in his mission he had occasion to impart lessons of instruction to those who came to hear him. "Blessed are the pure in heart, for they shall see God." He was not a stranger to the ways of man. He knew that the heart was deceitful above all things and desperately wicked; and he also knew that it was necessary for those who had the least desire to live above the elements of the world, to accept a personal government over their thoughts and indeed, over their whole lives.

A consecrated person has no more right to think injuriously of his friend or neighbor than he has to speak against them. If God is the observer of the inner man, and holding a record of the thoughts and intents of the heart, then a disciplinary care over every influence must be of the utmost importance.

The apostle James was also a careful observer of men and in leading them on to Christ he would have them become, "first pure, then peaceable," after which they would be "easy to be entreated." Nothing nearer to the point nor clearer to the understanding of a seeker after righteousness could be presented. A society resting on any foundation less permanent than this would be in great danger when "the winds blow and the floods come" as it would fail to bear the test.

If we have rested on assurances that have been so by tradition, and these may have been all that they were purported to have been for those who hungered and thirsted after righteousness, then instead of becoming vitalized by the living word of God, which is able to heal the sick and to raise the dead, we have merely read of those who were soldiers of the cross and shared the pleasure of their well earned reward.

A vitalized Christianity is all that will bear the rigid investigation of the present day. Assertions are of trifling value whether pertaining to the things that are present with us or to those that are beyond. All that we are must be manifested by the fruits that are developed in the Christian life. No man will accept a statement from mere rumor. He wants the witness of assurance.

If the children of this world have a sharper outlook for the interests of the present life, and work with more zeal to secure them, than the children of light do for the treasures that are imperishable, then our privilege in the Christian mission has not been to us what it should have been.

It certainly is wise to work while the day lasts. To use the things of this world as not abusing them, and then work for humanity as God may appoint. One day lost through neglect is a sorrowful record, but when this is multiplied by months and years it is fearful to contemplate.

All that may be written on this subject brings us again and again to the remark of the good brother, which has been accepted as the introduction for this thought toward successful communism. Jesus in his lesson to the disciples on the same point gave a beautiful illustration from the fruit bearing trees. It was a life picture.

The disciples could see the tree, and they understood the manner of its growth. They had seen it in its season of rest and then during the season of bearing fruit. And when Jesus says "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit, they, at once, saw the direct application to their own lives.

If they as disciples were pure at heart, and maintained a union with each other in the spirit and power of God, there was a sure chance for them to inspire others with the same spirit and to reap the reward of faithful servants.

They were equally as certain that an evil tree or a corrupt heart was destruction to their Christian fellowship. As with them so it is with us as a church;—our union to the spirit of God is our only hope of success, and this is no less true of every church, and of every organization that may be formed among men.

Even the civil government becomes cognizant of this fact and publishes it before the people. "United we stand, divided we fall." Through the whole history of man there have been abundant lessons which should have been as the voice of warning to those who dare walk in the path of unrighteousness or carelessly pursue a life of indifference.

HIGHER.

"Here am I, for thou didst call me."—1 SAM. iii., 6.

CANTERBURY, N. H. 1891.

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THE MANIFESTO.

AUGUST, 1894.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,

EAST CANTERBURY,

MER. CO., N. H.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

June.

<i>Thermometer.</i>	<i>Ruin.</i>
1893. 67.8	1.5in.
1894. 63.9	1.4 "
Highest Temp. during this mo. 92. above 0.	
Lowest " " " " 38. " "	
Number of rainy days " " 8.	
" " clear " " 4.	
" " cloudy " " 18.	

C. G. Reed.

July, 1894.

GROWING, growing. Vegetation seems to be on the jump. Just sunshine and shower enough to make a perfect growth. Our hillsides take kindly to every variety of weather. The blasting east storm of May, did not injure the fruit blossoms. Cherries are abundant, large and fair.

Two and a half and three inches in circumference, are a common measure of cherries from some trees.

One thing to be observed in passing through the fruit orchards is, that whenever a tree fails, either by age or disease, it is removed and a new growth takes its place; thus giving a hope of a continuous supply of fruit.

It often costs the pomologist a pang, to hew down a bearing plum or cherry tree, because of the black knot; but as there is no better remedy for one thoroughly infected, down it comes, and a healthy tree fills the vacancy, with an assurance that hereafter the disease will be attended to as soon as it appears.

Does not this teach us the lesson, that to be thrifty in spiritual fruits, every moral disease must be eradicated; for if,—

"Angels wait on Providence

And mark the Sundered places

To graft with gentlest instruments—

The heavenly graces."

Should we not work with them?

Strawberries have yielded well for a second year's growth. Fifteen bushels have been taken from the vines, and berries four and a half inches in circumference were numerous, while a few measured five and even five and a half inches.

The vegetable garden under the care of Elder Calvin, and the root garden adjoining, are an honor to the workers therein, and a pleasure to the beholders. Often observing our faithful Elder Joseph out as early as the birds, and late in the evening, using every moment that can be spared from his spiritual duties, to assist where the burdens lie heaviest, we are led back in thought through the century which has witnessed the building up of our Communities and can readily see where the success lay, which transformed a swampy wilderness to our now comparatively fertile plateau.

There is no measure of time for labor in any real home. Stated hours belong to the hireling, whose employer's interest is not his. Still it is a positive duty to so wisely garner our strength that we may not fail when most needed.

We were lately cheered by a few hours visit from Elder George Wilcox and Eldress Sophia Copley, of Enfield, Conn., and if "short visits make long friends" our friendship stands a chance to be very much elongated in these days of fast movements.

Our Central Ministry leave us on the 11th inst. for another prolonged absence, to be missed so much; for with all the spiritual strength extended, their hands are ever active to lend temporal aid, proving that "I serve" is a kingly motto, and the way royal to human hearts."

Amelia J. Calver.

North Family.

July, 1894.

On the evening of June 26th, our family had the pleasure of the presence of our beloved Ministry Sisters and Br. Alonzo Hollister during an informal and entertaining talk of an hour and a half with our old and esteemed friend, Dr. Dewey of New York.

The doctor remarked that he understood and experienced the religious impulses, motives, and inspiration of the higher or spiritual life, and desired most earnestly to impress upon us the importance the life and principles we stand for to be to humanity at large, and to encourage us in the high cause to which we are consecrating our lives. He would, in the presence of a company so much more able to speak upon the experimental and practical side of religious life, occupy the time he had in presenting ideas from the philosophical and intellectual standpoint, which might stimulate thought and be interesting as leading up to and supporting the same principles.

It has been said "True religion and true philosophy must ultimately arrive at the same conclusions." What better definition can religion give than the philosopher Plato, who defines pure love as a "pure spiritual love, free from carnal desires, having regard to the excellencies of the mind only."

Dr. Dewey believes in the law of evolution. In the rise, not in the fall of man.

He believes that all things have souls, or a spiritual prototype. We notice that recent scientific investigators are inclining to the spiritual rather than the mechanical origin and evolution of life. The late Prof. Tyndall writes, "Two courses, and only two, are possible. Either let us open our doors freely to the conception of creative acts, or abandoning them let us radically change our notions of matter. If we look at matter as defined for generations in our scientific text books, the absolute impossibility of any form of life coming out of it would be sufficient to render any other hypothesis preferable. But the definitions of matter given in our scientific text books were intended to cover its purely physical and mechanical properties, and, taught as we have been to regard these definitions as complete, we naturally and rightly reject the monstrous notion that out of such matter any form of life could possibly arise.

Dr. Dewey's belief is that the planets were projected and all species of life evolved for the sustenance and production of man as a medium and instrument for the expression of the Divine Mind (God) which he believes to be pure spirit, impersonal, the projector, energizer, life principle of all created things and inspirer of man.

That the quickening of the vital spark of the Divine Mind in man, the consciousness of spiritual unity and responsibility, is awakened in souls in all conditions of environment, that it is not conditional upon a degree of preparedness, (here the doctor was closely questioned) that it immediately produces a change of heart, is a birth, but the full stature of man as a spiritual being is not attained until he has risen out of all selfishness and carnal desire and lives wholly in the moral and spiritual qualities of his being.

The doctor spoke of the five physical senses and also a sixth and seventh sense, the sixth intuitional, the seventh the sense or consciousness of the through-flowing of the Holy Spirit. He believes heaven to be a condition of union and harmony, that

man can not reach this condition of himself, but must do so in union with his God and in fellowship with his brother.

The idea of re-incarnation is repulsive to the doctor's mind. He believes in the illimitable possibilities of the progress of man under divine inspiration.

God is and always has been a moral idea. God is that moral power, not ourselves which makes for righteousness.

Jesus gave the world an inspiring and consoling idea when he taught humanity to think of and pray to God as our Father. Mother Ann completed the idea when she revealed the Mother Spirit in Deity, giving us a still more loving, intimate, and sympathetic idea of the love and wisdom of the Divine Mind.

Visiting us at the same time were two lady friends. One of them H. Rathburn, an earnest worker in the woman suffrage cause, read the following evening a very interesting paper on Woman's Sphere.

We give our blessing and words of encouragement to all workers in a righteous cause.

A company of four Sisters and one Brother start for Enfield, Conn., to-morrow to enjoy a good gospel privilege with our generous friends there.

Walter S. Shepherd.

South Family.

July, 1894.

BELoved ELDER HENRY:—We take this opportunity to announce that our worthy Sister, Jane (Sutton) Brainard, passed away June 13th at the age of 88 yrs. and 6 mo. The funeral services were held in the afternoon of the 15th, and lasted about two hours. The several families were well represented, over twenty members from the North family being present. Many words of praise and regard were spoken in honor of our dear Sister.

Elder William remarked that he felt more in earnest to be upright and exemplary in all things, as the departed Sister had been, and not be a hindrance to others in any good work.

One good Sister expressed deep affec-

tion for Sister Jane, and for many other aged ones who have left the shores of time, as well as for those who still remain with us.

Elder Clinton Brainard remarked that those who do the will of our heavenly Father, are his fathers, mothers, sisters and brothers. He also thanked the family for the kind care extended to his aged parent.

We are glad to inform you that a new pointed, iron fence will soon take the place of the old wooden one. This is a great necessity.

We now have the two volumes of the "World's Parliament of Religions," and like them very much. Last week we received Elder Henry's photograph, for which please receive our sincere thanks. I have just received another that I prize very much, that of Edward Bok, editor of "The Ladies' Home Journal."

Sarah Collins.

Watervliet, N. Y.

North Family.

July, 1894.

WHILE we enjoy communing with our dear Brethren and Sisters through the medium of the "Home Notes," and take great pleasure in the perusal of the communications from the different Societies, we also want to remember the old adage that, "short visits make long friends," and not crowd those who are more worthy.

On our National day, the Fourth, we enjoyed a season of social communion with our gospel relation of the Society, who met in the Church grove and tasted of the good things in a material sense that were pleasing to the palate, and with diversified forms of innocent amusement, the hours passed pleasantly away until after the dinner hour, when the rain compelled an adjournment to the North family, where the balance of the day was spent in speaking pieces, reading, and in social intercourse. Such recreative seasons properly conducted, are beneficial to the

partakers in the cultivation of the social feelings.

As it is in order to note the weather, we will observe that July opened with a tropical climate. The thermometer registering at one time, 102 degrees in the shade. At present writing, the 8th, it is like autumn; this morning it stood at 55 degrees, quite cool for July. We are reaping the fruits of our labors in vegetables from the garden. The farmers are busy securing the hay crop and in plying the cultivators and hoes in the care of the farm.

Hamilton DeGraw.

Canaan, N. Y.

July, 1894.

It is truly said, "time waits for no man." It seems but a few weeks since 1894 was just dawning upon us, and now July, is reminding us that the harvest is near at hand.

On this stony hill-side with changeable climate, if one would gain an honest livelihood he must be awake and alive to the pressing duties of each day.

Our Brethren have commenced haying, and this as every good farmer knows calls forth energy and willingness on their part.

Beloved Eldress Ellen from Harvard, formerly a resident of this place, has lately spent a week with us, which was very enjoyable, and I trust she returned home strengthened by the opportunity of social and spiritual interchange with many of her gospel relation, as this tends to strengthen both soul and body.

Dr. Dewey from N. Y. has been spending a few days with us. His humanitarian labors will be better appreciated, and more generally accepted as the great truths they involve become demonstrated. He very kindly consented to give us several lectures, which were very edifying. His visit afforded us much pleasure.

The meeting of the Floral circle occurred on the fourth of July. It was adapted to the occasion. Several appropriate articles containing excellent ideas, were read. The younger portion of the members

marched to spirited music each bearing a white flag to denote that they were followers of the Prince of Peace. The room was brightened by nicely arranged bouquets, and the evening was spent very pleasantly and profitably and afforded enjoyment to all the family. Such simple social entertainments shared at home, serves to animate and cheer every heart and thus truly give a zest to life.

Angeline Brown.

West Pittsfield, Mass.

July, 1894.

THE little band at Hancock send a kindly greeting to their good Editor, and to the Brothers and Sisters in each Society. We hope there is no illness, and an abundance of happiness in the several homes. What is more inspiring than cheerfulness? How much a bright "Good morning!" warms the heart of the recipient, and incites him to make a happy response in like manner.

The terrible "Western Railroad Strike" serves to awaken gratitude for our quiet haven. The proprietors of Meat Markets in the adjacent city of Pittsfield complain bitterly, but Br. Ira thinks we need not, as it has been the means of effecting a very advantageous sale of his beeves.

On the 30th ult. we received a short, though pleasant call from Elder George Wilcox, and Eldress Sophia Copley, of Shaker Station, Ct. We hope the old adage will prove true, "Short visits make long friends."

The hay harvest has been very good, thus far. It is thought that potatoes also will yield fairly well. The usual lively occupants of the potato field were somewhat late in taking possession, but have since made good all lost time. The pride of all is a large and flourishing field of oats, which does indeed present a fine appearance.

The fence dividing the door-yard from the public road, looks much improved since being freshly painted.

Our school children are looking forward

to the summer vacation, after the 13th. inst. On June 14th, our teacher and the writer, visited (by invitation) one of the Pittsfield schools. It has an attendance of one hundred and fifty pupils. In the afternoon they commemorated "Flag Day" with appropriate exercises, which could hardly fail to fill the mind of "Young America" with loyal and patriotic impulses.

The burden of the remarks in our last Sunday service was the need of an awakening, and a baptism of fire that will search every heart, and bind us in consecration to Zion's interest.

Emoretta Belden.

Shaker Station, Conn

July, 1894.

"BLESSED are the meek." We are exhorted by precept and example, to have a meek, submissive disposition, a resigned spirit. Meekness is one of the characteristics of God's people. One of the fruits of the spirit is meekness, and we are encouraged to walk in the heavenly pathway "with all lowliness and meekness" and to "put on mercy, kindness, humbleness of mind, long-suffering" and to follow after righteousness, godliness, faith, love and patience.

We are told if these things abound in us, we shall be diligent, earnest workers in God's vineyard. There is no such thing as being too humble and meek. Let us increase in every virtue that will fit us for that home where we wish to go.

"Say nothing that you would not like God to hear."

"Do nothing that you would not like God to see."

"Write nothing that you would not like God to read."

"Go to no place where you would not like God to find you."

"Never spend your time in such a way, that you would not like God to say, 'What are you doing?'"

There is but one foundation for happi-

ness, truth and purity. If the cross has been borne the crown will be worn.

"Time was, is past; thou canst not it recall.
Time is, thou hast; employ the portion small.
Time future, is not, and may never be;
Time present, is the only time for thee."

* * * * *

"The processes which convert the heavy bar of pig iron into the finest cambric needles, are too manifold to enumerate, though all are interesting, perhaps most of all, the drilling of the eye. So delicate a task is this, that the skilled workman can drill a hair and pierce it with its end.

Auditorium building, Chicago, length 362 feet, width 187 feet, height twenty stories, or 206 feet. Cost of structure \$3, 000 000."

* * * * *

One of the greatest drawbacks to beginners in poultry growing, is to attempt to keep one hundred hens in a house or lot none too large for fifty. Poultry yards should be on sandy soil, if possible, in order to avoid mud on the ground, as roup is liable to affect the flocks that are kept in wet locations. Barley should be fed sparingly to laying hens, as its nature is too fattening.

Daniel Orcutt.

South Family.

July, 1894.

How delightful to gaze upon the beauties of nature at the present time, and to listen to the music of the feathered songsters as they fill the air with peans of delight. It does not fail to call forth inspirations of love to the Giver of all good for the blessings that rest upon our lives. Whenever my heart receives such ministrations, it uplifts, strengthens and brings a peaceful influence which elevates the mind and I recognize that Power whose ways are wise; whose works are grand. As time is swiftly passing I desire to become quickened and gain a new comprehension of life and its duties.

June was extremely dry and on the last day of the month a very hard shower came which was much needed, but for the new and commodious facilities for watering the

garden, the effect of the drouth would have been more conspicuous. The strawberries were much benefitted by it, and made good returns with a bountiful supply of nice fruit. The peas also were made to yield a good supply, by watering. All the early vegetables have come in their season, currants and cherries quite plentiful. The corn, potatoes and tomatoes, are in good growing condition but rather later for the drouth. Our haying has just commenced, so far the weather has been propitious, so warm and dry. The prospect for apples is not favorable, although the blossoms were extremely full and promising, but the fruit is falling off while very small. Pears are looking finely. Thankfulness for the constant blessings enjoyed, should fill our hearts, knowing a Father's love keeps watch, and rest content to know his way is best.

Maria Witham.

East Canterbury, N. H.

Weather Record for June, 1894.

Highest Temp. during the month,	87
Lowest " " " "	39
Mean " " " "	66.1
Amount of rain in inches,	3.01

N. A. Briggs.

July, 1894.

On the morning of the "Fourth," the quiet of our Village was unbroken, although the booming of cannon in the distance could be distinctly heard.

Later on, or at the school hour, agreeably to the approval of our S. S. C., the time-honored Independence Day was observed by our pupils, who treated their older friends to an appropriate entertainment of recitations, dialogues and songs. The selections were well made and adapted to the youthful understanding, as well as calculated to impress upon their minds, the importance of the event which our nation commemorates.

The school-room was decorated with flags manufactured by the pupils, to represent the different nations, and also with original, historic drawings on blackboards

at hand, prominent among which was the "Liberty Bell," while the star spangled banner, "Emblem of peace" floated gracefully over all.

A "picnic" in the grove followed the morning exercises, which was highly enjoyed by our deserving little boys, as well as was the rural dinner by some of larger growth.

The "regulation" shower which occurred at about 1 p. m. was not a novelty, and did not dampen the children's ardor in the least, for to them it was a holiday full of pleasant happenings.

The silo, which was in process of construction at last writing, is completed, apparently awaiting the growth of future ensilage.

Our Brethren are now actively engaged in the hay field, with but slight assistance from hired help. May God bless every such worthy enterprise. The Sisters, meantime, are harvesting and canning small fruits. Gooseberries and currants, especially, promise an abundant yield. Not less than fifty bushels of the former are anticipated.

Athletic goods and socks are not in great demand at present. The wide-spread depression of business in our country, affects our leading industries very seriously. Yet we have abundant evidence that "God helps those who help themselves," and also, that if we are careful to "seek first the kingdom of heaven and its righteousness" which we mean to do, all needful things will be added thereunto. Let us covet the best of spiritual gifts, union, harmony, peace and purity, for these will abide when earthly riches take to themselves wings.

Elsie York.

Enfield, N. H.

July, 1894.

As our tribute for the coming MANIFESTO, we will give a brief account of what we were privileged to witness, as a "SUNDAY SCHOOL OFFERING," on July 8th, designated as "Children's Day."

In the early evening the members of the Society gathered to our place of worship. Soon notes from an organ were heard in the distance, as a signal for the school. Thirty-two in number entered the room, dressed in white, marching and singing the piece, "Sheltered in the fold of Christ, Blessed is thy portion." They formed ranks in front of the audience, giving at the close of singing an appropriate Scripture response, with such an impressive opening that we felt sure of a very profitable and enjoyable season.

A dialogue having for its theme "The Better Choice," was marked as giving practical lessons. The characters were Life, Youth, Pleasure, Fame, and Religion. Life presented its many phases to youth, while pleasure brought roses, fame a crown, and religion a cross of evergreen. The points made by each character were so realistic, we all felt that we, too, could join in the closing chorus:

"Rejoice, rejoice, with heart and voice
For thou hast made the Better Choice."

Another exercise, entitled The Tree of Spiritual Blessings was enjoyed by all; a miniature evergreen bore cards upon its branches with names of the desired gifts, so as each one expressed their greatest need, whether it chanced to be Joy, Long-suffering, Gentleness, Patience, or Purity, it was freely dispensed. It was calculated to teach what every young Christian will do well to learn.

Recitations by the younger children were all nicely rendered and if a word of commendation has its proper effect, they will strive still more to profit by their instructions, for they were given by both beloved Elder Henry C. Blinn, and Eldress Eliza Stratton who graced the occasion with their presence. Right here I will say that Sisters, Mary Ella Briggs and Fannie Fallon, had the direct charge of these classes and proved themselves faithful and efficient workers for the young of the flock.

After singing a piece entitled "The Flower Land" the service closed by the

reciting of a prayer in unison. This will be a bright spot on the memory of both actors and listeners and an incentive to every youthful mind, to purer and nobler aims.

Julia Russell.

North Family.

July, 1894.

THE July MANIFESTO with its radiant, illuminating light, citing thought to the goodness of the Infinite and our work toward the finite, we regard of great worth.

From any one of its testimonial pages could be gathered substance enough to flood society with lessons of holiness, if we would only "take thought" about the wandering souls shunning the halo of moral persuasion, mindful only of the glitter of personal pleasure and of accumulating private property.

True, "love is the power that must break every yoke" that retards moral growth, that stimulates selfishness, preferring to sit in a chair of ease in the shade of lukewarmness, than to labor in "the fields white with ripe blossoms" that should be garnered to add strength and goodness to our home. As the sun draws moisture to the clouds and the clouds water the earth, so with us, love should be the power to cause us not only to absorb the good about us, but prompt us to give generously of what we have gained in the development of a Christ-like nobility.

Our social visit with our Gloucester, Me. kindred, Eldress Lizzie Noyes and Sister Sirena Douglass, was fruitful of pleasantness, with the interchange of thought that cheers.

"Giving hope to the fainting,
To the sorrowing joy."

Preserving of early berries, with the general routine of household work, engages the Sisters' time, while caring for farm duties, haying etc., occupies the Brethren.

Thus the united help of all in things temporal, with as concentrated a zeal in

the moral welfare of each other, become the strong arms of salvation that saves souls from the stream of worldliness, whose polluting current seeks to draw the soul from the divine loveliness of Christian service.

George H. Baxter.

Union Village, O.

July, 1894.

DEAR ELDER HENRY:—This is a calm, clear, Saturday morning and the robins are somewhat more sparing of their songs than earlier in the year. The cuckoo still gives warning of rain occasionally. Grain harvest is over. That of herds grass and oats is now in order.

Our lawn is covered with red clover blooms and the music of the bumble-bees is heard as they pursue their quiet labors among the flowers. I see I omitted in my July article to state that the three young Brethren who came on bicycles to visit us in June, came from White Water, a very pretty little Shaker Village thirty-two miles south and west from Union Village. What a stupid oversight it was to leave this out! (We thought just so and wondered. Ed.)

I am persuaded that no person has ever left the shores of time from Union Village, who has done more good and less harm, than our dear Sister, Polly Hunt. She has been a member of our Society about ninety years, having been brought here by her parents in 1805.

For many long years she was our Deaconess and discharged all her duties with perfect righteousness. She was particularly noted for seeking those in trouble and sorrow and especially the young, and administering to their needs. We may truly say, "The memory of such is like ointment and balm." When I think of these souls, the inspired oracle of the ancient prophet comes to my mind. "Let me die the death of the righteous and let my last end be like his." Num. xxiii, 10. At 12-20 m. Meeting is over and was a pleasant season. Elder Napoleon, ex-

horted the young to honesty, courtesy and purity. The singing was inspiring, and the consoling hymns were a sermon in themselves.

The Ministry journey to Pleasant Hill to-morrow, if the trains are not tied up.

It is an awful time at Cincinnati, Chicago and St. Louis. What may be the outcome, no human tongue can tell.

We had, not quite a cyclone on June, 26, but it blew down many trees and a large amount of fencing. I fear we are not the praying people we were once. What wonderful things I have known to follow a general, united prayer of the Church. The ridicule heaped upon devout and humble petitioners by a certain class of Infidels who call it superstition is ten times more superstitious than the most credulous prayer that can be uttered by the simple and sincere. It is just as natural for fruition to follow prayer as for day to follow night. We try to live in union and Christian fellowship and to live for others and not for self. Repairs of our barns at old South House are nearing completion and promise to make a creditable improvement.

O. C. Hampton.

[From a Sermon of J. W. Chadwick.]

THE WELL-KEPT HEART.

THAT is one of the dangers of our socialistic dreaming, often so far remote from any possible improvement of society at the present time, that it disdains all individual effort to make wrong things right. It is so much easier to write utopian articles, or even to read them, than it is, beginning just exactly where you are, to do something "to widen the skirts of light," to make social sympathy a living power, though in the humblest way. Believe me, there are men and women who write no utopian books or articles who are doing more for the advancement of the good time coming than those who write the best of these, because in their business, manufacturing or household care they are

maintaining a strictly honest, just and generous and human relation to those who are related to them in the habitual order of their lives.

The well-kept heart—it is the heart that is kind, the heart that is pure, the heart that is courageous, the heart that is steadfast, firm, immovable in its devotion to the good and true. How keep the heart in this desirable estate? I do not know of any better way of doing it than that prescribed by the apostle, or whoever wrote to the Philippians, "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, *think on these things.*" So far, so good; but what remains is better still, "The good things which ye have learned and received and heard and seen, *these things do.*" Here is the whole counsel of wisdom relating to this matter. You know the things that keep the heart from weakness and from sin. You know the influences, the books, the men, that have in them the power of blessing and of peace, and you know those as well that have in them the power to smite and kill. With which will you ally yourselves? Will you submit yourselves to those which you know, if you know anything, will aggravate your evil tendency, or to those which will as certainly rally the good there is in you to struggle and to mastery? There are influences, there are books, there are men and women, with which and whom we can not ally ourselves without degeneration of those springs of action upon which the good of life depends. Let us avoid them as we would that cavern's mouth which Dante saw with the inscription, "All hope abandon, ye who enter here." There are influences, there are books, there are men and women, to ally ourselves with which and whom can only make for righteousness and peace and joy. Let us ally ourselves with these, and in no lukewarm fashion. If they threaten to elude us, let

us wrestle with them, like Jacob in the Hebrew story with the angel in the dark, until we have made their strength our own, until they have given us their blessing. When I think of the good influences of which we might avail ourselves, of the good men and women ready to give us of their love and strength, of the good books, the poems, the essays, the histories, the biographies, that set forth the fidelities and nobilities of the human heart, it seems as if we were without excuse if our hearts remain as an unweeded garden, where things rank and foul obstruct the growth of what is fair and sweet.

But to think on these things, however patiently and earnestly, is not enough: The good things which you have received and learned and heard and seen, *these things do.* There is no other way. All the delights of admiration will leave you sentimental, will leave you hard and cold and ineffectual, if you do not address yourselves with steady purpose and unconquerable will to reproduce in your own lives the fidelities and nobilities to which you have been drawn in literature and in life.

HEALTH.

By Lucy S. Bowers.

A PEARLY brow that tells of holy thought;
A ruddy cheek, and eye with sparkling light;
Strong, well knit arms that love to do the
right;
A heart that times life's motion as it ought,
And crimson blood from healthful substance
wrought.
Free lungs that heave with pure air day and
night,
These make of mortal life a sweet delight.
Health, priceless health, a boon from heaven
brought.
In sacred writ, we learn that God made man
In his unblemished image, strong and whole
But sin, usurping power, has marred the plan,
Destroying many a beauty of the soul.
But God has yet dominion, and we can
Through righteousness, regain the perfect
goal.

Mt. Lebanon, N. Y.

Good deeds ring clear through the heaven
like a bell.—*Richter.*

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for July, is especially attractive for its numerous and varied character studies. Of these Gen. B. F. Tracy is the leading subject. His portrait is the frontispiece, and the interesting phrenograph is by Prof. Nelson Sizer from a personal examination.

DR. H. S. DRAYTON's outline of a manual for moral education will greatly interest all ethical teachers.

MRS. CHARLOTTE FOWLER WELLS eloquently sketches a masterful defender of Phrenology, the Rev. John Peirpont.

"THE FACULTY OF LANGUAGE," part II., is learnedly analyzed by Jno. W. Shull.

DR. BEAL, the editor, explains the art of phrenographing photographs, and, as illustrations, gives character sketches with fine portraits of three eminent politicians, Lieut.-Gov. Sheehan, of New York; ex-Gov. J. C. Campbell, of Ohio, and the Hon. Wm. B. Allison, of Iowa.

PROF. SIZER's series, "How to Study Strangers," bristles with information about people of prominence, such as Muncacisly, Elkens, Abbey, Thomas C. Platt, Ingersoll, etc. A dozen pages are devoted to Hygiene, Juvenile Training and editorial matter of value. One dollar and a half per year. Fifteen cents a number.

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FOOLING WITHOUT AN ARCHITECT.

The ideal suburbanite has no time to fool with an architect; he supervises the construction of that house himself, writes Robert J. Burdette in an exceedingly humorous article on "Making a Suburban Home" in the July *Ladies' Home Journal*. A laudable and loving ambition, for is it not his home? The workmen are pleased with this arrangement; it takes them about five minutes to ascertain just how much less than nothing it is possible for a man to know about house building, and yet be able to distinguish an augur hole from a mortise. When he speaks of "jice" as "joists" they take his measure. And when he calls "studd'n" "scantling," he is up to his knees in the consommé, and getting in deeper at every step. But blessed be the placid bliss of perfect ignorance, he doesn't know it. He is serenely happy. He prowls about that house getting into trouble at every turn. He falls through the first floor "jice" and abrades his his happy shins. He looks up to see what is the matter when the down-trodden sons of toll on the second floor shout "Look out below!" and catches a hatchet-handle in his eye. He walks under the scaffolding when the plasterers are at work, and gets gouts of mortar on top of his new hat and down the back of his neck—but what of that? The mocking laughter of the busy "mud-wasps" disturbs

him not; he joins in it, merriest of them all. Is it not his own hat and his own neck? And oh, bliss of the blistered, is it not his own mortar?

THE JOURNAL OF HYGIEIO-THERAPY. Contents. July. Foundation Principles; Diphtheria; Killed by Vaccine Lymph; The Outlook; The Pride of the Company, etc. etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

WHAT IS BEAUTY? QUESTION OF A BLIND MAN!

Replied Aristotle. But Mrs. Sherwood says that it is "dynamite" in her article which opens the interesting pages of the July COSMOPOLITAN. Beauty is always a fascinating subject, and Mrs. Sherwood's discussion is an especially interesting one. That the July COSMOPOLITAN is a midsummer number is shown in many directions. Three short stories, including one of sport and adventure, two travel articles, and other light matter, make up 128 pages of charming reading.

The July COSMOPOLITAN marks the close of the first year since the revolutionary announcement was made that the price of that magazine, already low, had been cut to one-half of three dollars a year. All sorts of predictions have come to be unfulfilled during the year—it would be impossible to maintain the rate—the quality would be lowered—the size would be decreased. But even severe critics admit that with each succeeding number there has been a betterment in the quality of articles and illustrations, and the size has remained unchanged, except the always growing advertising pages. The magazine printed, for the six months embraced in Volume XVI, one million four hundred and nineteen thousand copies, an entirely unapproached record, and has doubled its already large plant of presses and binding machinery. The walls of the magazine's new home are rapidly rising at Irving-on-the-Hudson. Artistically designed by McKim, Mead & White, the new building, with its eight porticos, will be 279 feet long by 79 feet wide, and one of the most perfectly lighted buildings in the world, having 180 large windows each nearly double the size of the ordinary window opening.

Deaths.

Jane S. Brainard, at Mt. Lebanon, N. Y. May 13, 1894. Age 88 yrs. and 6 mo.

Polly Hunt, at Union Village, O. June 26, 1894. Age 91 yrs. 9 mo. and 6 days.

Susan Love, at Shakers, N. Y. July 10, 1894. Age 80 yrs.

She has resided in the Community for fifty years and her life has been a life of usefulness. E. E. W.

THE MANIFESTO.

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in the

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THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

—
VOL. XXIV.
—

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

Ecc. XI: 1.

EAST CANTERBURY, N. H.

1894.

THE MANIFESTO.

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VOL. XXIV. SEPTEMBER, 1894. No. 9

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

No. 11.

JAN. 4. Col. Nixon left this morning with his soldiers, for Russellville, having received orders from head-quarters, last night. Col. Scott charged the pay-master to do better by us than he did by Dr. R—. We received \$25.00 for corn; \$100.00 for oats; \$98.50 for beef; \$48.00 for board bill of Officers, and \$15.00 for milk, biscuits, etc. This amount was passed to us in Confederate scrip, but we received no compensation for the wood that was cut and hauled for them nor for anything that was taken, without orders, by the soldiers. During the time of this encampment we lost several sheep skins that were tanned with the wool on, also some horse collars and bridles.

We try to be patient under all these trials. Through the prayers of Believers we have been enabled to work patiently and this has influenced us to be kind to the soldiers, and thus far we have marvelously escaped from all harm. For this we have great cause to be thankful.

After the soldiers were all gone from the Village, we had time to reflect, and it pained us to think of the awful work, in which they were engaged. Fathers and brothers in bitter conflict with each other, and doing all they could to destroy life and property.

We are praying for war to cease, and that a more substantial government may be established on the earth, while the spirit of the Lord may find a place in the hearts of the people. Col. Nixon was a careful reader of our publications, and Elder John Rankin presented him with a "Millennial Church," and remarked,—“I hope you may be able to exchange the sword for a pruning-hook.” A sick soldier expressed many words of gratitude for the kindness that had been shown to him, while he was at our Village.

At one time while Elder Solomon was in company with the soldiers, he was interrogated by them about our religion. Elder Solomon quoted some passages of Scripture and then remarked,—The Savior says, "Whosoever shall smite thee on thy right cheek, turn to him the other also." These words were no sooner spoken than one large, rough-looking man, struck Elder Solomon quite a hard blow on the cheek. The good man turned around and the soldier struck him on the other cheek. This was a lesson in practical Christianity and caused much amusement to those who were looking on.

Jan. 29. Br. Urban Johns goes to Bowling Green to change some Confederate bonds into gold, which he does for seventy-five cents on a dollar.

Soldiers are passing on their way to Russellville, leading horses which belonged to Scott's Cavalry. About one hundred soldiers were killed, and these horses escaped the sad fate of their masters.

Br. Urban returns with an order from Gen. Hardee, that no more forage should be taken from the Shakers for the use of the army. As the country is under military law, we are now under the Confederate army.

Jan. 30. Brs. Jefferson Shannon and Cyrus Blakely, went to Russellville, to present two guns to the Confederate Officer at that place, as the law now reads, "Every man with five hundred dollars, shall either furnish a gun or pay twenty dollars." When it was learned that we had only two guns for so many people, they told the Brethren to take one home. Jefferson and Cyrus called on Capt. Williams, who was at the Village several days. He told them that most of his men were sick with the measles.

Feb. 4. Two doctors, Evans and Patterson, belonging to Gen. Buckner's army, at Bowling Green, calls upon us to furnish hospital for their sick soldiers, who were dying at the rate of ten each day. They wish us to accept from one hundred to five hundred. The Brethren inform them of our crowded condition, since the burning of the large building at our West family, but we would accept about twelve at a time, and could take no more. The Physicians said they did not want their patients so separated from each other, and they had asked this by the General's request, not by his order, but the next time we may enforce it.

Feb. 5. Br. Urban goes to Bowling Green, to exchange some Confederate notes for gold. As our good Br. was on his way home, he was accosted by some Texas Rangers, who had passed through our Village yesterday and called for dinner, but the Brethren urged them to go to the Hotel, about one mile distant. This refusal created a dislike toward us, and they stopped Br. Urban's horses.

He asked them to explain the object of their conduct.

They replied,—"You would not give us any dinner yesterday."

At this time, an officer, hearing the disturbance, halted to see what was being done.

The Rangers, fearing the officer, cursed Br. Urban and then striking his horse, dashed off toward Bowling Green. Br. Urban was very glad that he escaped with no more harm.

To-day, we hear very distinctly, heavy cannonading in the direction of Fort Henry. We count one hundred and three reports.

Feb. 6. Soldiers are passing through the Village, all day, in companies of two, four or six. They are moving toward Bowling Green.

Feb. 7. Fifty-two Cavalry pass through the Village, on their way to the east. Army wagons are hauling corn for the soldiers. Elder Solomon met a Confederate officer and asked him if the rumor was correct, that the Federals had taken Fort Henry. He seemed very indifferent, but reckoned it was not correct.

Sabbath, Feb. 9. A large company of Cavalry and several army wagons, pass through the Village toward Bowling Green. Thirty-two men with sixty-three horses, also go toward the same place. Then follow fourteen wagons loaded with corn for the army. As the Cavalry halted in front of our dwellings, for some little time, one of the Officers was heard to say,—“Yes, yes, all these fine buildings belong to them as a religious body. Every thing is held in common, as it was in the church of the apostles. Do you not wish every body was like them?”

To this the answer came, “If we were like these Shakers, we would not be fighting the Yankees.”

Feb. 11. Two horses were stolen from the West family last night, but no trace of them could be found. At about 2 p. m., thirty horsemen halted in front of our dwelling. Elder John Rankin went to see what was wanted.

The Captain, McLemore, wished to know if the company could obtain a dinner. He was informed that the Sisters would have dinner ready in fifteen minutes. We placed some tables under the cedar trees, near the Trustees' office and the table was well furnished.

When all was ready, the Captain spoke in a low voice,—“These are a religious and orderly people, and we must be very quiet and orderly while at their home.” After taking care of their horses, they walked to the table in good order. They spoke in high terms of their dinner, as being the best they had seen for a month. The charge was twenty cents each, which the Captain said was cheap.

(To be continued.)

NEITHER circumstances nor surroundings however amplified or beautiful, hold attraction for the soul that dwells in the innermost—in the holy of holies of its being—where God is the ever present joy and grace of life.

M. J. A.

THE GIFT OF OUR MISSION MEETING.

By Cecelia De Vere.

We felt upon our spirits, rest
A burden of the Living Word,
And zeal that fluttered in each breast,
Was like a captive message bird.
Vibrations thrilled affection's chain,
Back to the source of life's great good,
To hearts beloved that here remain
In Father and in Motherhood.
Dear guardians of that Mercy Seat.
Brought out from types remote and dim ;
That throne of Truth where souls retreat
For freedom and its morning hymn.
We knelt in prayer, a circling calm
That held a central strength from heaven,
Warm waves of blessing, mingling balm
As unction to our souls, were given.
Ah, then it was within the veil,
Parental supplication rose,
As perfumes, incense sweet exhale,
When snow-white lily leaves uncloze.
Our Mother kneeling when we knelt
But symbolized united hearts,
Where Zion's every pulse is felt,
Where Zion's tide of blessing starts.
Our duty saw no halting fear,
The banner of the Light was ours ;
An eager multitude drew near,
As if to reach the holy powers.
Our vision had extended scope
Through all that life's fruition mars,
While reasons for each Gospel hope
Were bright as midnight's crown of stars.
Plant faith, O God, the earth hath need,
Of other harvest than she bears ;
Glad rain, fair sunshine, and good seed
Are folded in abiding prayers.
Mt. Lebanon, N. Y.

FOR THOUGHT.

By Alonzo G. Hollister.

IT is clear to me how souls may progress in the spirit world, without re-incarnation. I have no sympathy with that doctrine. It seems like a childish speculation of intellectual minds, who must have something to fill the void made by the absence of knowledge. Some people feed on fiction till it seems more real to them than truth itself; then they begin to doubt truth, because it does not fadge with their imbibed fictitious measure. True intelligence will teach them better things. A true knowledge of spiritual states will eventually so commend itself to reason as to cast out the fantastic and unreal. If the true is not immediately grasped by the understanding, the latter will leave as it becomes accustomed to its growth and reality.

Mt. Lebanon, N. Y.

GOING WRONG.

By Moore S. Mason.

IN reviewing the life of Samson in connection with the above subject, I was impressed with the language reputed as his, "I will go out as at other times before and shake myself," and find few parallel cases wherein sin sinks a man farther away from God. Had the degradation which he brought himself to, been pointed out to him at an early period of his career, would he not have said with one of old, "Is thy servant a dog, that he should do this thing?" yet the position man attains and the character he makes for himself are no mere matters of accident. Experience however, clearly shows us that falling away from integrity, is not attributable to chance, but to deliberate choice; the rebellious will, the unstable character: at first there is no intention of going far astray—just—I shall have a merry life for a year or so and then settle down, but like a stone rolling down hill, we forget the power evil habits have over us, and though we may have been instructed and warned, yet so few will learn by any other experience than their own.

Scarcely a week passes that we do not read of young men going wrong; doubtless they supposed they had only to resolve—now I will stop this folly and do right. It may have been, alas, the first temptation, and boasting in the strength of young manhood they thought,—I shall not yield again. How bold they are, but lo, the next trying moment finds them again conquered and conscious of guilty shame; still this class often overcome in the end. Each honest effort does them good. It is to the indifferent person, having no desire than to be steeped in sin, that fearful apostacy from God, that our best efforts should be made to save.

The experience of the Shaker Church is not unlike that of other religious bodies, the useful and hopeful members are and have been those who learned

in youth to bear the cross, to make the full surrender demanded by Christ. They soon found that all the difficulties encountered in trying to live the Christ life, result from trying to serve two masters, God and the world.

How few of the friends of early years can we now trace; one by one they have passed from sight, many, doubtless, lost on the turbulent sea of life, unknown, and without restraint sunk by sinful indulgence, exclaiming like Samson ere they passed away,—“I will go out as at other times before and shake myself. And he wist not that the Lord was departed from him.”

Union Village, O.

Correspondence.

MT. LEBANON, N. Y. July 1, 1894.

DEAR MOTHER AND BROTHER JOHN;—Your letter was received in due time and I feel that I must answer it especially on your account mother, for I know you feel interested to hear how we are getting along.

We are all well and enjoying ourselves far better than we could if we were back living in the old way. I tell you John there is rest here for the sin-sick, weary soul in our peaceful, sweet Shaker home and I hope you will be wise enough to live a pure, celibate, virgin life the remainder of your days. As for myself I would not change back again for all the money, land and houses you could offer me.

You told me we could not bear the restraint that we would be compelled to live under here among the Shakers, but I can assure you after five or six months' experience that I never enjoyed so much real true liberty as I have since I came among Believers.

Here in this family, we have people of all ages, from little Gladys up to Sisters 82 years old, and we are living far happier than we ever could if we were scattered around in little private families. We are banded together not for the purpose of merely getting a temporal living, but we declare our religious principles before the world, thereby making ourselves an object lesson for the world to look at and learn from.

We are now holding our religious meetings in the large meeting-house, all of the six families attend, and the doors are open to the public. The Brethren and Sisters are all at liberty to express their honest convictions. Here we are a free people, we shake off our old earthly sinful conditions, and rise into a higher and more spiritual state of mind. I tell you the freedom of the spirit is the highest kind of freedom.

Now perhaps you will say that you can enjoy this liberty in the outside, worldly life without joining the Shakers; you are welcome to your choice, but for my part I prefer to come out boldly and declare my faith and let the world know just how I stand.

I wish to be known as one who has arisen above the animal or generative plane of life, and that I have put the lust of the flesh under my feet. According to my belief there are two orders of life there is the generative order and the spiritual order. By the generative order I mean all those who wish to multiply and replenish the earth, strictly in accordance with nature's low-law, having no fellowship with the unfruitful works of darkness, that is prostitution and abortion, or in any other way shirking the responsibility of nature's requirements. This order is right for the Adamic man, and there will always be plenty of people to carry on this work as long as the earth is capable of sustaining material forms.

The spiritual order is composed of those persons who have risen above the desire for propagation. The more spiritually minded a person becomes the less desire he has to beget or bring into life a natural offspring. The powers and forces of the being flow in a higher channel, we have aspirations toward that which is higher and better, we are living on the resurrection plane, that is in the regenerative work. This is my experience, the more spirituality I have the less animal desires rule and govern; I think you will find it so. In your last letter you spoke of married men being better than bachelors, now in a certain sense this may be true, for they may be dissipated and live single only to escape responsibility, and to selfishly spend their money on rum, tobacco and bad women. I claim that such men are not as honorable as those who live in the married state; they have nothing to do with Shakerism whose requirements are strict continence and self-denial. I know what the fruits of the flesh are by my own bitter experience; but thank God I have risen up out of these low groveling conditions which still cling to me, and then I will be free to progress onward forever through the endless ages of eternity. With much love to you dear mother and brother.

I remain your loving son and brother,

W. N. BASSETT.

CHILDHOOD.

By Martha J. Anderson.

BLEST childhood! happy, innocent and free,
 Rose-lipped and blushing as the dawning day
 With eyes as brilliant, and heart as gay
 As the gazelle who loveth liberty.
 Though glad the life and full of mirthful glee.
 Yet all the questioning through toil and play
 Show how unfolding thought and reason sway
 And mould the face that speaks sincerity.
 Oh, joyful hours of early spring-tide dreams!

Which lead by rippling stream and flowery glade,
 When all the imagery of life but seems
 Like some fair picture on a canvas laid,
 Whose beauteous shades are like the sunset gleams,
 That from the expanding vision quickly fade.
Mt. Lebanon, N. Y.

MY PRAYER.

By Amelia J. Calver.

FATHER I pray.
 I do not know my needs, I only know
 I have a void within which Thou canst fill.
 And whatso'er the cup Thou givest me,
 I'll press unto my lips, and let it work
 Salvation in my soul.
 I do not know the way
 Which leadeth to the hights my soul would climb
 But trusting Thee as I have trusted e'er,
 Since first I cast my lot and took the staff—
 The pilgrim's staff—I'll follow on o'er hill
 And vale, where'er I hear thy still small voice,
 Until I reach another hight attained
 Unto by perfect trust, which overlooks
 The wayward windings of the past and gives
 Me sight to see still other hights beyond
 Which I must reach.
Mt. Lebanon, N. Y.

"TRY AGAIN."

By Abraham Perkins.

SUBJECT as poor humanity is to temptation and trial, the good old motto,—“Try again,” unfortunately is often unheeded. Because of failures in enterprises and engagements in the affairs of life, courage oft goes down with disappointment. Prospects externally bright give faith and hope; yet, with the exercise of our best judgment and the application of our best powers, human wisdom often proves inadequate to the accomplishment of the attainments and objects sought.

In human experience, this fact is verified:—the battles of life are to be met; they must and will come, bringing the invasion at our door.

As it exists in the temporal, so we find it in the spiritual. Many a traveler in pursuit of the treasures of the spirit stumbles at the cross and fails

to obtain the crown, because of the straitness of the gate and the narrowness of the way; because there are hills to climb and the paths oft rough and thorny; because of foes to encounter and burdens to be borne, which imposes a sacrifice greater than he is willing to endure. But vain is the effort to secure this endowment, without paying its full value by a total surrender of all that is selfish, carnal and worldly. Eternal life is found only as we yield the selfish. The yoke must be taken, and it is made easy by being continually and cheerfully borne.

Jordan must be reached and repeatedly entered for the baptism that gives complete remission and the necessary washing. Failures in life, ignorant or willful, may be many; and though they number seventy times seven, fail not to continue the strife; wrestle until the break of day, as did the patriarch Jacob, and suffer not the angel to depart until the blessing is reached.

Oh, earth, earth! listen and hear the word of the Lord. Although it bring heavy sacrifices, a satisfactory reward is sure to follow, commensurate with the offering. As is the work, so will be the reward. No good effort will be unrewarded, and no evil design or act will go unpunished. Therefore keep in view the wise motto,—“Try again,” and fail not to make it practical.

East Canterbury, N. H.

SCRIPTURE TEXT.

Sent to us by Simon Emery, of Bangor, Me.

“And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell.”
—Matt. x., 28.

AS it was the mission of Jesus the Christ to lead mankind from the paths of unrighteousness into those of righteousness and peace, he must adapt himself to all the variations of life in which these people might be found. He was a Teacher of the rich and poor, the educated and ignorant, and no less of the old and young.

At this time Jesus was giving instruction to his disciples as he appointed them to the mission of teaching others as they had already been taught. They were to put on the whole armor of God, and go into the world fearlessly in the accomplishing of their duty, as sheep in the midst of wolves. (Matt. x., 16.)

Several of these disciples had already learned by experience what it was to battle with the world, and to enlist in the Lord's army without fear. Others may have embraced the gospel testimony, having this invitation at heart,—“Wisdom's ways are ways of pleasantness, and all her paths are peace.” To inspire the several classes with unflinching love for God was the divine work of the Teacher.

While the disciples were to "beware of men," lest they should become ensnared through flattery or threats, they were expected to do their duty and trust in the protective spirit of God which had called them into the gospel work. Jesus had forewarned them of the dangers through which they must pass. The Jews, said he, will deliver you up to the councils; they will scourge you in their synagogues. It was no child's play to be an evangelist, and the timid might well shrink at the thought of being imprisoned or of being scourged with thirty blows upon the naked back with brutal force, and each blow cutting deep into the flesh. The disciples were also made a gazing stock both by reproaches and afflictions, and hated of all men.

One might wonder at the determined zeal which could inspire the twelve to go into the cities of Israel and deliver the gospel messages which were so well calculated to destroy all the sensual pleasures of a selfish relation.

After this wonderful preparation for entering the gospel field, Jesus then adds another encouraging word by saying,

"Fear not them which kill the body but are not able to kill the soul."

The duty to God was made the essential feature. Through this came the fulfillment of the promise of increased blessing on the earth, and in the world to come, eternal life. The same spirit that whispered the above word also said to them, "Be thou faithful unto death, and I will give thee a crown of life." God's will and work must come first, and the love or fear of God must conquer every other form of fear.

H. C. B.

THE TRUE MILLENNIUM.

By Sarah J. Burger.

ALL through the ages, prophets, priests and people have looked forward to the time when the dawn of the great Millennium would break upon the earth, and the saying "like priest, like people," instead of indicating the ignorant and sinful condition of both, would apply to a united brotherhood, a universal Church whose members would be joined together in the spirit of holiness and love. But what of the present? war, crime, slavery to ambition and lust are rife in the land: evil is not confined to the innermost thoughts and feelings, but it is bold in coming to the front through the pages of the daily press, whereby even little children often become tainted with its pernicious influence. We exclaim like one of old, "How long, O Lord, how long before wickedness and sin will be swept from the land, and righteousness and truth reign instead." Poets have written and bards have sung of the good time coming, the glorious Millennium, the glad reign of peace; but when will it come? When the evils of the human heart shall give place to the virtues of the Divine life, and man learns through the subjection of his lower passions to develop his superior faculties which lead to a higher life and

plane of existence, when the spiritual, or God life in the soul, shall permeate the very atmosphere as a sanctifying presence. To attain unto this as a universal condition, will require a pentecostal revival that shall awaken the nations and touch the hearts of all people; then will the glorious Millennium be realized, each seeking the good of his neighbor through the spirit of true Christianity made manifest in their daily lives.

If wrong conditions in man have their effect upon the anthropotic world, producing conflict in the elements destructive to his peace and well-being, should not the unfolding and development of a spiritual power bring forth corresponding results, causing the "wilderness and solitary places to be glad, and the desert to rejoice and blossom as the rose?" Most assuredly. Then may it be said of a truth "ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." In that time when the great Millennium shall come, righteousness and peace shall kiss the earth, and the angel of joy brighten the hearts of all people, and the nations shall be linked together in the bonds of universal brotherhood—a harmonious relationship springing forth from the love which is expressed in, "Each for all, and all for each."

As the flower is in the seed and only needs the careful hand of the husbandman to nurture it till it expands into the bud, then on to the beautiful blossom, so with the spirit of truth, though often concealed beneath the creeds and superstitions of a false theology, yet it remains in its embryotic state, till the germ is touched with the sun of inspiration and it bursts forth as a new revelation of the Holy Spirit, developing the God life in man, creating a holy communion between the internal and external world, forming a heaven upon earth, a paradise of God, the true Millennium.

Mt. Lebanon, N. Y.

BLESSED is the man who lives in accordance with the law of God written in his own heart; he shall have wisdom and understanding, a strong brain, a vitalized spirit and vigorous body. There shall be depth of music in his voice, firmness and elasticity in his step, and bravery of heart to do right. To him will men look as one made in the image of God, who has not by indiscretion marred or blighted his perfect likeness.

M. J. A.

NOTICE.

THOSE wishing to communicate with the "Believers" at Shaker Station by wire, will direct George Wilcox (or any other person) Shaker Station, Conn.

If before 2 o'clock, p. m. direct by mail to Springfield, Mass., but if after 2 o'clock at Scitico, Conn.

George Wilcox.

THE LAST DAYS.

WHATEVER may have transpired among men at an earlier date, and induced the apostles to write of the perilous last days, we may now feel justified without reserve in calling these the special last days of which the good man made reference to his son Timothy.

We are having all the signs placed so prominently before us that we have no occasion for any guess work. Paul very properly calls them perilous times as they are so objectionable to the mind of a Christian, and he evidences this by saying that the people would be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful and unholy.

The apostle extends the list of sad deviations from right still farther, as the unfortunate result of a life of unrighteousness. It must, indeed, be perilous times to any individual, or family or society when it enters into one or more of those selfish relations which would so soon demoralize the mind.

If this was to be the state of those who had not experienced a call in to the gospel testimony of Jesus the Christ, it would be a fair representation of what might be expected, more or less, to enter into his church as probationary or more permanent members.

Those who are "lovers of themselves," would without doubt be covetous, and even this fractional portion of the list would be enough to bring "perilous times" upon any large or small community. The spirit of selfishness and the spirit of Christ could not under any circumstances be brought into fellowship. Covetousness in the church of Christ would soon reduce it to the level of the world, unless there was sufficient vitality in the religious body to expel it.

The fierce war which is now going on between capital and labor is the result of that state which was so clearly presented to the apostle. The rich and the poor are alike covetous, and either class would willingly allow the other to suffer, if the suffering would increase their advantages to accumulate wealth, or increase their dominant privileges over the souls and bodies of men.

From the day that Cain made himself the possessor of the property of Abel, an incessant war has been raging among men. Cain evidently wanted to increase his wealth, and to obtain this he put Abel out of the way, which gave him an undisputed right. This same spirit of covetousness which finds a home in the hearts of the "strikers" and no less in the hearts of those who are struck, engenders outrage and murder in order that their own selfish plans may be consummated. Jesus was espe-

cially a friend to the poor and gave his life that he might raise them from their low estate. Although poor, he would have them become peace-makers, and then become the children of God.

The essential lesson to be learned by those who accept the divine Teacher as their heavenly guide is, first, to be pure then peaceable, and this, at once, would exclude the profane person, and those who are unthankful.

It was the admonition of the first Elders of our own church, that those who were unthankful for the blessings which God gave to his people from day to day, be they few or many, they were equally unholy. The lesson of thankfulness must necessarily be accepted by those who would become the children of our heavenly Father, if they expected to gather souls and be able to protect them from the sins of the world.

There may, indeed, be "perilous times" when children become disobedient to their parents, and under the Mosaic dispensation a severe penalty was inflicted upon either the son or daughter that presumed to disregard the advice of a parent. This was the discipline of the natural order when the faithful father and mother stood as mediators between their children and their God. The apostle may have had this in mind as he saw other conditions moving forward and with prophetic vision determined the time when even the children would deviate so far from propriety as to be disobedient to their parents.

Entering upon the spiritual plane where a higher and purer relation is manifested to both parents and children, he anticipates greater things for the church of Christ and urges the immature minds with the care of a faithful guardian,—“Children, obey your parents in the Lord.” This was a step in advance. The church had accepted the children and these spiritual parents now asked that due obedience might be rendered to them as it had been rendered to their parents in the order of nature.

In our Community home it is imperative that children should be obedient to their parents in the Lord, as without the acceptance of this, there can be no foundation upon which to build an honest and an honorable character. And as we say of children, we would as clearly say the same of every adult who accepts the cross of Christ. Study the character of Jesus, who in his ministration of the gospel work said to his disciples, “Learn of me for I am meek and lowly in heart.” And in addition to this bear the good apostle in mind who says, “First pure then peaceable, easy to be entreated.”

In the acceptance of these Christian lessons, we may escape those “perilous times” which are sure to overtake the careless transgressor.

REIGN OF PEACE.

"Peace I leave with you, my peace I give unto you."—ST. JOHN. xvi., 27.

MT. LEBANON, N. Y.

1. Pure as the fadeless noonday light, Calm as the gen - tle hush of night,
 2. Read we of days when sword and spear, Darkened the earth with death and fear,
 3. Ma - ny ho-san - nas joy-ous - ly, Sounded in Bethlehem glad and free,
 4. For we have seen love's guiding ray, Followed its course till per-fect day,

Sweet as the breeze from the mountain's hight, Is peace, pure heaven - ly peace.
 Love chorded not in the strains of cheer, Nor peace, pure heaven - ly peace.
 And on the plains of fair Gal-i - lee, For the Prince of heaven - ly peace.
 Grateful to God who has filled the way, With peace, pure heaven - ly peace.

Come to our hearts with thy loveliness, Soft-en our lives, control and bless,
 Bud to the world in its gloom and blight, Now has appeared the Christ of light,
 We too can join in a heartfelt song, Glad that the right is conquering wrong,
 Sound we a-gain ma-n-y praises sweet, Sung to the tread of an-gels' feet,

Mold us and ev - er our souls possess, Sweet peace, . . ho - ly peace.
 Substance of truth and the pow'r of right, Of peace, . . ho - ly peace.
 Making our spir-its in vir-tue strong, In peace, . . ho - ly peace.
 For they are com-ing all souls to meet, In peace, . . eter - nal peace.

THE MANIFESTO.

SEPTEMBER, 1894.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

July.

Thermometer.	Rain.
1893. 55.52	5 $\frac{1}{8}$ in.
1894. 72.13	1.4 "
Highest Temp. during this mo. 94. above 0.	
Lowest " " " " 47. " "	
Number of rainy days " " 10.	
" " clear " " 14.	
" " cloudy " " 7.	

C. G. Reed.

Aug. 1894.

SUCH sultry weather is not conducive to either written or vocalized thought; consequently Notes will be brief, leaving room for something better.

We are deeply interested in the war his-

tory of our Southern Believers, and wonder where the strength and courage lay for so much "arduous and continuous" toil, with no hope for remuneration only in the consoling thought, that kindness was being done to many poor soldiers, whose hearts lay not in the work before them. The society must have been under Divine protection to survive financially and physically after such a tax on time, strength, and material wealth.

The most interesting feature of our home at present, is the increased gathering at our public Sabbath service, of a quiet, attentive audience.

Speaking and singing are so appropriately alternate, that nearly two hours pass before we are aware; and there would be a still greater variety of gifts if—well perhaps it is better to speak too long, than to keep the good thought hidden. But monopoly in these days seems to be unpopular.

We see nor feel no deterioration, in our gospel testimony. Our confidence in its worth increases, and it is only left for us to add works to faith, patience and unselfishness to works, and as Elder Daniel Offord says, "let the light shine through all our works, financially, as well as morally and spiritually," and our spiritual strength would gather and hold many who are sick of sin, and are willing to cast their all into the Lord's treasury for the compound interest which they will receive.

Health of family as good as such hot weather will permit. Haying nearly done and harvesting of grain in order. Our abundant supply of raspberries are gathered, blackberries and dewberries nearly gone, but tomatoes are fast ripening to fill the place. Surely with such abundant blessings, gratitude should be the characteristic of our lives.

Our Sunday School class, studying the life of Jesus from the four gospels during this quarter, are much interested in selected readings from "Ben Hur" on that subject, which, with its beautiful description of life in the Orient, clothed in such rich language, makes the lesson very impressive. In reading a book we can always

determine its character by the impression it leaves with us. I thought I should be brief, but I see I have filled the entire space allotted me.

Amelia J. Calrer.

North Family.

Aug. 1894.

JUST a few hastily written notes, which I fear are too late for acceptance by the tolerant editor and prompt compositors of our MANIFESTO.

The good Brethren have been rushing through the haying and harvesting; not only overseeing the necessary hired help, but doing their full share of the laborious work.

The weather has been all that could be desired for gathering the crops: the last load of oats was secured on the eleventh, a fair yield of hay and cereals, excepting wheat, which was light.

The Sisters have been kept quite busy harvesting; a nicely cultivated blackberry patch in our north orchard has yielded twenty bushels of berries, two thirds of which have been sold in the Pittsfield market, with other produce.

Were it not for the dry weather, we would have a fair yield of apples, as the orchards are in excellent condition, all the trees having been trimmed in proper season. Those that have been gathered are small; perhaps the winter fruit will be larger. Tomatoes and sweet corn, with other fresh vegetables are abundant; and our gardens show the diligent care of those who handle the cultivator and hoe.

Our public meetings have been largely attended for three Sabbaths past; it was estimated that five hundred people were present yesterday morning, and a more respectful, attentive audience could not have been gathered in any house of worship.

We find a growing interest in our own town to know and understand more of our life and doctrines; which interest has been awakened by an intelligent young friend of ours who is in business relation with Tilden & Co. She has been a con-

stant attendant at our meetings, and says that many young men come to our services who never step inside of any other church.

We have discontinued exercises, so it is not the external that draws them. We hope that many will be benefited by the simple and sincere utterance of truth, and the offerings of praise and prayer rendered to God, by those whose lives are consecrated to good, and who seek to draw all men and women to the knowledge of right and the practice of every virtue. With universal love, blessing and appreciation of every good word and work, I desire to strive with gospel kindred for the unity of the Spirit of Christ.

Martha J. Anderson.

Center Family.

Aug. 1894.

BELOVED ELDER HENRY;—We have finished our cherry harvest which was very good and the largest crop ever grown at Center family. Pears are beginning to ripen and to be an average yield as do plums also.

The material things of time engage most of our attention as to how we shall get an honest living, seeing that most of our industries have been dropped for some reason or other. It is conceded by people generally, that eastern people can not compete with the west in the raising of grain and cattle, hence we must of necessity turn our attention to the growing of small fruits; this we can do to pretty good advantage and the more pains we take in the selection and culture of it, the more it will prove a means of livelihood.

Timothy D. Rayson.

Shakers, N. Y.

North Family.

Aug. 1894.

WE have had a special privilege the past month, in being favored with a visit from our beloved Brother, Alonzo G. Hol-

lister, of Mt. Lebanon, N. Y. How true it is that we consciously or unconsciously minister to others, just what we have in possession; and in the visit of our dear Brother, we realized more fully than ever the truth of that assertion. His ministration was to strengthen and encourage those who love the cause and to uphold the standard of virgin purity, that it may be seen and read of all tribes and nations, that "the truth alone maketh free."

We are encouraged to press forward and to give all that we have to the support of the cause, knowing that the testimony is going forth, bringing mankind to judgment; a witness thereof is given in the decision of the Catholic Church in regard to the liquor traffic. It is to be hoped that they will have the courage of their convictions and stand firm in the position they have taken; if they do, a blessing will attend them. Every such move among mankind, is the trumpet sound of the angel of judgment, cleansing the outer temple, preparing it for the reception of the resurrection testimony; for how could a soul whose body is filled with liquor and tobacco, understand the truths of the higher life? Impossible.

Our grain harvest is about finished. At present writing, we are having a refreshing rain. Fruit prospect fair for apples and pears. The cold weather in May retarded tender vegetables, but if we can have a late autumn, they will develop a good crop. Our beloved Ministry are with us and all the faithful ones are ministering the testimony. May we receive it with humble spirits.

Hamilton DeGraw.

Shaker Station, Conn.

Aug, 1894.

"VIRTUE alone is happiness," and happiness is heaven. Virtue is a bright jewel richer than gold or precious gems. To obtain it, our hearts, which are the seat of principles, must be purified by the cross. By the cross we are united to the heavenly throng. Constant, self-denying

efforts will insure us a safe passport to heavenly mansions. What a flood of happiness fills our souls when we have striven earnestly for overcoming power, and feel that we are made better for those strivings.

Let us so live that we can feel the treasures of heaven are ours. The first point is to start right, and keep in the heavenly pathway—it is plain. It is safe to walk uprightly.

Success in the Christian warfare is the result of the right improvement of time, the application of energy and soul-struggles. Let us adorn our souls with the beautiful jewels of purity and truth.

How often are to-day's opportunities, to-day's privileges neglected, and time lost in anticipation of some good we are to gain in the future. Greater opportunities will not come to-morrow unless we are faithful to improve those that God has given us to-day.

Let us do whatever conscience enjoins and shun all that it condemns. What ought not to be done we should not think of doing.

Among the pitfalls in our way, let us be wary, watch and pray.

July 10th we were favored with a visit from Br. Walter Shepherd and four Sisters of Mt. Lebanon, N. Y., and they seemed like an angelic band. We think such visits should be more frequent.

"The largest statue is Bartholdi's 'Liberty,' its weight is 440,000 lbs. the height of the figure is 152½ ft. the pedestal 91 ft. the fountain 52, one finger is 8 ft., the nose 3½."

"Thunder-storms are more frequent in Java than in any region in the world."

"In Russia there are 750,000 acres planted to sun-flowers, one variety has small seeds for the production of oil; the other has larger seeds, and is used for consumption, like our peanuts. The average yield is 1350 lbs per acre, and the seeds sell at 1½ cts. per pound, the farmer's income being \$20.25 per acre."

* * * * *

The key-note of poultry growing is prof-

it, and the quicker an unprofitable flock is disposed of, the better. For growing chickens, meat and bone furnishes all the elements of growth if fed in moderate quantities. Bones furnish lime for the formation of the egg shells, and the meat furnishes a supply of albumen, of which the whites of eggs is largely composed.

Daniel Orcutt.

East Canterbury, N. H.

Weather Record for July, 1894.

Highest Temp. during the month,	94
Lowest " " " "	51
Mean " " " "	3.68
Amount of rain in inches,	71.8

N. A. Briggs.

Aug. 6, 1894.

As a historical note we are interested to have it understood that on the 6th of August 1774, Mother Ann Lee and her little band of faithful followers, after a perilous voyage of several months across the ocean, all landed safely in the harbor of New York.

Holding this event in pleasant remembrance a social service was held on the above date. A very interesting programme of recitations and songs had been prepared by a company of young Sisters, resting upon the historical incidents that transpired in the lives and in the Gospel work of Mother Ann and the Elders.

To us this event is one of deep interest. Through it comes the blessing of our earthly home, the religious element of our Community and the anticipated hope of a never ending work of righteousness and peace.

From New York City they went to Albany, and then purchased a tract of land in the town of Watervliet. For several years the little family toiled earnestly in their new home, and were faithful witnesses of the gospel of our Divine Teacher, Jesus Christ. Under the blessing of God they were able to establish other community homes where the Believers had dedicated themselves to the Lord.

With the coming of an early spring and its never failing seed time, we pleasantly anticipated a remunerative harvest of all earth's blessings, but in this case as in many others we were unable to see the end from the beginning. From some cause the early potatoes did not grow very large, which has prevented us from digging many of them up to the present date.

The hay crop has been good and most of it secured in excellent order. Some 200 tons have been cut and secured in this Society.

On the 9th inst. eleven persons from our Society, by invitation, visited the village of Pittsfield, a distance of ten miles and gave a public entertainment. The programme consisted of the singing of sacred and secular pieces, and a varied order of recitations. The service of two hours gave pleasure to an appreciative audience of some two hundred persons.

Large companies of visitors from the cities are with us nearly every day. Some of them dine in the Trustees' Office, while others who bring their lunch find a place under the branches of the maples. All want to walk about the premises and see what the Shakers have in their home, and if they are just like all other people. I wonder why the guides who accompany these visitors do not keep a note book of the curiosities of literature, which could be so easily gathered. A thousand and one questions are asked, and as many answers must be formulated to make the pleasure reciprocal.

H. C. Bliss.

Enfield, N. H.

Aug. 1894.

HAYING on our home farm finished July 30th about an average crop, and good weather to cure it. Every day two of our Sisters leave home early in the morning for the Canaan farm to take care of the house where the men lodge who are hay-

ing on the meadows. Harvesting has commenced in the oat fields, a good crop though a little rusty.

On the 5th ult. a company of Brethren and Sisters from the Church and North families held a meeting, by request, in the chapel at East Lebanon, we had a very attentive audience from the villages round about us; many of whom did not know in what we believed, so little do we let our light shine.

We are happy to record a short visit from Elder Nicholas Briggs of Canterbury.
G. H. Kirkley.

Aug. 1894.

North Family.

THE periodicals which come to our home daily, contain an abundance of useful knowledge and much matter that saddens; yet all, stores the reflecting mind with valuable lessons; even the most horrifying news has its moral picture, informing us that virtue pays and "the way of the transgressor is hard."

I am led to muse, should not literature, like the churches—which have a stronger hold upon the minds of men—be, not only the strongest, but as true and pure sounding organs, caroling life's ennobling lessons, through its steel lips, unsparingly denounce the evils in high and low life, that peace and plenty, love and equality may triumph over sin and woe.

May our MANIFESTO, with its unalloyed pages, ever stand as a fit publication of what home literature should be and spread abroad the glad tidings of God's love to mankind and of Christ's redeeming virtues to those who

"Awake the powers of mind, of soul attuned,
To all the grand sublimities of life."

We have harvested seventy-five tons of hay and twenty tons of oats and barley. Having had a few lowery days, the plough made furrows through some of the worn out land near our home, which means a fuller and more productive hay crop in the future; and the question is, would not the cultivation of the land near us be a good idea, while that afar off be sold?

The general health of our family is good, and as health strengthens virtue, the most valuable gem mankind can possess. We are still cheered with bright hope that leads away from sorrow and strengthened by pure love that points toward the heights of a better self-hood.

George H. Baxter.

Alfred, Me.

Aug. 1894.

SINCE writing Home Notes two moons have waxed and waned. July with its extreme heat so hard for humanity but so good for the corn, and now comes August with the New England weather extreme. The night of the 10th brought frost on the low ground.

The Brethren have finished the haying and report 15 per cent less than last year, from the last year's drouth on the grass roots. We had corn on the table the 10th which is early for this section. The Brethren tried spraying the potatoes with the Bordeaux Mixture to protect them from rust, and up to date our potato tops are green, while our neighbors' are rusting badly.

We look at things differently. If I should ask our children what was the most important thing that happened in the last month, they would say their excursion to Portland and the Islands. Some twenty-five of the younger portion of our Society with a few older ones, went to Portland the morning of the 9th and had a sail on Casco Bay. We landed at Peaks Island, where we spent a few hours, and then returned to Portland where the purchases made were too numerous to be recorded in the MANIFESTO. Then came our ride home in the evening on the P. and R. road, all glad to reach our quiet Shaker Home.

Fannie Casey.

Harvard, Mass.

Aug. 1894.

AGAIN Nature has favored us with a beautiful day and we improve it by going

to Shirley to meet with our gospel kindred in prayer and praise. We met Elder Hiram Baker of Enfield, N. H. and were happy to see him.

We are pleased to learn through the MANIFESTO that we were in union with some of our sister Societies in noticing our Nation's holiday. On the lawn tables were spread with dainties for material enjoyment, and we enjoyed a picnic here till the regular Fourth of July shower drove us to shelter. But our pleasure was not spoiled, for we had a good intellectual feast of singing, recitations and dialogues.

Haying is finished, and good judges say there are a hundred tons of good hay snugly packed away in the barns. Our labor is now turned to herbs, of which we have a generous supply considering the long drought.

We have a bountiful supply of blueberries and whortleberries, which keep our young people busy. They are quite near and a half dozen pickers go into the field after dinner, and return at night with a bushel or a bushel and a half of nice berries. They are a good substitute for the loss of our small fruits.

We recently received a visit from Bishop Chatschumain, an Armenian who is lecturing through the States in the interest of his down-trodden countrymen in Armenia. In the evening he spoke to the family upon the productions of the soil of that country, the social relations, habits and religion of the people.

They claim to be the oldest Christian nation in existence, say their church was established in the days of the apostles. They use no pork and seldom taste animal food. A good Christian example.

Marcia M. Bullard.

Watervliet, O.

Aug. 1894.

We have had very dry weather making the crops very backward, but we can not complain, as we have been blest with many gifts from God. We number thirty individuals in our Society at the present

time. It seems to be a hard matter to gather souls to our flock who are willing to become thoroughly baptized with the Christ spirit, and who are willing to give up the world and its so-called pleasures, but we intend to keep right on in the good work and do the best we can, for God will not let his children suffer.

Our crops are turning out pretty fair. Wheat has yielded about 25 bushels and oats about 50 bushels to the acre, but the price does not yield very much. Wheat is 45 cts. and oats 31 cts. per bush. We have put up about 50 tons of Timothy hay and about the same amount of clover.

We have recently been blessed with the company of our gospel Br. Charles Sturr, of White Water.

Henry W. Fredrick.

Union Village, O.

Aug. 1894.

As I passed down the road to the ferry from Pleasant Hill to High Bridge over Kentucky River. I noticed the trees and plants which cropped out from the crevices of the romantic cliffs, perpendicular walls, hundreds of feet high, which rise on each side of this wonderful stream. This scene of cliff, tree, plant and flower, was one of profound silence. Yet here was an invisible energy at work, sufficient to raise a million tons of water into the upper air. From every crevice between the layers of rock, sprang a tree or lesser plant, some so tiny as to be scarcely visible. Perfect peace and concord reigned. No pushing, jostling or contention were here. Contentment and peace pervaded the tiniest plant, the most inconspicuous shrub and the tallest tree.

The admirable and inspiring effect of this scene, was not produced by any one object, but by the natural, spiritual combination of the sublime whole. All organizations, from the tiniest plant to the tallest tree, from the smallest insect to the elephant, seem to move in harmonious contentment with themselves and their environment. How beautiful, how inspiring

this vital energy which calmly goes on,—“yesterday, to-day and forever,” in the soundless silence of the fields and woods, the rocks and valleys.

Why are peace and contentment to be found everywhere but in restless, roving man? There are good and all-sufficient reasons, which in due time shall be satisfactorily explained to every rational being in existence. When Archimides discovered the law of displacement, he exclaimed, —“Eureka! I have found it.” This is the point I profess to hail from in my experience: not as boasting by any means, but for the comfort and encouragement of others who are dismayed at the pertinence of the above question.

We are contending with the present prevailing drouth, in more ways than one. Our dry-house and laundry wood-shed was burned on the 18th of July, ult. The laundry itself had a close call, but was saved by our tank and hydrant system. We have had two field fires since, but neither was very disastrous. There is no clew to our first fire. We have had no fire in the dry-house for three years. As each of the fires came far short of what they might have been quite a pleasant margin is left for thankfulness and for saying as our beloved Brother Peter Boyd used to say, “It is well it is no worse.”

We are watering trees, plants and flowers daily and have been for weeks. Notwithstanding we meet unpropitious circumstances occasionally, we manage to keep a good degree of cheerfulness and good nature through it all.

Our harvest is abundant. Hay extra good. Barley and oats good. Wheat averages 23 to 25 bushels to the acre. One field of oats, (16 acres) yielded about seventy bushels per acre.

I have seldom indeed read any thing more edifying or spiritually uplifting than the Editorial in the August No. entitled “Purity and Unity.” May the MANIFESTO, which is replete with good things, long wave—“Clear as the sun, fair as the moon and terrible as an army with banners.”

O. C. Hampton.

AN ELOPEMENT.

By Emma Rood Tuttle.

Two little bugs in a basket
Lived very cosy and snug.
With a mass of wool beneath them,
And o'er them a pretty rug.
Until one day in the winter,
When the world seemed frozen up,
A bug of the world came buzzing by,
And stopped to dine and sup.
When lo! these bugs in the basket
Began to quarrel and fight,
And the bug of the world kept piping up,
“The little bug is right!”
And the big bug said, “You may buzz
and chime
And coax my bug, if you will,
But the wool, and the rug, and the
basket
This bug will stick to still!”

The bug of the world walked to and fro
Over the soft white wool,
And said that he knew that the little bug
Would not be the big bug's foe!
As long as the big bug crowded him
And stole his food away,
He guessed the big bug had best move
out
And he and the little bug stay.
But the big bug could not see the point
And said in a saucy way,
The bug of the world and the little bug
Could never drive him away!
So the bug of the world, he flew away,
And the little bug flew off, too,
But the big bug lives in the basket yet,
And now my story's through.
—Selected,

A Delightful Menu.

Guest.—What have you got?

Waiter.—I've got liver, calves' brains, pigs' feet, and—

Guest.—Hold up there! I don't want a description of your physical peculiarities. What have you got to eat is what I want to know.—*Globe.*

TRUE GREATNESS.

By Belle Rulhausen.

"He that ruleth his own spirit, is greater than he that taketh a city."

THE annals of time bear many records of those who have fought victorious battles, who have slain their brother-man, and have conquered nations without mercy, but few in comparison are the truly great and virtuous acts of self-sacrifice and heroism which have been universally acknowledged.

Society has too long honored the power of the sword rather than purity of heart and integrity of purpose.

He who has not moral courage enough to defend the right and battle with inward foes, is in truth a coward; though he win the plaudits of men.

How very pathetic, yet inspiring are the many accounts of the great philosopher Socrates, who willingly met death, rather than yield his convictions. With what calm resignation did he endure false accusations, and when condemned to die, his chief accuser sent a private message wherein was stated, that if he would desist censuring his conduct, he should be delivered from death; but from deep religious motives, Socrates spurned such a degrading act, and replied, "While I live I will never disguise the truth, nor speak otherwise than as duty requires." Only the divine, the God-like spirit could have prompted this noble utterance.

Greatness depends not upon external power and affluence, but upon the conquest gained over the lower elements of our being. When virtue stands forth pre-eminent in the life, and all the energies of the body, mind and soul are devoted to the elevation of humanity, then do we find our God and then do realize our heaven.

When we have attained full victory over self, then shall we realize the dignity of that true greatness with which all that is denominated as such by the worldly-minded, will seem as fleeting shadows.

Mt. Lebanon, N. Y.

THE MOUSE'S PROMISE.

A mouse fell into a beer vat, poor thing, and a cat passing by saw the struggling little creature.

The mouse said to the cat:

"Help me out of my difficulty."

"If I do, I shall eat you," said the cat.

"Very well," replied the mouse; "I would rather be eaten by a decent cat than drowned in such a horrible mess of stuff as this."

It was a sensible cat and said, "I certainly shall eat you, and you must promise me on your word of honor that I may do so."

"Very well, I will give you the promise."

So the cat fished the mouse out, and trusting to the promise she dropped it for an instant.

The mouse darted away and crept into a hole in the corner, where the cat could not get him.

"But didn't you promise me I might eat you?" said puss.

"Yes, I did," replied the mouse, "but didn't you know that when I made that promise I was in liquor?"

And how many promises made in liquor have been broken!—*Selected.*

ACROSTIC.

By Lizzie Belden.

A SOFT answer turneth away wrath.

Prov. 15., 1.

So shalt thou find favor in the sight of God and man.

Prov. 3., 4.

Open rebuke is better than secret love.

Prov. 27., 5.

Fear the Lord and depart from evil.

Prov. 3., 7.

The words of the pure are pleasant words.

Prov. 15., 26.

A word spoken in due season, how good is it!

Prov. 15., 23.

Now therefore hearken unto me O ye children.

Prov. 8., 32.

Say not thou I will recompense evil.
Prov. 20., 22.
Wait on the Lord and he shall save thee.
Prov. 20., 22.
Every purpose is established by counsel.
Prov. 20., 18.
Righteousness keepeth him that is upright
in the way. Prov. 13., 6.
The heart of the wise teacheth his mouth.
Prov. 16., 23.
Understanding is a well-spring of life.
Prov. 16., 22.
Righteousness exalteth a nation.
Prov. 14., 34.
Nevertheless the counsel of the Lord it
shall stand. Prov. 19., 21.
Even a child is known by his doings.
Prov. 20., 21.
The tongue of the wise useth knowledge
aright. Prov. 15., 2.
He that is slow to anger is better than the
mighty. Prov. 16., 32.
And he that ruleth his spirit, than he that
taketh a city. Prov. 16., 32.
When thou goest thy steps shall not be
straightened. Prov. 4., 12.
A man of understanding walketh upright-
ly. Prov. 15., 21.
Yea, my reins shall rejoice, when thy lips
speak right things. Prov. 23., 16.
Whoso keepeth his tongue, keepeth his
soul from trouble. Prov. 21., 23.
Reproofs of instruction are the way of life.
Prov. 6., 23.
A good name is rather to be chosen than
great riches. Prov. 22., 1.
The Lord is far from the wicked.
Prov. 15., 29.
He heareth the prayer of the righteous.
Prov. 15., 29.

West Pittsfield, Mass.

PLUCK AND PRAYER.

By Josephine Pollard.

THERE wan't any use o' fretting,
And I told Obadiah so,
For ef we couldn't hold on to things,
We'd jest got to let 'em go.
There were lots of folks that'd suffer
Along with the rest of us,

An' it didn't seem to be wuth our while
To make such a drefle fuss.
To be sure, the barn was 'most empty,
An' corn an' pertaters scarce,
An' not much of anything plenty an' cheap
But water—an' apple-sass.
But then,—as I told Obadiah—
It wan't any use to groan,
For flesh and blood couldn't stan' it; and
He was nothin' but skfn an' bone.
But, laws! ef you'd only heerd him,
At any hour of the night,
A prayin' out in that closet there,
'Twould have set you crazy quite.
I patched the knees of those trousers
With cloth that was noways thin,
But it seemed as if the pieces wore out
As fast as I set 'em in.
To me he said mighty little
Of the thorny way we trod,
But at least a dozen times a day
He talked it over with God.
Down on his knees in that closet
The most of his time was passed;
For Obadiah knew how to pray
Much better than how to fast.
But I am that way contrary
Than ef things don't go jest right,
I feel like rollin' my sleeves up high
An' gettin' ready to fight.
An' the giants I slew that winter
I a'n't going to talk about;
An' I didn't even complain to God,
Though I think that He found it out.
With the point of a cambric needle
I druv the wolf from the door,
For I knew that we needn't starve to death
Or be lazy because we were poor,
An' Obadiah he wondered,
An' kept me patchin' his knees, [out,
An' thought it strange how the meal held
An' stranger we didn't freeze.
But I said to myself in whispers
"God knows where his gifts descends;
An' 'tisen't always that faith gets down
As far as the finger ends."
An' I would not have no one reckon
My Obadiah a shirk;
For some, you know, have the gift to pray
And others the gift to work.—*Selected.*

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for August is exceptionally strong and bright. Mary Shaw, the well known actress, is the subject of the frontispiece and an artistic phrenograph by Dr. Beall. John W. Shull gives a masterly analysis of Identity, with four handsome portraits showing great contrasts of development.

PROF. SIZER continues his series, How to Study Strangers, with character delineations of Prof. Charles E. West and Hon. Edwards Pierpont.

MRS. CHARLOTTE FOWLER WELLS reviews the life and character of Prof. Benj. Silliman. An article entitled Ethics for Lovers, by Grace Pierson, is a brilliant and vigorous arraignment of Mr. Bok, the editor of *The Ladies' Home Journal*, for some of his views on court-ing.

THE contributions on hygiene by Dr. Drayton and others are especially interesting. The other departments present more than the usual variety.

DR. BEALL'S editorials cover half a dozen pages of breezy replies to contemporaneous critics, also an illustrated physiognomical study of the eyes of Col. Breckenridge as compared with those of Annie Besant. This will attract especial attention among young bachelors and maidens.

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THE JOURNAL OF HYGIEO-THERAPY. Aug. Contents. Four marked Characters; Foundation Principles; The Treatment of Forces; The Science of Phrenology; Vaccination and Sanitation; The School that is to be; Notes of the Home; The Pride of the Company; The Great Physician. Dr. T. V. Gifford, & Co., Kokomo, Ind.

THE MISTAKES OF MOSES! by H. L. Hastings, Boston, Mass.

This little Book is an answer to that class who have written against the wonderful work that was accomplished by Moses in liberating the children of Israel. It is now a revised and enlarged edition and has reached no less than "three hundred thousand." Such an extended circulation is positive evidence that the book has been appreciated by interested readers and certainly it can not fail to afford a fund of information, and at the same time interest every one who appreciates the study of biblical history.

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—EDWARD BOK says that of 5000 poems which came into his editorial office during a year, not fifty, if printed, would be read with any degree of patience by the public.—*Ladies' Home Journal*.

IN "The Altruist" for July is a letter purporting to come from a Shaker correspondent who writes;—"I have been in this place for some time and have learned that it is not the place for me. They are too narrow in their religious belief and they think it a great sin to marry or have a wife, but I do not."

We hope Br. Longley will write at once and have this fellow, who is in distress for a wife, "hurry up" and reach the community at Mo. as soon as he can. He certainly is too narrow for the Shakers and too ignorant to understand their religious belief.

The Shakers say no such thing, that it is a great sin to marry.

Sin is a transgression of the law, and the law almost enforced the men and women to marry. This man who is ashamed to write his present address is evidently in the wrong place and is looking for an easy job.

H. C. B.

That a woman can answer back effectively was shown recently at the ordination of Mrs. Amelia A. Frost, of Littleton, Mass. One of the council asked, "Does the Bible point to womens' preaching?" "Apparently so, in my case," was the reply. "But," said the questioner, "I had hoped you would answer by some quotation from the Bible." Instantly Mrs. Frost replied, "Your sons and your daughters shall prophesy." This answer was greeted with tremendous applause, and the examination was ended.—*Selected*.

Our lives should be, like the day, more beautiful in the evening; or like the spring aglow with promise, and like the autumn, rich with golden sheaves, where good works and deeds have ripened in the field.

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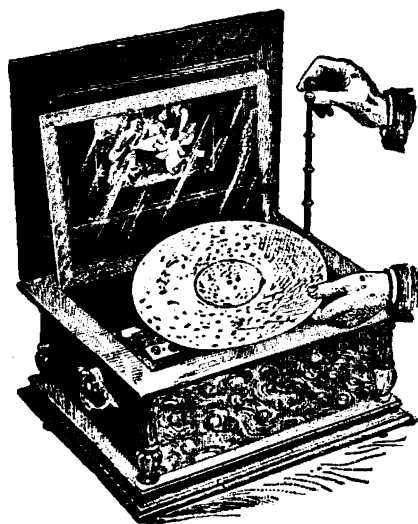
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OCTOBER.

THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXIV.

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

Ecd. XI: 1.

EAST CANTERBURY, N. H.

1894.

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VOL. XXIV.

OCTOBER, 1894.

No. 10.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

No. 12.

FEB. 13. Early this morning, thirty-six Confederate Cavalry call at the East family and ask for some milk. We supply the company and they pass on to the railroad station. We soon learn that these men are pressing into their service all the horses and negroes that they can find. They even capture the free negroes. Two of the Brethren go to Franklin in search of the two stolen horses. Some of the friendly citizens advised them to return to their home or they might lose the horses they were on. At four o'clock p. m. seven heavily armed robbers dash into our Village. They have stolen a valuable horse at the East family, and going directly to the field, capture another. They then enquire for the head man of the place, and Br. Urban Johns goes out to them.

Robbers.—We wish to get some of your fine riding horses.

Br. U..—We have none, you took most of our best horses some time since.

Robbers.—Oh, they were nothing but wagon horses. We want Cavalry horses.

Br. U..—We have none.

Robbers.—Where is your fine sorrel horse? We have the bay and now want the sorrel.

Br. U..—I do not know where it is. We have a written order that you are to take no more of our stock.

Robbers.—Who gave you that order?

Br. U..—General Hardee.

Robbers.—We do not belong to his brigade. We are Lincolnites. Where is your store?

Br. U.—We have none. .

Robbers.—Where is your Center House?

Br. U.—On the other side of the street.

Robbers.—Well, where is the house in which you transact business?

Br. U.—At the Trustees' Office.

Robbers.—Well, go with us to the Office and we will give you a receipt for the horses, and then we want to buy some cloth.

Br. U.—We have none for sale.

Robbers.—We know you have, and we will have it. At this they went into the Office and John McLean warned them that they were in the Post Office and the company left the house in great haste and Br. John locked the door.

Robbers.—Oh, you need not lock that door; locks do not stand in our way. Evidently they were afraid to use much force at the Post Office, however.

A company of Sisters were called to assist the Brethren, and stood upon the steps of the Trustees' Office. Leaving the Post Office the soldiers turned to the next building, but found the steps blockaded by the Sisters. One of the company then cried out, "Here, boys, this is the Office, come this way." They said they intended to enter that house and see every room in it. During this time I went to the Meeting House to close some windows and while there prayed that we might be led to do the best thing in this time of our affliction. "Give them something to eat" came forcibly to my mind and I soon learned that a corresponding impression had entered the minds of other Sisters.

Robbers.—Do you not have some cloth to sell?

Sisters.—We have none.

Robbers.—But, we know you have it, we have been told so by your neighbors who are well acquainted with you.

Sisters.—Do not those of us who live in the house know best? If we had the cloth to sell, we would not tell you that we did not have it.

Eldress Betsey Smith then addressed them, "You are, certainly, too gentlemanly to rob poor, helpless women and children of their hard earnings, that which they have earned with their own hands."

Robbers.—We know your resources. We know you have plenty of money and get what you want with it.

Sisters.—We are a poor, little dependent company, and work hard for our living.

Robbers.—You bought that shawl. Pointing to one worn by Eldress Nancy.

Sisters.—We did.

Robbers.—You wear silk kerchiefs; Do you buy them?

Sisters.—We make all our silk kerchiefs. We spin and weave the silk, ourselves.

Robbers.—Did you make the kerchief you have on?

Sisters.—We buy no silk kerchiefs.

Robbers.—Well, it is very nice, anyhow.

At this point we thought to change the conversation, and invited this rough, ungentlemanly company to accept of a dinner. To this they gruffly replied, "No, we have had our dinner." After more talking we induced them to move from the steps of the building, and becoming a little more passive, they conversed more pleasantly. Again they refused, but more mildly, our offer of food and then remarked,—

Robbers.—You do not know your riches.

Sisters.—We are not rich. We are not laying up treasures on earth. We work for our living, with our own hands. We have no slaves nor servants to work for us.

Robbers.—That is the reason we do not like you. You will not tolerate slavery. You are a set of abolitionists.

Sisters.—We are not abolitionists, yet we have nothing to do with slavery. We mind our own business. We do not interfere with any man's servants.

Robbers.—Your leaders have deposited all your money with some big men in New York. You are held in ignorance.

One of our Brethren remarked,—“You are mistaken. All we own is placed in the care of Trustees of this Society, and no one in New York has any control over it.”

The Brethren now brought several loaves of warm bread, a bucketful of milk, several pies, and some new peach sauce, from the family Dwelling. We filled the bowls with milk, and then passed it around, even at this time some of them modestly refused. Several mounted their horses and seemed anxious to leave the place, but after a little more persuasion we brought them all over, except one poor fellow, who rode off to the pastures in search of another horse. After this simple repast they became more gentlemanly. The Sisters conversed pleasantly with the men and tried to change their minds from their wicked designs.

When they entered the place they told us that Bowling Green was burned, and that Shaker Village would be burned; but after they had become better men, through kindness and a bowl of bread and milk, we again asked them if the town of Bowling Green was really destroyed.

Robbers.—It was fired in four or five places, and one bridge was blown up.

Sisters.—We are sorry to hear of the loss of property, and sorry that our country is in such a condition. We have a high regard for the Mississippians, and our Brethren have traded a great deal with them and entertain deep feelings of friendship and respect for them.

Robbers.—Kentucky is disloyal to the south. Anyhow Mississippi has more men now in Bowling Green, than Kentucky has in Confederate service. Nine-tenths of the Kentuckians are Lincolnites, and what will you do when the Lincolnites come here?

Sisters.—We do not know what we shall do. We shall endeavor to do right.

Robber.—You are all abolitionists and your property is held by men in New York, so we have been informed.

Sisters.—Then you are mistaken.

Robbers.—You don't know, you are held in ignorance by your leaders, who do not work.

Br. Urban Johns, one of the Trustees of the Society, was standing near to us, with his working suit on, when a Brother asked,—“don't he look as if he worked? And he is one of the head men as you call them.”

Robbers.—We know that you have cloth and plenty of money.

Sisters.—We have done a great deal for the southern soldiers, and have been on friendly terms with them, and it can not be that you will rob us.

Robbers.—We need more horses and we need cloth, and money. You have plenty of money and plenty of horses. We can not plough the land without horses.

By this time one of the company acted as though he was ashamed of the proceedings, and said,—“Let's go.”

Another said, “I wonder what we came here for?” One hundred thousand Lincolmites are coming on to Bowling Green and will kill all the southerners they find in the place.

The Sisters said they sympathized with the South, and were sorry for the country.

Robbers.—We know how you sympathize. If the Lincolmites should come you would sympathize with them just the same.

Sisters.—Certainly, we would, we should treat them kindly, and do for them as we have done for you. We do not take sides with either party.

The robbers remarked that the Federals were coming and would be in Bowling Green to-morrow.

As the Captain closed his meal he remarked, “I declare you are mighty friendly, anyhow,” and mounting his horse, he said,—“You must have that cloth ready for us when we return to-night, and then we will give you a receipt for your horses.”

They dashed off in a hurry and meeting a Brother near the station demanded his horse. Finding the horse blind in one eye they would not take him. The Brother rode along a short distance when another company demanded his horse. The Brother again said he was blind in one eye. But they replied,—“Never mind, we want the horse, he will be worth something.”

They made Br. Robert Sammons, who was sixty years old, alight from his horse, take off the saddle, and putting it on the old man's back, told him to go home.

They met another Brother near the station and demanded his horse.

“My horse is lame and tender-footed and can not travel with much speed,”

and he soon convinced them of the fact. They then cursed the Shakers for having such old, blind and lame horses. This Brother returned with his horse, and they also let him have one of the horses that were stolen a few nights since.

(To be continued.)

THE CRY OF THE SUFFERING.

Cora C. Vinneo.

THE earth hath need of prophets in this day,
Who will not down, and will not quiet be,
Who fear not creeds, nor danger, nor delay,
But speak the truth for God's humanity.

"New times demand new systems and new men,"
Then why embalm the old ones long since dead?
Why set the boundary to a law, and then
Condemn the hungry when they fight for bread?

Earth's cry of suffering rises like the cloud
That hung so darkly over Sinai,
While Israel stood below, a faithless crowd,
And Moses caught the tablets from the sky.

Borne on the lightning and the thunder peals
We hear the echo of man's strife with man,
While patient Justice to our souls reveals
The curse that lingers in oppression's plan.

Strong manhood languishes in fetters, cast
At the fierce forge of its necessity
And then is branded, and condemned at last
To prison cells. Who says that man is free?

Who talks of virtue? When the man is starved
Can conscience hesitate and question law?
Nay, it must sin and see its tombstone carved,
Nor raise a voice to justify its cause.

Ah! where is virtue, when our woman-hood
Must sell its birth-right for a crust of bread?
Must tread its feet upon the soul of good
And heap the coals of shame upon its head?

And where is virtue when the children dear
Must learn with care the youthful ruffian's art?
And with the strife for money boldly sear
The early promptings of an honest heart?

The haughty may condemn with words of pride
 The humble victims of their craft and hate,
 But though delayed, 'twill never be denied
 The justice that must come though ne'er so late.

And it will come, the promises are sure,
 God's voice we hear above the strife and din,
 The triumph comes to spirits who endure;
 And goodness will erase the blight of sin.

Mt. Lebanon, N. Y.

O CRUX SPES UNICA.

By Louis Basting.

A MARVELOUS thing of beauty greeted the eye at the evening meal. Pansies, clothed in richest purple, shading into cerulean blue and amethystine violet, bordered with deep orange tints that melted to the pale gold of the light of the harvest moon, whose innocent baby-eyes looked with wondrous penetration into your soul, composed the central figure of a cross.

It was surrounded by the chaste leaves of the ice plant, creating by contrast of color the effect of water; it seemed to float.

Oh, what thoughts were started upon beholding the sacred symbol set in the fairest works God has made! The imagination flowed back to old Judea and in spirit saw the scenes of which the Son of Mary was the life and chief actor. Solemnly came down the ages the memorable words: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Twenty-four years ago there were stirring events taking place in France. The emperor had declared war against Germany, but in quick succession his armies were defeated, himself made prisoner, his throne declared forfeited, and the republic proclaimed. But in the confusion incident to the sudden and violent changes, a number of malcontents, refusing obedience to the new government, obtained control of the city of Paris; and when their case had become hopeless, they resorted to every kind of outrage, murder and pillage, burning the finest parts of the city. They imprisoned the archbishop, George Darboy, a man of stainless character, against whom no charge of misdemeanor was ever made, and shot him. In his cell were found the words he had traced upon the wall; "O Crux Spes Unica"—O cross, my only hope. He fell with uplifted hands blessing his murderers. He died as a Christian should, without hate or rancor, sustained by a saving faith.

But how about those whose lives are cast in seclusion; who are oppressed by circumstance and environment; who feel the disappointment of hope and the betrayal of confiding trust so keenly, that the martyr's doom, be it cross or bullet, seems preferable to the long, lingering agony of daily and hourly

torture. To be wounded in the house of our friends; to be misunderstood and misinterpreted; to see love grow cold and faith become weak; to see sacred principles set aside for mercenary considerations; when the midnight prayer seems unanswered and the tears flow inward, scorching the soul, and the sinister question obtrudes itself; Have I made a mistake? are faith and duty hope and self-denial, but a delusion? why not return blow for blow, and meet craft with craft? then, on fellow-pilgrim, regard thy cross. See, it is not the bitter wood of Calvary, but one of flowers, woven by consecrated hands and pure, loving hearts, whispering a gentle call to duty, and noble action.

"Let him take up his cross," are the Master's words. Resist not evil when nothing can be gained by resistance, but retain in your hearts, and have appear in your lives, the testimony of truth, and when the hour comes, give it utterance. Character will tell at last; no good is ever permanently lost; that God who remembers the lilies and the sparrows, will certainly not forget us.

Beloved travelers up the hill of Mt. Zion, you who have borne the heat and burden of the day for many years, but who now feel as crying with the Psalmist; O Lord, how long! and dear young friends, who have entered the gospel path, but who dread the uncertain future, and who look with anxious eyes from on high to confirm their faith, let us read together Hebrews xii., in the spirit in which it was written, believing, doubting not. There we find that a great cloud of witnesses takes cognizance of all our actions, both good and evil; that Jesus, the author and finisher of our faith, not only bore his cross but also the contradiction of sinners; that without being at peace with all men and walking in holiness of life, none shall see the Lord. "Wherefore, we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear." O Crux Spes Unica!

West Pittsfield, Mass.

GOVERNMENT.

By Alonzo G. Hollister.

IT was said by a wise and trusted leader of the Virgin Brotherhood, Ruth Landon, that "Where there is no government, there is no God." This proposition can be easily proved, and if God is synonymous with good and goodness, the said condition implies a total absence of all desirable qualities. It is self-evident that where there is no government there can be no law, for law is the effect of a governing cause, and the governing cause of law, must be intelligent.

Where there is no law, there certainly can not be order; and where order is not, there can not be harmony and co-operation. Then, if God is a God

of order, and "order is heaven's first law," the nearer we come to God, the more order He does require, as declared by one of our seers. All the works of the divine Creator, evidence order, design, adaptation of parts, and a harmony and regularity of action, which prove a Governor at the helm, from whom all order and regulation proceeds.

This is proved not only by the movements and regularity of worlds, whose periods of revolution are exact to seconds of time, which have to be included in calculations in order to correctly predict and locate celestial phenomena,—such as conjunctions, occultations and eclipses,—but by the fine and delicately organized machinery of all animal and vegetable life. Also by the laws of all chemical combinations, which are fixed beyond the power of man's wisdom to change or modify.

The governing and directing principle of all automatic, intelligent, self-moving life, is placed in the head of the body. We believe it safe to say there can be no living body manifesting rational intelligence, without a head or center of power to organize, unitize and direct to a common purpose, all the elements and factors required to produce said manifestation.

It was a saying of Mother Ann Lee, that a body without a head is a monster. In accord with this view, a riotous mob has been aptly styled "A monster without brains." Mother Ann also used the simile, "How active the hands will be to save the head from a threatened blow," to illustrate the duty of members to the head of the body social.

Careful observation and seer-ship have discovered that man is not an originator of life, nor is the living, progressive, ideal man and woman like a pool or cistern, but rather like a flame, expending or transmuting and transmitting life, which is supplied by constant influx through the brain. This has its analogue in the physical body, which has to be continually fed, to supply the expenditure all the time going on while body or mind are acting.

Dr. Buchanan, the most advanced and scientific of Anthropologists, has demonstrated by experiment and observation, that all parts of the body are duplicated by representation in the head; hence, the ready response of the latter to all requirements of the former, and vice versa. This we regard as a true type of what the body social is, when perfected. The head of the body social, if it be a true head, responds to the interests of all the members of the body, and the support rendered by members to the head, is not to exalt a personality nor persons, but to promote the health of the body and the welfare of all its members.

The apostle Paul, in 1 Cor. xii, and elsewhere, compares the body of Christ, i. e. the visible congregation of believers in Christ, to the human body, and declares that we are all members one of another. This union is so close, that if one member suffers, the whole body suffers with it. If all members were the head, where would be the feet, or the hands. If all were the eye, where would be the hearing. The head, though ruling, is minister or servant of the whole body.

Jesus, who is head of all his true disciples, declares, "The Son of man came not to be ministered unto, but to minister." The greek word, here translated minister means to serve, as if he had said I came not to be served, but to serve. In agreement with this he says,—Those esteemed to rule the nations, lord it over them, and their great ones exercise authority over them but it shall not be so among you. Whoever may wish to become great among you, shall be your servant, and whoever wishes to become first, shall be slave of all. (*Mark 10: 42.*)

This is the true principle of communal order and relationship. He or she who accomplishes the greatest and most useful service to the body, will in the end be the richest and most honored of all. The love, esteem, and appreciation of all the members will flow to the faithful and wise contributor of good deeds, spontaneously in return for benefits received, even as the blood of the body flows back to the heart which sends it forth.

The head is the center of unity and all-concerted action in members of bodies social, industrial, ecclesiastic, literary, scientific, debating or political. Its utility and necessity is proved by the fact that a number of people can not combine effectively to do a job of work requiring skill, or to gain knowledge by study, or by profitable discussion, or to accomplish any difficult or desirable enterprise, without having a head to oversee and direct. It is found in the elder, teacher, boss, architect, captain, king, general, commander, bishop, priest, pope, parson, patriarch, chairman, moderator, chief, president, emperor, sachim and sheik. Its necessity is proved by every attempt of members of an organized body, to set up independence of its head; also by the impracticability of accomplishing any useful purpose requiring co-operation, without a leading mind to direct. Though a head may sometimes blunder, or fail to fill its office, it does not impair the office, nor do away with its necessity.

People recognize the principle here contended for, in all national and tribal wars, and in all enterprises for pleasure or material gain. But when it comes to following Christ and crucifying the selfish will, some people who seem to desire all the benefits, without sacrificing ambition, find great obstruction and much fault, with the constituted head of the body, unless themselves are the head. Of course the vaporings of the carnal mind can not undo the law.

It is sometimes claimed that all just governments derive their authority from the consent of the governed. But this is true only of democratic governments. The government of a jail, of a lunatic asylum, of a school, of a family of children, derives no authority from the consent of the governed, but from the reason and judgment of the people who create those institutions. Neither does the government of Christ derive authority from the consent of the governed, but from its divine Author. For Jesus says to his chief apostles;—Ye have not chosen me, but I have chosen you and ordain-

ed you, that ye may bear much fruit. Apart from me ye can do nothing. Even an unjust and oppressive government, over a savage and barbaric people, is better than no government. Herod the Idumean is referred to by writers as an outrageous tyrant. But was he worse than the fractious and quarrelsome people over whom he ruled? He suppressed robber outlaws, and compelled violent and contentious parties to live in outward harmony, and to respect each other's rights. He muzzled the bears and lions of his dominion and thereby rendered useful service to the people of his day and generation.

He built cities and temples, gave employment to the laboring class, and paid them for their services. The same can be said of some other oppressive governments, fastened on the people by force or fraud.

So long as the people are actuated by covetousness and hate, rather than by benevolence and love to the neighbor, their governments will partake more or less of the same character. Hence the surest way to improve the government of a people, is to improve the moral status of the people.

Mt. Lebanon, N. Y.

HUMAN PROGRESS.

Prospective and Retrospective.

By Hamilton DeGraw.

IN the words of the inspired psalmist, we can exclaim; "Lord, what is man, that thou shouldst be mindful of him?" The question can be properly answered by saying that he is the aggregation and accumulation of all the progressive forces that have evolved from out of primeval chaos, the being that has been pronounced only a little lower than the angels.

We propose to discuss the subject of human progress in the light of an optimist, and view life as on the ascending scale; for to admit of any other deductions or conclusions, would be to admit the possibility of annihilation. When the Omnipotent said, "let there be light," and there was light, it was the enunciation of the law of eternal progress. In the light of geology, life has ascended from the lower types. The doctrine of evolution, does not and can not conflict with the divine creative plan, as it is one with the divine Spirit. All physical life has its period of growth and decay; but the vital force, the soul life, is immortal, not at all subject to physical law.

The fall of civilization, indicates and proves the law of progress as truly as their rise. The spiritual forces that had evolved them, demanded a more advanced medium through which to manifest its life, and all that had been attained, was not lost to the race as a whole. We at present hold as a divine inheritance from the past, all that they had gained in their struggles on their upward journey.

The present social, political and religious structure of society must eventually give way to something more advanced when the time comes for the ripening of the harvest. Present indications point very strongly to the fact that the time is near at hand and even at the door, when the consummation of the present age will be accomplished and the human race will cast off its worn and soiled garments and reclothe itself in raiment that is more in accord with its advanced conditions. But let none be deceived. The old, while it must die and make room for the new, will recede, only as it is compelled to. The new must force its way upward, through a dead and inert mass, but it will be done.

While there are many who cry, "lo here and lo there," suggesting plans for the betterment of human conditions; many that are yet premature; the ripening of the harvest steadily proceeds, and those watchers on the towers who are waiting to catch a glimpse of the new day and proclaim it to the world, will not be disappointed, for in the fullness of time will be evolved a civilization, the grandeur of which, at present can not be comprehended.

In the coming time, the cosmopolitan spirit will be more manifest, unifying mankind, abolishing race, social and religious distinctions that now divide mankind into many discordant factors. The divine Revelator caught a view of the Millennial age in the innumerable host that no man could number, who stood with the spiritualized band on the mount of exaltation, representing the human race, when they had attained to that state of spiritual growth where they were free from the bondage to the elementary forces, and had through tribulation, worked out their salvation. "First that which is natural and afterward that which is spiritual;" and the intense struggle at present in operation, to master the physical forces of the world and bring them under subjection, forcibly illustrates that fact. "'Tis coming up the steep of time and this old world is growing brighter." Truly the ascent of man up the hill of progression may be slow, but it must be and is permanent. The growth of the present age, will stand as a beacon light, to guide the future traveler with more safety. Each generation lighting new ones, marking the pitfalls that they may be avoided.

Finally, nothing will stay the onward march of the race, because it is so linked to the divine Spirit, and the inspiration that is drawn to feed its life is from above, in that realm where the influence from the elementary forces does not enter, and from which, is sent strong currents of attraction that will eventually evolve the harmonial age.

Shakers, N. Y.

FIRE RECORD.

Burning of the Big Barn on the Farm at Harvard.

Ayer, Mass. Sept. 20.—Fire destroyed the barn of the Harvard Shakers, one of the largest in the State, this afternoon. It contained 125 tons of hay, 450 bushels of potatoes and a large quantity of ensilage. The Ayer Fire Department was sent for and did good work, saving all the stock and large quantities of cord wood. The total loss is \$10,000, with no insurance.—*Boston Journal*.

HOLD FAST THAT THOU HAST.

THOSE who love to study the Scriptures for the inspirational truths that are to be found in them, may enjoy great satisfaction by comparing the pilgrimage of earnest and honest souls of an earlier age, with that which is known of the pilgrims of to-day.

We may have our trials and crosses,—we may have our burdens consequent upon our journey through this world of labor and care, yet we have only to study the biblical history to learn lessons of wonderful resignation to the work into which God was pleased to call the witnesses of his work among men.

These are by no means isolated cases, which are almost hidden from observation, but beginning with that of righteous Abel, they are never lost from sight. "Faithful unto death" has been the watchword of these servants of the Lord, and as this devoted class has never been wholly obscured by the unrighteousness of man's heart, we have all reason to believe that witnesses for the truth of God will ever be found so long as the race lasts who will stand erect and bear the testimony as it is manifested to them.

This we may do both as a duty and as a privilege. Our high calling in Christ will admit of nothing less. In this we have the voice of Wisdom,—

"In all thy ways acknowledge God, and He shall direct thy paths."

To be directed into the path of righteousness is all that can be desired. It is in that situation where we find the "yoke easy and the burden light," and ultimately find rest to the soul.

Those who fail to obtain all that this promise presents, both in its earthly and its heavenly relations, have as signally failed to make the promises an active principle in the acceptance of the cross of Christ. With the cross comes the crown, and the manifestation of the first is quite equaled by that of the last. As we bear cheerfully the cross which our divine Teacher bore, we have an assurance that we shall with him, wear the crown of perfect peace.

There are many who can confidently look for the blessing that is awarded to the honest seeker after righteousness, yet how many there are who neglect to secure all the advantages that are offered. They may have been faithful, but it was not unto death. They may have run well for a season, but they grew weary. The broad way was a subject

of closer investigation, although they were fully assured that the way through the narrow gate would lead to eternal life.

The best way is to take the advice of the inspired writer, who says,—
"Hold fast that which thou hast." As small as it may be, it is a precious treasure, and by no means obtained through the asking. If anything is to be accomplished it must be through earnest prayer, through careful working and through patient waiting till the desired end shall be accomplished.

The treasure that was hid in the field, could only be secured by exchanging all that the man had in his possession, and then the field and what it contained became his only treasure.

One step toward the kingdom of righteousness is of great value,—too great to be lost. One promise of consecration in the interest of the work that God has chosen for us to do, is of inestimable value. All that we have should be given for truth and light, and a faithful continuance in this well doing assures the full and promised reward.

This may not demand a special recognition, by the worldly wise, and yet it may be the beginning of a life which shall lead direct to the city of our God.

"Hold fast that which thou hast," in walking uprightly. This admonition can not be otherwise than the voice of God to the soul. The pilgrimage can be of no advantage if the pilgrim fails to reach the place he anticipated. He must renew his strength and endure to the end.

Communities like individuals must inevitably reap a harvest corresponding, in every respect with the life that gives them action. If they are Christ-like in their organization, their laws and rules must spring from the law of love and good-will.

Communities must be under a healthy system of discipline, if success in consecration to God is to bring about a perfect work. The inspired lessons of the Revelator as he addressed the Christian churches and pointed out to them their wanderings from God, should be held in close remembrance as they will be potent for good or ill.

What if we do not exist as a Community,—if the life of the Community is not zealously active in the manifestation of good for the benefit of our own homes and no less for the peace and prosperity of all around us, then our mission does not meet the demand that is with and before us.

Too much care can not be exercised in the establishing of righteousness, as every violation of principle makes prominent inroads into the spiritual relation and leads to an inheritance that is not of God.

RANSOMED.

*"He hath sent me to heal the broken-hearted, to preach deliverance to the captives,
to set at liberty them that are bruised."*—LUKE iv., 18.

CANTERBURY, N. H. 1894.

Turn the feet of those who wan - der, in - to paths of peace to move,

Bless the hearts of those who fal - ter, with the im-press of thy love.

Bring to Zi - on all her chil - dren, way - ward, sin - sick,

wan - d'ring, poor, Now, O Lord, for their sal - va - tion,

let the fount of love run o'er, Let the fount of love run o'er.

THE MANIFESTO.

OCTOBER, 1894.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the 'UNITED SOCIETY OF BELIEVERS' on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

August.

Thermometer.	Rain.
1893. 68.52	5.75in.
1894. 66.50	1 "
Highest Temp. during this mo.	87. above 0.
Lowest " " " "	42. " "
Number of rainy days " "	4.
" " clear " "	14.
" " cloudy " "	13.

C. G. Reed.

Sept. 1894.

It is now half past 9 p. m. As Sister Amelia is suffering with that pest of her happiness, Laringua, or inflammation of the vocal cords, which renders talking tediously difficult and also being quite unwell otherwise, I am acting as substitute in penning a few Home Notes at this late

hour, in deference to her wishes to notify Elder Henry that she is unable, at this time to perform the task, or pleasure whichever it may be.

It is now the Sabbath, Sept. 9th, and it has been a day of spiritual overflowing with us. Our Service was over two hours long, being increasingly devotional from the beginning to the end. There is a growing interest among mankind to learn the status of our religious belief. We have had from six hundred to seven hundred attentive spectators in attendance on the Sabbath. Occasionally an applicant seeks a place and is received into our ranks.

This evening a large company from the several families of our Community assembled in the Meeting Hall of the Church family, and listened to a lecture, delivered by Henry D. Lloyd of Chicago, on the Labor Trouble, Strikes, and Monopoly Trusts. He has made the subject one of profound study and research. He interested us for about an hour and a half, giving details of the whys and wherefores of the coal and railroad strikes, also of the oil and sugar trusts.

The past month has been very dry, vegetation languishes, and the earth suffers for want of rain. There is a good crop of fruit. Pears and cherries are abundant. Apples and plums as well as berries of various kinds are excellent.

Some of our buildings have been reshingled. We have made some improvement on the school premises. Our boys and girls school being combined, we have had to make arrangements to meet the change.

It is a time of general health in the family, and all appear to be interested to act well their part. This produces peace and harmony which insures prosperity in things both spiritual and temporal.

If there is anything in this hasty sketch that you can make anything of that will pass inspection, all well, if not it is also well.

Accept kind love from one who knows how to love you. Your brother,

igitized

C. G. Reed.

Shakers, N. Y.**North Family.**

Sept. 1894.

On the 23rd of August a delegation of twenty-three from the North family and eight from the Second family went to Albany and took the 8-30 steam-boat the "Albany" and went down the Hudson river sixty miles to Rhinebeck. It was a very enjoyable ride as the day was fair, and everything favorable for a pleasant time, and it was especially so to westerners who had not seen much of the Hudson river.

The passengers of the boat when they found out that we were Shaker Communists were very inquisitive and anxious to know something of our profession and practice. Some of them had never heard of such a sect. The writer was plied with numerous questions from people who seemed to be honestly seeking for light and before he was aware of the fact found himself surrounded by an attentive audience of nearly a hundred. They seemed spiritually hungry and many that we had private conversation with evinced an earnest longing for a conscious knowledge of the power that enables men and women to enjoy social and spiritual communion in community homes, in purity of life.

We do not doubt but that good seed was sown by the Brethren and Sisters, and we also thought of the harvest,—“it is great but the laborers are few,” but we will “pray the Lord of the harvest that he will send forth more laborers into his harvest.” May we keep our inner temple clean that the ministrations that go forth will be uplifting.

Since we came to Watervliet we have many times thought of the vision of the apostle John, when he looked and saw upon Mount Zion the mighty host who had their Father's name written in their foreheads. And “these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.” There have been many of that number who have lived

in this Society and have passed to the Spirit land who are ministering angels bearing the truth to those who are willing to receive it. We have often realized their presence, and their testimony to the young is to hold the fort, to bear the standard high that was transmitted to us by our gospel parents: and this we will do. “For the cause that lacks assistance, and the wrongs that need resistance, and the good that we can do.”

We did not intend to preach a sermon but our heart is full and we must express it. Long may the dear MANIFESTO continue to make its monthly visits to cheer and strengthen the laborers in the field.

The weather continues dry, with an occasional light shower; but when compared with the drought-stricken west we are very much favored. We just want to whisper to the editor, that “the melons are ripe.” We have made an addition to our dry kiln so that the steaming, cutting and drying of the sweet corn will be done under one roof; a great saving of labor.

Work has commenced on the water works that we intend to put in this fall; bringing the water from the quarry pond, forcing it up to a high point so that there will be head enough to throw it over any of our buildings. The motive power to drive the pumps has not yet been decided upon. It will give us a magnificent supply of pure, soft, spring water.

Hamilton DeGrav.

West Pittsfield, Mass.

Sept. 1894.

WE seek a place in the Social Corner as we were not represented therein last month.

Our good father, Elder Albert, has just completed the work of painting the windows of our large dwelling. To put two coats of paint on one-hundred and twenty-five window sashes is a great task for one of his advanced years.

Hay and grain harvest closed early this season with an average crop. 2,300 bushels of oats were cut, threshed, and stored away at our grist-mill by the 14th of Au-

gust with the straw all mowed away in the barns.

Potatoes prove a good crop. Over six hundred bushels are now secured, and there may be two hundred more bushels. Apples and pears are improved very much; some of our best variety of pear trees, such as the *Beurre de Anjon*, *Beurre Boss*, *Louie Bonne*, and the *Duchesse de Angonleme* are loaded with fruit.

Oh, the weather; well what advantage can one derive from complaints of it? It is true, we have had some dry weather of late, and it was just the right time to make some necessary repairs on our reservoir. The new flume, twenty ft. in height, and built of Georgia pine was finished last week. Twelve men, six horses, and two yoke of oxen are employed in taking earth from one side of the pond, and carting it to the banks to make them higher. This work was commenced Aug. 13th, with no lost time from rainy weather at this date. They hope to finish by the last of this month. This will add storage room for about two million gallons more water.

On the 23rd ult. thirteen persons from this Society enjoyed a very pleasant outing with our dear friends from Lebanon, N. Y. Left home at 6 o'clock a. m., met them at Chatham N. Y., and went on to Kinderhook picnic grounds, where they spent a happy day in rowing on the lake, singing the sweet songs of Zion, and renewing of gospel union in genial conversation. The efforts made by good Elder Daniel, Eldress Anna, Br. Ernest, and others, to make the time pass pleasantly for all, will long be gratefully remembered.

On August 6th loved Sister Matilda Reed spent the day with us. We love to have such mothers come to us—they always leave a blessing. We felt that she was a fit representative of her in whose footsteps she has so faithfully walked—and of whose stepping upon American soil, this day was the anniversary—Mother Ann Lee. Would that she had ten thousand as faithful daughters.

Emoretta Belden.

Shaker Station, Conn.

Sept. 1894.

"WHATSOEVER a man soweth that shall he also reap;" that, and not something else. If we sow tares we shall reap vices. Let us be sure we are sowing to the Spirit, sure that what we are doing is just what we should do, then the fruit will be real joy and happiness.

Let us grow better, not worse; seek the kingdom of heaven, not the kingdom of the earth. The choice is with ourselves. We should exemplify Christian virtues in daily life.

Crowns of the victor are glorious and bright, bearing the cross brings increasing pleasure.

Over the door-ways of the wonderful Cathedral of Milan are carved three inscriptions, viz.—"All that which pleases is but for a moment." "All that which troubles is but for a moment." "That only is important which is eternal."

It is well to take an interest in building up a Christian character in others as well as in ourselves. Characters for uprightness are gained by self-denial. Habits form characters.

Aug. 30th we were blessed with the presence of the Western Ministry, Elder Joseph Slingerland, Eldress Elizabeth Downing, Eldress Emily Robinson, with the Elders, Napoleon Brown and Eldress Ellen Ross. They brought encouragement, love and soul cheer.

"The largest apiarist in the world is in California; he has 6,000 hives, yielding 200,000 lbs. of honey, yearly. It is estimated that a bee must visit 218,750 flowers for each ounce of honey gathered."

300 doz. cans of Golden Wax string beans have been prepared for market. Paint has improved the external appearance of five of our buildings.

* * * * *

Moulting hens need nourishing food, such as wheat, meat, barley and ground oats. The financial basis is the most important feature of poultry growing.

Daniel Orcutt.

South Family.

Sept. 1894.

"Ask and ye shall receive." This text was brought to my mind when seated to write the Notes for the Sept. MANIFESTO. And what a ministration comes when we are ready to accept the promises. To obtain the least of the gospel treasures, an effort must be made, and all our anxiety to possess the best gifts should be coveted, which inspires the mind to harmonious conditions. In the daily walks of life, we are called to wear the yoke, and bear the cross, of daily self-denial, thus becoming the recipients of good gifts, and a refreshing from the Spirit. With my heart and soul I will toil on to the end, where the treasures of God's love will be found.

The past week we have been favored with the presence of our beloved Ministry, in company with the Ministry from Union Village. For this privilege we are truly thankful, and rejoice to receive their chastened ministrations of love and power, also their spiritual influence so potent for good. They are truly God's messengers. May they be abundantly blest for their maintenance of truth, and living faith, where they are divinely commissioned to teach.

At present the drought which has been so long and severe, is the topic of conversation. It has not been confined to our immediate locality. As yet our water supply is good, while many are suffering. The sun at rising and setting, resembles a ball of fire, and the dense smoke is widespread. The grain has all been harvested in good condition. The corn will be affected by the want of rain. This week the filling of the silo commences, which will be aided by steam. The work will probably take about a week. The health of our family is somewhat improved, for which our thanks are to the "Giver of every good and perfect gift."

*Maria Witham.***Enfield, N. H.**

Sept. 1894.

We have not much to speak of this month in the way of news, but we feel in-

terest enough in the dear MANIFESTO to add a few lines at least.

We have felt the effect of the long drought, although we have not suffered for lack of water for domestic purposes, as have some of our neighbors. On the 10th inst. we had a drenching rain so that vegetation is looking somewhat improved and fresher than it has for some weeks. The rain also laid the dust which has been the worst for years.

August 25th, at 8 p.m. we had a splendid illumination on the lake. A parade of decorated boats and hundreds of lights and bonfires, with displays of fire-works made a scene of fairy-like magnificence. It was quite a dissipation to our little people as the display lasted till nearly 10 o'clock. Soon after midnight we were aroused by some people who were passengers on the steamer that plys between Enfield and Lake View. In the darkness the pilot had run them aground, and after the boat was floated they could not be induced to get aboard again. Some of our Brethren conveyed them to Enfield where they took the first train for their homes.

It is pleasing to note a growing interest among the young people in the cause of religion. We have recently organized a meeting for the younger part of the family and so far the attendance is good and the zeal unflagging.

We are holding in loving anticipation a visit from the Ohio Ministry, and before this reaches the readers of the MANIFESTO it will be a thing of the past, though none the less precious to remember.

*G. H. Kirkley.***North Family.**

Sept. 1894.

We take pleasure in recording that with the usual influx of visitors to our Society this season, have been several distinguished characters, whose presence was a source of profit and pleasure.

Dr. Julia Russell, of Concord, N. H., whose long experience in her vocation, combined with a philanthropic spirit, has blest the world and endeared her to hu-

manity. The talks of Mrs. Catherine Hardy, wife of Prof. Hardy, of Hanover, N. H. upon her travels in foreign lands, illustrating the religious advancement as noted by her, was especially interesting. The memorial address of Lawyer Thomas Savage, of Maplewood, Mass., was listened to with pleasure, while the company of the genial spirited Rev. Charles Lyford and wife of Cambridge, Mass., and the bible school conducted by our reverend friend was educative, for by mental comparisons arise clearer conceptions of the essential duties and consistent faith that benefit humanity and which should lessen the hold of nonessentials that cause one to "hang reverently upon the neck of conservatism;" the pinion which impedes proper progression in the direction of a purer more universal fellowship in Christ.

The drought of the past few weeks shows its power in capping the surrounding hills in russet brown, and likewise in beautifying the foliage with autumnal hues. While many of the farmers throughout the New England states are complaining of the blighting effects of the drought we have been wonderfully favored with usual good crops.

As all life has its ever unfolding panorama of instruction, can we not learn that as the forest wilderness has been enriched and beautified by the masterful hands of architectural and agricultural grandeur for man's best good, so can humanity be transformed by the powers of regeneration into characters of beauty and active goodness.

George H. Baxter.

Sabbathday Lake, Me.

Sept. 1894.

WE hear it said "There is a time for everything" but time for writing has of late failed and consequently correspondents have to wait.

We still have many people from far and near walking through our village and over our grounds, but we furnish them no

meals, as the labor attached to that is beyond our strength; so few, and so much to do to carry on our trades.

Last week two of our young Brothers, Stephen Gowen and Franklin Libby of Alfred, made us a short visit; too short; but the time was very pleasantly occupied and we are thankful to realize that we have young Brethren and Sisters in our Zion homes who will yet be able to bear the burdens which will surely fall upon them.

To-day we are enjoying the great blessing of having with us the Ministry and some of the Elders from the western Societies. They bring with them much spiritual strength and encouragement which can not fail of being received by the faithful and true. "Zion thou still art strong though thy enemies thy failure await." But the end is not yet and never will be. "Beautiful Zion decked with those who believe,"—These were the words of Father James Whittaker, one hundred years ago, and Zion is not less beautiful to-day.

Our garden and field crops promise an abundant harvest which will soon be gathered in. Autumn is here and we seem to be amply rewarded for the labors of the spring and summer.

Ada S. Cummings.

Harvard, Mass.

Sept. 1894.

"TIME, thou art flying rapidly
Ah! whither art thou flying?"

These words of the poet Grey come into my mind as often as our very welcome MANIFESTO reminds us that another month has passed. We have not been blest with rain enough to do any good but once since the first of June.

The earth is parched and everything is dry. Our beautiful maple trees are losing their color and assuming their autumnal hues.

We are now engaged filling our silo. Ensilage rather dry and somewhat discolored, but mainly good though not quite as large as common.

On the 23rd of August our loved Sister Martha Carr departed this life. She has

been a sufferer for some years, and though feeble in body was lovely in spirit. One of those of whom it can in truth be said; "She was good."

We have just enjoyed a pleasant visit with Sisters, Marinda Keniston, Hester A. Darling and Nellie Hamlin, from Enfield, N. H. Such angel visitants bring a blessing in many ways. It is profitable to make a break in the daily routine, while interchange of thoughts develop ideas and quicken into action the dull machinery of the brain. We are so organized that we need changes and rest, and it would be better, in this age of hurry, if they came oftener.

Our apple crop is good but in consequence of the drought apples are small. We have enough of everything for our daily needs, for which we are grateful.

Marcia M. Bullard.

Union Village, O.

Sept. 1894.

SILENCE often is greatly for the edification of us all. I have made many experiments in regard to it, and find that the more I can practice in a periodical manner say as often as once a day and from fifteen minutes to half an hour or even at times an hour; a time of retirement and silence, and communion with the divine Inmost within me; the more peacefully and fruitfully I travel all the time. How much mental and spiritual discipline for strength for peace, for love, forgiveness and patience it furnishes the Zion traveler!

Let me ask you, who have never tried it—Did you ever make the effort to keep your mind at a single given point and on one subject alone for five, nay, three or even one single minute? If you have not you will be astonished at the fugitive and foolish way your mind flits from trifle to trifle and how almost impossible it is to confine it to one weighty and important line of thought. But a daily habit of retirement into complete silence and sequestration from all outward things and holding communion with the Spirit alone will gradually give you a wonderful pow-

er of concentration of mind, so that you can think on any given point or subject of thought steadily and as long as you please.

When one has reached that point, the advantages therefrom, in the blessings of victory, peace, and the perfect mastery of one's thoughts are far beyond description.

Let me kindly exhort you to give it a year's trial and you will never give it up as long as you live.

Well, our afflicting drought yet continues without abatement; I suppose it is our own fault. We have laid the land bare of forest trees, and for every thousand trees we have lost 500,000 tons of water which the beautiful trees would have elevated into the air and blessed us with refreshing showers. In the winter they would have protected our grains, vegetables and fruits from the destroying winds and frosts.

So much for being money-mongers and fools. Indeed I am glad it is no worse for it seems as though it ought to be. What next? O here it is—Do the eastern people come into a room where one is reading or writing and without the least apology, ply him for half or three quarters or even a whole hour with the merest, sheerest twaddle and sometimes a great deal worse, and not only expect such a reader or writer to lay down his book or pen and piously attended to the nonsense (or worse) to be communicated; but feel hurt and slighted if it is not done?

Those who do so, of course, mean well; they doubtless wish to entertain you (and if not they at least want you to entertain them and both these are laudable and worthy motives,) but I fear they are not considering the esoteric meaning of the Golden Rule, and so commit a breach of good manners without knowing it or even thinking of it. One would suppose that the common sense would dictate a different behavior, but some one has said that common sense is one of the scarcest things in the market.

Now there is nothing in the slightest degree criminal in this little dereliction

from good manners and common sense, it is simply somewhat annoying, and where communistic conditions exist, our relations are so close that all needless annoyances should be avoided.

Sept. 10. We have had a fine shower this morning and are hoping for more.

Our dear friends, the Ministry and Elders are visiting the eastern Believers and we hope they may have oceans of satisfaction and comfort in their sojourn among our good eastern friends for they surely are worthy and were also in need of a good long rest, and releasement from daily and nightly care and burden.

O I would be so glad if the MANIFESTO were a weekly instead of a monthly. I would love to hear from every halcyon home in Shakerdom once a week at least. Kindest regards to all those who are running the Monthly.

O. C. Hampton.

East Canterbury, N. H.

Weather Record for August, 1894.

Highest Temp. during the month,	87
Lowest " " " "	44
Mean " " " "	66.1
Total Amount of rain,	1.88

N. A. Briggs.

Sept. 1894.

"THE summer is past." After a few hot days and all is over. Possibly summer has been all that it could be in central New Hampshire, and has wrought out for the farmer and the summer tourist, a wonderful salvation in big crops or may be in rural pleasure.

Well, it has brought more, much more than this, and we are rejoicing as did the prophet when he was the recipient of pleasant manifestations from kindred souls,—
"Beautiful upon the mountains are the feet of those who bring glad tidings."

Messengers of this order are with us to-day and they bear to us blessings of the gospel of peace from dear friends in the states of Ohio and Kentucky. Coming as they do on a journey of a thousand miles, and from the beautiful and fertile fields of the west, they must witness a great contrast on reaching the farms of New

England which are so hard to cultivate, and so liberally covered with permanent and movable boulders.

It is with the most rigid economy that we are able to move on from year to year, and yet as the old farmer said in illustrating the fertility of his patch,—
"We have some pumpkins." Well, on the cutting of our corn field, of a few acres, we discovered some pumpkins which have developed to an honorable size and may be reckoned by the hundreds. Pumpkin pies belong to an earlier generation and have given place to the finer qualities of the squash.

We are now commencing our first experience with the silo, and have just finished one 11x11½ and 32 ft. deep. Its estimated capacity is 101 tons.

We planted five acres of Sanford sweet corn, some of which reached eleven feet, and after stripping off the ripened ears, the stalks were cut for the silo. The pieces were about two inches long. After being filled it settled several feet, but the ensilage on the five acre lot will be all that can be forced into the silo. We shall now wait future developments and see what may be the advantages of this new article of food for milch cows and other stock.

A tower has just been raised to the height of thirty feet upon which has been placed a wind mill, to be used in forcing water from a well into a tank in the attic of a house of three stories.

H. C. Blinn.

REMINISCENCE OF PLEASANT HILL, KY.

Gentle words kindly spoken
Often soothe the troubled mind,
While links of love are broken
By words that are unkind.

This verse causes my mind to retrospect to many faithful pioneers who laid the foundation and reared monuments in Zion for a future generation. They have passed out of sight, though not out of mind.—
The Shildes, Runyons, Bryants, Gregor-ys, Vorises, Ballances, Harises, and other families too numerous to mention, that were a power and strength in their day.

They walked with God, and consecrated their lives to the building up of this Community, and left a record of good deeds, and of triumph over the sins of the world. As mutation is written on all perishable things here below; so the old landmarks are all gone. O, for the spring-time of youth again, and a real revival season, when I with others could listen with pleasure and rapture to those devoted souls, singing with great fervor and power,—

O here is our interest, our eternal treasure,
The place where our soul loves forever to dwell.
The depth of our love for our dear gospel kin—
We have not the language nor power to tell.

I pray this may touch a responsive chord in some heart and cause the feelings to vibrate in unison with mine. Memory still brings them to view, arrayed in white, marching on with love depicted on every countenance as they sing—

We are bound to possess the holy, promised Land,
There with joy we will join the angelic band;
Yea, we will all meet on that peaceful, happy shore,
Where sorrow and parting will be known no more.

What is human greatness and grandeur while the despoiling hand of Time can not be stayed; when all that is great, and good and wise sinks into oblivion's gloom?

I receive the MANIFESTO from a friend, and derive great comfort and benefit thereby. Now, if this sketch is consigned to the waste basket, it will meet with its kindred, and not pass through the furnace heat, alone.

Iola Rosenberg.

Brief Report of the Self-Improvement Society, at Mt. Lebanon, N. Y.

ON the evening of Sept. 7, the regular meeting of the S. I. S. was held in the family meeting room; beautiful floral decorations were arranged in tasteful order and in harmony with the declining season.

The members assembled at 7.15 with a desire to do the best that their mental and soul developments would allow. The proceedings were as follows:

Hymn, 'Willing Service,' composed by Martha J. Anderson; A recitation by Bessie Tyner; Martha Burger read an article on 'Hygiene,' The Emancipation of Woman,' an essay by Annie R. Stephens; 'The Summer Song,' composed by Lucy S. Bowers was then beautifully rendered by six young Sisters. 'The Labor Exchange,' by Isabel Mac. Leod; 'Sabbath or Sunday,' an essay by Lucy S. Bowers; 'The Rose and Golden-rod,' poem by Martha J. Anderson, read by Julia Lincoln; 'Flowers from Heaven' was then sung by the young Sisters; 'Capital Punishment,' an essay by Belle Rullhausen; Poem upon the recent disastrous fire in the West, by Cora C. Vinneo; 'The Golden Age,' an essay by Catherine Allen; 'America's Working People,' poem by Cecelia De Vere read by Sarah J. Burger.

The president here remarked that the productions were all original and that the time devoted to their arrangement was taken between the hours allotted to the common duties of life.

We had with us two very interested visitors one of whom, Henry D. Lloyd is our mutual friend and co-laborer in the field of radical reform, concerning the system of wage slavery that is binding humanity in iron chains; he is a man of rare reflective qualities and deep intuitions, combined with large social and religious faculties; by religious we do not mean orthodox, but that deeper religion that sympathizes with humanity and comes in touch with its needs and sufferings.

After the general exercises were completed we tendered to him an invitation to add whatever he might desire, by way of criticism, instruction or encouragement.

In reply he said in part: I have no word of criticism to offer; I can understand that feeling that seeks for higher development and wishes to be criticised; I am in the same position myself; I am always a learner. I am agreeably surprised at the system that I find here, and am deeply impressed with the magnitude of the good that you are doing in a quiet way, but you must not always be so quiet,

the time is coming,—is indeed already here when you should let your light shine and show the world the divine conditions under which you live.

I have had a new experience while with you, feelings arise,—a something has come over me (at this point he showed the intensity of his spirit that he could scarcely control) to which words fail to give utterance.

I have had a great many thoughts while here, this one especially presents itself. I have long pondered in my mind how changed conditions for humanity could be brought about; to-night the problem seems solved, in the article read on 'Emancipation of Woman;' and did you know that it was a woman that first uttered those words of 'immediate emancipation,' which were our inspiration when our country was going through the struggle—the agonies of the rebellion? And will it be a woman that will utter the word of deliverance in the revolution that is already upon us?

Another thought arises, do not for one moment think that the manual labor you perform is a hinderance to a higher development. Your equality in material labor is a great help to you in your mental and spiritual aspirations,—a source of inspiration. I can not recall a single work of art in literature that has been a benefit to humanity that was not born of the needs of the people, it has never been the product of wealth or luxury, and the experiences of life that you derive from it will prove valuable in the development of your higher spiritual qualities.

After more than a hundred years of growth, the result of self-sacrifice, devotion and chastity, is it possible to keep this accumulation of good to yourselves and not share it with others? I am fully convinced, that there is no other spot in America so favorable to the highest inspiration; no other people so susceptible to those clear, burning truths that are for the redemption of humanity. Your communal homes are the seed-beds from which must spring the plants whose

leaves will heal the nations. From you who have so long dwelt in solitude, your lives and your work hidden from the world, a voice will yet go forth and will be heard; it must be so. There is a power here that will strike a spark in the heavens whose fire will light the outer darkness.

S. I. S.

Deaths.

Martha Ann Carr, at South Family, Harvard, Mass. August 23, 1894. Age 72 years, 8 mo. and 17 days.

More than forty years she was a faithful member of the United Society of Believers. To use her own words, "she was called in the noontide of life to be a faithful servant in the House of the Lord."

M. M.

James Quiggin, at Union Village, O. Sept. 6, 1894.

He was one of the Brethren from North Union and highly esteemed by all for his uniform peacefulness and patience under the adversities and afflictions of our common humanity.

Catherine Walker, at Harvard, Mass. Sept. 10, 1894. Age 75 yrs. 9 mo. and 6 days.

She entered the Society in Harvard, in the winter of 1847, and remained as a faithful and interested worker until her death. During a period of over forty years she occupied an official position in which she displayed unwearied energy and faithfulness to duty. She was ever a loyal exponent of the faith and principles upon which this Order is founded. She is much loved, and deeply regretted.

M. M.

Stephen L. Boisseau, at Pleasant Hill, Ky. Sept. 13, 1894. Age 73 years.

He was the first Trustee and had occupied the position of Elder in the Society for many years. Had lived at Pleasant Hill for more than fifty years and was highly esteemed by all.

His loss is irreparable, but we can only trust in the One who can help us in time of trouble.

J. W. S.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for September is up to date as regards both matter and manner. The frontispiece is a handsome portrait of Mrs. Charlotte Fowler Wells. She is also the subject of an interesting phrenograph which Dr. Beall publishes at this time in honor of her eightieth birthday.

The second number is a logical, eloquent and earnest plea for voice culture, by the well-known actress, Mary Shaw, which will attract attention among teachers and students of elocution, and all who favor intellectual progress.

PROF. SIZER, in his series, How to Study Strangers, shows his skill in delineating character from photographs; and Mrs. Wells, in a sketch of Dr. Sim, gives an account of a most remarkable phrenological test.

The editor has an interview with an American "White Mahatma," recently returned from India, who tells of the marvels he has witnessed in the Orient, and describes many traits of character of the Hindoos, Japanese, Chinese, etc. This is illustrated by a number of fine engravings from foreign photographs.

The departments of Child Culture and Hygiene are pithy, and the editorial columns are especially strong in advocating the need of phrenology in legislation, etc.

Price, 15 cents, \$1.50 a year. Address the FOWLER & WELLS CO., 27 East 21st St., New York.

—THE famous musical composers have taken a hint from their literary brethren, and are securing an advance magazine publication for their compositions just as the authors publish their novels in serial form.

The Ladies' Home Journal, which was practically the first magazine to offer this outlet to composers of repute, finds all the musical men rallying to it, Sir Arthur Sullivan announcing that the new song which he has just finished will be published in that magazine. Patti's veteran conductor, Arditi, has given his new waltz to the *Journal*, while Reginald de Koven's new song goes also to the same periodical. Strauss has sent his new waltz to the editor, Sousa a new march, and Mascagni of "Cavalleria Rusticana" fame, is writing a piano score.

THE JOURNAL OF HYGIEO-THERAPY. Contents. September. Diphtheria; The Treatment of Fevers; The Science of Phrenology; Anti-Vaccination; A Visit to the Jackson Sanatorium; A Letter and its Answer; The Pride of the Company; Disease; etc. etc.

Dr. T. V. Gifford & Co. Kokomo, Ind.

THE CREDIBILITY OF THE CHRISTIAN RELIGION, by Samuel Smith, M. P. This being the twelfth thousand that has been published, of

this little work, is sufficient evidence that the Book is appreciated in the Christian Churches. The writer evidently has an unshaken confidence in the work which he has written, which goes far to make a favorable impression upon its readers.

Chapter second which teaches of "The necessity of a Revelation," is beautifully written and must lead the mind to an appreciation of the arguments there brought forward.

The other chapters lead the reader through equally beautiful written arguments which are as carefully wrought out and sustained in the heart of the writer.

The Christian religion is something that can never be clearly represented by arguments either written or spoken. When the spirit of Christ takes up its abode in the soul, then righteousness will be manifested through the whole life,—then it will be "peace on earth, to men, good-will."

"An Intra-Mural View," a very artistic brochure, has been received from The Curtis Publishing Company, Philadelphia, publishers of *The Ladies' Home Journal*. As the title indicates, the booklet gives us glimpses of the interiors of the *Journal's* offices, and some idea of the work carried on there. The main building, entirely occupied by the editorial and business offices, was designed by Mr. Hardenberg, the architect of the Hotel Waldorf, New York, and was completed in January, 1883. The exterior is attractive and the interior elegantly appointed and admirably planned. The numerous illustrations, showing the commodious and well-fitted offices, and the accompanying text, giving us some insight into the work in the different bureaus, requiring a force approximating four hundred employes, indicate the wonderful success which *The Ladies' Home Journal* has achieved in an almost incredibly short time. The first number was issued in December, 1883, so that less than eleven years have elapsed since Mr. Curtis conceived the idea which has developed into so vast an enterprise. In this short time its merit and steady improvement in all departments have received such recognition that its circulation has reached the enormous average of about 700,000, the largest magazine output in the world. The brochure also describes at some length the work of printing and binding the *Journal*, which is carried on in a separate building. "An Intra-Mural View" will be sent to any one who will address The Curtis Publishing Company, and inclose four cents in stamps for postage.

God has made many sharp cutting instruments and rough files for the polishing of his jewels; and those he especially loves and means to make the most resplendent, he has oftenest his tools upon.

No great characters are formed in this world without suffering and self-denial.

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THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXIV.

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."
Ecc. XI: 1.

EAST CANTERBURY, N. H.

1894.

THE MANIFESTO.

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VOL. XXIV.

NOVEMBER, 1894.

No. 11.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

No. 13.

FEB. 14. Most of the Brethren and Sisters are up all night watching the premises, as great excitement prevails throughout the town on account of the rumor that Bowling Green is on fire, and the Confederates have threatened to burn our village.

At two o'clock, a. m. some of the same company that had been with us the day previous, pass through the village, leading some ten or twelve horses that they have taken from our neighbors. Some were robbed of every horse or mule that they owned. A little boy of twelve years, Thomas Rule, had come to the village on an errand for his sick grandfather. He rode a beautiful horse. We hastily had the horse taken to the rear of one of the buildings and carefully guarded till the robbers were out of sight. He was soon on his horse and reached home in safety, but in a few days his home was visited by the same gang and the horse stolen, although the owner was a good Confederate.

A company of wild, lawless characters are out stealing all the horses and negroes that they can and taking them farther to the south. They threaten to burn all the houses and mills on the line of the railroad between Nashville and Bowling Green. Our Brethren and Sisters are encouraged to be prayerful, and to seek the protection and blessing of God on our labors. It is a time of sorrow for all the Believers in the state of Kentucky, and we seem to be, largely, under the domination of wicked men. Some of the horses have been driven to the woods to hide them from the robbers, and the poor animals must suffer very much from the cold, during the night. Some of our neighbors not only tie their horses but also hide their slaves. One man took a load of his slaves and hid them in the woods.

One night we carried almost every valuable article out of the Trustees' Office, as we were afraid the building would be burned.

Feb. 15. Three inches of snow fell last night, but as no buildings were burned we felt quite well. At eleven o'clock a company dash up to the Woolen Factory. They alight and enter the mill.

Robbers.—Can we get some cloth?

Brother.—You can not.

Robbers.—What is going on down stairs?

Brother.—Nothing. Some ladies are there.

Robbers.—We do not want to disturb the ladies. I must take off this canteen or the ladies will think I have been drinking.

They concluded not to go down stairs.

We learn that the Federals are in Bowling Green. We can distinctly hear the canonading, and see the smoke from the buildings, which the Confederates set on fire before they left.

Robbers visit the East family again this evening, and act like mad men. They threaten to burn the buildings. They search the stables for horses and then go into the cow barn and after much coarse and vulgar talk they leave the place.

Feb. 16. Mercury stands at 15 deg. above zero. The coldest day of the winter.

The Confederates threaten to burn all the mills and say that the Federals shall not have the mills to make flour in. This makes a very anxious time for our Brethren and Sisters, and a company of them go down to our Woolen mill to protect the property as well as they can.

Sabbath, Feb. 17. How thankful we are for the protection of our heavenly Father. May we be worthy of this kind protection.

At three o'clock p. m. a company of Union Cavalry ride in front of our family Dwelling. They are well armed. Their appearance is very different from the Confederate soldiers. In a few minutes Elder Solomon went and spoke to the Captain, and made enquiry about Bowling Green.

Captain.—I guess matters are getting about right there. Have you seen any soldiers before who have just the appearance we have?

Eld. S.—We have not. These are the first Union soldiers we have seen.

Captain.—How long since you have seen any Confederate soldiers?

Eld. S.—We have not seen any for thirty-six hours.

All the Brethren and Sisters seem to be very grateful for this change of scene. We carry out to the soldiers some pies, bread, apples and milk, and all is thankfully received. They talked freely about the destruction of property at Bowling Green. What the Confederate army could not carry away they were piling up in the streets and setting it on fire.

As Br. Jefferson and those who were hauling the sugar came in sight, the soldiers were anxious and enquired, "What does that mean?"

Two of them dashed off in a hurry to find out.

After a short interview they all went east, saying,—“We shall be back in an hour or two, and some of us may want to stop over night.”

Br. Urban informed the soldiers how our horses had been taken from us; and one rough-looking fellow remarked,—“That is right in the usages of war. If I was in need of a horse, and could get it in no other way, I should do the same.”

This remark made us a little suspicious, perhaps we were talking to Confederates in disguise. Possibly we had been too confiding. Looking toward the East family, we saw the flames arising and our imagination was at once aroused, as we thought of the buildings at that place, and the distress of the Brethren and Sisters. Several of the Brethren mounted their horses and went to ascertain the cause of the alarm. On their return they were sure that the soldiers belonged to the Union army and were only obeying orders to burn the bridges, to prevent being surprised by the Confederates.

The Brethren assured them that there was no real danger, and the soldiers very considerably closed their work of destruction. We were now assured that these were Union soldiers, and the O. V. C. on their caps was—Ohio Volunteer Company.

Some of these soldiers returned and remained with us for several days, when they were confident that no more harm would come to us.

Feb. 18. Union soldiers are now constantly passing through the village. One hundred and fifty Cavalry stopped here last night, about two hours, and were treated to some bread, meat and milk. They did not wish the people to get up and cook for them, and this consideration seemed like a great kindness.

Feb. 19. One hundred and ten Union Cavalry call for breakfast. We are right glad that we can give them some good coffee.

If a battle had been fought at Bowling Green, and the Confederates had been victorious, they had contemplated making a hospital for the sick and wounded, at South Union. But that penalty was not inflicted upon us, and we have great reason to be thankful that we escaped.

Feb. 20. Ninety Union Cavalry of the fourth Kentucky regiment pass through our village on their way to Greenville. Corporal James Pike, of Texas, is very sick with the ague, and not able to go with the company. Several soldiers are now boarding at the Trustees' Office. Three of this company visit our neighbors where they find two sick Confederate soldiers. They make the men promise to support the government of the U. S. and then taking away their guns, return to the Office.

They visit another southern sympathizer, but all the white people are hid from sight. On their return they tell the story and say they shall go again. They made three visits and on the third they found one of the family. They asked him for some liquor.

The young man said he had none. The soldiers said they knew better and should have some of it.

Frightened by this threat the liquor was brought in. The soldiers told him to drink some. He said he did not wish to drink any; but they commanded him to drink some, and finding himself in so close a place he drank the liquor. The soldiers then drank and soon ordered the young man to show them every room in the house. On their return to the Trustees' Office they told their story as something very amusing, and laughed heartily.

Feb. 23. Five soldiers attend Divine Service with us.

Feb. 24. The two Brethren who have been in Union Village about three months, return to South Union. On learning that the Union troops had entered Bowling Green they were very anxious to return.

Feb. 26. Seven box cars and four platform cars that have been in the possession of the Confederates for some six months, are taken by the Federals and sent to Bowling Green. The Union soldiers who board at the Office prefer to sleep on the floor, and have their weapons near them. A watch is kept out all night. Some of our horses are kept in the woods. One night one of them broke his halter and came neighing to the stable gate. The guard gave a shrill whistle and instantly the whole company were out of the house to ascertain the trouble. The Brethren also went out and finding one of our horses, put him in the stable, and soon all was quiet again.

(To be continued.)

HAZEL BLOSSOMS.

Lydia Staples.

It was but yesterday, on woodlands wild
The sweet brier twined its strong and thorny stem
With leaves of green, and set its blushing gem
Of pink, where fell the shades that day beguiled
And early sunbursts where the morning smiled.
But now, when brown leaves skirt the forest's hem,
The hazel wears its tawny diadem,
And follows on, a lonely pilgrim child.
Again its time to bloom will come and go,
We may not see it in the lonely way,
But, in that love which bade its gold to blow
Along the flowerless paths in autumn grey,
We can like it, though late, a chaplet bring,
And lay upon life's shrine, an offering.

Mt. Lebanon, N. Y.

(WRITTEN FOR THE SELF-IMPROVEMENT SOCIETY.)

HEALTH.

Martha Burger.

TO my understanding this little word comprehends a meaning that is magnificent; that for which we express our aim in the motto of our society; "Harmony of being; physical, intellectual and spiritual." "The wonderful harp of a thousand strings," all attuned to the divine thought of our Creator. Of the various departments of our being each has its laws, and these should be studied systematically, and obeyed in the love of truth and in reverence to the God in our own being.

One has written, "Cultivate the physical forces exclusively and you have an athlete or a savage; the moral only and you have an enthusiast or maniac; the intellectual only and you have a diseased oddity, it may be a monster. It is only by training all together, the physical, intellectual, social and spiritual faculties that the complete man, the true image of God can be formed."

We, as a Society and Order of people, have opportunities for such training unequaled by the greater part of the human family. In the neglect of these we must not only bear the reproach which will be manifest in our individual being, but we shall be responsible for our short-comings in the lessened power for good which we might otherwise exert upon the lives of others. On the present occasion we will limit ourselves to a few remarks and rules relative to our physical being.

Among the Ancient Spaniards it was an adage that "every man at thirty was either a physiologist or a fool." I suppose we should all like to be certain as to which class we belong; and will therefore be willing to give some attention to the structure of the "house we live in."

First, a few words upon the vegetarian diet may be in place, as there are still in our own time many intelligent and earnest reformers in some lines, who hold that animal food is essential to health and strength; but to us this seems a mistake even in theory, when the best authorities on the subject teach us that as human beings our anatomical structure is decidedly graminivorous rather than carnivorous, and the weight of evidence in favor of physical endurance is on the side of the former, in races, nations and all burden bearing animals.

Aside from this, to all who are striving to develop the divinest and most interior faculties of being, ethical considerations are paramount to all others, and the more refined and spiritual natures turn with abhorrence from the scenes of the slaughter house and meat market, and shrink from the idea of slaying innocent creatures and mingling their dead bodies with the life blood of their own, while favored with soil and climate adapted to rich harvests of grains and fruits.

Being thus blest and having also abundance of the best and purest of all beverages gushing from our hillside, and so situated that we may breathe deeply of the exhilarating mountain air, we realize the worth of the only genuine blood purifier, and may enjoy that priceless boon of health and happiness which all the contents of a drug store would be powerless to bestow. It is well for us in eating and drinking to observe use rather than pleasure, and accustom ourselves to regular habits.

Condiments and stimulating drinks should rarely be used. The skin should be kept clean and active, the temper even, and the mind contented; thus we may indeed make of our bodies "temples of the Holy Spirit."

Mt. Lebanon, N. Y.

CONTINUANCE IN WELL-DOING.

By Mary K. Emerson.

WE sometimes discontinue a course of well-doing, simply because we do not fully realize, our well-doing is doing well, or in other words, do not see the immediate result of our efforts and think, cause is or should be followed promptly by its effect. So, many a noble work though well begun, fades away before that negative, wilting, withering power, discouragement, or what is worse, is laid aside as impossible, impracticable and unworthy of further consideration. Thus, consigned to the tomb of forgetfulness, another may feel it folly to attempt its resurrection, or renewing, being so condemned. When the real cause of its failure and unfortunate termination, is our blindness and impatience. Blind, because we do not consider that all growth or development, whether natural or spiritual, is by slow, progressive steps. Impatient, because we look for fruit too soon after the planting; for harvest too soon after the sowing. There is a close analogy between the natural and spiritual. From nature, that never failing source of knowledge and beauty where God holds forth in grandeur and loveliness, truths for the happiness and uplifting of mortals, let us learn lessons in patient well-doing. Innumerable examples are afforded us by the wonders of scientific research.

The great variety of strata, the deposits of ages found at great depths below the earth's surface; the coral reefs, the untiring work of the coral insects; achievements of wind and wave, also the gradual transformation of the acorn into the mighty oak, still, the humblest instruments oftentimes teach us the greatest lessons in patient well-doing, because they are accompanied with humility, sweet angel guardian of thought and act. Thus each atom of matter so minute, does well its work in forming the general mass. The rain-drop, even after it has lost its identity absorbed by withering grass, wilting leaf or parched earth, keeps on renewing with life-giving power, or aided by the sun-beam acting prismatically, assists in reflecting the beautiful colors of the

rainbow. Similar examples meet us on every hand and in the great economy of nature, in her decay is life.

She only sinks to rise again and continue in well-doing. Let us therefore consider our motive in the putting forth of effort; its source, its object; is it for fame, notoriety or the praise of men? Or is it for the holy purpose of doing good in a quiet, unobtrusive manner and being a co-worker with God, the "Father of Lights" and the giver of every good and perfect gift. Such a motive, having its source in the divine fountain, will, like a stream flow on with persistent activity, overcoming every obstacle in its way, while the heavenly echoes heard along its banks, help it on its course, until at last it reaches the "Sweet Summer Land" where, amid angelic greetings, it receives the commendation, "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

Mt. Lebanon, N. Y.

Correspondence.

BANGOR, ME. AUG. 7, 1894.

ELDER HENRY:—Your favor of the 6th inst. came to my house to-day. I am working in my Master's cause to help set free his erring children of earth and I have no time of my own to go and see you. Work, eternal work, not prayers, is what is going to free the captives bound in chains of darkness, and in prison. We can not bring in the Millennium in any other way than by working for it, and it is my opinion that we shall not have to work one third as long, if we go to work in earnest, to bring it in, as the people have been in praying for it. Faith and prayer are of but little account without works. We must plant and cultivate in order to have a harvest.

The Shakers have been praying for nearly fifty years for an increase, and all this time have been growing less. Now let them go to work in real earnest regardless of dollars and cents, to bring it about, and I believe their efforts will be greatly rewarded. "Perpetual vigilance is the price of liberty."

All that is worth having is worth laboring for, and the article of our good brother, A. W. Dowe, in the July MANIFESTO is right to the point and if all the Believers of the several Societies would act up to it they would become a power in the land for the liberation of mankind, from ages of errors and superstition.

Your brother forever, to spread the light of truth,

SIMON EMERY.

ERRORS, like straws upon the surface flow,
He who would search for pearls must dive below.

Dryden.

C. C. C.

By Ernest Pick.

THERE are many people who would give almost anything for the qualification of a F. R. S. L. or F. R. S. or even the less pompous M. A. or L. L. D. attached to their name, but are too old or otherwise hindered to spend the necessary time and application to study that wins such distinctions.

But as long as we have not got through with the school of life we need not lose all hope and begin training and aspiring for a distinction equal, if not superior, to all the high-sounding titles that colleges or societies may confer upon a person. Now C. C. C. looks fully as well as D. D. and is fraught with meaning and importance, nor can we attain it without much study and a persistent application of all the lessons that life and its experience teaches.

You will look in vain for the meaning of C. C. C. in Webster's Unabridged; I, therefore, will give you a detailed explanation of it. The first C. stands for *cool* and applies to the body. Many persons are born, live and die without ever getting on friendly terms with their next door neighbor, their own mortal body. Yea, more, as if by all means they intended to ruin his welfare they feed him with things they could not be persuaded to offer to dogs or pigs, let alone their horses and cows. Now it is of great importance for our happiness to keep our body in good condition and working order, by investigating its real needs and best methods of supply. We would think it an insane proceeding to "water" our stock with whiskey and beer to insure their strength, or to increase their tone or spirit with coffee and tea. Still men think it is good for them, and the world spends many times more money for these articles than for bread and flour. Such unhygienic drinks added to any amount of improper food create an unhealthy quality of blood which irritates the most vital organs, like heart, lungs and brain, while passing through and feeding them. The whole body is kept in a more or less feverish condition, subject to contagion and disease.

At the other hand a body built up with the most simple and natural food will constantly keep in a pleasant, *cool* equilibrium, not easily thrown out of balance even if exposed to exceptional conditions for a long time.

The second C. stands for *calm*, and applies to the mind or soul principle. Very few persons have a distinct idea of the division between body, soul and spirit though they frequently use this classification of the three fold composition of man. Especially the last two elements are often ill understood, and confused as to their distinct nature and functions. This can be made very clear to the understanding by first putting the body entirely out of our consideration. Then only two objects remain for investigation; of these the ever-ebbing, ever-tiding element is the soul; it is the battle ground of our

lower and higher self, upon which defeat takes turn with victory, and where grief follows closely unto joy.

Experience in life's happenings, and the necessity of our coming out victorious will teach as the most profitable choice for us; to be *calm*, like a good captain during a wild storm or a strategist in a fierce battle. Self-knowledge is of greatest importance; next to self-control in gaining that *calm* mind which alone will insure our happiness.

"He to whom sorrow is the same as joy,
And joy the same as sorrow,
May thank God for his equanimity."

With the third C. we enter the realm of the Spirit,—our highest attribute. It stands for *comfortable* in its original meaning (cum-fortis-strong) strong in spirit (Not as this word is usually used implying ease or repose.)

The Spirit is the highest attribute of man's nature, it is the part of God within us, it is the immutable, the divine of which we must get fully conscious before we can realize a close union with God.

There is no battling or wavering in the realm of the Spirit, no weakness, no uncertainty but all is decision. There is strength that knows no weakness, victory that knows no defeat.

"He to whom time is the same as eternity,
And eternity the same as time,
Is free from all contention."

We may well perceive that it will take more than a term of three or four years in the college of life, before we graduate and become C. C. C.

Mt. Lebanon, N. Y.

FAITH.

By Mabel E. Lane.

WHILE on the sea of life, what faith is mine,
I walk upon the wave, nor fear the tide;
When earth-born ebon clouds arise and hide
The azure sky, like Bethlehem's star 'twill shine
And lead the way to perfect light, divine.
'Tis like the form of Christ when storms betide,
It whispers to the soul, "Oh e'er abide
In God, and kneel at Truth's pure, sacred shrine."
The voice of doubt speaks not of holy peace,
Nor of the gifts we covet as the best.
Thus while I hold this light within my breast
My soul shall know no failing, but increase
In that pure way whose blessings ne'er will cease,
Not e'en when passing life's severest test.
Mt. Lebanon, N. Y.

SOLEMN THOUGHTS.

By Sophia Wayne.

How lengthened seems each passing year
As memory spreads her pictures clear,
And brings again our loved ones near
From the celestial shore.

We would not wish them to remain
To undergo earth's grief and pain,
Yet joy to know they come again
To greet us as before.

Our mortal life is fleeting fast,
Time's pilgrimage will soon be past,
Will we regret to leave at last
This tenement of clay?
Yet some at thought of death have fear,
They dread its presence drawing near,
Terrestrial joys to them seem dear,
No future hope have they.

Those who have comforts shared below,
And felt not pangs of want and woe,
Care not another state to know,
Nor seek for purer bliss.
Yet when the final change they meet,
They find their heaven is incomplete,
For barren paths await their feet,
As they have walked amiss.

The poor, the lowly and despised,
Who selfish loves have sacrificed,
Rejoice in bowers emparadised
And virtue's ways pursue.
Adorned with flowers that bloom thro' prayer,
The fruits of blessing grown by care,
These shall the upright ever share,
Whose souls are pure and true.

The Master, by love's impulse led,
The naked clothed, the hungry fed,
Yet had not where to lay his head
In Palestine's fair land.

The mount he sought to pray and fast,
 Till, trials and temptations past
 Truth's golden hights he gained at last,
 The home where victors stand.

Though low is brought our nature proud,
 And deepest griefs our way enshroud,
 A silver lining hath the cloud
 That ofttimes veils the goal.

We shrink because of little faith,
 The change to life we think is death,
 Yet, know the grave no triumph bath,
 O'er the immortal soul.

Ballston N. Y.

ACROSTIC.

By Emoretta Belden.

WHAT shall I do Lord? Acts xxii, 10.
 Harken diligently unto me, Isaiah lv., 2.
 Abhor that which is evil, Rom. xii., 9.
 Turn to me, and I will turn to thee. Zech. i., 3.
 Set your affection on things above, Col. iii., 2.
 Holding faith and a pure conscience, 1 Tim. i., 19.
 And be not conformed to this world; Rom. xii., 2.
 Let love be without dissimulation; Rom. xii., 9.
 Live peaceably with all men. Rom. xii., 18.
 Incline your ear and come unto me, Isaiah lv., 3.
 Dread not, neither be afraid, Deut. i., 29.
 Obey my voice and I will be your God. Jer. vii., 23.
 Lay aside every weight and sin, Heb. xii., 1.
 Overcome the wicked one, 1 John ii., 13.
 Remember how I walked before thee, 2 Kings xx., 3.
 Draw nigh to God and he will draw nigh to you. James iv., 8.
West Pittsfield, Mass.

It is always easy to count our trials and difficulties, but we should not be unmindful of the sweet scented gardens through which we pass, nor of the angels of comfort with whom we frequent, who present us with heavenly flowers, which in our hearts die not, neither lose their sweetness, the blossoms of faith, hope, innocence and love, and the white lily of purity which I would guard most sacredly from aught that would wither or blight.

C. Allen.

EVERY thing that exists that can be conceived of, material or immaterial, shadow or substance, can be named as one word (viz.)—Energy.

O. C. H.

THE CHRISTIAN MISSION.

WE are inclined, sometimes, to think that it almost needs a special inspiration in order to be able to do good, and instantly our minds are carried to the words of the apostle, "When I would do good, evil is present with me."

If unfortunately our conditions are such as to hold us under unfavorable influences, then it may well be said that an inspiration is needed to keep our feet in the path of right.

To be good and to do good, is indeed, a very simple sentence, and at first thought might be laid aside as of little value. But when we speak of our pilgrimage though this life, and the great responsibility that devolves upon every one to so live that the world may be made better by our presence, then those little monosyllables become wonderfully magnified in their influence for righteousness and peace.

God is good,—and that in a superlative degree, but inasmuch as we are recipients of the spirit of good, in that same degree are we god-like, and are made able to be and to do good on our pilgrimage toward the Holy City. No order of religious profession, nor any system of ancient or modern ceremonies can do for an individual or for a community what may be done through the influence of this simple sentence.

To live in the spirit of consecrated righteousness is to live in the inspiration of God. It is allowing the inspirational light to shine into our own hearts and no less into the hearts of those around us. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

A deeper and a better inspiration now enables the soul to be a pillar in the temple of God, and its quality of goodness must determine its value in this sacred place. Certainly its whole life is now absorbed in doing good.

The whole of the Christian mission has for its foundation the work of doing good. It was to the poor that the gospel was preached and they soon learned that it was, to them, the glad tidings of great joy. The deaf were made to hear, the blind to see and the lame to walk. All were healed of their infirmities and sent forward on the mission of doing good to others.

The establishing of a Christian Community which Jesus entered upon so soon as he began to preach was included in his mission of doing good, and it was from this incentive that the apostles were able at a later date to establish an organization that represented the Christianity of Jesus in

its perfected state. When the twelve were engaged in their evangelistic work they appointed one to take charge of their financial interests and to provide for the company as circumstances demanded.

This was the first lesson of consecration that was given out by the divine Teacher. "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple," and in conversation with the rich young man, Jesus was free to tell him that he had not where to lay his head. That is, he had no selfish home, and when Peter spoke for himself and his brethren, "Behold, we have forsaken all to follow thee," he was in a corresponding state. It was the brotherhood of Jesus. All that the disciples possessed was consecrated to the good of the Community.

Here begins the work of mercy and of charity and of deep interest for the good of mankind at large, and this leads us to this conclusion. To be a follower of Jesus the Christ, one must forsake all that he hath. He must become as said the apostle,—“Crucified to the world.”

Here then is the opportunity to be good, agreeably to the instruction of the Teacher. There is nothing very mysterious about it, and it requires no extended time in which to study the simple lesson of consecration. If we are diligent pupils in this school of Christ we shall regard the Teacher in that he says,—“Learn of me.”

As he went about doing good, his disciples can do no less. And here comes the place where the inspirations from a higher source need flow into the mind and mould the thoughts, words and actions, agreeably, to the pattern.

Inspired! Can a man be otherwise than inspired if he accept “the wisdom that is from above, first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy?”

Again we may profitably be reminded of the admonition of Jesus,—“Learn of me,” as it is so easy to be careless of the words we speak.

No one for a moment would believe that Jesus was indifferent to the influence which he exercised over the minds of others, or that he used a style of language, on any occasion that was below the standard of Christian propriety.

To do good requires of us a corresponding care, as the life of Christ must be that of a careful disciplinarian, and whether at home or abroad, nothing should be allowed to enter the heart that will not bear this test.

MY HOME.

"Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth."—PSA. xxvi., 8.

CANTERBURY, N. H. 1891.

Bright E - ly - sian fields of truth! Gardens of God's gifts di-vine!

The first system of musical notation for the song 'MY HOME.' It consists of a treble and bass staff in G major (one sharp) and 6/8 time. The melody is in the treble staff, and the accompaniment is in the bass staff. The lyrics are written below the treble staff.

Fountains of his bound-less love! Here's my home for - ev - er.

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics are written below the treble staff.

Sa - cred home! all oth - er climes Pale be - fore thy wondrous light.

The third system of musical notation. It continues the melody and accompaniment. The lyrics are written below the treble staff.

These will change as works of time, Thou wilt fall me nev - er.

The fourth system of musical notation, which concludes the piece. It continues the melody and accompaniment. The lyrics are written below the treble staff.

THE MANIFESTO.

NOVEMBER, 1894.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

September.

	<i>Thermometer.</i>	<i>Rain.</i>
1893.	56.	10.125 in.
1894.	64.1	5 "
Highest Temp. during this mo.	87	above 0.
Lowest " " " "	32	" "
Number of rainy days " "	13	
" " clear " "	11	
" " cloudy " "	6	

C. G. Reed.

Oct. 1894.

THE protracted drought of summer is at last ended. Since the 10th of September, the needed rains have changed the sere pastures, orchards, and lawns to a thrifty and beautiful green and our mountain springs are again supplied.

Like the bee and the ant, which are so often cited as examples of industry, we

are gathering our winter stores, which the faithful toils through summer, aided by the sunshine and shower have given us.

I see by Notes from Harvard, that by reason of drought, apples though plentiful are small. It is not so here. Never in our recollection, has good fortune given us such a crop of colossal apples.

Through the September Notes, we could trace the visit of the loved Ministry and Elders from the West, and on the 1st inst it was our happy privilege to welcome them to Lebanon. We have enjoyed their association, more than pen can express, and especially so since though brief their stay, we could say "Home Again" to our worthy Elder Joseph Slingerland, who from early childhood, to mature and useful manhood, was with us through joy and sorrow, toil and spiritual growth. We are happy to "cast our bread upon the waters," though we may hunger ourselves, for by it we feel the benefits of a sympathetic cord of union and fellowship, with our Western friends which holds us all to our noble purpose.

On the evening of the 4th inst. our family were invited to attend with the Social Improvement Society at the North family, with our own loved Central Ministry, and friends from the West, and a profitable and delightful evening was spent. Flowers and sweet music both vocal and instrumental were appropriately interspersed with original productions of the class, both extempore, and prepared.

This revives anew the faith which has been ours from early life, that a perfect gospel growth, includes the entire being, physical mental and spiritual. It should purify both body and soul, quicken and consecrate the intellect, and refine every thought word and action.

These beautiful privileges which our gospel gives us, are authenticated by the words of Father James. "There is nothing too good for the people of God;" also by our Savior's promise "Seek ye first the kingdom of God and its righteousness and all these things shall be added."

Amelia J. Calver.

North Family.

Oct. 1894.

THE harvest is past, the summer is ended and if we are not fully saved we know the essentials of salvation and hope by a faithful continuance in well-doing to be so some day.

Through all the vicissitudes of a remarkable spring and summer we have lived and been well cared for, and at the end have harvested very satisfactory returns for our labors all around.

When a young boy I heard a sermon preached from the text, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." Listening to the preacher I was inspired with a faith in Divine Providence that has been a stay and consolation through life. "Trust in God and do the right." Living up to our highest light, in the daily practice of gospel principles in the spirit of peace and union, neither drought nor flood, fire nor wind can destroy the confidence and satisfaction and benefits that will flow to us. Our reward will be to us according as we love and serve each other.

Our beloved gospel friends the Ministry and Elders of the Western Societies paid us a visit. We enjoyed a rare privilege which we much appreciated. On the evening of one of the days they spent with us, our "Self Improvement Society" entertained them. The Central Ministry and a company of Elders, Brethren and Sisters of the Church and Center families were also present. At the close very appreciative and encouraging remarks were made. Eldress Harriet expressed the thankfulness and satisfaction she felt as a spiritual parent to see her young charge making such earnest and successful efforts to cultivate their minds in all that is good and beautiful and useful, that they might thereby be of greater service in the cause they have espoused. Taking up this thought Elder Daniel remarked that Elder Frederic used to say that young people brought up under our care were

more credit to us if they excelled us in virtue and knowledge than if they were behind.

During the meeting the question was asked by one of the Sisters, "What of the future of Shakerism?" and replied to by another Sister. Which at the close of the meeting called forth a few remarks.

Whatever the future may have in store for the Shaker Institution, Shaker principles are imperishable and are finding wider and firmer acceptance continually.

The question for us is "Has the Shaker Society leaders to put it upon a basis for the better and more complete practice of its principles." Time will prove. I for one will trust in the spirit of God in my Elders, Brethren and Sisters and strive to do the right myself.

Walter S. Shepherd.

Shakers, N. Y.

North Family.

Oct 1894.

LATELY, while thinking upon the subject of thankfulness and realizing the importance of showing gratitude for the many blessings we enjoy, we found an extract from a poem by Celia Thaxter, entitled "Courage" which we copy.

"Why should I hug life's ills with cold reserve
To curse myself and all who love me? Nay
A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears
Kept bravely back, He makes a rainbow shine
Grateful I take his slightest gift, no fears
Nor any doubts are mine."

The cultivation of the faculty of looking on the bright side and contemplating the blessings of life, rather than the ills is a necessary one, especially in these times when the daily press is filled with catastrophies and the elements of the physical world seem to have declared war on humanity, destroying the means of sustaining life and often life itself.

In the struggle to grasp the lion's share of material blessings, man forgets the rights of his fellow man, until the demonic forces are roused and are united with

the physical elements and it is destroyed, for the prophetic announcement will be fulfilled. "And the old heavens and earth shall pass away with a great noise," but we will "hide in the Lord's pavilion till the tempest and the storm pass by."

We will second the motion or suggestion by Elder Oliver and should also like to see our "MANIFESTO make weekly visits."

A silo 11x26 and 30 feet deep has been erected and at present writing, is receiving the corn fodder from the sweet corn after it has been picked and dried. Properly preserved ensilage is more relished by stock in general and the milk producing properties are greater than dry fodder.

To all lovers of Lima beans, we would say, try Burpee's Dwarf Lima, they are fully equal to the large Pole Lima in quality. We consider them a necessary adjunct to our garden.

Hamilton DeGraw.

Second Family.

Oct. 1894.

WHILE blest with cares and burdens, we might make excuses for some neglect of one duty, but instead will say, we will try and do better. We have just finished drying sweet corn. Had a good crop for this season as corn has not been good generally in this section on account of drought. We have had one frost thus far but it did very little damage and should good weather continue shall have more tomatoes to can.

We are busy filling silos. Apples are not secured. The crops in this section are good as were pears.

While we are harvesting temporal blessings, may the Giver of all good send us souls who have conviction, and a desire to leave the world and its sinfulness. As the harvest is great and the laborers few, may the vacuum caused by departed and departing saints to the shores beyond, be filled, and Zion again flourish and grow.

When we cast a mental glance over Zion's spiritual condition and ask,—Lord when will the forty years in this spiritual

wilderness be over? the answer comes,—though few the number, yet like Gideon's Army there are too many yet who will not lap the spiritual waters. Let us gird on the armor of strength, and like the few Spartans who stood in the pass, stand as firm in the spiritual gap and bid defiance to all weakness. Union is what we need, which binds us together with one feeling; that the spiritual cloud must be lifted and we will work together to that end.

Isaac Anstatt.

Shaker Station, Conn.

Oct. 1894.

"In the world ye shall find tribulation," said Jesus, "but in me ye shall find peace." In a worldly life there is no shield from trouble and sin.

Thousands are seeking for peace and happiness in sinful pleasure but they find it not, that aching void is still in the heart. Sin promises joys but pays sorrows.

Self-denying struggles bring sweet home peace and never ending joy. The true cross-bearer is sure to win though long and severe be the struggle.

Only as the heart advances in purity does the spirit move on over the rough sea of nature, to the haven of peace.

Let us contend for peace.

"The baobab tree, in Asia is considered one of the most wonderful of the vegetable creation. It appears that nothing can kill this tree, hence it reaches an astonishing age as well as enormous size. The natives make a strong cord from the fibers of the bark, hence the trees are continually barked, but without damage, as they soon put forth a new bark. It appears impervious to fire, and even the ax is resisted, as it continues to grow in length while it is lying on the ground.

* * * * *

It is well to feed a variety of nutritious food to hens and chickens in moult. Hens are now in annual moult, and chickens in first natural moult. Poultry raising is a business that can be commenced with very limited means.

Daniel Orcutt.

South Family.

Oct. 1894.

How lovely and consistent is the order of the seasons as they come and go. The harvest is nearly completed for the present year, and for the bountiful blessings which we have received we would be truly thankful. The potatoes which it was feared would be a short crop on account of the dry season has yielded fairly well and very good quality. The corn was also a fair yield. Our silo has been filled with an extra quality of ensilage. We used several different varieties of corn. Hickox sweet corn proved very good, the large western corn made a great growth but was considered unprofitable, much of it was thirteen feet in height, but there was three times as much stalk as fodder, while the corn we have grown here for years gave the best results of any, there being three times as much fodder as stalk, and an average of $1\frac{1}{2}$ ears to a stalk. This is a flint corn and a phenomenal yielder. It took eleven acres to fill our silo of 150 tons, so we must yield the palm to others, but will try to do better in the future. It took about four days to fill the silo the cutter being run by steam power. There has been some painting done on our buildings the past two weeks which improves the appearance of our quiet home. Have not the unwearied labors of the summer been rewarded? While many are suffering from want and hunger, we can reap the benefits of labor, and industry, in having all our wants supplied, while many destitute ones call at our doors for bread.

The health of our family is good, and for all these blessings, thankfulness prevails.

Maria Witham.

Enfield, N. H.

Oct. 1894.

"THE harvest now is over, the summer days are gone."

Our silos are filled and corn all gathered. We have had an average crop of apples,

which we finished picking on the 9th. The potato crop is below the average, which is never very large with us, at best.

This summer the old seed-house near the Ministry's Dwelling has been taken down, and since the ground has been leveled, it adds quite a little to the children's playground.

Some of our buildings are being shingled and repaired in various ways, which means work for "busy hands." Our roots are nearly all dried and cut.

We are fast getting short of water for power for our mills. Our large reservoir on the mountain is lower than for many years. We are still blest with enough for domestic use. Everyone is wishing for rain.

We heartily sympathize with our gospel kindred who have been visited by the fire fiend so recently. We hope the end of it has come, as three fires in about a month, is quite enough to hear about.

G. H. Kirkley.

Sabbathday Lake, Me.

Oct. 1894.

BELOVED ELDER HENRY:—We are reminded of the pleasant duty of writing a few lines for THE MANIFESTO, in regard to our home.

The days of the harvest are passing. Potatoes are already stored, a sufficient crop for home use and some to sell.

We are now gathering the apples, of which we have an abundance for cooking, for drying and for eating. Many barrels are being packed away for sale and we shall have more than usual to make into cider for the Shaker Apple Sauce.

Sweet corn seed is secured and drying; ensilage cut and silo filled.

The young Brethren have been quite interested in raising vegetables and melons. O! the melons have been delicious that they have furnished for the family table! They took a collection to the New Gloucester Fair. One squash weighed 76 lbs. and a tomato over 2 lbs. One of the young

Sisters found a wild ripe strawberry September 21st.

By consulting the Office Register we find 1250 names of visitors who have called upon us since the opening of the summer season.

The autumn woods are perfectly beautiful now.

Sunday afternoon a meeting was held on the shores of Sabbathday Lake. From our windows we could see them baptizing the people. We know not from whence they came nor whither they went but we do know that at the same time, we enjoyed a most heavenly meeting and received the baptism of the Holy Spirit.

Adu S. Cummings.

Alfred, Me.

Oct. 1894.

WE enjoy reading the Home Notes in THE MANIFESTO which tells us what our Brethren and Sisters are doing in our sister Societies; and perhaps there are others as interested to know how we are prospering.

The last week in August and the first in September, the Brethren carried to the Factory from ten acres planted, five hundred dollars worth of sweet corn, and later one hundred and sixty tons of corn ensilage was stored in the silos. The Bordeaux mixture did not save the potatoes from rust as was hoped. The worms also have troubled them, but we have harvested nearly six hundred bushels which is enough for home use and some to spare.

The time between haying and harvesting was used in removing stone from land that formerly was an orchard and has not felt the plow for eighty years. The work done has improved it greatly but a number of years will be needed to make the work perfect. We can not say much for the fruit crop excepting apples of which we have a fair quantity. Of garden vegetables we have a good supply and they are of good quality. Onions and turnips took the first and second premium at the Sanford Fair.

We are pleased to have all know what

our faithful Brethren have accomplished, but must add that the good Sisters have not been idle. They have kept Br. Henry Green busy at the mountains and at the sea-side disposing of the pretty baskets made by their busy hands. The young people have had no time to tempt the adversary, and while their hands have been busily employed, they have not forgotten to keep the remainder of our Mother's injunction in giving their hearts to God in earnest supplication and prayer, that conviction and deep searching may enter the heart and cleanse each soul.

They have felt as a young Sister of Watervliet once wrote us, "When I am feeling right in my spirit no task seems arduous." O the beauty of the gospel which gives us a heavenly relationship to every soul who will take up his cross and deny himself. We had a privilege of meeting with some of our gospel kindred from the Western Societies. How much we enjoyed their presence we could not tell, nor of the strength, love and encouragement we felt from them, suffice it to say, we gained such a love for them that we will strive to be as faithful; thus meet them again,—in Heaven.

Fannie Casey.

Canaan, N. Y.

Oct. 1894.

OUR protracted silence is not caused from a lack of interest in our little harbinger, by no means, for we are deeply interested in every effort made to spread the tidings of this blessed gospel, which we are zealously striving to keep by applying its principles to our daily lives that we may build up a home worthy to attract truth loving souls.

We have been greatly blessed the past season. Haying and harvesting all done and well done by interested, consecrated young Brethren and boys who though having worked hard have found true enjoyment in the labor because it was unselfish and therefore sanctified.

Our yield of potatoes is much greater

and better quality than for several years; the corn which seemed so doubtful on account of so much rain in the spring proves very good. While our neighbors and friends all around us have suffered inconvenience from the drouth we have had a superabundance of good sweet spring water, resulting from the provision made last year.

Our school-room is being repaired by which means better ventilation will be obtained, so essential to the health and happiness of both teacher and pupils who will occupy it eight months of the year according to the new school law.

So much for our blessings, now for our afflictions.

For three months we have been contending with whooping cough. Whence it came or how we got it is among the mysteries not likely ever to be solved.

We have had thirteen cases the youngest being a little girl three years old. May we never repeat the experience. By a deeper baptism of the spirit which shall quicken every faculty of the soul, we hope to learn how to avert such evils. "The wise man seeth the evil afar off and hideth himself," taking this for our criterion we must conclude that we are numbered among the foolish in this respect. It is the first time that Canaan was ever thus visited and we pray it may be the last.

We have just enjoyed a social time with our beloved Western Ministry and Elders and every such occasion tends to strengthen the bond of gospel friendship.

Emily Offord.

Harvard, Mass.

Oct. 1894.

As the papers have given a very distorted account of the fire which recently occurred in this village, we thought that a more detailed statement might prove acceptable to the readers of THE MANIFESTO.

On Sept. 20th at about 11-45 a. m. the cry of fire was heard, and we soon learned

that our large barn was in flames, and no possibility of saving it. Several animals were in the building, but fortunately, these were driven out. Some of the farming implements were also saved.

In about forty-five minutes after the alarm, the fire engine company from Ayer were on the ground and doing effective service in saving a large pile of cord wood, as at this time the barn was beyond being saved.

We also lost one hundred tons of hay three hundred bushels of potatoes, two horse power machines, one new cart, also a quantity of farming tools, and five hundred gallons of vinegar and cider. A smaller barn, an ice-house, a store-house for lumber, and several sheds were all consumed.

We succeeded, however, in saving our cider mill and the shed attached, and shall soon be able to engage in the making of more vinegar. Our loss can not be less than \$15,000, and having an insurance of only \$4,000

This is our first experience, in Harvard, of so destructive a fire, and although we feel our loss greatly, yet our hearts overflow with gratitude that our home is left to us. We have many thanks to render to the timely assistance of the fire department of Ayer, and to every one who afforded us aid in this time of our great need.

The cause of the fire must have been from some undue carelessness, as no engines, stoves nor lamps were in use about the premises.

Marcia M. Bullard.

South Union, Ky.

Oct. 1894.

AUTUMN is here with its soft, mellow light, and gorgeous coloring of russet and brown, yellow and scarlet, emerald and crimson, all so richly blending in one harmonious whole.

The yellow corn will soon be ready for the crib and the baldwin, pippin and genet apples are ready to be gathered, to be

canned, dried or stored away for winter use.

We have some good Brethren and would appreciate more. The farm hands are drilling in the wheat. The first two weeks in October, is the best time to sow it, in this climate. The little ridges and furrows that run across the level of a hundred acre field, looks very pretty to the eye. Then to think of how the little grains of amber-colored wheat that are dropped so regularly in the ground by the drill-mill, first through the chemic force of heat and moisture burst its hard-covering and start a little rootlet in the ground and then a little stem upwards for light and air; then comes the stalk and blade and full grown grain ready for the harvest.

We had a picnic in the woods the past summer. The place was one within easy reach of home so that the young and old enjoyed the recreation of a day. We went also to the County Fair and to the dedication of a Methodist Church which bordered on our own lands.

James Curr.

Watervliet, O.

Oct. 1894.

We have been blessed with several good showers since we last wrote for Home Notes. The order of the day is cutting up corn and gathering fall crops. We are also improving our time repairing, putting on a new shingle roof on our corn crib etc. We number thirty in our Society at present writing. We had the privilege of enjoying a few pleasant days with Elder Oliver Hampton at our Society recently. The writer had the pleasure of meeting the Ministry and Elders of Union Village at Dayton on their way to the Eastern Societies. May they enjoy a pleasant visit while in the east. We are having very good meetings here. Thursday evening we have a singing meeting, Sabbath morning a bible meeting, Sabbath afternoon meeting for exercise and in the evening prayer meeting, so we try to improve our time in doing good to ourselves and

others. We enjoy the good readings in THE MANIFESTO very much, and always make it welcome to our Society.

We herewith extend our love and blessings to all who are striving to build up Zion.

Henry W. Fredrick.

FIRE RECORD.

ON the night of the 18th of September at a little past 11 o'clock p. m., we were awakened by a wild cry of fire. It was at the old Brick Yard family which has been vacated for several years, but used as a store place for drying corn, roots etc.

All the buildings of the Brick Yard family proper, were destroyed, except a small house. The Dwelling, Laundry, Dry kiln, Store-house, Seed-house, Sisters' dwelling, Brick shop and Office and the Office barn, with all their contents were entirely consumed. Brother Robert Valentine, Trustee, had all last year's crop of roots, his wagon, hay-racks and a large part of the farm tools and machinery, stored there. The value of the roots alone, was over fifteen hundred dollars.

Most of the buildings belonged to the Church family. The Brick dwelling and Office, and the Office barn belonged to the North family. The new barn put up by the North family some years ago was saved. The slate roof was its protection together with the earnest efforts of a few persons and a little water. All the buildings were insured, except the Brick dwelling and Office; which is one building. Total insurance paid, a little over five thousand dollars. It was undoubtedly set on fire.

Daniel Offord.

A Tribute to the Memory of Sister JANETTE ANGUS.

By Orrin Beaver.

LOVING Sister thou hast left us,
Laid life's heavy burdens down,
For a home in yonder mansion,
For the faithful soul prepared.

Long a patient toiler here,
In the vineyard of the Lord,
For the good of all around thee,
Ever has thy life been found.

Many souls have cause to bless thee.
For thy kind and loving care,
So unselfishly bestowed,
On every child of Mother's fold.

Never did thy faith forsake thee,
Though many faltered at thy side;
But trust in God sustained thy spirit,
Through each dark and adverse hour.

Oft we've heard her precious counsel,
To the young in days of yore;
Pleading with their thoughtless spirits
To uphold this blessed cause.

To live a pure and virtuous life,
Renounce the vanities of youth;
For treasures that can never die,
As lasting as eternity.

True unto each earthly trust,
Through the shifting scenes of time;
We feel thy pure and gentle spirit,
Has found a home of rest at last.

Where many souls who've gone before,
To realms where dwell the pure in heart
Will hail thee as their guiding star,
Blest savior from a life of sin.

No greater joy can souls possess,
Who consecrate their all to God,
Than love of kindred souls in Heaven,
Who from all evil are set free.

Then let us bear a daily cross,
Against each secret inbred foe;
That would involve our souls in loss,
While dwelling in this lowly vale.

That when our work is done below,
And our mortal race is run;
We may meet our Sister's spirit,
In mansions of the justified.

Shakers, N. Y.

THE love of God to an earnest devotion
in his service uplifts from the narrowing
sphere of self-pleasing aims, into the realm
of those soul-expanding ideals which are
crystalized in a life of holy deeds.

C. Allen.

In Memory of Sister CATHARINE WALKER.

By Sara Williamson.

THY spirit rests in peace 'neath angel care,
The angel ones who with thee unaware
Did all thy days with watchful wisdom guide;
With love and wisdom, all thy steps beside.
Thou hast gone from the dream of toil and
And turmoil, called the earthly life; [strife
And awoke to the new and sweet surprise,
That in gladness met thy wearied eyes.
And thou hast found, that kindness and love
And justice, weave in the realms above
The spirit robes of radiant light
That enfolds each soul that doeth aright.
And thy faith sincere, and thine earnest zeal,
Are set in thy crown to ever reveal
In its gems of light and beauty rare,
Each deed of duty and watchful care.
And to all who are faithful in deed and word,
In immortal life comes the rich reward;
When the Mother saith, "My child, well done,
Enter into thy joy, and receive thy crown."
Harvard, Mass.

AUTUMN.

By Ada S. Cummings.

COME friends who love the autumn time
And take a stroll with me;
Down on the shores of S. D. lake,
And view the scenery.

The leaves are turning brown and gold,
Combined with green and red;
While every tint of color bright
Seems waving over head.

The trees, so grand and beautiful
Are mirrored from the shore,
When the waters of the lake are still,
And the sun is shining o'er.

We'll linger here a moment now,
To us 'tis great delight,
For everywhere we turn our eyes
The woods are gay and bright.

The scenes of autumn beautiful
We love them in their prime
With zephyrs sighing thro' the trees
In indian summer time!

And as we gaze enraptured thus
On wood and lake so gay,
One thought unbidden comes, how soon
The beauty fades away!

And trees enrobed in loveliness
Must then be stripped and bare
For even now the wintry blast
Is lurking in the air.

These autumn days are warning us
Of winter sure to be,
When all the leaves have fallen off
From every branch and tree.

Thus earthly friends are leaving us
Their autumn being past;
And thus the winter of our lives
Will come to us at last.

Sabbathday Lake, Me.

SHAKER STATION, CONN. OCT., 1894.

DEAR CHILDREN:—"Blessed are the pure in heart." The heart is the seat of principles and the fountain of action. If the fountain is impure, the stream will be impure. If your hearts are sinful, your lives must be wrong. If your hearts are pure, your souls will be lovely. All sin proceeds from the heart. Cleanse the fountain and the streams of thought and action will be pure. How can pure thoughts enter within, if the heart becomes a dwelling for sin? Guard your souls against the approaches of evil. Use every means at your disposal for becoming virtuous. Purity is the brightest jewel that can ever adorn your characters.

Get a good start for heaven. "Well begun is half done." Start with pure motives and high ideals of Christian life. How inspiring the thought. What golden opportunities are yours. Results of a virtuous life are glorious in actual fruitage. Virtue's path is pleasant and plain, walking therein is eternal gain.

Consider what evils may result from one wrong step. One habit, one sin, one companion, one book, may affect your whole life and character. "Take heed what you read." Bad books better no one. I want to say to those I find reading that which is improper, "Eschew that which is evil, cleave to that which is good," which will be as safe a maxim to follow with regard to what they read, as to what they do. Read that which will make you

think good thoughts and live good lives. Good books make one feel that truth and purity are beautiful and possible; they make it seem worth while to strive to live nobly. Pure reading refines and brings soul cheer, and gives us strength to persevere. Have pure reading, pure thoughts, pure hearts. Learn virtue, and when you learn from a book or elsewhere that which is wise and good, proceed at once to practice it.

Walk in the way of eternal life. May your peace be like a river and your joy, like the waves of the sea. May your years be many and bright with truth and virtue.

DANIEL ORCUTT.

In Memory of Brother *STEPHEN BOISSEAU.*

By Louisa.

AWAY from earth and all its cares,
His spirit finds a rest
Remote from changing scenes of time
And all that can molest.

God shall wipe away all tears from our eyes, and there shall be no more death, neither shall there be any pain, sorrow or affliction. Blessed assurance. Oh! saddened weary mortals a little while longer and tears shall be unknown to thee; and we shall be rejoicing with thousands who like him have been freed from all those troubles. So try to live that when the sun of our existence sinks in night, memorials sweet of mercies done may shrine our names in memory's light. Not for thee our tears are shed, our sighs are given. Why mourn to know thou art a free partaker of the joys of heaven.

Finished thy work kept thy faith, glorious reflection! may we ever cherish the memory of the good example and faithful toil in loving gratitude. The departed Brother has heard the glad sound, welcome home, come take thy rest, for peace and happiness is thy just reward.

Gone but not forgotten, in the mind of every one. Blessed Lord, thou didst give and thou hast taken. If I could express in words, the feelings my heart contains, it would be only in a feeble way.

Pleasant Hill Ky.

Books and Papers.

EGYPT IN HISTORY AND PROPHECY, BY ROBERT PATTERSON. This little work of nearly sixty pages is an interesting and valuable historical collection of just that form to meet the needs of enquiring minds of every age. While it may have been written especially for that class called infidels, and certainly they would not hesitate to read it, the church goers and Christians may be immensely profited by a careful perusal of its pages.

"Men and beasts, too, arise from the dead in Egypt, to preach to the living. Not only do we possess colored pictures and statues of men and animals; we have actually the men and animals *themselves*, preserved by the process of embalming."

Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for October is a very interesting and valuable number. In the Contents we find—A study of Beethoven; How to study Strangers; The Ideal; What is a Dream? Sketches of Phrenological Biography; etc., etc.

Published by Fowler & Wells Co. 27 East 21st St. N. Y. Price \$1.50 per. year, 15cts. a number.

THE JOURNAL OF HYGIEIO-THERAPY. October, Contents. The Temperature of the Body; Doctors and their Cures; Foundation Principles; Anti-Vaccination; The Pride of Company; Know Thyself; Social Purity; etc., etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

FOR the first time in his literary career Jerome K. Jerome, is about to write directly for an American audience. This work consists of a series of papers similar in vein to his "Idle Thoughts of an Idle Fellow," but addressed to American girls and women. The articles will begin shortly in *The Ladies' Home Journal*, which periodical will print the entire series.

Deaths.

Mary French, at Watervliet, N. Y. May 23, 1894. Age 79 yrs. 7 mo.

She was gathered home as a sheaf of wheat fully ripened for the harvest.

I. Greaves.

Janette Angus, at Shakers, N. Y. Sept. 30, 1894. Age 84 yrs. and 2 mo.

UNDERNEATH the waves of time and chance, may we feel the deep ocean of God's love.

SHAKERS AND SOCIALISTS.

To the Editor of The Tribune.

Sir: Having just read in Monday's Tribune R. G. Horr's able article, "Socialism Run Mad," I wish to recommend, not only to Socialists, but to all of the thinking class in society, that they read it carefully and without prejudice.

The Socialists are striving for that condition which it is utterly impossible for them to realize, only in the Church of Christ's Second Appearing in the female—the Shaker Church—the Church of the "Great American Republic."

"That which is born of the flesh is flesh, and that which is born of the spirit is spirit." "The children of this world marry, and are given in marriage," but the children of heaven live pure, celibate lives in this world, and are engaged in establishing the Republic of Heaven on earth, where they have all things in common. An attempt was made after this sort by the Apostles at the day of Pentecost; outwardly it was a failure, but they left a spiritual seed behind which culminated in the establishment of the Shaker Church, 120 years ago. The seed took root then, and is now bearing its fruit.

The Shaker communities are so many signs in the spiritual heavens—manifestations of the signs of the times—of Christ in the female part of man.

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CHARLES GREAVES.

Mount Lebanon, N. Y., Sept. 20, 1894.

MANNERS.

DID you ever think what beautiful manners Christ had? It is evident that in a few minutes he could make friends with a total stranger. What a charm his recorded conversations have! How courteous his greetings and parting words! Surely, if we try to copy him at all, we should try to copy his manners, for they are among the least of the beautiful examples which he set us.—*Selected.*

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THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

—
VOL. XXIV.
—

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."
Ecc. XI: 1.

EAST CANTERBURY, N. H.

1894.

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The Manifesto.

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HISTORY OF SOUTH UNION, KY.

No. 14.

MAR. 8. 1864. Two Federal soldiers by the name of Proctor are on a visit to their father, who is one of our neighbors.

Sunday, Mar. 9. The Federal Officers have been making arrests, of Southern sympathizers and want the Brethren to take one man to Bowling Green. Our Brethren are quite unwilling to give so much aid in the interests of the war, and beg to be excused, fearing it might bring more persecution on the Society. The Officers, learning that we have a carriage and horses, say to the Brethren, "You must do it." This was a military order, and one of the Brethren was appointed to attend to the duty. The ride to Bowling Green was a very quiet one, and at that place the Officers and prisoner left the carriage, so that the Brother returned to the Village the same evening.

Mar. 30. We receive several letters from gospel friends which give us much comfort, after our long, forced imprisonment under military orders. The letters are from Mt. Lebanon, Union Village, White Water, Watervliet, O. and from Canterbury. We are still remembered, and this comforting assurance is to us a heavenly treasure.

Mar. 31. A quantity of food is prepared and sent to Bowling Green for the sick soldiers. Elder Solomon goes on this mission of mercy, and is able by this deed of kindness to make many hearts glad.

To-day we record the death of our Brother, John McLean, who has been sick with Pneumonia only three days. He was sixty-five years of age, and universally beloved.

April, 10. The U. S. Mail arrives at our Post Office, it being the first time since Sept. 17, 1861.

May, 11. Rumor tells us that Col. John Morgan and his company have entered the state of Kentucky, and have already burned some fifty-six loaded freight cars. They captured four thousand dollars from the Adam's Express and also several Union Soldiers. Additional supplies of food are sent to the sick soldiers at Bowling Green, also several loads of strawberries, sent to the same place, are sold. The berries find a ready market.

May, 29. Four hundred Union Cavalry camp near our Village. They came from Springfield, Tenn. and are going to Bowling Green. They are all very orderly. We saw them as they came in groups to the well to obtain water, to the kitchen for bread, and to the dairy for milk. In the evening the band favors us with a beautiful serenade in front of the family Dwelling. They then march to the North family and on to the East family, playing several pieces before their dwellings. On their return to our family they are invited to a lunch, which they accept with many thanks.

May, 30. Several of the Brethren and Sisters are busy nearly all night preparing a free breakfast for the whole battalion that is encamped on our premises. The dining tables are moved into the door-yard and placed under the maple trees, The Officers are accommodated at the Trustees' Office. After the tables in the yard are prepared, the soldiers march to them in good order, and seem to enjoy the repast.

The breakfast consisted of beef, veal, fried ham and eggs, sweet and Irish potatoes, hot biscuit, corn bread, canned peaches, fresh strawberries and the best of coffee. Col. Williams said he must go and see the soldiers at their table before he could eat his breakfast.

Some of the soldiers who disobeyed their orders by going to the families after milk and bread were punished by leading their horses on their way to Bowling Green, a distance of fourteen miles. All the soldiers take leave of us at 7-30 a. m. The band stop in front of the family dwelling and play two more pieces. Then four hundred voices give three cheers for the hospitality of the Shakers. Our hearts are filled with pity as we reflect upon the duty of this large body of men who have left their pleasant homes and peaceful occupations, to engage in all the horrors and privations of a cruel war.

June, 1, Sunday. The two beautiful horses which Br. Urban has just bought, were stolen last night. On the 6th we learn that our stolen horses were found hitched in the street in Elkton, Todd Co., Ky. Several of the Brethren went in search of the horses, and on the 7th they were found as above stated, and the man who had them in charge, only accepted ten dollars for his trouble.

June, 18. Br. Urban goes to Louisville to meet the Ministry of Mt. Lebanon. He waits till the 21st. inst. and then returns without them. On the 26th, the Ministry arrive at Bowling Green and are met at that place by Br. George Rankin. The Ministry are with us till July 9th, when they take the cars for Louisville, and then to Pleasant Hill.

July, 10. Our company of three who accompanied the Ministry to Louisville, take the cars for home. After riding about twenty miles the conductor received a dispatch from Gen. Boyle to return to the city, as it was not safe to proceed. On the 12th we again take the cars for home. A company of soldiers are on board, and many others are stationed as guards by the side of the road. We, however, reached home in safety.

July, 22. The Confederates are still sanguine of success, and are holding meetings in our neighborhood.

July, 28. Thirty Union soldiers passed through our Village last night, but moved so quietly that few heard them.

Aug. 5. We prepare breakfast for one hundred and twenty. They say they are very hungry. As the company does not offer to pay for this repast, we remain quiet and receive only their thanks.

Aug. 6. A large bay horse was stolen last night. Companies are being formed in our neighborhood, to enter the southern army, and they say that if they do not take the horses, the northerners will.

Aug. 10. Sunday. No cars pass to-day, and it causes some uneasiness in our minds.

Aug. 11. One of the Brethren is stopped on the road and three men dismount to examine his horse. They are quite thorough, but when they go in the rear of the horse, the Brother uses his spurs, leaving the company in wonderment. The Brethren are obliged to hide our horses, and to watch them day and night.

We are now asked to furnish twenty-five loaves of bread a day for the soldiers in Russellville. We receive three cents per pound.

Aug. 13. A Brother and two Sisters go on a visit to Bowling Green. When they reached the pickets, they were ordered to halt and told that they could not pass. Finally they were allowed to drive on as ladies were in the carriage, but thought there would be trouble in getting out of the place. As Br. Urban was so well acquainted with Col. Bruce, he had no fears and drove on.

We now learn that Col. Faust with eight thousand soldiers, has made a raid on Gallistan, Tenn. and destroyed a large amount of property. We also learn it was expected that Gen. Morgan would make a raid on Bowling Green and surprise the Federals.

Morgan captured four hundred Federal soldiers and then left the place. This so frightened the Union people, that every able-bodied man was ordered to be armed and in readiness for action.

Br. Urban and the Sisters returned without harm, after spending most of the day at Bowling Green.

(To be continued.)

INSTRUCTION DIVINE.

By Abraham Perkins.

OUR Heavenly Father draweth nigh, and our Heavenly Mother appeareth. They give us words of eternal life; a testimony that teaches the power of salvation, and the means to obtain it. I hear it every day. I hear it in the hills and in the valleys. I hear it at my work and in my hours of rest. I hear it at our convocations for worship, which then especially awakens my responsibility. It causes me to question my life and to examine my works. It scrutinizes closely the preparation made for that baptism for which so much is asked in our prayers. It seeks to know how thoroughly the work has been done to prepare the soul for Christian baptism, by honest confession in the order of God, thus showing my deeds, bringing them to the light, as did Achan in the presence of God's image, a living witness, without reserve and no dissemblance, as was witnessed in the act of Ananias and Sapphira for selfish ends. It teaches where the light of God is revealed and is to be found,—a trust committed to the Christian Church, where stands the altar with its Melchisedec priesthood, unto whom is committed the keys of Christ's kingdom with power to bind and to loose as it is done in heaven, as Jesus declared.

It teaches us to prune and dress our own gardens and not look for weeds in others; to cast the beam from our own eyes ere we can see clearly, mote in other's eyes. It teaches thankfulness of heart for the degree of goodness we have found, even though we have not obtained all we seek, or attained to the condition which gives the most perfect control of our spirit. It teaches that our ministrations should portray the best, the strongest and brightest side of life, and not the weakest, the discouraging and hopeless conditions; and teaches the spirit of kindness, love and peace, opening channels to sanctum sanctorum, the holy of holies.

East Canterbury, N. H.

SHIRLEY SHAKERS.

The Community Celebrates the 102nd Anniversary.

ON Saturday the Shaker Communities of Shirley completed 101 years of existence, but the day was not observed by any public manifestation. Sunday, however, at the Community's morning devotions, Elder John Whiteley made a brief allusion to the fact, and spoke a few words specially appropriate to the interesting event.

The thoughts of all the Community went back to the stormy times of 100 years ago when the little band of Believers were just growing into prominence. The names of the leading lights of the Community in the past arose before the mind's eye; then their thoughts drifted to the little cemetery on the hillside,

"Where the rude forefathers of the hamlet sleep."

The past has for these earnest, industrious, honest and simple-minded people an irresistible charm. Noble men and women rest in their soil, who gave up the baser forms of life for the more serious and higher form of existence. Actuated by a desire to follow more closely in the footsteps of the carpenter of Nazareth, they left the world and its allurements and joined with fellow-men in a simpler and purer life.

On Sunday, the Shakers looked with pardonable pride on the past and not without hope to the future. True, time has somewhat thinned their ranks, and men and women, to-day, do not readily volunteer to assume the obligations of Shaker life, yet in spite of this the future is not without encouragement. The industrious and frugal Brothers and Sisters of the past, built up a strong and noble family; they grew from almost nothing to comfort and contentment, if not to affluence, in spite of opposition and persecution. To-day, the Community, while smaller than thirty and forty and fifty years ago, is strong in the faith, has thousands of broad acres and no incumbrance. All that is needed to give the family the strength former days is willing hands and faithful hearts. When men and women pause and think, when they will compare the life of the city, or rather the struggle for existence in the cities, with the quiet, peaceful and contented life of the Shaker Communities, the revival in Shakerism will commence and they will gladly throw aside the baser passions and become believers in a faith that tends only to elevate and ennoble.

The Shirley Community has made all preparations for the winter. The harvest has been bountiful and well cared for. The apple crop, now one of the most important to the Community, has been good, and in addition to the 1500 barrels shipped to England and to the West, a large quantity were ground up into cider, which has been boiled preparatory to being used in the manufacture of their famous Shaker apple sauce.

The Community will commence the manufacture of this famous sauce within two weeks and will have a large quantity made and ready for shipment before Thanksgiving day. So well established has this product become, that the market is now usually larger than the product.—*Selected.*

THE MILLENNIUM.

By Catherine Allen.

THROUGH the various ideals for which this word has long been a synonym, we are able to trace the evolution of races and the general progress of humanity.

In the hearts of all nations and races (save the most barbarous,) have glowed ideals of some future "golden age," and through all time have been brave prophet souls quickened from the inner spheres whose teachings have

gradually refined and elevated these ideals from the gross and selfish, to the grand conception of the Brotherhood of Man, in which is recognized:—

“One God, one law, one element,
And one far off divine event
To which the whole creation moves.”

What shall be this “divine event,” and how may those conditions be attained through which its glory will be wrought? As we understand it, the Millennium will not consist in any ultimate beyond which advancement will be undesirable, but in the placing of man in such relation to his fellows as will give to each individual equal opportunity to develop all his powers;—a condition of society in which no distinctions will be recognized save those of usefulness and worth, and the differences of natural endowment.

A government carrying out the principles of pure Democracy alone, can give these opportunities. Liberty, Equality, Fraternity, must be the stepping stones in the attainment of all for which the human heart has ever yearned or aspired, of all for which the prophets have been stoned, and countless martyrs given their blood. Of their grand significance and the results to which they will lead, we can give but a few hints at the present time. It is generally acknowledged that a crisis in the near future awaits us, from which will be evolved or revolved great changes in the social and civil polity of nations. Those who look to the underlying causes of present disturbances, perceive that the forces which are arrayed for the destruction of existing systems, are gathering power on every hand, and as they sweep from continent to continent are also quickening the people with an impulse to associate, organize and combine on new foundations and in a new spirit.

Blindly the love of greed is serving the people, for while one industry after another is taken into the hands of corporations, and again consolidate, thereby daily increasing the oppression of the laboring classes, on the other hand, the struggle for freedom is more intense than ever before, and the intelligence of the people, divinely awakened, will soon use for their deliverance those very means which have added most to their enslavement. Then gradually will come into existence that New Heavens and New Earth wherein shall dwell the righteousness of God’s perfect law.

When each one has an equal inheritance in all natural wealth, (that uncreated by labor,) and equal opportunities for education, it will be impossible for man to hold property in his fellow man, hence the abolition of war, poverty and all consequent crime and the complete overthrow of the financial system.

Brotherly co-operation will then take the place of selfish competition, and woman will be fully recognized as a citizen, making it possible to establish all the relations of life on a basis of justice, wisdom and purity.

The drudgery and servitude of labor will soon disappear under a system that will secure to each one, the just return of his toil, and which will utilize

the wonderful labor-saving machinery of our time for the relief instead of the oppression of the masses.

Then, no longer dwarfed, degraded and crushed by overtoil, anxiety and a home life shorn of all that would make it attractive or desirable, man's shriveled soul will expand, and the culture of his higher faculties find reflex in outward surroundings that will correspond thereto. His desire for liquor, tobacco and other means of low indulgence, at present largely a necessity, will then disappear. In the natural course of evolution, a vegetarian diet will be universally adopted, making the slaughter-house with all its horrors and debasing influences, a thing of the past. All normal physical appetites will be abundantly supplied, and esthetical tastes gratified, but the labor of providing for these will not be allowed to encroach on the higher necessities of the soul, for, in the near future man will have such command over the forces of nature as will make them his ready servants, and earth will be converted into an Eden of beauty far surpassing that of ancient story.

Thus with the causes removed which are now so prolific of disease and suffering, and with all the humanitarian efforts of the people embodied in the very heart of the nation, prisons and pauper houses will be converted into the best of training schools and their future necessity disappear.

Under such conditions a portion of humanity will naturally evolve from the earthly into a purely spiritual life wherein they can fully actualize the teachings of Jesus. Such will be the dome on the new temple of humanity, receptive to the light of celestial spheres, to that influx of divine truth which will irradiate in blessing to those below.

In that time Doctors will have nothing upon which to build up a profession, because the people will learn the laws of being, body, soul and spirit, and when these have been transgressed, they will look only to the true source of all healing, the power of Christ within.

Lawyers will not be needed because when natural rights are secured to all, those laws of justice which are engraved in the divine consciousness of every soul, will form the statute books of the nations.

The Clergy will cease to exist distinctively as such, for the hearts of the people will be the temple of the Most High, and the indwelling Christ will voice the oracles of truth to each soul, will wait upon those altars whose flames are never dim, accepting sacrifice, and imparting his own spirit a saving baptism and living sacrament. All will be "kings and priests unto God" and ministers of good one to another.

Thus through Deific impulse the better life in man will be quickened till all realize the essential unity of the race, and gradually merge into one great family of nations, speaking one tongue, having one Bible and one religion, all written in the simple words:—"Love one another."

Progress is eternal. Then as now, life will be fraught with ceaseless efforts, but all will be for the highest possibilities of the race and each one's strife to aid his neighbor.

Then will the vision of the ages have been fulfilled when the old heavens and earth consumed by the fire of God's love, will have vanished as a scroll, and from their ashes been re-created the new, glowing in perennial beauty,—the glory of the Millennium.

Mt. Lebanon, N. Y.

THE INVISIBLE ECHO.

By Oliver C. Hampton.

A THOUGHT is as much a substance as a brick. Its elasticity is far greater than that of a rubber ball. If a thought be sent in any direction or toward any object whatever, it will rebound as surely as a ball thrown against a stone wall. If it meet no resistance but the wall, it will in its return obey the law of incidence and reflection. If it meet with other modifying forces, it will obey the law of elliptical motion, like the Australian Boomerang which a native may twirl in such a manner that it will go round a house and surely return to his hands. By some route every thought returns to its originator, laden with the results of its mission.

How weighty and awful a matter is the power of thought. You can not think a good thought of another without doing him good and then your thought will return to you laden with blessing and peace. And it will not only result in your spiritual but your physical health and comfort. Whether you give audible expression to your thought or not, will make no difference in the results. But alas for us; without thorough discipline of our thoughts we are capable and in danger of sending out sorrow, ruin and death along their wake. Thousands of skeletons of dead hopes, joys and comforts, lie bleaching among the cinders of desolation along the ghastly road of undisciplined and misdirected thought. We need not speak of words, for without previous thoughts, no improper words would ever be uttered. "From the abundance of the heart, the mouth speaketh." The indescribable horrors of all past history—sacred and profane, have bubbled up from the fearful Maelstrom of misdirected thought. The deliberate indulgence of one thought of anger, jealousy, vengeance or lust, has in hundreds of instances ended in murder. These thoughts of ours often reach their destination through the instrumentality of invisible media. These invisible media consist of five subtle ethers besides our crude and coarse atmosphere. The general current of thought of a city, state or nation, is capable of deranging not only the peaceful conditions thereof, but also of expressing its horror and hideousness in cyclones, cloud-bursts and droughts. In fact every phenomena of Nature and the visible universe is merely a crystalized thought. As a nation, by our selfish and misdirected thoughts, we make all our criminals and then electrocute or hang them for what we call their wickedness.

For the good of humanity, let us enter anew the school of Christ and learn the lesson of cultivating pure and peaceful thoughts all the time, and living for one another's happiness and contentment. Suppose every Believer in Zion should so successfully discipline his thoughts for one year that not one word unworthy of the purity and charity of the gospel of Christ and Mother, should be uttered; What a Church we should be! I am determined that one member of the Church shall live just that kind of a thought life. Who will join me in this solemn resolution? I might rather ask who will not? For this is not only the way to invulnerable peace of mind, but it is a new and living way to escape dispepsia, rheumatism, cancer, heart-disease, sciatica, kidney affections and other diseases. At least this is the plan Jesus took to preserve his physical and spiritual health, and he succeeded perfectly.

Union Village, O.

TO MY LITTLE SISTER.

Cora C. Vinneo.

I LOOK and see you standing by a stream,
A thoughtful, happy, trusting little girl;
Half wrapped in mystery, half wrapped in dream,
With wonder, watching every wavelet's whirl.

With nimble feet I see you press the grass,
Or pluck with dimpled hands the violets blue,
Then listening to the song-birds as they pass,
Repeat again the song they sang to you.

Through deep dark forest, and through mossy glade,
Where sun and shadow loiter hand in hand,
Where water-birds in gentle freedom wade,
Again, I see your little figure stand.

What thought was that that bowed your sunny head?
That made you pause and rest beside the stone?
Was it a sudden sense of fear or dread
At being left beside the stream alone?

Ah, 'twas the music of an angel voice,
Calling to you to cross the river wide;
I see you meditate as if in choice,
And linger fondly by the rolling tide.

The time passed on, through weeks and months and years,
Till youth matured where childhood smiled before;
Again the angel called, and bathed in tears
Pointed the pathway to the farther shore;

The pathway o'er the blessed bridge of prayer,
That crosses where the stream is rough and swift;
And gave to you a promise of God's care,
And confidence to rest upon his gift.

In meek submission to the precious call,
How glowed your soul with fervent love and trust,
How firm your covenant to give up all,
And bow your haughty nature to the dust.

The vision deepens: Once again you stand
Where wave on wave before your spirit rolls;
The angel comes and takes you by the hand,
And leads you to the stream that cleanses souls.

"Not yet, oh nay not yet," I hear you say,
"Spare me the washing, O I fear the tide!"
The angel pleads, "There is no other way
By which the spirit may be purified."

Down 'neath the limped waves I see you go,
You, and the angel that repentance brings,
And from the water's sparkling overflow,
Comes the sweet echo of the song she sings.

And rising from the billows, pure and white,
You felt new courage for the work of life,
New zeal to enter in the Christian fight,
Against the sins that fill the earth with strife.

Oh may you ever know where safety lies,
Nor turn to Marah's dark and bitter streams,
But seek the cooling springs that have their rise
Where rocks are smitten, and where sunlight gleams.

And when you stand beside Death's peaceful sea,
Watching the coming of the tide that swells,
May life's last music to your memory be,
Like wave-tones in the ocean's pearly shells.

Mt. Lebanon, N. Y.

"ACT WELL YOUR PART."

By Moore S. Mason.

ALL lovers of English poetry are doubtless familiar with the above quotation, and perhaps the author had in mind the language of the Christ to "him who overcometh," which at once shows us there is a battle to wage,

a victory to win, and while I shall ever plead for a true and noble manhood, the essentials are reverence and purity, and while not a heresy hunter, I wish that much prevailing notion were destroyed, that young people can not be pure in heart, as its awful consequences are that the terrible temptations of early life which all have to meet, may drive them with their force down the stream of passion. One often hears it asserted, that young people are destitute of the quality without which no man can see God.

It is true it calls for a struggle, but we are bidden to struggle after goodness out of love to Him, and can we be cautioned too often of the sorrows brought about by the few old traps laid on the highway of life, set with the same old baits,—thirty pieces of silver, a wedge of gold, a purple rag, or a bottle? all these belong to an unclean carnival in which we only get the cayenne pepper and the bill. The conscientious cultivation of small natural capacity, will do far more than large power rusted away by sloth; still there is a temptation to say, "I am only an insignificant unit, it is best for me to wrap up my talent and put it away," forgetting that responsibility does not diminish with the size of the gift. The motive, not the magnitude of the act determines the whole character of the life of which it is a part, and if we truly employ whatever gifts God has given us, we shall be accepted, for in the struggle the appropriate reward belongs to perseverance. This gains for us a fuller measure of His love, and makes each day bright with the knowledge that He careth for His children.

What a true application in regard to Christian efforts is that old fable of the man who told his children to dig all over the field, and they would find treasures; true, they found no gold but they improved the field and benefited their health and muscle which is better than gold. So all of us ought honestly to use what we possess and use will make growth. The final reward of all faithful service, "Enter thou into the joy of thy Lord," was not said to those of large endowments, but to the faithful servant.

Union Village, O.

UNIVERSALITY is the watchword of the age. If "God hath made of one blood all the nations of the earth," then shall mankind eventually become one brotherhood. The easy communication between the countries of the globe makes it possible. The exchange not only in the commodities necessary to physical life, but in thoughts, ideas and religious experiences, seem to be the moulding or leavening process. Intelligence grows apace, and the barriers of narrow sectarianism, and the monopoly of God and heaven, must give way to the broader ideas of enlightened reason and soul expansion. God is love, and when man grows to divinity of character he too will be loved, and will enlarge the sphere of his activities.

Christian character is not an act, but a process; not a sudden creation, but a development,—a growth. It grows and bears fruit like a tree, and like a tree it requires patient and unwearied attention.

OUR WORK.

WITH this number of THE MANIFESTO which has through many years been a faithful representative of the social, domestic and religious life of our Community, the door of the outgoing year closes forever. What a ponderous volume of good and ill could be filled with the rights and wrongs of the army of saints as well as of sinners who are on their pilgrimage through this world.

And then how fortunate it is that we are not obliged to go over the road more than once so that we can kindly anticipate that the good things of the past will be greatly distanced by the good things that are to come ; —that the sins and sorrows that have been known in the closing year will be known no more.

It has been the object of THE MANIFESTO from its first number to bear testimony of the manifestation of the spirit of God among men, and to work zealously for the establishing of practical righteousness on the earth ; to scatter seeds of kindness and to publish the gospel of "good news." That we have been successful in a small degree, we are quite well assured, and are like the good brother of earlier days who made a note of his religious experiences and found to his surprise that he was much better than he had expected.

We share the same pleasure in regard to THE MANIFESTO and are quite ready to believe that much good has been accomplished, not only in our own homes, but in its circulation abroad. If we have our faith in God, and really believe that we are engaged in his service, then duty impels us to give as we receive. In some instances a penny may do more good than a large sum, and a good word sent into the world in God's name may possibly accomplish more for the peace and happiness of humanity than a beautifully studied discourse.

While it may not be in the province of any one paper to present all the "good gifts from God's holy mountain," each one may give as they receive from the bountiful hand of a kind Providence, and in this way help to establish on the earth the Fatherhood of God and the brotherhood of man. If the Christian sects are narrow in their religious views and, no doubt, many of them are, yet if they work with a free-will in all that they are able to do from the light they have received, then no more should be expected of them. Every person, whether Christian or heathen, who is working for the good of humanity is certainly worthy of our interested care and confidence.

Salvation, either of the body or soul, comes by degrees and through God's light is made permanent in the life of man.

To be wholly saved is a wonderful attainment. The "old inheritance" which has been forced upon us, and which includes our eating and drinking, our thinking and acting, "is not cast out but by prayer and fasting." Not many, however, are inclined to pray or to fast that they may be delivered from those appetites and passions that they, at the same time, are fostering with patient and tender care.

To stand erect as sons and daughters of our Heavenly Parents, having cleansed both soul and body will, certainly, insure us a right in the King's highway, and open to us the gates of the Holy City.

Those who have worked for the prosperity of our little paper or have given it a kind thought in their prayers, can look with pleasure at the work in which they have become interested. It is our pleasure to hold these good gifts in loving appreciation, and at the same time, casting our bread upon the waters, believing and trusting that our Heavenly Father will bear us in kind remembrance.

All may not be able to write as they would wish, nor speak to the edification of all who should hear them, but the possessor of even one talent is able to bless the earnest workers, and in this way do much effectual work. The remark of Prof. Ruskin is to the point, "The greatest thing a human soul ever does in this world is to see something, and then tell what it saw in a plain way."

Indeed, the more simple the better, whether it may have reference to science or religion. Jesus has been complimented on illustrating the gospel truths in the most simple and easily expressed language, so that even the common laborer could readily understand it, and yet his mission was superior to any that had preceded it.

The many kind words that have been expressed in favor of our little paper during the present year are all pleasantly appreciated, and will, no doubt, be the means of accomplishing much good. We hope every reader of "THE MANIFESTO" will have with us the desire for a more extended representation of the truth of our gospel work. "Freely ye have received, freely give."



✍ Please write the articles that are intended for publication on sheets of NOTE SIZE; 5x8 inches; Write with ink on one side of the paper, only and much oblige the printers of THE MANIFESTO.

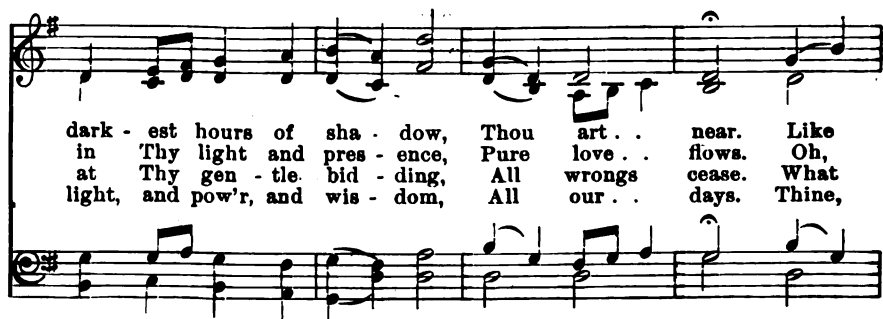
INFINITE GOODNESS.

"God is our refuge and strength, a very present help in trouble."—PSALM. xlii., 1.

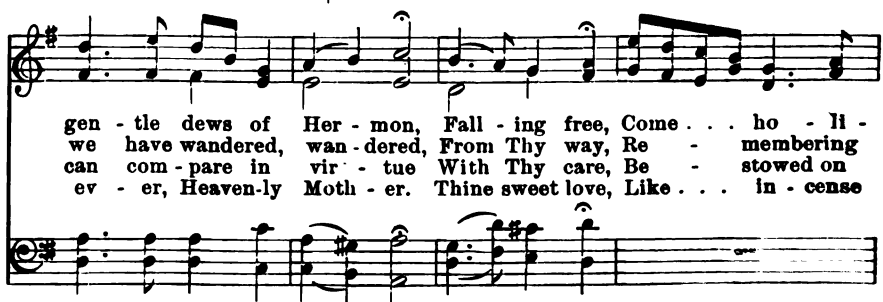
MT. LEBANON, N. Y.



1. Thro' ev - 'ry hour of sun - light, Storm and fear, Thro'
 2. Why should our hearts grow hard - ened, Sad with woes, When
 3. Yet for the poor and err - ing, Thou hast peace, If
 4. Thine ev - er Heav - enly Fa - ther, Thine true praise, For



dark - est hours of sha - dow, Thou art . . . near. Like
 in Thy light and pres - ence, Pure love . . . flows. Oh,
 at Thy gen - tle bid - ding, All wrongs cease. What
 light, and pow'r, and wis - dom, All our . . . days. Thine,



gen - tle dews of Her - mon, Fall - ing free, Come . . . ho - li -
 we have wandered, wan - dered, From Thy way, Re - membering
 can com - pare in vir - tue With Thy care, Be - stowed on
 ev - er, Heaven - ly Moth - er. Thine sweet love, Like . . . in - cense



rit.
 - est of blessings, Oft from Thee, Oft from Thee.
 not Thy mer - cies, Given each day, Given each day.
 all Thy chil - dren, Ev - 'ry - where, Ev - 'ry - where.
 ris - ing up to Thee a - bove, Thee a - bove.

THE MANIFESTO.

DECEMBER, 1894.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.
October.

	<i>Thermometer.</i>	<i>Rain.</i>
1893.	50.71	1.7½ in.
1894.	50.36	3.75 "
Highest Temp. during this mo.	70	above 0.
Lowest " " " "	29	" "
Number of rainy days " "	8	
" " clear " "	10	
" " cloudy " "	13	

C. G. Reed.

Nov. 1894.

FRUITS and vegetables now being safely stored for the winter, our theme for the present, is a lively gratitude to "The Lord of the Harvest" for the bounties which it has been our blessing to reap.

We have harvested a generous supply of rare apples for use, and the later market, while hundreds of bushels have been sold

on the ground at 10 cts. a bushel, to our neighbors who though near us, had only a light crop.

For our spiritual blessings also we have an oblation of praise. Our Society meetings have continued up to date, later than usual, owing to the mild autumn weather.

Nov. 6. Mild autumn weather? Such was our verdict yesterday, when we saw geraniums fresh green, and blooming on the lawn at the Center family, and we could gather a bouquet of dandelions buttermilk daisies and clover from among the thick green grass.

But to-day? Several inches of snow cover the ground, and the evergreens with their long white hands hang heavily, as though waiting for some one to relieve them of their burden.

Such is life! Yet it is a beautiful variety, all needed to accomplish the great and grand law of growth; and while surveying the landscape before me, an attempt at poetry in my youth returns to mind.

Should we thus change and in the winter time
Our hearts which once were warmed by love's
bright beam,

Be frozen o'er, and we no more be kind,
Ah! then would be no time for thoughts
serene.

But 'tis not so, though hard the winds may
blow,

Nor from the sun proceed one cheering gleam
With love and friendship still the heart doth
glow.

Ah! surely then there's time for thoughts
serene.

Amelia J. Calver.

South Family.

Nov. 1894.

DEAR EDITOR:—By this you will see that we are not asleep, but rather quite wide awake and can still pen a few lines. This morning we enjoyed a beautiful meeting at the Church.

Eldress Anna White spoke as I wish we might all feel. It was full of hope, courage and zeal, even to make the best of life while looking on the bright side. That we should feel the dignity and independence of life that is for us.

We have much for which to be thankful, far more than of which to complain. Our temporal needs are supplied and we are able to make some improvements on our buildings. Our store-houses are well filled and we have some to spare for the needy. We have shipped a quantity of apples to New York for poor children. It is blessed to receive and also to give, indeed we are surrounded with blessings in our Mt. Lebanon home, as we think that no place is more favored on the earth, or inside of the earth.

Several new members have entered our family the past season, and we like the quartette very much. At the present time sickness is not to be found among us. We have been enjoying many months of activity, but time may prove how far we may be wholly free from the ills that flesh is heir to.

Last Sunday evening there was an accident on the mountain, caused by a runaway horse. Our people went up with a carriage and conveyed the injured people home. Twice this season we have extended a care to wrecked wheelmen. One was from Boston and was so badly cut and bruised that he remained at our office for several days and was taken home on the cars.

Mother Lucy Wright once remarked, "People must live at the South family that they may care for those who need help on the mountain." We think however, that a little more care on the part of these people, nearly all these accidents might be avoided.

We wish to be a thankful people, especially at this time of the year, and are very glad that we are able to lend a helping hand to others. We have some of the luxuries of life, and among these are beautiful springs of never-failing water. These supply our homes,—our bath rooms, our laundry and our kitchen. Water is one of the great blessings. We can use it freely and be made clean. It is good for the inner and outer man, and helps us to be thankful, more ready to praise than to censure, more willing to assist others than to be assisted.

Sarah Collins.

Shakers, N. Y.

Second Family.

Nov. 1894.

So many of our gospel friends express pleasure at reading "Home Notes," that we lay aside other cares for the time, and with pen try to add our mite to help the cause as well as to interest those who peruse the pages of THE MANIFESTO.

We have all our crops secured for winter, and are busy with fall plowing. We expect to thrash our wheat and rye the coming week. Oats were thrashed as we brought them from the field. We had over 1,000 bushels. We had fine weather to secure crops, no frost since our last writing. Ripe tomatoes, were served at breakfast this morning, Nov. 4th picked from the vines yesterday. It is not very often we can say this at this season of the year.

The Sisters say some pansies are still in bloom. The recent rains have made the grass much greener than in the summer.

We were much pleased with the company of our good Western friends; we had some regrets that their stay was so short, and the weather was not on its good behavior, it was so damp and chilly; but we hope the love of gospel kindred supplied the warmth that the season withheld.

The spirit of our Mother must have felt some recompense for her toil and sufferings, if she beheld our good friends standing in respectful silence at her grave, with their hearts filled with love, not only for the mortal part, but also for the principles she established, and for the cause that still exists, a blessing to her name, and a saving power to all who obey it.

Isaac Anstatt.

North Family.

Nov. 1894.

If medals would be a fit recompense, our Brother, Simon Emery is certainly entitled to one for the ideas expressed in his letter published in NOV. MANIFESTO. The least we can say is, that it is the gospel truth; and we want to use it as an incen-

tive to our spiritual energies to work more diligently for the consummation of what every good Believer is anxious to see attained. We thank him for such good testimonies and hope to receive more.

The band of Spartans who defended the pass of Thermopylæ were men of great physical courage; who were willing to die in the defense of their country. Those who to-day stand in the vanguard upholding the advanced truths revealed to mankind, and clearing the highway that future travelers may proceed with safety must be endowed with something greater than physical courage. But everyone who is honest in his intentions will have strength according to his day.

How many of my young friends have ever perused Pilgrim's Progress? to those who have not it would be a profitable season spent in reading it. Striving to come into rapport with the spiritual interpretation of the narrative. We consider it one of the inspired books, for it certainly portrays very clearly the travel of the soul from the lower through the successive stages of growth to the higher life.

If the old adage is true that "short visits make long friends," the ties of friendship must be strong that bind us to our gospel kindred in the west. We had a call from the Western Ministry and Elders when on their way home. It was short; but we will be thankful for small favors.

We are having a beautiful autumn, one with which we can not find fault. Indications point to an open winter; but it may be rather early to predict correctly. Work is progressing favorably on the water-works, and if the weather continues favorable they will be completed this fall.

Hamilton DeGruw.

West Pittsfield, Mass.

Nov. 1894.

WE have not had a picnic or play-time of any kind to speak of this month, nor are they necessary to our happiness. If

contentment reigns in the home, pleasure may be found in small things.

"Our common joys, O what are they?

The brightest and the best;

They glad us in our busy walks,

Are with us when we rest.

* * * * *
The consciousness of doing good
With every passing day."

We have long anticipated the possession of a new ice-house, with modern improvements. Within the last two months it has been erected. The building is 22x34 ft. with brick walls 18 ft. high, laid in red-colored mortar. One half of the lower story is finished inside with Southern pine, to be used for cold storage. The ice-hall and chamber will hold about two hundred tons of ice. The outside wood-work is painted a light gray color, and presents quite a nice appearance. There are rooms for vegetables, fruits, meats, and many things that we may wish to keep for a long or short time.

Right here in our Shaker Village they are building a new road, or rather changing the road, that runs east and west to a State highway. There has been some thirty men with nearly as many teams at work here since the middle of October. They change the grade where they can, and cover the road with top rock stone; then roll it down with a roller weighing 17 tons. The one mile of road to be done this season is to cost several thousand dollars. We understand there has, or will be built, one mile in a number of places in the State, this year. If they give satisfaction more will be built another season. We may expect some good roads across the State some time in the future. We hope it will not be long before they continue this new highway over the mountain to Mt. Lebanon.

We have had some fine rain-storms of late. The last one caught us unprepared. We had been opening some ditches for new water-pipes, and rain is not apt to enhance the pleasure of such work. Sunshine and wind have dried up the mud now so that the enterprise can be continued.

Thanksgiving day will soon be at hand. As we review the year and consider the countless blessings with which it has abounded, we feel that our gratitude is inadequate. While we wish our friends in the several Societies a happy and prosperous season on the 29th inst. we will record a determination to keep each day a Thanksgiving day to the Lord in recognition of the kind and loving way he has led us "all the days of our life."

Emoretta Belden.

Shaker Station, Conn.

Nov. 1894.

"Lift the standard higher up,
Let Truth in regal glory reign."

A great injury is done by lowering the standard of truth. Let us cherish a high ideal of a Christian life and strive to live up to it. Let us pledge ourselves to nothing less than this. The highest standard is none too high. Anything less than the highest is too low.

How beautiful is truth! To say of any one, "his word is reliable," is an honor, a meed of praise more desirable than all emoluments of office and the flatteries of multitudes. Truth is sure to win. Let us strive for a life that shall portray this virtue, for no good effort is lost. It requires constant watchfulness to follow the path of truth. Let us help others to be pure and true and we are doing the work that is ours to do.

It is the constant care exercised over every part of the household, and the constant endeavor to improve and apply our best powers to our work that alone gives peace, happiness and prosperity.

"The largest railroad station in the world is in St. Louis. The station proper with the train sheds occupy an area of more than 11 acres. The cost of the site, the building and the entire system of tracks amounts to \$6,500,000."

* * * * *

The morning feed of soft mash, bran, ground oats and chopped onions and turnips for hens should not be given up. A

small amount of wheat fed daily will be beneficial, but as an exclusive diet it means few eggs and fat poultry. Eggs hatch better with more grain and less soft food. Success in growing poultry is due to systematic feeding. A few spoonfuls of sulphur mixed with soft food will increase egg production; a tablespoonful to four gallons of food is plenty for seventy-five hens.

Daniel Orcutt.

East Canterbury, N. H.

Nov. 1894.

As this is Thanksgiving month and so many are interested in one or more days of this much honored season, and as it has even enlisted the attention of the President of the U. S., and also of several of the Governors who have told us just what we had better do on that one day, would it not be quite as well to accept the whole month and study to give thanks for all the blessings that are conferred upon us from day to day.

Possibly those who have been caught napping while the earth was being covered with "beautiful snow" may find it a little difficult to be thankful for this special offering, but while they sorrow the great army of children are out with their sleds and are filled with rejoicing. To them the first snow of the season is a cause for greater thanksgiving than even the President's proclamation.

Br. Arthur Bruce who has the charge of the stock, reports very favorably of the feeding of ensilage, and he wishes he had more. The readiness with which the stock receive it for food is an evidence that they know it is just what they want. Now that we have harvested a hundred tons, we would like an additional hundred tons at the close of another season.

In addition to the 100 tons of ensilage, cut from the five acres of land, there was gathered some 437 bushels of ears of Sanford corn, and a large part of this is good for seed. From our small field of yellow corn we obtained 200 bushels. The cows

also have in store 190 bu. of beets, and 280 bu. of carrots and 40 bu. of turnips.

Our crop of apples has far exceeded our earlier expectations, and this gift has been a subject of many thanksgivings. Apples whether for summer, fall, or winter hold an exalted place among the fruits of our northern climate. A few varieties of good pears and some nice specimens of peaches are also found at the north; and for all of these we are now giving thanks.

Our supply of excellent winter apples is quite liberal, and not less than 1000 bu. of fall and winter apples have been cut and dried. Those not suitable for drying have been left to decay in the orchards. Cider-making at our home is a thing of the past, but for vinegar a few apples are hauled some two miles to the mill belonging to our neighbors.

Several barrels of good winter apples have been sold by our upper family for which they received \$1.50 per barrel.

The "eclipse" windmill is in beautiful working order at our North family. A system of water-works has also been added to the building and this with some needed repairs has produced quite a bill, and even here we may be thankful for all that has been done, and that the expense was no larger.

H. O. Blinn.

Enfield, N. H.

Nov. 1894.

On the evening of the 16th ult. the Centennial League entertained the Society with original compositions, dialogues and music. It was especially appreciated because it was all prepared without the aid of teachers.

Our anniversary supper, in commemoration of the founding of our Society in Enfield, one hundred and one years ago, was given on the 18th ult. The dining-hall was beautifully dressed in autumn leaves and evergreen, and the occasion was one of pleasure and thanksgiving to all.

One of our Sisters at the Infirmary

picked some ripe raspberries on the 20th of Oct. which would indicate that the Weather Bureau has got the seasons a trifle mixed.

In September Elder William had an auction sale of the property and live stock of our South family, and again on the 7th inst., a sale of farm produce. The aggregated sales amounted about \$2,000.

Our large Grist-mill at North Enfield has recently been sold, with all the privileges belonging to it, for \$13,000.

Sisters are busy drawing the window sash in several of our houses. Pipes are being put in order, and buildings banked to keep out the frosts of winter. The first snow-storm of the season came on the 6th. So far we have had about 6 inches of snow.

G. H. Kirkley.

Sabbathday Lake, Me.

Nov. 1894.

As I commence writing, the chirp of a robin is borne to my ears. Poor foolish bird to tarry thus long in this cold region! The first snow fell here the 5th inst; more has since been added and the weather has continued quite cold. To-day the prospects are that it is going to be a little warmer and we may yet have a pleasant season before winter sets in.

Lovely bouquets were brought into our rooms from the gardens the day before the snow fell, but we shall get no more from outside until another year. Now we must depend upon our house plants.

With us it takes eight months of the year to provide for the other four and we find no time to lay up for ourselves "treasures upon earth." Yet at the same time that we are struggling for existence we can be laying up treasures in heaven by a discipline of spirit in every good word and work.

Thanksgiving will soon be along which will draw out a chord of good cheer:—

"When the gray-haired New Englander
Sees round his board
The old broken links
Of affection restored."

Ada S. Cummings.

Harvard, Mass.

Nov. 1894.

TIME is a gentle reminder of present duties. Each fitting moment tells us there is work to do and it requires the combined energies of body soul and spirit. to keep pace with the present fast age.

Not only in the development of the inventive, but the increasing revelation of spiritual light and truth in the religious world.

The present teachings of religion are no longer a mere matter of beliefs, but self-denying works.

We look forward each month with earnest pleasure to the arrival of our dear MANIFESTO, for it brings us nearer to other Societies and through its influence we learn to love and be loved by all.

The sudden advent of winter, or wintry weather, is a hindrance to the rapid progress in the re-building of our barn which we anticipated, but we hope for more favorable weather.

With us the springs that were famished by the summer's drought, are well filled. Although the drought was severe, we did not suffer as much from it as in many places around us. Thanks for our fine water system and its good care.

Farm work is nearly over, so we have more leisure for spiritual communion with ourselves and loving friends.

*Marcia M. Bullard.***Alfred, Me.**

Nov. 1894.

THE President has appointed the 29th of this month as a National Thanksgiving. Our Society can well unite in the thanksgiving. Our fields, orchards and the work of our hands have all been blessed, therefore we have cause for thankfulness. Not for one day only but every day in the year we rejoice and give thanks to the Giver of all good gifts that we have a knowledge of the truth as revealed through Christ in His first and second appearing. Obedience to this truth, lifts us above the self-

ishness and sinfulness of a worldly life. The cross of Christ is burdensome, only to those who seek for self-pleasure instead of self-denial. Christ said "take my yoke upon you and learn of me, for I am meek and lowly in heart, for my yoke is easy and my burden is light." Every soul who is willing to wear this yoke in humility of spirit will find it easy, and the burden light. It is the burden of sin that is heavy, and grievous to be borne. We are saved from such burdens by an honest confession of all sin. Thank God for this blessed knowledge of the truth. May we continue in the way of well-doing, glorying not, save in the cross of Christ.

For a few days the ground has been white with snow, and the atmosphere quite like winter. As late as the 4th of this month one of the young Sisters made a beautiful bouquet from flowers grown in the open air without protection, showing how long the warm days continued with us. Let us magnify the good things and we shall be less inclined to dwell upon our trials.

To Br. Alonzo Hollister we extend our love and sincere thanks for the little books of Bible Lessons. We realize the vast amount of labor it must have cost him to prepare such a book, but be assured kind Brother your labor is not lost. Our young people are delighted with it and will peruse it with deep interest.

Dear Gospel kindred accept our love and kindly greeting. With you we earnestly pray for the prosperity of Zion upon earth.

Fannie Casey.

WE should regard the faults of others tenderly with helpful sympathy, our own seriously with prayer and earnest effort for overcoming power. C. Allen.

Bentley.

Ezra T. Leggett, at Union Village, Ohio.
Nov. 9, 1894. Age 77 years and 10 mo.

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Books and Papers.

THE JOURNAL OF HYGEO-THERAPY. Contents. November. Disease Bacteria; The Law of Hygiene and the Law of Cure; Anti-Vaccination; The Pride of Company; The Temperature of the Body; Way to Injure Health, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

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Passions of History" series has for this month's subject the romantic career of Agnes Sorel, who influenced the destinies of France under Charles VII. "The Art Schools of America," "The Great British Northwest Territory," "The Chiefs of the American Press," and the "Public Library Movement," are amongst THE COSMOPOLITAN's table of contents. Survivors of the war and their children will find intense interest in "The Story of a Thousand," a personal narrative begun in this number by Albion W. Tourgee, who tells in a graphic way, of a regiment which saw fierce service—of its organization, its marches its sports and its death-roll.

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And the heart that gives most freely
From its treasures, hath the more.
Would you loose your life, you find it,
And in giving love, you bind it,
Like an amulet of safety
To your hearts forevermore. —Sel.

[Contributed by Amelia J. Calver.]

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