

# THE MANIFESTO.

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PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXVI.

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"OUT of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. li., 3.

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# The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

Vol. XXVI.

JANUARY, 1896.

No. 1.

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## SMILES OF THE FATHER.

*By Abraham Perkins.*

TO us as a peculiarly favored people, I realize that the genuine gospel of Christ has been revealed and mercifully given, and power abundantly bestowed, giving an exceedingly great salvation. Our God has been sought and has been found; and to every one whose mind is continually stayed on him he has been an everlasting strength.

In his law there is no change; in his character no variableness nor shadow of turning. His word is truth, his promises reliable and ever put into execution. Obedience to that law is, and ever has been, our blessing and salvation. Zion has never been left in orphanage. Although for a small moment the good Lord may hide his face to prove the integrity of souls, his watchful, protective eye is ever over his elect to uphold and sustain the revelation which has ever been the ruling and guiding star of the Shaker Church.

Our sky may often be overcast, yet there has always been a rift in the cloud, through which has beamed degrees and advances of light which have hitherto been our preservation and rock of safety. Would we find growth of soul and fruits of the Spirit, whatever the circumstances, what the obstacles and trials, never give place to discouragement, halting or doubting. Revelation is too palpable, evidences too great to question the designs of the Almighty or the providences of God in his care and superintendence which He exercises over his creatures. We may feel our many imperfections and our great wants. Thus the Spirit convicts and the good Lord deals with us for salvation, crying—"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

Therefore, "Fear not, little flock, for it is your Father's good pleasure to

give you the kingdom." Unto Zion has the Lord dealt graciously. No people have been so abundantly illuminated and favored as the present generations. Not alone have the heavens stooped to redeem and comfort, but the earth has arisen to aid, to help and to magnify the restoration of man. Rejoice; increasing glory awaiteth Zion!

*East Canterbury, N. H.*

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## SOCIAL IMPROVEMENT SOCIETY.

*(Leading paper by Catherine Allen.)*

*Question.*

WHAT is to constitute the "New Heavens and New Earth wherein shall dwell righteousness?"

*Answer.*

Perhaps no people ever supposed themselves to have a more exact definition of this prophetic passage of Scripture than the body of people called Shakers. Other religious sects look forward to a second coming of the Lord when the Millennial age will be ushered in, believing that all the promises of sacred writ will then find glorious fruition. But those who formulated Shaker theology were confident that Christ had then made a "Second Appearance" through the person of Ann Lee. Therefore, although Mother Ann and her co-laborers kept before their followers the idea that to them was given the dawning light of a new dispensation, which in its increasing degrees would be as "glory beyond glory," yet almost as soon as the society became organized, their zealous disciples taught and wrote in most emphatic language, that to them a perfect plan of salvation had been revealed in a gospel which was the "last and final display of God's power and glory to the human race."

It has been written,—“The Bible is a place where each his dogma seeks and each his dogma finds.” In all the books which treat of Shaker theology (those written by Elder F. W. Evans excepted) the writers have fortified every point of doctrine with Scriptural authority, and have adjusted the prophetic portions as a closely fitting garment to the gospel work as then manifested, believing that in it was to be found a clear and full definition, in fact the fulfillment of the grandest utterances of inspired seers, and as a consequence, without any intention of bigotry, it was but natural for them to narrow the meaning of the foregoing text with other passages of broad significance to fit the measure of truth which they had received; therefore they interpreted the “New Heavens” to have reference to the new doctrines and spiritual interests of the Shaker Communities,—the “New Earth” to their material possessions and temporal interests.

They were assured that in and among them the kingdom of heaven was established, and of its “increase there would be no end.” Holding this idea,



they worked with superhuman energy, believing without doubt that every building they erected, however void of any idea of hygiene or beauty, and especially every acre of land they added to their possessions, was extending this kingdom,—increasing it. To buy land with the hard-earned money of consecrated labor to be held in the interests of those who were living a virgin life in communal relation, was in their estimation the way in which the earth would be redeemed.

Greater intelligence would have dictated that to till and cultivate the land on scientific principles would be at least a partial means toward its redemption. Under the delusion of thus redeeming the earth, and with the idea that they would make rapid accessions to their numbers, they bought up large tracts of land,—a fatal error, for to Believers, as to other people, land monopoly has proved a curse, and the underlying cause of most of their subsequent errors and losses, materially and spiritually.

Still they were faithful to the light of their day and we owe much to their devoted efforts. We look to the motives and cast no censure upon those of earlier days who, in their misdirected zeal made the mistake, but we are very sorry that in our own time there are any still so blind, that with the experience of the past before them they should repeat so great a wrong as to add thousands of acres to an already “land-poor” people. We fear that the extending of Christ’s kingdom has not been their leading motive in the matter.

Elder F. W. Evans and Brother Daniel Frazer were brave pioneer reformers in our ranks. They saw this great evil and lifted their voices against it. They also studied the relations between the earth and the spiritual orders of human life, and conceived the “New Heavens” and “New Earth” to have a much broader significance than that which had been generally accepted by the Society. They taught that the formation of the “New Heavens” began with the revelation of the principles of the Shaker Church and would increase with its evolution from cycle to cycle. That the “New Earth” began with the American Republic, and as the people progressed from one degree of truth to another, it would gradually include every principle of science pertaining to the natural life of man in government, agriculture, generation and nutrition.

How far their prophetic vision was able to pierce the future we do not know, but when the word Shaker is omitted from the spiritual, and American from the earthly order, when in their universal application, principles alone are considered, we have no objection to that interpretation. The two orders certainly have a relation together as soul and body. The inception of both occurred at the same period. The history of one is identical with the other. Land monopoly and its inevitable result, wage slavery has wrought equal ruin to the spiritual and earthly order. As in one, so in the other has there been a centralization of power in the hands of the few to the injury and non-development of the many. Though intended only for good, by an erroneous

system of "Protection" the government has blindly robbed the people not only of material benefits, but of greater blessings, the opportunity to advance the conditions for the brotherhood of nations, and reciprocate the good that would thereby be enhanced. The same principle of protection manifested in distinctive family interests and fear of opening the door to the good of the outside world lest evil also should enter, have brought like results in the spiritual order.

To-day the many indications of destruction to both, teach us that delayed evolution has brought us face to face with revolution. This does not prove that the fundamental principles of either were not correct and will not eventually find a glorious expression, but that the developed life of the nation as a whole, made it impossible for immediate success.

During the crisis now upon us in both orders, principles are being intelligently examined and analyzed; errors are being eliminated, and on firmer and broader foundations than ever before true democracy in our home and in the earthly government will be established. In this hope we look beyond the storm clouds of the present to the glory of Millennial skies. We see the time, when, beginning at the fountain head of all existence, just relations will be established between the sexes in the affairs of Church, State and home. Not till then can we begin to know the possibilities of the human race or estimate the great loss that has been sustained through the dissipation of the vital force.

The manipulation of occult forces under the psychic powers that have been developed in a few individuals here and there, aside from the wonderful discoveries in what we term the natural sciences, show us the dormant, earth-buried condition of the race as a whole, and give hints of the great revolution that will come about in the world of mind and matter just as soon as the people shall be prepared.

Meanwhile every awakened soul should work with intelligence and energy toward those advanced conditions. In the most literal sense the earth should be redeemed. Instead of annually depositing in the ocean millions of tons of land-food, it should be properly decomposed and restored whence it was taken. It is criminal in any people or nation to rob future generations by rendering the land incapable of human subsistence. The fertilization and sowing of every acre of land should be governed by a knowledge of its chemical properties. The rotation of crops and Sabbaths of rest should be observed; extensive forest belts should be planted wherever needed to equalize electrical currents and protect from flood and drought. By artificial irrigation for the present, arid wastes could be made fruitful and in time would develop their own water supply.

In thus complying with the laws of God in nature, his promise that the crops should be free from mildew and destructive pests will be fulfilled and the early and later rains will be insured.

In the affairs of Government we think to abolish interest, and by means of a tax on land values, cease to rob the people of their God-given inheritance in the land, will bring about, "Equal opportunities to all, special privileges to none,"—a far reaching freedom in every domain of existence.

No longer repressed, dwarfed and crippled, the God-life in humanity will assert itself and gradually find expression through the application of the true laws of being in the earthly and in the spiritual life in humanity; the spiritual ripening as fruit upon the tree, lifted above the earth, developing in the sunlight of the upper world, yet always dependent upon the tree and soil (the earthly order) for nourishment.

Will this not be the "New Heavens and New Earth wherein shall dwell righteousness?"

*Mt. Lebanon, N. Y.*

## DUTY.

*By Annie R. Stephens.*

A NARROW mountain pass my feet must go;  
 A steep declivity,—a rugged way,  
 My back must ache with burdens of the day.  
 Stern cragged rocks their darkening presence throw,  
 The mists rise up from valleys dim and low.  
 O'er thorny paths, through shadows cold and grey,—  
 Still on I press, nor pause in dread dismay,  
 For it is Duty's path, full well I know.  
 Still will I climb and, climbing, gain the height;  
 Tho' sandals worn, my feet with peace are shod,  
 While Hope can see the shining Tabor light,  
 And Love forgets the road my feet have trod,  
 While, from the Mount of Vision on my sight  
 Gleams the bright, vernal table-lands of God.

*Mt. Lebanon, N. Y.*

## LOYALTY.

*By Frank Theobald.*

LOYALTY may be defined as fidelity to a principle, home, institution, friends or country. The truly loyal in our home manifest this spirit in their daily lives, by their just and generous support of the principles which govern the home, and such realize that they must sacrifice all personal ambitions, all that would tend to lower our moral and religious standing in society, doing right simply because it is right, this is true loyalty; for truth is everything and the truth will conquer.

This loyalty to principle should be exercised in private as well as in public, at home and abroad, first by an understanding of the work which we are called to live, and then with an honesty and loyalty of spirit under all circumstances defend the same. Society can not be judged rightfully by individual members composing it, for persons may go wrong and be disloyal to faith and home, but the principles upon which the Society is founded will live through all time and be cherished by good and faithful souls forever.

Our forefathers possessed this spirit in an uncommon degree, as shown in their noble, self-sacrificing struggle for their religious liberty, bearing hardship and imprisonment,—even giving up their lives in fidelity to principles which to them were of God, and which meant the right to worship Him and to dwell with Him in the mansions He has promised to the faithful

The founders of our Church always put duty and the good of their people before their own personal inclinations and desires. Loyalty in those stormy days cost more than it does to-day, when the rights of civil and religious liberty are accorded without question, and we are peacefully allowed to worship God in spirit and in truth, without molestation or persecution which was so often their portion to bear. Does the same loyalty of spirit and integrity of purpose in things spiritual, temporal and financial mark our lives? If so, it gives to us, as to them, the key to success in all that pertains to the welfare of our Church.

Time and circumstances may alter; outward conditions may change, but loyalty to principles of Godliness and to each other, is the duty of all true followers of Christ. Loyalty to our country and its republican institutions is the duty of every true citizen in the land. We have many examples of fidelity in the lives of public men who have dared to stand for the right, and defend an honest principle before friend or foe alike. The signing of the Declaration of Independence by our forefathers was an act of loyalty which has hardly been equalled in the history of our country. Their motto was, "United we stand, divided we fall."

It might have proved their death warrant instead of a declaration of rights, but their integrity, firmness, courage and a fixed purpose to gain their liberty, stand before us to-day as a monument of their loyalty, and an example for all true lovers of their country.

In later years we find other worthy examples. In the darkest hour of our Country's history, when treason and disloyalty beset the Nation's honor on every side, there was one who shaped its destiny in a great measure, whose faith in God, and freedom for the human race was paramount to all selfish interest, giving even his own life as a token of his fidelity and honor. Such was the life and devotion of Abraham Lincoln, who might worthily be named a Father and Savior to the Nation. No higher monument to his name and the loyal souls who fought and suffered with him, can be erected, than the remembrance of his noble life in the hearts of a free and loving people.

From these considerations may we be impressed with the spirit of true loyalty, which inspired to such noble achievements. May we give in honor to the interests of our Zion home, loyal, consecrated service, equal to these time-honored veterans.

*Enfield, N. H.*

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## AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

### NO 1.

**F**OR some time I have attempted to write of the things that were and now are, but up to the present date have resisted for want of an inspiring gift which is always essential. This establishes confidence and I proceed reasonably certain that as I feel the active, energetic spirit moving me, something of benefit may be produced.

In the thirtieth year of my age, surrounded by all that could make life desirable, with every stimulus which could excite genius into action or talents to perseverance; with a good constitution, sound health and a family around me of increasing interest every day, and all my domestic affinities of the most pleasing and engaging character; my temporal affairs prosperous, and the means of enjoying life increasing and also a wide and profitable range of business in my profession.

Encompassed by all these advantageous circumstances in a pleasant and wealthy neighborhood, I became suddenly the subject of an invisible ministration, unsought for and really unwisht. I had said in my heart, "Go to now," let us be wise and gain wealth, and be honorable among men, and let our children be among the favored in the land. I was sailing down through time in the full "tide of successful experiment."

Every day added stimulus to the joys anticipated good, and every hour riveted tighter, the bands that bound my soul to the god of this world. It was painful to be disturbed in my speculations and the dread of poverty was an utter abomination and not to be tolerated for a moment. But the magical wand of the angel, at first, touched me lightly and sweetly and caused me to love him before I suspected who he was, and bound my soul in chains before I knew whither he was leading me. His attentions were assiduous and he placed such subjects before the view of my mind, as were wisely calculated to enlist my respect and reverence.

He seemed to enlarge and expand the capacity of my mental vision and opened to my view the most alluring prospects of social union and delight. He seemed to extend the field of my powers of thinking and reasoning in every possible direction. The political world with all its ruthless scrambling after a momentary popularity for personal advancement, and individual selfish interest, and the whole tenor of its ulterior attainments, with its ultimate

rewards, were opened to my view with the most astonishing clearness and the most minute perspicuity.

The whole Christian world from the time of the Nicene council in A. D. 325 to the present day was laid open to my inspection, as tho laid out on a well-formed chart, and I was regularly and almost imperceptibly led along down the line of the ecclesiastical history, to the rise of the witnesses of truth in Fox, Burroughs and the other distinguished reformers of that age and thence on, down thru the past world of controversial divinity, thru the various and numerous sects to the day and time in which we live.

The visions opened before my mind like substantial realities, unfolding little by little, until the whole matter stood out in bold view, plain and clear as the splendor of the noonday, and so brilliantly and beautifully delineated that explanation was needless and comment entirely unnecessary. This pleasant, secret enjoyment of my curious condition continued for some two or three months, and in fact, until it became the constant theme of my mind.

At this time I was doing a heavy business in the practice of medicine and every moment except those for examination and prescription for patients, regular attendance was given to the counsel of my unseen adviser. Thru all these scenes of bright and beautiful expositions of mental action, I never once dreamed of the presence of any instrument of assistance to my vision, but simply thought all I saw were the pleasant vagaries of a lively fancy and an active imagination and was rather delighted than edified or instructed.

(*To be continued.*)

## THE POWER OF WORDS.

*By Lucy S. Bowers.*

THEY flash like stars that light the frosty sky,  
 Like rich imperial diadems they shine,  
 And like forge fire are mighty to refine.  
 Like serpents' fangs they sting, like weights they lie,  
 They soothe most tenderly and never die.  
 They can unveil the depths where wrongs combine,  
 Or point out heavenly heights of truth divine;  
 Yea crush like battle-axes, or like sorrow sigh.  
 The happy impulse of the mind they thrill;  
 They captivate, enrich, control and guide;  
 With dignity and power the soul they fill,  
 Sing like a stream, shout like the sea full tide.  
 To speak good words should be in human will,  
 And perfect utterance be the true heart's pride.  
*Mt. Lebanon, N. Y.*

## BAPTISM.

**T**HE origin of baptism as a religious observance was common among the ancient nations. These lustrations were prevalent among the Egyptians, Greeks and Romans as well as among the Jews. It was a preparation for divine service and sometimes even for prayer. It was not uncommon to have a prayer house by the side of a stream for bathing.

From the days of Moses, the confession of sin and the ceremonies of bathing or washing had held a prominent place in that church. Under the direction of the law it was imperative. Without it they lost their inheritance.

Our first biblical notice of it as a religious ceremony is in Ex. xxix., 4, where Aaron and his sons were anointed as the priests of God.

But John the Baptist was now to do for the people what they had hitherto been obliged, in many cases to do for themselves, and on the whole it must have been rather agreeable than otherwise. John's baptism was eminently practical. Sent as a messenger from God, he called the people to an honest confession of their sins as a preliminary to their privilege of baptism. "Repent," said he, "for the kingdom of God is at hand. Make the Lord's path strait."

It was a revival of religious life, a gift of God to draw them from their perpetual back-slidings. To forget God and to manufacture idols as objects of divine worship, as did Aaron and Jeroboam, represents a fearful state of ignorance. But the prophet tells us that the blacksmith and the carpenter and the potter have all been busy in the making of idol gods for the market. It was a universal departure from the strict discipline of the Law and we do not wonder that the Baptist urged them to repent.

Through all the manifestations of God's work it has addressed itself to man as it at that time found him. The serpents in the halls of Pharaoh appealed directly to the mind of the king. He understood equally as well the introduction of the frogs and the locusts. Had Moses attempted to deliver such a discourse as he did when the children of Israel asked for meat, we might well imagine the effect it would have produced.

All the prophesies for many years previous to the advent of John the Baptist had warned the Jews of the fate that awaited them if they did not keep the Law, Jesus on his arrival did not hesitate to compare them

to whited sepulchres, beautifully ornamented without while within they were full of all uncleanness.

John was not a member of the Mosaic order, nor a convert to the Christian. He was an Independent. He combated the prevailing opinion of the times which was, that the performance of external ceremonies was sufficient to secure a right to the kingdom of God. His baptism was the revival of a religious interest and the Judeans all wanted to see him. It was not an introduction into any religious order, for John had none, and the disciples subsequently re-baptised those who came to them, (Acts, xix., 5.) and as rigidly insisted that the converts should accept all the ceremonies of the Law.

Curiosity would prompt the people, as it would us, to know what John was doing. His costume of camel's hair, and the place for baptism may also have stimulated more or less interest. After so many years have passed, the curiosity has not wholly subsided. Robinson says that at one time some fifteen hundred people assembled to witness the ceremony, and within a few years near the city of Manchester, N. H. not less than ten thousand persons were present.

Since the days of the Baptist the subject of baptism has elicited different opinions and sometimes produced fierce contentions in the circle of its adherents. Those fighting reformers, John Calvin and Martin Luther indulged in many sharp words on the subject. While one church maintains that baptism can only be administered by immersion, another church is satisfied that pouring on water is all that is necessary, and a third is equally satisfied with a few drops of water sprinkled on the convert.

One church says that baptism of water washes away all sin. Another that it makes us children by spiritual birth and still others that it is only a symbol of purification. Some churches baptize only adults, while others demand that even little children shall receive the ceremony. One church thinks that the person should be immersed once, while others insist that it shall be done three times. Really, the baptism ceremony as now used, is at least a babel of confusion.

It is urged that as Jesus was baptized of John he sanctioned the rite. His acceptance of baptism was quite another thing from his commanding that it should be used by other persons. He as equally sanctioned lasciviousness and intemperance at the marriage in Cana, or the use of the sword to cut off the ears of those who offend us, or the riotous proceedings that often occur as that of the temple when he drove out the brokers and common traders.



Jesus never administered baptism, and there is no evidence that he ever directed its employment by his disciples while he was upon the earth. "There is nothing to prove that any of the twelve were ever baptized in the name of the Father, the Son and the Holy Ghost, or indeed, received any baptism whatever, except such as John the Baptist probably administered to Andrew, Peter, Philip and John."—

*Dictionary of Religious Knowledge.*

The baptism of Jesus was of the Holy Spirit and of fire, and he asked his disciples at one time if they were able to receive it. They had been able to receive the water baptism of John, and unless this was quite a different process to which he alluded, it would have been a very uncalled-for question. All Judea had been out to Jordan to be baptized and no doubt were pleased with the privilege.

The baptism of Jesus was a baptism into his life, which was to do the will of God. As the whole life of Jesus the Christ was a spiritual work, to accept him was to be baptized into him or into the order of his spiritual life. And certainly his life and testimony was a consuming fire into which all entered, or into which all were baptized that embraced his gospel work. Two foolish fellows thought they were able to pass through the ordeal, and also asked the privilege to sit, the one on his right hand and the other on his left in the kingdom of God, although they evidently had not the first conception of the work to which Jesus referred.

Some of the first disciples of Jesus had been disciples of John, and in imitation of their master continued the ceremony by baptizing all who wished to follow Jesus. Paul shows very plainly that he understood the difference between the baptism of John and that of Jesus. If he accepted the ceremony it was evidently for the purpose of preventing a collision with those converts who had come out of the Jewish Church. In one of his letters to the church in Corinth he leaves this emphatic testimony concerning water baptism, "I thank God that I baptized none of you but Crispus and Gaius and the household of Stephanus. For the Christ sent me not to baptize, but to preach the gospel."

One of our religious papers a few years since, published the remarks of a Jewish Rabbi on the subject of baptism. "Concerning baptism all are agreed that in ancient times immersion of the whole body (not the clothes) was necessary for a new member of the Jewish religion. And as the baptism was a Jewish ceremony before the time of Jesus, John and the apostles surely performed it in the same manner as did the Jews. It was not new and no Pharisee or Sadducee raised any objection against it

as they did to many other performances. Hence I can not account for it why the imitators of John the Baptist and the Apostolic Church, should perform baptism when clad in water-proof clothes. A real baptizing or bathing of the body and not of the clothes ought to take place, and hence men should baptize men, and women baptize women. It is obvious, therefore, that no woman was among the multitude that came to John as is reported in Matt. iii., 5, 6.

In the second century baptism was administered publicly twice a year and if we are to believe the historian, the church was not always very particular about the free will of the converts. Multitudes of the Jews were cruelly persecuted and inhumanly dragged into the church to be baptized by the violence of the clergy. The same method of conversion was practiced in France and Spain.

But those days are passed away, and we may hope never more to return. We now ask only for the gospel of good news and the baptism of the Holy Spirit which will cleanse the soul from the sins of the world, and raise it to the heavenly love of the Christ.

*H. C. Blinn.*

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## GETHSEMANE.

*By Cora Vinneo.*

THERE was a garden where the Savior prayed  
 In agony of soul. Dark was the night,  
 The stars refused to shine, the moon to light  
 The deep seclusion where the Master strayed.  
 Alone he suffered, while his soul was swayed  
 With throes of pain endured for truth and right.  
 Our minds retire, night hides from us the sight  
 Of God's blest Son by wicked man betrayed.  
 And O, our Father! bend thy listening ear  
 When we to our Gethsemane retire,  
 We agonize, we bow in reverent fear,  
 Or satisfy our longing and desire.  
 And in these hours send angel helpers near,  
 To lift our stricken souls to regions higher.  
*Mt. Lebanon, N. Y.*

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The destructive element in an individual, conjoined to benevolence and love for humanity, gives force to carry out the great projects which are so beneficial for the good of mankind.

*S. J. B.*

## SONGS OF CHEER.

*"Finally have compassion one of another, love as brethren."*—1 PETER, iii., 8.

MT. LEBANON. N. Y.

1. We would spread the joy of bless - ing far and near,  
2. Oh, ev - er is the lov - ing word the best,

We would speak the lov - ing word the heart to cheer,  
It calms the heart by sin and want op - pressed,

Like mer - ry birds of spring, Glad mu - sic we will sing,  
With the mur - mur of a prayer, We will still the waves of care,

In our hap - py, hap - py songs of cheer.  
And bid the troub - led spir - it rest.

## SONGS OF CHEER.

CHORUS.

SOLO.

SOLO.

Sing the songs, hap - py songs of cheer, Sing the songs hap - py

songs . . of cheer, Oh, that no heart was sad, We would

make the whole world glad, With our hap - py, hap - py song of cheer.

3 Oft have we felt our inner, longing needs,  
 Blest by a power that strengthens, clothes and feeds,  
 Like fragrant breathing flowers,  
 We will fill the weary hours,  
 With the incense of our loving deeds.

4 Though darkened shadows fall across the way,  
 The night will soon give place to smiling day;  
 With the sunshine of our cheer,  
 We will chase the shadows drear,  
 And echo, echo joy away.

## THE MANIFESTO.

JANUARY, 1896.

## OFFICE OF PUBLICATION.

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**TERMS.**

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## NOTES ABOUT HOME.

**Mt. Lebanon, N. Y**

North Family.

Dec. 1895.

THE lights and shadows of autumn have passed and though the wintry days are upon us, yet in our beautiful home we are sheltered from the bleak storms of earth in more than an external sense. The warmth of loving hearts and the light of a hope immortal, give constant cheer and are an incentive to our best efforts to increase the kingdom of heaven "within and among us."

We have many applications to share of our bounties with the needy. The destitute from adjacent towns, church members too, pass by their fellow Christians to get more generous supplies from the Shakers who, they have long since learned, will never turn the needy unaided away.

Late rains have filled the springs, insuring us a comfortable water supply for the winter.

Among the special blessings we have to recount, is the preservation of the village

school-house with its valuable furnishings of books and charts. On Nov. 26, a little past the noon hour as the teacher, Sister Ada Brown entered the school-room (a little earlier than usual) she was startled by smoke and flame coming up through the register. Through her presence of mind in immediately closing doors and windows and throwing on the water at hand she was able to check the flame and summon assistance barely in time to save the building. Cause of fire was unprotected wood casing too near the large new furnace. Repairs have been made with greater security for the future.

Through correspondence we learn of some who appear to be seeking the higher life. May we be prepared to minister to those who ask, is our prayer. We extend greetings of peace and good-will to all with best wishes for a happy New Year.

*Surah J. Burger.*

South Family.

Dec. 1895.

ALL RIGHT! "When we write right, we do right. When we write to right wrong we do right. Hence a writer may be a writer of right, or a writer of wrong, and write all right. These aphorisms teach us to be sure and write right."

The drought so much feared is wholly cancelled by the copious rains of the few past weeks, and again "the rivers are full and the streams running over."

An old well was discovered recently by explorers who were searching for new water veins. It was found at a depth of three feet below the surface, covered with a door which was in perfect preservation. The well has been in existence for over one hundred and twenty years, and was probably built by the inhabitants who owned the land long before the Shakers possessed it. This water supplied an old barn above our buildings, which is also over one hundred years old and is still in good condition,—sheltering the herds on a thousand hills.

The northern part of the Office has been improved by the addition of a vestibule

8x15 ft. Elder William Anderson and Br. Conrad Human have been making preparations for a berry festival in the future. The past week they have set out over nine hundred vines of the rasp and blackberry varieties. "May the Lord bless every plant."

We find the "Mount Lebanon Cedar Boughs" highly entertaining. Who can tell how many Lebanon Cedar Boughs were used in the building of King Solomon's Temple?

*Genevieve DeGraw.*

Center Family.

Dec. 1895.

THREE months have elapsed since there have been any Home Notes from this family. There is always enough to write about if some one would apply their time and energy in that direction. Now you see, dear Editor, I have made an indirect confession of dereliction of duty.

We had a fair crop of pears which brought good returns for labor expended; no plums worth speaking of, but apple crop quite large, the quality I think was not so good as in former years. Corn of the sweet variety was an average crop.

In Bro. Alonzo's recent letter to you he made mention of my having been on a tour to the West and that I might have something to say. It is true, I have made a kind of flying trip through Ohio, D. C. and Pa., my first stopping-place being Circleville, the center of a great sweet corn industry, where some thousands of tons are canned annually to supply the middle and southern markets. I made a short stay in Chillicothe, thence to Union Village, being met at Lebanon, Ohio by Eld. J. R. Slingerland, Edward Ayers and Eldress Emily Robinson and was soon conveyed to the home of the Believers.

The village is located on elevated land lying between the little and big Miami rivers, one of the richest portions of the state, but the long drought had spoiled the beauty of the place. There was nothing green or growing. Dry and withered grass met the eye on every side. The

Brethren had set out a large orchard of apple and peach trees in alternate rows, but owing to the dry weather they had made but a small growth. I was pleased with the order and neatness everywhere visible, especially in the well-kept buildings. The Office, notably, is a very fine house with all modern improvements; it was indeed, quite a luxury to be so comfortably domiciled. Common corn, I am told, was a large crop this year, some having eighty bushels to the acre; but wheat was a failure. I traveled almost the whole length of the state and was seldom out of sight of corn.

On my way home, I took in Washington, D. C. and made a run through most of the public buildings, the Treasury, War and Navy, the Patent Office and the Fishery Department; also the galleries of the Senate Chamber and House of Representatives where many hard fought battles have been waged in behalf of freedom: and yet more need to be fought for justice and right. I also went into the Corcoran Art Gallery which is said to be one of the finest displays of the sculptor's art there is in any place in this country. A new building is now being erected to take the place of the present one, that being too small to meet the pressing demands of the people.

My way led through Philadelphia, and I visited Horticultural Hall in which was a magnificent display of palm trees, and such a wealth of chrysanthemums I never before beheld. After visiting friends in the city, I made a hasty journey across New Jersey into New York, where I made a few calls and hastened toward home, where I arrived on Tues., Nov. 29, having traveled about 1500 miles. Although it is wearisome to travel long distances, yet I felt well repaid.

*Timothy D. Rayson.*

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**Harvard, Mass.**

Dec. 1895.

WE are now standing upon the twelfth steppingstone that makes up the year's cir-

cuit, ready to take another step when Father Time presents it to us.

The past month little has transpired of interest but to the actors. No more burglar-ies with us, but much work of the kind in towns adjoining, so much so that it is not safe to leave a room unlocked for five minutes.

Winter preparations completed, and the farmers are busy cutting fuel, fine days, and husking corn when stormy.

Winter is upon us with its pains and pleasures, and we are peacefully enjoying its comforts with "malice toward none and good-will toward all."

Health of society excellent.

*Marcia M Bullard.*

### Shakers, N. Y.

North Family.

Dec. 1895.

WE write with the closing month of the year giving us a pleasant greeting; but time is swiftly passing and the year that has gone can never be recalled. Onward must be the motto; those who have wisely improved the time that has been given, happiness is their portion. We notice by THE MANIFESTO, that many of our gospel kindred have passed on to the spirit land. There is a vacancy by the hearth-stone, but we shall meet in the morning light, and we trust and believe that they will minister to their earth kindred in time of need.

We would offer a vote of thanks to the Editor and printers of The Manifesto, for its neat appearance, and to the contributors for the presentation of the truth in a manner that has been most acceptable to intelligent, enquiring minds.

November was all that our autumn month could be for the consummation of the work of the season, with rain to fill out the vacancy that existed in the creeks and ponds. By the time these Notes appear, the New Year will have been announced, and may it be one of joy to all of our gospel kindred.

*Hamilton DeGraw.*

### Enfield, N. H.

Dec. 1895.

A HAPPY New Year, and may it prove one rich in blessings to all the readers of our MANIFESTO.

What glorious as well as dark records of human experiences, the tablets of memory reveal as year after year rolls on; histories of obedience to, and violation of God's commandments. From the commencement of impeachable history down to the present era of facts, we can trace the line of obedience to divine and civil laws and to religious faith. As a class of religion-ists,

"We know that man's creed does not matter  
So long as his deeds speak of God,  
So long as his aim is to scatter  
The seeds of right living abroad."

Such a life teaches us that obedience to what we know is right, is the school-master that classifies truth from error; and each generation demands new methods for unfolding truth. "As the dead boughs pass away, fresher will the living grow."

The New Year will no doubt give us ample opportunity to respond to the needs of our fellow-beings, thus calling into action the divinity of our natures. As we obey the call; "Feed my lambs," we gild each day's goodness with the gold of sweet consolation, thus enriching our own and other's lives.

We have recently enjoyed the pleasure of entertaining our venerable Br. Sullivan Wright of East Canterbury. As he related his varied experiences,—within and without Zion—we were not merely interested but benefited also; his words of wisdom falling into receptive minds, stimulated to newness of life and singleness of purpose.

He has attained the advanced age of eighty-seven years, is still hale, hearty and happy, full of godly zeal and soul content. What a beautiful example of righteousness, and how true that such a life is the most effective preaching of the gospel of Christ. True, "faith without works is dead."

May the New Year at its close have credited to our account a larger and better list of good works.

*George H. Baxter.*

The North family at this place have a herd of some thirty-three cows. Catching the influences that are abroad in the air among farmers, that there are advantages to be derived from being polled, they hired a man who, for a mere pittance deprived the whole herd of their ornamental horns. The operation was performed very expeditiously while the cows were standing in their usual places in the stable. We learn that no harm, as yet, has followed this heroic practice, and as the poor creatures are not permitted to speak, we may never know the whole of the story.

*H. C. Blinn.*

### Shaker Station, Ct.

Dec. 1895.

"TRUST in God ye faithful souls, trust in Him forever." How blessed it is to feel that we are under the care of Him "who doeth all things well." We delight to think on God's promises to those who obey Him. Let us cling to Him who is our refuge and strength, and by the cross make our lives full of joy and brightness and an honor and glory to Him who has enabled us to be heirs to a kingdom that is eternal in the heavens.

Let us "sow peace and taste its fruitage sweet." Self-denying efforts bring sweet peace and joy never ending. There is no shield from trouble and sin in a worldly life. Peace reigns with the pure. First pure then peaceable. Let us be sure we are sowing the seeds of truth, purity, kindness and love, which will, with good cultivation, grow and yield a harvest of heavenly treasures."

"America's largest bell was lately cast in Cincinnati. It weighs 30,000 pounds and cost \$16,000. The clapper is seven feet long and weighs 700 pounds.

"The deepest lake in the world is Crater lake in Oregon. It is 2,000 feet deep. From the top of the Crater down to the surface of the lake is 2,010 feet."

"The specie in the Bank of France is stored in 800 barrels."

"In Brazil there are said to be 300 dialects and languages spoken by the Indians."

"The largest nugget of gold was found in Australia."

\* \* \* \* \*

To obtain a good supply of eggs in winter, we must have young hens. Pullets hatched in April or May will prove most satisfactory. Variety and plenty of egg-making material is absolutely necessary. Ground meat, bone, boiled potatoes with wheat bran make the best morning meal. Whole grain should be the feed after the morning ration.

*Daniel Orcutt.*

### East Canterbury, N. H.

Dec. 1895.

JUST one word before the year closes. We are in harmony with the great body of humanity that is sending out so many hearty good wishes for the "every body's" and their relations. The sermon that Santa Claus preaches every year seems to have a wonderful effect upon the minds of both old and young.

Impatient thro waiting for his December mission, his words are fully anticipated at an early date and the gifts at his hand are noted in full, long before he sends his message.

Well, the snow has made us a visit, and the ice is trying to make itself ready for the sleds and skates that are to be on hand at a moment's warning.

The flower gardens look sorrowful. The plants that must be saved, have been whist to a more congenial climate where they can bud and blossom to the very great pleasure of their careful attendants, while others are left to endure the severe storms of a long winter.

All the birds and bugs and curious little insects have taken leave of us, to await the return of another spring. As we seem to be rather more closely confined to a special location than either a bird or a bug,



we must study to build around us a home that shall be filled with the multiplied blessings of "God's holy mountain" so that when the storms are without we may sing as does the good Christian, "December is as pleasant as May."

*H. C. Blinn.*

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[We place this article in type, agreeably to the wish of the "new compositor," as new things in this line may add beauty to the page. Please see if it is not an improvement. Ed.]

### Alfred, Me.

Dec. 1895.

I am reminded that before this reaches the readers of THE MANIFESTO, a New Year will have dawned upon us, and the old year will be forever gone. We can not recall it to change our lives, however much we may wish so to do. Happy is the one who has so lived through the past year, that he does not wish to recall the past to undo the wrong committed.

Sad is the condition of the man or woman who in looking over the past can find no gains, no victories; nothing but failures. To such an one I would quote the words of Father James,—"It is never too late to cry to God. A soul in the belly of hell can find mercy if he cries to God." He is Almighty and He will save, if we are willing to be saved. God will never force us into heaven, although he delighteth not in the death of the sinner, still we read that He is a jealous God. He will not accept a divided service. If we love God let us serve Him. If we would enjoy heaven, let us cast from our minds all that is not heavenly and make room in our hearts for the Christ spirit to dwell. He promised his disciples that where he was, there they should be also. If we are truly the disciples of Christ, dying as he died unto sin, and living as he lived unto God, then we may expect to dwell with him.

The prudent farmer, or the merchantman, at the close of the year, looks over his store-house, balances his books, settles his accounts and estimates his gains or losses. If such careful reckoning is nec-

essary for the prosperity in temporal affairs, how much greater the necessity of a careful inspection of our spiritual accounts. May we so live that we shall not be ashamed to read our life record.

Jack Frost has bridged the streams and ponds much to the delight of the boys. We have a little snow, but not enough for sledding. When we get more we may be thankful. During these cold days our minds often turn to the sunny South, and like the birds would like to migrate for the winter.

May peace and prosperity and a deeper baptism of the Holy Spirit attend the inmates of our Zion homes is the New Year wish of our Alfred friends.

*Fanny Casey.*

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### Union Village, O.

Dec. 1895.

DEAR ELDER HENRY:—I read the Home Notes with so much pleasure that I hope this feature of THE MANIFESTO, that has such a pleasant variety, and tells so much news,—and nearly all of it good news—will never be omitted. Of course the spiritual and temporal have to go together, but as the inward, unmanifest, and spiritual, necessarily includes, and originates, all that is manifest and temporal, therefore I hope and pray most fervently, that I may never see the day, when the latter will take precedence of the former. I must confess that I more than endorse the following excerpt from a writer at Alfred in the Nov. number of THE MANIFESTO: "The body must have food, clothing and shelter. This is necessary and proper, but our greatest anxiety and care is, (should be) for our spiritual welfare. The Spirit must be fed; and unless we are laying up heavenly treasures, we shall surely famish and die—Spiritually."

Well—at last the rain has begun to fall, and we may hope for a breaking up of our water famine. So we had cause for thankfulness on last Thursday, Nov. 28, for quite a quantity of water, and a great many other blessings. We met in response

to the President of the United States and rendered the same. Several of our old barns have been repaired this summer and autumn, through the untiring perseverance of our good and faithful Elder Joseph. You will learn by the public papers, that our North Union suit has been decided in the Supreme Court in our favor. This ends that wearisome suit and we are devoutly thankful.

Within a space of two or three months, two or three Brethren and some five or six Sisters, from 46 down to 11 years of age, have joined our family. This is another cause of great rejoicing among us, and we hope they may all be able to make their calling and election sure by faithfulness in well-doing. The good Sisters gave the Brethren an honorable discharge from the dining room once more, as they have become numerous enough, to man that department. Your humble correspondent just finished a tour of four weeks in that department.

We hope to get water enough to supply us for the coming year, from our present arrangements: but to make assurance doubly sure, we are intending to have a well bored next spring, that will place us beyond all risk of a water famine. About half of our hogs are left to us from the ravages of the hog cholera, and this is much better than others fared in this western country.

I received your philological papers and will cheerfully reduce them to practice in my articles for the press, if you wish it. To me it seems a clumsy method in comparison with the method of supplying a character for every elementary sound in the language.

It is quite a little sacrifice to write on 8x8 paper, but I will have some ready by next time.

*Oliver C. Hampton.*

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**White Water, Ohio.**

Nov. 1895.

THE MANIFESTO is a regular and welcome visitor to our home, and no doubt

also to the homes of the United Societies of Believers throughout the land. It is ever filled with welcome and cheerful notes and news from some of the members of the great sister and brotherhood of Shakers.

In these parts we have had a very long dry spell, as the farmers term it, lasting almost five months without interruption causing many of our products to fall short. Wheat sown in the early fall has not come up yet for want of rain, even live stock have had a very hard time. But now the long-wished and prayed-for rain has come, and for nearly twenty-four hours it has been raining without interruption, reminding us again of the fact that the supreme Ruler of the universe, sends us all good and needful things at the proper time, making good these words: "So long as the earth shall stand, there shall not cease seed-time and harvest;" all we have to do is to learn to labor and wait. The very fact that it rains and that the sun shines upon and for all, is a very strong argument in favor of communistic life, in the dispensation of these great blessings. There are no step-children, all share alike. Selfishness has no place in nature, except in the heart of man where, on account of his high estate, it ought least to be.

*John C. Ludwig.*

Dec. 1895

IN looking over the Nov. number of THE MANIFESTO I find that White Water is not represented, which I think is an oversight. I like to read the home items to know what our gospel Brethren and Sisters are doing. It is encouragement given from the right source.

Recently we enjoyed a visit from two of our Sisters from South Union, and one Brother and four Sisters from Watervliet, O. which was a source of great pleasure.

The dry season which has prevailed for so long a time, is at last broken. We are now having an abundance of rain. Some three inches fell at one time. Our crops were injured to some extent by the drouth, but still we are thankful.

Some improvements are in progress, which take time and money. Our little family numbers nineteen members, and there are about as many Brothers as Sisters. With this little note I want to wish all our gospel friends a happy and prosperous New Year.

L. Parker.

### Sabbathday Lake, Me.

Dec. 1895.

ONE glance at the calendar shows that the last chapter of the Old Year has come. The book is about to be closed and a New Year whose pages remain unread is before us.

Will it be too late to repeat with the many "A Merry Christmas to you all?" if so "Glad and Happy New Year's wishes" may not come amiss at this time.

It is interesting to read the many beautiful sketches of home-life from the different Societies throughout our land, also the soul-stirring testimonies from the able writers of our monthly, all of which give pleasure to its readers.

We at Sabbathday Lake are astir notwithstanding the "Summer Visitors" have gone to warmer climes. There seems to be plenty to do. The Brethren have recently ploughed nine acres of land for another year's cultivation.

The cows are supplying the family with dairy products and the surplus cream is disposed of at a Butter Factory near by.

Sisters are not idle. Some are engaged in household occupations, others may be found at the loom weaving rugs. So passes out the old year.

Ada S. Cummings.

### EXCHANGES.

Holiday book-buyers, this year will find a wealth of tempting and attractive publications, from the expensively printed and bound *édition de luxe* of new or standard works down to the inexpensive, though attractive, illustrated books for children. An impartial and comprehensive survey of the whole field of holiday publications will appear in two issues of THE SUNDAY SCHOOL TIMES of December 7 and December 14 respectively. These articles tell the prospective purchaser what the new books are, what they contain, how much they cost, and where they can be ob-

tained, in addition to an interesting and critical judgment on their relative merits.  
John D. Wattles & Co., 1031 Walnut St., Philadelphia, Pa.

THE PULPIT is a nice monthly magazine of some fifty pages, containing the complete sermons of six or eight of the most "gifted preachers of our age." The October number contains a sermon by Alexander MacLaren—Baptist. S. S. Mitchell—Presbyterian. Henry Elliott Mott—Presbyterian. J. B. Whitford—Methodist. L. A. Sherman, on Spiritism. Wm. R. Huntington—Protestant Episcopal. Edited by G. Holzappel, Fredericksburg, Pa.

Mackintoshes and Rubber Clothing—large commissions can be earned by retailing to users. Sample free.

Manufacturer, P. O. 1371 New York.

### Deaths.

Rhoda Blake, at Center Family, Mt. Lebanon, N. Y. Dec. 1, 1895. Age 87 years and 2 mo. H. R. A.

### Books & Papers.

THE Christmas number of FRANK LESLIE'S POPULAR MONTHLY is already out, and will hardly be surpassed in richness and beauty of pictorial illustration, or in seasonable variety of literary contents, by anything that may follow during the holiday season. The opening article, upon "Heroines and Heroine Worship," affords a vehicle for nearly a score of exquisite reproductions from the old and modern master-painters. A similar opportunity is found in the intensely poetic story by A. Cressy Morrison, of "The Man who Resembled Christ," which in addition is illustrated with some original drawings of rare delicacy. In "The City of Dordrecht," George C. Haile fairly revels in the picturesque, giving us eight of his loveliest aquarelles. The great literary feature of the number is Tolstol's latest story, "Master and Man," specially translated from the Russian for FRANK LESLIE'S POPULAR MONTHLY, and illustrated by Fogarty. A charming novelty is "A Daughter of the Samurai," by Tellechi Yamagata, being an up-to-date Japanese love story written in English by a Japanese author. Amongst other contributions deserving special mention are "Heroines of Chivalry," by Mrs. Frank Leslie; "Literary Boston," by Lillian Whiting; "The St. Nicholas Society," by Wilf P. Pond; "How the Wives Joined the Four hundred," by A. Onkey Hall; and "A Legend of Jeanne d'Arc,"—the latter being a poem by Francois Coppee.

"How to Win at Football" is one of the interesting features of the Christmas number of FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS. It is by Wilf P. Pond, and gives some good suggestions for the formation of a football team that would be almost invincible. Another valuable article is "The Children of Gorea," by A. B. de Guerville; then there is a Christmas story by Judith Spencer;

several other short stories; an illustrated Christmas poem by G. A. Davis; the continuation of "A Plucky Fight," by Edward S. Ellis, and "Three Little Heroines," by Jeannette H. Watworth; the description of a novel game, and a story for little folks—all handsomely illustrated. The editor chats entertainingly and wisely about the new books for boys and girls, and there are a number of puzzles.

In a dainty booklet printed in light blue, salmon-pink and gray tones—a splendid illustration of the beauties of art applied to printing—THE LADIES' HOME JOURNAL announces some of its leading literary and artistic features for 1896. There will be a series of papers upon the domestic and social side of Washington by General A. W. Greely, U. S. A.; another by Ex-President Harrison, telling of "This Country of Ours;" a third by Mary Anderson de Navarro, who writes of her stage experiences, her struggles for recognition and artistic triumphs, with a supplemental article telling of her life and surroundings to-day. In a lighter vein, Mary E. Wilkins will present a series of "Neighborhood Types" papers, pen pictures of quaint and familiar personages—New Englanders; and Jerome K. Jerome will reflect old England life in a number of "Stories of the Town"—stories of London—in his inimitable, crisp style. "William the Conqueror," Rudyard Kipling's most fascinating romance, is also among the features for 1896, and Julia Magruder's delighting serial, "The Violet," will continue through a considerable portion of the year. Besides these two popular authors there will be short stories by Bret Harte, Lillian Bell, Ian Maclaren, Sophie Swett, Frank R. Stockton, Sarah Orne Jewett, R. C. V. Meyers, Will N. Harben, Caroline Leslie Field, Jane Austen (posthumous) and other prominent writers. Dr. Parkhurst will write a series of forcible articles for young men, applicable to their daily life, while the girls will be written to by Mrs. A. D. T. Whitney, and Edith N. Thomas, the gifted poetess, will be represented by her finest verse and prose. James Whitcomb Riley will contribute a number of poems, varied in theme and treatment. In its musical offerings the JOURNAL will be unusually replete. Among the best things promised is a minute by Paderewski, the famous pianist; a waltz by John Philip Sousa, the "March King;" compositions by Sir Arthur Sullivan, composer of "Pinafore," "Mikado," etc.; Reginald de Koven, composer of "Robin Hood," "Rob Roy," etc.; Edward Jakobowski, Bruno Oscar Klein and others. There will be instructive musical treatises by Mme. Melba, Mme. Blauvelt, Mme. Clementine de Vere Sapiro, Mrs. Hamilton Mott, Miss Maud Powell, Benjamin Davis, Charles Adams, Thomas a'Becket, Frederic Peakes, George Chadwick and others.

Artistically the JOURNAL gives, rich promise, and during the next year will present several groups of Kate Greenaway's bonnie little people; Charles Dana Gibson's best work on new lines and some of Albert Lynch's newest creations. W. L. Taylor, W. T. Smedley, W. Hamilton Gibson, Alice Barber Stephens, William Martin Johnson, Eric Pape, W. A. Rogers, Reginald Birch, Frank O. Small, E. West Clineclint, T. de Thulstrup, A. B. Frost, E. W. Kemble, Irving R. Wiles, Abby E. Underwood and other artists of such commanding prominence will contribute their finest drawings. In its departments the JOURNAL promises to be stronger than ever, and more comprehensive in its scope of practical information. In this direction it will print a series of illustrated articles on home building, giving plans and details for the construc-

tion of medium-size houses. THE LADIES' HOME JOURNAL for 1896, in fact, will be complete, and uniquely so.

"THE HASTING'S BIRTHDAY BOOK." With a well filled library of beautiful books and even including the great, the ponderous Dictionary and also the great and much to be desired illustrated Bible, there would still be an unfinished set of books if the ready reference of the BIRTHDAY BOOK was not to be found at our right hand.

This little book of some four hundred pages has a fund of choice selections and something well worth remembering for every day in the year, and an ample space for the insertion of any name with necessary dates that may be wanted to make up a pretty and interesting little volume.

A nice Photograph of the Author accompanies each book and his venerable and silent presence may have a loving and salutary effect upon all who hold in remembrance the names of near and dear friends.

Published at 47 Cornhill, Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for December begins with an illustrated phrenograph from a personal examination of the famous New York lawyer, Dr. William J. O'Sullivan, which is not only a close analysis of the gentleman's character, but contains also information pertaining to the talents required by the legal profession in general. It will be read with especial interest by all law students as well as practicing attorneys. Mr. George C. Bartlett concludes his tour in Switzerland, "Practical Psychology," by Dr. H. S. Drayton, is the continuation of a valuable series especially adapted for teachers and philosophical students. "What Your Palm tells," by Dora M. Morrell, describes a number of the most important and easily observed signs of character in the form of the hand. Dr. Beall gives an interesting study of the Duke and Duchess of Marlborough with two handsome engravings illustrating the art of reading character from photographs. The novelette, "A Phrenologist's Prediction," by Anna Olcott Commelin, is concluded. In the department of Child Culture, Prof. Nelson Sizer describes "Precious Treasures in Earthen Vessels," with several illustrations and valuable advice to mothers. "A Study in Sociology," "Another Drink Cure," "A Game that Cultivates Courtesy," are features of the Science of Health Department.

In the editorial pages a prospectus of many new things for the coming year is given. A national phrenological convention in honor of Dr. Gall's centenary is proposed for 1896. Mrs. Charlotte Fowler Wells announces her forthcoming book of phrenological biography and the editor pays his respects to phrenological skeptics by contrasting two portraits of widely dissimilar heads.

New York: Fowler & Wells Co., 27 East Twenty-first street. \$1.50 per year.

THE MILLENNIAL KINGDOM is an astonishing book which shows that we Americans, are the Lost Ten Tribes of Israel, and are to rise to high spiritual light and lead the world in the Millennial Kingdom on EARTH 1,000 years. Death will cease. People will live hundreds of years like a tree. (Isaiah lxxv. 20, 22.) Its preparation is causing present commotion. Letters from Jerusalem. Many subjects. Intensely interesting. 306 pages. Paper bound 50 cts. Cloth, \$1.00. Send stamps to Redding (author) Navarre, Kansas.

The JOURNAL OF HYGIEIO-THERAPY. November. Contents. Life Science Papers; Sotting Water; Medical Science; The Science of Phrenology; Prof. Pasteur's Work; A Horticultural School for Girls; Health Topics, etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

THE Funk & Wagnalls Company celebrated on November 27th, the first anniversary of the completion of their "Standard Dictionary," by putting to press the 50th thousand of this great work. This is a very large number of dictionaries to print in a single year. The publishers' mathematician has figured out that, if these 50,000 sets were piled flat one upon another, they would reach nearly seven miles in height; and the printed pages, if laid end to end, would extend over 40,000 miles, one and three fifths times around the globe!

But the most significant of the triumphs of the first year of this remarkable dictionary and the most gratifying to Americans, is the wonderful reception given the work by the most exacting of the linguistic critics in England. Especially is this so when we remember how reluctant, naturally enough, the English are to look to a foreign country for a dictionary of their own tongue. It is something extraordinary for an American work of this kind to elicit words of such enthusiastic praise as those uttered by such scholars of the Oxford University as Professor Sayce and Max Muller, and well-known scholars of other English universities and such journalistic critics as those of the *London Standard*, *Saturday Review*, *Notes and Queries*, *Nature*, *London Times*, *Westminster Review*, *Athenum*, *Mark Lane Express*, *Scotsman*, *Liverpool Post*, *St. James's Budget*. The latter closes his critical review with the following superlative indorsement:

"To say that it is perfect in form and scope is not extravagance of praise, and to say that it is the most valuable dictionary of the English language is but to repeat the obvious. The Standard Dictionary should be the pride of literary America, as it is the admiration of literary England."

May the triumphs of the second year of this Dictionary equal those of the first; they could not well exceed them!

Another feature of this first anniversary of the publication of the Standard Dictionary was the forwarding, from the Pennsylvania depot for Michigan, of a big freight car loaded wholly with Standard Dictionaries. Large letters on muslin across the sides of the car told the public of the contents.

### Editorial rooms of the Standard Dictionary.

TO THE EDITOR:—A very grave wrong is being perpetrated against the American public by a reprinter of one of the English competitors of the Funk & Wagnalls Standard Dictionary—a wrong that cannot be excused by the exigencies of commercial rivalry. As is well known, in all unabridged dictionaries it is necessary to give the definitions of certain indelicate words. Eighteen of these words (selected out of a vocabulary of over 300,000 terms in the Standard) have been collated and printed with their definitions by the reprinter of this English dictionary, and circulars containing them are being distributed among

teachers, school trustees, and parents all through this country, stirring up a filthy agitation that will end, unless frowned down by the public press and other leaders of public opinion, in setting people of prurient minds and children everywhere to ransacking dictionaries for this class of words. One of these publications contains such outrageously unjust comments as the following:

"About two years ago the publishing house of Funk & Wagnalls brought into the world a monstrosity entitled the Standard Dictionary of the English Language."

"So far as relates to its collection of obscene, filthy, blasphemous, slang, and profane words, it has no counterpart in dictionaries of the English Language."

It is but fair to the press and scholars of England to say that the English critics have in no way seconded this unfair assault, but are unanimous in the most unqualified indorsement of the American work, the Standard Dictionary, expressing in many ways the same opinion as that of the *St. James's Budget* [weekly edition of the *St. James's Gazette*,] London, which said:

"To say that it is perfect in form and scope is not extravagance of praise, and to say that it is the most valuable Dictionary of the English language is but to repeat the obvious. The Standard Dictionary should be the pride of literary America as it is the admiration of literary England."

The utter insincerity of this attack on the Standard is seen in the fact that nearly every one of these 18 words is in the English work which is published by this reprinter, and it contains other words so grossly indelicate and withal so rarely used as to have been excluded from the Standard and from nearly all the other dictionaries. Fifteen out of the eighteen words (and others of the same class) are, and properly so, in the Century Dictionary, and they are to be found, with scarcely an exception, in every other reputable unabridged dictionary, and this class of words is invariably recorded in the leading dictionaries of all languages.

Since this gross attack has been made we have submitted to Charles A. Dana and to a number of well-known educators the question whether we committed an error in admitting into the Standard this class of words. The answer has been without an exception, "You did not."

The fact is, extraordinary care was used by the editors of the Standard "to protect the language." Of the more than 500,000 words collected by the hundreds

of readers employed to search all books of merit from Chaucer's time to the present, over 200,000 were excluded wholly from the vocabulary; hence there was no need and no effort to pad the vocabulary. The rules of exclusion and inclusion were most carefully made and rigidly enforced. A most perplexing problem from beginning to end was how to reduce the vocabulary, not how to enlarge it. Compression was carried by many devices to the extremest degree. The editors who passed upon the admission of words numbered over one hundred of the best known writers and scholars in America and England. To accuse such men of "filthiness" is to do a wrong of the gravest degree. It is the business of a dictionary to record words, not to create, nor to destroy them; to answer inquirers concerning the spelling, pronunciation, and meaning of all words that are used to any considerable extent, not to obliterate those it does not fancy. Whether a word has a right to exist or not, the final arbiter is the people, not the dictionary. The dictionary, as says Trench, should be the inventory of the language, and, as says the Encyclopedia Britannica under the term **DICTIONARY**, it "should include all of the words of the language . . . . A complete and Standard Dictionary should make no choice. Words obsolete and newly coined barbarous, vulgar, and affected, temporary, provincial, and local, belonging to peculiar classes, professions, pursuits, and trades, should all find their place,—the only question being as to the evidence of their existence,—not indeed, all received with equal honor and regard, but with their characteristics and defects duly noted and pointed out."

Improper or indelicate words, when it was found necessary to admit them into the Standard, were blacklisted as low, vulgar, slang, and printed in small type. It did not seem to the editors that an unabridged dictionary could go further without justly incurring blame.

To collect from such a work words of the class referred to and publish them is as great an outrage as to collect from the Bible the many indelicate words and passages to be found there, or those from Shakespeare (some of these 18 words are found both in the Bible and in Shakespeare), and then to print and scatter abroad the collection, saying: "See what a foul book is the Bible; see what an obscene and blasphemous work is Shakespeare." The publication and distribution of these circulars is a gross assault upon public decency. An agent who attempts

to exhibit such a printed circular surely should not be listened to for a moment; he is a public enemy, and should be turned from every decent door.

The old story will be remembered of a woman accosting Samuel Johnson, shortly after his dictionary had been published, with, "Doctor Johnson, I am so sorry that you put in your dictionary the naughty words." "Madam", retorted the Doctor, "I am sorry that you have been looking for them."

Respectfully,

L. K. FUNK.

## OUR HOLIDAY NUMBER

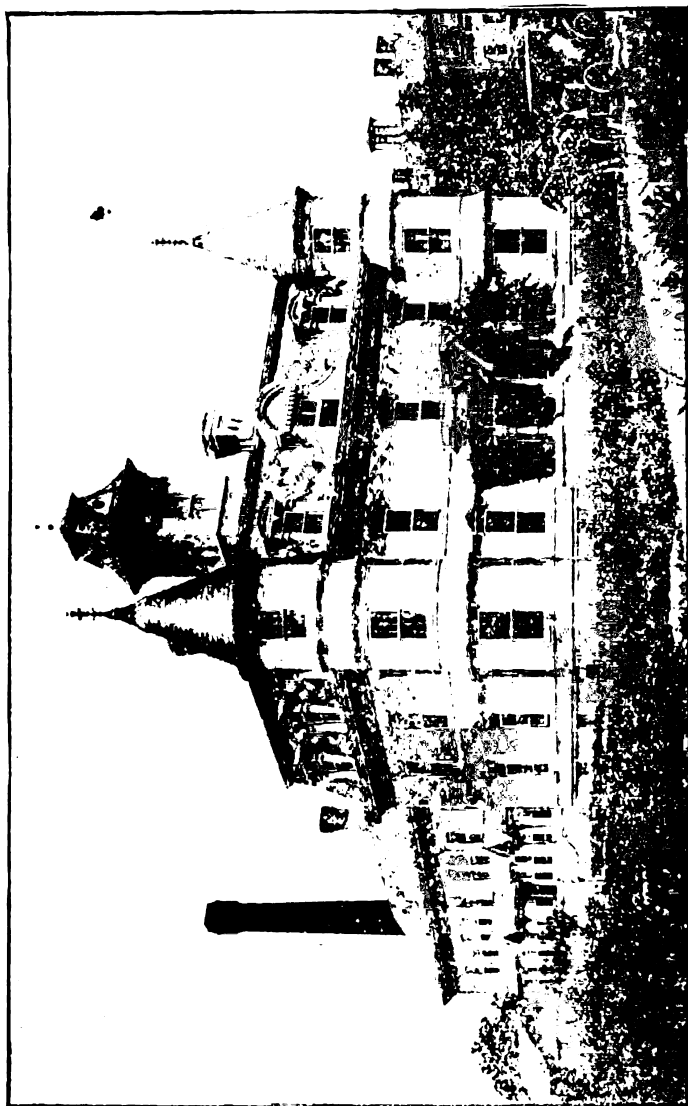
Will reach our readers in time for our "Holiday Greeting," as well as for your holiday purchases. **WORD AND WORKS** is always on time, like Mr. Hick's storm predictions. Our advertisers have caught the spirit, and are offering "timely" Christmas and New Year's gifts in our columns. Our agents who are working for "premiums," will be delighted to find our "Premium List" in this number. (January, 1896.) Help yourselves, friends, and help others at the same time. The holidays are harvest days also. Agents who are looking for "snaps" will find one in canvassing for "Our Family, Its Record to Greatness and Honor," by Rev. Irl R. Hicks, editor of **Word and Works**. Get up early and work late. Keep at it all winter, and make money and friends, as you never did before.

From this same Publishing Co. of **Word and Works**, comes "The Rev. Irl R. Hicks Almanac for 1896. In common with all other Almanacs, the reader will find full information for every month, in the rising and setting of the sun and also the varied changes of the moon which becomes so interesting to many minds. The diagrams of the storms and weather forecasts for each month, is a novel feature and will be studied with deep interest by all who are so fortunate as to obtain a copy. Following the table of contents we have, *The Evolution of Storms*. *The Air and the Barometer*, Ill. *Hints on the Telescope*, Ill. *The Monthly Heavens*, Ill. *Cyclones and Tornadoes*, Ill. etc. etc.

The Word and Works Publishing Co.

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TRUSTEE'S OFFICE,—UNION VILLAGE, O.

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# The Manifesto.

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## NATURAL AND SPIRITUAL RELATIONS.

*By Martha J. Anderson.*

“WHILE he yet talked to the people, behold his mother and his brethren stood without desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.”

To the natural parent-heart, whose affections are wrapped up in the life and interests of their exclusive families, this language of the Master sounds harsh and unfeeling, because the narrow range of vision precludes the broader view of life taken by him who has a wider horizon, and sees things in their superior relationship. Not the mere ties of consanguinity, constitute true and lasting friendship; there is a moral unity that springs from soul sentiments, and this sublime doctrine was emphasized in the text. The mind of Jesus glanced upward from every topic. He loved not his own mother the less, for her heart was in sympathy with his mission. It was as if he had said, “She is truly my mother, and they are my brethren in the higher life; but not alone she who bore and reared me, but all who are likewise doing the will of the universal Father and Mother of all souls, who have the well-springs of goodness and truth in their hearts, are my relation.”

All true union and harmony of spirit springs from moral conditions and not from those human instincts that we hold in common with the animal creation. Sexual love and physical attraction, spring from the sensual na-

ture, and is not man's highest estate of happiness. The true affection of the natural, should open to our thought the universal love and affection, which, in the progressive state of unfoldment, shall exist between all truly good and pure natures. "In Christ there is neither male nor female," which represents a condition of human advancement, when fleshly lusts and desires shall be consumed by the indwelling of God's Spirit.

We should always seek in those that are nearest us in kinship of the flesh, not that which affiliates them to us as natural persons, but that which is to be perpetuated when the body dies; we should strive to lift our heart's affections into the exalted sphere of universal and permanent blending of heart and soul. Have we not all formed social, intellectual and moral affinities that have proved stronger than natural ties? Soul friendship and comprehensive exchange of thought and feeling unknown in our own family circle, where there is often estrangement because of difference of opinion among the members of the household?

There is a growing tendency in this age of alliances, to concentrate for mutual good. There seems to be two spirits at work in opposite directions, one in the form of trusts and monopolies for individual aggrandizement; another in the form of co-operation and guilds for the fraternization and benefit of the masses, who are the wage slaves of the moneyed classes.

Progress, like the spiral motion of all things, tends to ever increasing life and activity, which draws humanity in its vortex, for the process of unification of thought and feeling. What seems to be evil in our present state of civilization will eventuate in good.

The higher tendencies of human nature have their root in the lower life. There is a wise Parental government over this earth and that same power that rules not only the earth but the heavens also, will through natural evolutionary processes, bring order out of chaos.

Think for a moment how many associations are formed for wise and noble purposes, how many men and women are aspiring for, and working toward the ideals of Edenic life. How they are striving to ameliorate misery, studying its causes and applying the remedy for injustice and wrong that is grinding the faces of the poor, creating crime, want, and wretchedness.

The interchange of kindly services of good-will and active benevolence, binds heart to heart, and in this universal love, mankind feel that they are all brothers and sisters; that the strong must protect the weak and the more fortunate uplift those who have not the impulse or will to rise to superior conditions. Unsanctified passion and not love, produces much of the unhappiness, in family and social circles. If there was more of real love in the natural home life, there would be less evil generated and perpetuated in the world.

And no greater work of human love and uplifting can be accomplished than to search out the sources and springs of immorality and licentiousness,

which are undermining the sacredness of family, the purity of society, and the stability of the state. We are drifting toward the condition Rome was in previous to her downfall. When the youth are corrupt what have we to hope for? There is no remedy for this laxity of morals, only that man shall be equally culpable, and equally judged and ostracized with woman; sharing with her the disgrace of sinful acts. There are a few individuals who have the courage to cry aloud and spare not, fearing not to lift the veil that screens social uncleanness.

Our children are not protected as they should be, even in the sanctity of home life; their instruction is meager on the most important themes that concern their welfare and happiness especially in the relation of the sexes. When the moral sense is blunted, the avenues of the soul are closed to the receptivity of spiritual truth as taught by Jesus when he said unless a man hate his own life, (the carnal life) he could not be his disciple. Truly has the thought been expressed "Purity of heart and life is the richest human possession." Through this is sustained holy associations in the sphere of divine love.

The respect that grows from an appreciation of positive excellence, is a unitizing influence, and helps to break down distinctions between men and women. The more interest we take in the good and happiness of the many, and not center our entire thought in our own interests, the more we shall enlarge our sphere of blessing as did the good Master whose whole desire was continual service, and who was ready and willing to lay down his life for his brethren.

Mankind are evolving toward the spiritual, through the perfect natural state, where self-restraint and continence, subdues the animal and the savage in their natures, where love engendered in the coronal region of the brain, holds in control the selfish propensities, that develop their force in the cerebellum or lower portion of the brain.

The essence of true religion is chastity and love which bind the soul to God. Human affections are never carried to their exaltation of sweetness and beauty until they are made manifest in the sphere of unselfish devotion. We should be nearer to each other as human beings in those things we have in common with God, than in that we have in common with the animals.

All the great natures among mankind that have progressed under the influence of the genial and all-illuminating sun of righteousness, and have shown the color and fruitage of the seed-life of the Christ, have risen unto the resurrection of immortality. Jesus said,—“If I be lifted up, I will draw all men unto me.”

Why are churches divided into sects? and why do men look coldly on each other? Is it not because they place too much stress on difference of opinion in minor matters, and chill the love of God in their hearts? They expect to share their heaven in common in the future, and yet drive themselves asun-

der while here. "In Christ there is no schism." His love metes out no bounds nor limits.

The only true union and fellowship lies in the interest and upbuilding of a faith in man, "if we love not our brother whom we have seen, how can we love God whom we have not seen."

Jesus taught the law of love as expressed in the text, and in contiguous passage, which it would be well for all to read and consider. The outcome would, if practically carried out in every day life, result in the establishment of the Kingdom of heaven, for which he prayed, and which we all have desired might come on the earth. May we all be united in one common cause and kinship; to do good, to carry out the vital spirit of religion which is "Love to God and the neighbor." Then they who do the will of God the same will be our Father and Mother, our brother and sister.

*Mt. Lebanon, N. Y.*

## YOUTHFUL DAYS.

*By Virgie Breedlove.*

**A**NOTHER year is to be numbered with the past. Its pleasures, joys and sorrows are being written; some soon to be forgotten while others will ever remain on the tablet of memory.

Each day we are borne further from youth's shore. We should all remember that youth is the time to lay a solid foundation for true and real happiness in after life, by the cultivation of the noble powers of mind given us by a wise and beneficent Creator.

If we spend the strength and ardor of our youthful days in idly seeking for pleasure, the distant future to which we now look so joyously, will be filled with vain regrets for wasted opportunities and time unimproved.

Some of the brightest examples of history show us the wisdom of devoting our early life to the attainment of that knowledge and the cultivation of those graces of heart and mind that may fit us not only for true enjoyments, but make us a blessing to all humanity.

*South Union, Ky.*

## UNSELFISH.

*By Ann Cumings.*

"Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much: but where little is forgiven the same loveth little."—*Luke, vii., 47.*

**W**E are told that an acknowledged sinner finds forgiveness, for the reason that she loved much; also that where little is forgiven, the same loveth little. Who that has known what it was to feel that before God, and

the light of an awakened conscience, he was sinful, and needed the forgiveness of God, can fail to appreciate the worth of this divine blessing, and feel himself under some obligation to extend it to other souls.

In John, xxi., 15, Jesus asks, "Simon, son of Jonas, lovest thou me more than these?" We may infer that Simon was surrounded by those who constitute the vine of the earth; father, mother, sister and brother. He said unto him, "Yea, Lord; thou knowest that I love thee." Then Jesus answered, "Feed my lambs," thus giving a practical demonstration of professed love for him.

Thrice the question is repeated, "Lovest thou me?" each time receiving an affirmative answer, Simon is commanded, or requested to prove his love for the Master by feeding his sheep and lambs. How unselfish the return desired, for the love the disciple bore the Master. How unlike the element which seeks to accumulate and appropriate for selfish ends, rather than befriend and minister unto his little ones, in his name.

Again Jesus says, "I am the good Shepherd and know my sheep and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd."—John, x., 14, 15, 16.

May we not imagine the millennium very near, if not already come, when all the lost sheep of the house of Israel are found by the good Shepherd, brought home, and there is one fold and one Shepherd?

*Enfield, N. H.*

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*Extract from a testimony spoken by Sister Isabella Russell,  
at Enfield, N. H.*

THE subject of our Communal Home, with its motto "all for each, and each for all," which was so ably treated in our last Sabbath evening Service had the effect to draw from many hearts the silent resolve, to henceforth use all powers of mind and body to make this home so beautiful that no person having shared its benefits would wish to choose interests less broadening in their relations.

It is well to keep this "ideal home" before us through all the difficulties of life's journey. Those who have been educated in this Church, and have witnessed the various changes that have taken place within the last fifty years, have realized some bitter disappointments, and have passed through many tests of our faith in the religion of our Fathers, who have "fought the good fight, and kept the faith," and whom we believe are still on the upward march in the line of spiritual progression. They have left not only their physical bodies, for which they have no further use, but also their errors and miscon-

ceptions of the truth as it is understood by the most spiritually enlightened minds of the present day.

It is well with us, if our experience has taught us lessons of charity, and forgiveness; if we have learned to be consistent and kind in all our dealings with our fellow beings; if we have learned to take a deeper, broader view of God and of his dealings with the children of men, ever remembering that "In our Father's house are many mansions" and there are different divisions in the Christian army, all equally indispensable in working out the great plan of salvation. If we have learned this grand truth, then we are better able to reach the conditions of suffering humanity.

It becomes us as a band of Christian workers to "keep step" in the great battle for justice, truth and right, by putting our "hands at work, and giving our hearts to God," ever maintaining an interest in the spiritual home which is ours by right of inheritance if we are faithful to our early vows of consecration. We should never forget our obligations to those who have laid the foundation of our Church, nor our duty to the teachers of the present day. If our relationship as spiritual Brethren and Sisters is what we claim it to be, then we must continually discountenance every element that is foreign to this grand result,—perfect equality.

It is not enough to know that the spirit of Christ was made manifest one hundred years ago, through one inspired woman whom we honor with the endearing title of Mother; but we must manifest this same Christian spirit in our lives. Let us ever bear in mind, that no question pertaining to the spiritual, social or financial growth of our Church will be permanently settled until it is done in conformity to the spirit of Christ. When we are filled with the enthusiasm, which our cause demands, we can sing with the spirit and with the understanding,—

Ye little rills as ye gently move,  
O waft the breeze of a Savior's love!  
Ye mighty waves that in majesty roll,  
Carry the boon to every soul!  
Tell them that I have come again,  
And in my kingdom forever shall reign,  
Where male and female equally stand,  
United with the angelic band.

Already is light dawning upon the world, and many may be found in this enlightened age who, in some respects, are carrying this spirit of equality and the recognition of this divine principle to even greater perfection than we are. But this is no reason why we should renounce the strife, or forsake the field where our Mother fought and won such glorious victories. Rather let us listen to the heavenly footsteps marching to the strains while we sing the song triumphant,—

"Surely, Christ has come again."  
Now is come complete salvation,  
Perfect order is revealed,  
Sons and daughters standing equal  
Reap with joy the gospel field.

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## Correspondence.

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Alfred, Me. Jan. 1896.

BELOVED ELDER HENRY ;—A rumor reaches us that our MANIFESTO is to be discontinued. I hope if so concluded the conclusion will be reconsidered. This is the feeling of the Societies in Maine.

As Home Notes would have nothing of especial interest, will you find room for the following reasons so well stated by Br. Alonzo Hollister in his Morning Star Bible Lessons. Why Believers in the past as well the present appeal to the Bible to sustain their views.

I. "Because it is a true and impartial witness that we are guided by the same spirit which inspired the utterance of Ancient Seers, Apostles and Prophets.

II. Because nearly all who claim to be Christians, forming a large part of the more enlightened nations profess to receive the Bible as the only test of all religious truth.

III. Because many candid people can more readily perceive and acknowledge truth, when they find it agrees with Bible doctrine, than when it stands solely on its own merits.

IV. Because only axiomatic truths which are common to all can be firmly established in the mind without witnesses; which means proof by other acknowledged truths which agree with, and confirm it.

V. Because the work in which we are engaged, is fulfilling many grand and wonderful predictions recorded in the Bible. A strange work, which the children of men are no wise disposed to believe, though angels declare it to them.

VI. Because it is a work, which to minds not experienced in its effects, finds its strongest evidence of being the work of God, in those inspired predictions, and the lives of its subjects.

VII. Because the spiritually sensitive feel a substance in the language of the Bible, which speaks to the interior, and can not be found in any book of less spiritual origin.

VIII. Because the greater the number of agreeing and truthful witnesses to any doctrine or principle, the stronger and more established it is to the reasonable mind of true understanding."

We believe as he does "that nothing is gained by disparaging the Scriptures. A blow aimed at the Bible is a blow at spiritual-mindedness and is liable to recoil with serious loss to the sower of contemptuous remarks thereon."

JOHN B. VANCE.

## CHRISTIAN REPOSE.

*By Oliver C. Hampton.*

**F**AITH in God, in Christ and Mother is the first requisite toward Christian repose, but it is not the only one. To be sure, without this it is impossible to attain to celestial tranquility, but with this alone, it is also impossible. So long as anything with which the mind is connected seems unpleasant, peace and rest will continue to be wanting. But these unpleasant states of mind can be removed in two ways.

First by removing the cause if possible. If this can not be done, then second, by patient, cheerful waiting and endurance. This is mental and spiritual discipline, and though sometimes painful, yet is indispensably necessary for without it Christian repose is out of the question. This discipline is easily found if we will only wait and take it as it comes.

Our abnormal conditions may be pain, sorrow, and even agony at times. It may be selfishness, envy or revenge; it may be a desire for carnal indulgences; but the endurance of this discipline may be made valuable by some relieving considerations which crop out with my experience of later years and afford great comfort at times. If moved to anger, in every instance I feel better and rejoice in my spirit if I give no vent in angry words. Spiritual repose and serenity soon follow.

In sorrow, from whatever cause, I ask myself, "Is this normal? Does the spirit of the Lord ever feel sorrowful?" I answer, "Never." Then if "I and my Father are one," this sorrow and agony are abnormal, so "I look to the rock that is higher than I" and ask for a measure of consolation from the infinite store-house of all consolation to fill this vacuum in my spirit. Soon better feelings prevail and sweet Christian repose silently settles upon me like the dew of Herman and as silently, for noise, tumult and war are not favorable to the removal of sorrow. I say from the Bible, "Be still and know that I am God," or, "Stand still and see the salvation of God." So, gradually the sun comes out and the clouds of sorrow take to themselves wings and silently pass away.

If anything like envy appear, I say "All the good of the universe is on its way to you and how foolish you must be to envy the little tittle of enjoyment some one has who waited for it for years. Then I try to rejoice in the good fortune of him who was the envied object. Then envy dies and love overflows on all.

When low or sensual thoughts intrude upon the mind how beautiful and salutary is prayer. One who seeks shelter in this good gift is soon able to cause low suggestions to flee, even to the uttermost parts of Egypt, leaving the emancipated spirit in profound Christian peace and repose. There is one perpetual consolation that can never wane nor grow faint through our long journey to our destined rest,—that is, that these periods of uneasiness and discontent became fewer and fewer, and farther and farther between, in the Christian's life and finally culminate in invulnerable peace and everlasting joy.

*Union Village, O.*



## LOOK BEFORE YOU LEAP.

OUR experience in life throws us into direct sympathy with the Apostolic preacher and we share with him an anxiety for the protection of the church of God. His love for humanity urged him to present all the dangers that were to be found in the way of their Christian progress.

Paul had received the testimony of Jesus and in publishing it had found that while the Greeks looked upon it as foolishness, it was to him the power of God to salvation. He had preached its simplicity of faith and its simplicity of good works to the Romans, to the Corinthians, to the Ephesians, and to many others. In these places he established churches "in the unity of the faith and of the knowledge of the son of God."

Do you wonder at his anxiety lest thru the cares of the world and in the philosophy of a class of speculative teachers they should be led away from the truth? Knowing so well as he did of the dangers that were to be found on every side, his warning voice was distinctly heard among his people.

"Beware lest any man spoil you thru philosophy and vain deceit, after the rudiments of the world and not after Christ."—Col. ii., 8.

This Pagan philosophy would no doubt, spoil some. Whatever may absorb the attention and turn the spiritual interests away from the Kingdom of God, will undoubtedly lead toward a worldly life. That this same philosophy has spoiled many beautiful minds and thrown them from the path which led toward God has all the force of historical evidence.

All men do not walk the same road as they go down to perdition. There are a thousand avenues thrown open and filled with enticing allurements, thru which every man may pass that turns from right to wrong or from light to darkness.

The school of Alexandria was, no doubt, ruinous to that order of Christianity that was established by the sacred teacher, as it made itself busy in amalgamating the doctrines of the Christians and Pagans and by filling the churches with that which was spurious. From that day to this it has had a marked effect upon the Christian world.

Osterwald wisely observes—"Carnal men could not endure the cross nor divest themselves of the love of wealth and pleasures, and by this means they corrupted the pure doctrine of the gospel. Their pride and presumption prompted them to stand at the head of affairs and they wickedly contrived means by getting into power and assuming an author-

ity and expounding the writings of the Apostles by a blind philosophy which carnal men like themselves had invented."

Mosheim writes,—“These men invented questions about the Christian religion sufficient to perplex and puzzle the whole world.”

What a comment on the simple testimony of Jesus and on Christianity at that early date. Here is another sad example of the church walking by the side of the world. In this case the church “stoops to conquer” by accepting the friendship of the world, but unfortunately the church has never been able to rise again and stand erect.

It is not strange that men were ruined by these flattering forms of philosophy and then thru the deceitfulness of these enticing illustrations.

But the end is not yet. Men are at this day equally perplex and puzzled to determine what is genuine Christianity as taught by Jesus and what may be set down as the spurious innovations of Pagan philosophy.

Some who would be good Christians are sadly deceived. They know that the church of Christ must be a pure church and that to be a disciple of Jesus they must fulfill the law of righteousness, agreeably to the sermon on the Mount, and when the voice of God comes to them to enter in at the strait gate they find themselves quite ready to pass into the broad way.

They have been flattered by the world, and have foolishly wandered into the elements of a carnal life. They have persuaded themselves that as it was a Christian philosophy it would lead directly to the Holy City. Here comes the danger.—Should they fail to fulfill the law of righteousness, they may be spoilt, as they mourn for the old inheritance. Called of God to forsake the world with all its affections and lusts they soothe their consciences by catching at the words of one who offered carnal indulgences to a licentious class of would-be Christians.

They had heard the words of Jesus the Christ preacht again and again, but had failed to see the fruits of practical righteousness develope in their own lives.

We may readily suppose that the Apostle knew quite well the dangers that were around the church. He knew that the testimony of Jesus had proved amply sufficient for the salvation of those who had accepted it.

That it was a religion that entered into the life of man and was manifested thru a living and growing righteousness. That the kingdom of God was obtained thru the sacrifice of every selfish interest. There was nothing mysterious in the requirement and it needed no philosophy of the schools of Pagan wise men to give to it their interpretation.

It is remarkable how easily one class of men can undo and scatter to the winds that which others have earnestly and prayerfully labored to establish in the heart. The Apostle well understood the operation of this upon the mind and hence his caution to the brethren to beware of that class of men who made it a money business to talk religion.

They were not workers of righteousness, interested in the welfare of the race, but they were talkers and Paul saw the danger, that thru their philosophy, and thru their deceitfulness, and thru their ministration of the spirit of the world his brethren might be turned from God.

This same danger is as apparent at the present time. It may not be found to be exactly after the manner of this historical record, but it comes as effectually and ruins us as thoroughly. With the light that is now upon the earth and the many degrees of righteousness that are operating in the hearts of men, there exists the same danger lest thru the deceitfulness of this seductive element many faithful souls may be turned from their honorable course as God's workmen and be again lost in the wilderness of sin.

*H. C. Blinn.*

☞ THOSE who are sending THE MANIFESTO to  
Mrs. Dammer,  
Mr. Barnett,  
of Milwaukee, Wis., are informed that they are not taken from the  
Post Office.

### TOIL ON.

☞ OUR Publishers have been looking at THE MANIFESTO and then at their——but at last concluded to "Toil on" for the present, but to make the paper a little less expensive.

### CORRECTION.

☞ IN January MANIFESTO, page 18—Conrad Human should read  
Conrad Auman.

If your purposes are noble,  
And your heart is brave and true,  
Then repulses strong or many  
Can not turn nor weaken you. *L. S. B.*

## THE MANIFESTO.

FEBRUARY, 1896.

## 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.

Address all communications to

HENRY C. BLINN,  
East Canterbury,  
Mer. Co., N. H.

## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

December.

|                               | <i>Thermometer.</i> | <i>Rain.</i>      | <i>Snow.</i> |
|-------------------------------|---------------------|-------------------|--------------|
| 1894.                         | 25.6                | $\frac{1}{4}$ in. | 19.25 in.    |
| 1895.                         | 31.52               | 4.5 "             | 2 "          |
| Highest Temp. during this mo. | 58                  | above 0           |              |
| Lowest                        | " "                 | " "               | 0 "          |
| Number of rainy days          | " "                 | " "               | 5            |
| " " snowy                     | " "                 | " "               | 3            |
| " " clear                     | " "                 | " "               | 11           |
| " " cloudy                    | " "                 | " "               | 12           |

*C. G. Reed.*

Jan. 1896.

"THE days begin to lengthen  
And the cold begins to strengthen."

And O how strong it is too. On New Year's Day the mountain brook was "rumbling and tumbling and roaring and pouring" down the hillside, and the air was just cool enough to create one of the prettiest and most interesting panoramas which Nature is pleased to give us. Fringes of transparent ice hung along its margin, while each obstacle to its steady flow was a "thing of beauty."

It was a novelty to be roaming the

brown hillsides on the first of January, to admire waterfalls etc., and while we liked the mild weather, we knew the cold was somewhere in keeping for us, and desired it to come in its season.

But we have no longer any hopes nor fears for an open winter. Old Borealis has pressed the mercury down far into the zeros. Snow has covered the brown hillsides. The brook has gone to sleep in its tracks, and the ice crop is growing, ready for the near harvest.

In "Ten Times One is Ten," by Dr. E. E. Hale, how easily the whole world becomes a common brotherhood, by the simple process of forgetting self, and lifting up those about, into the light of love and kindly deeds.

Self-improvement is good, but self-forgetfulness is better. Real good manners and courteous behavior, spring from kindness of heart.

The humblest and sweetest of poets, beautifully says:

"Hope not the cure of sin till self is dead."  
*Amelia J. Calver.*

## North Family.

Jan. 1896.

At present date the mercury marks zero, but up to the close of the old year the weather continued mild and beautiful, which, with abundant water supply enabled our good Brethren to change the location and appearance of a large wood-pile. They have also been hauling gravel with which to improve the road leading to Lebanon Springs.

Christmas-tide abounded with joy and blessing. A beautiful tree well hung with gifts was particularly appreciated by the youth and children who helped in its decoration. Recitations and offerings from old and young were a pleasant feature of the afternoon. On that occasion we commenced a change long desired by many in the family; two meals on that day and on Sabbaths for the future if found satisfactory.

Although our written words may not

meet the eye of gospel friends until several weeks of the new year have passed, we hope that some spark of the Divine energy has sped our thought currents outward to mingle with their kindred-tide;—the true desires, holy aspirations and earnest resolutions of other hearts to find indeed a New Year in spiritual progress.

Strong in faith that "God's work will stand;" debtors to the wise and the unwise, remembering failures and errors of the past only as lessons for the future; forgiving as we would be forgiven; loving as we would be loved, we desire to feel our souls united with all who are working for an increase of righteousness in the earth.

*Catherine Allen.*

### Shakers, N. Y.

North Family.

Jan. 1896.

THE festive season of Christmas and New Years have come and gone and with their advent have been renewed the pledges formerly given on such occasions to be more faithful in life's duties and help advance upward the great struggling soul of humanity.

We enjoyed on Christmas day with our gospel kindred of the Society a time of spiritual refreshing, many testimonies being given appropriate to the occasion. Meeting was held at the Church at 10 o'clock a. m. Also on New Year's evening by invitation of the Elders of the North family, Society meeting was held at the North, the first one since we came here. It was some two hours long. Opening hymn, "Season of Devotion."—

It was with great pleasure that we held communion through the Jan. MANIFESTO with our beloved spiritual Father Elder Abraham Perkins; and it is joy to sit at the feet of such veterans and receive their ministrations.

Brother Arthur Bruce of East Canterbury gave us a call for a day or two last month, and if we could have a few more calls from gospel friends at Canterbury

and elsewhere how the smiles would illuminate our countenance and with what joy we would labor to minister to their comfort. Anticipation is a beneficial stimulant if the brightest and best in life is looked for; in the coming year we will labor to have this form of it the sun which will illuminate our pathway.

*Hamilton DeGraw.*

### Harvard, Mass.

Jan. 1896.

ACCORDING to Nature's inexorable laws we have passed the last stepping-stone in the yearly circuit of time. The old year now lies upon his bier, soon to be buried in the dust of the past, while Boreas howls a mournful dirge in discordant notes. Sorrowful as well as happy memories cluster around the old, while the new born year, is sweetly slumbering upon its couch of joyful promises. Hope's bright star shines upon the future and we journey on, very much as before, till we are another circuit nearer that unknown land, "where the wicked cease from troubling and the weary are at rest."

We commemorated Christmas in a manner befitting the day. A morning song announced the hour of rising. In the afternoon the young people entertained us with singing and personified rehearsals. All received some token of kind remembrance and thus the day was happily and profitably spent. May these holidays serve to awaken the latent good in the human heart that the world may be made better by them.

In the early part of December winter asserted his powers so strongly that ice eight and nine inches thick was formed. All preparations for harvesting it were made, when the rain descended and in less time than it took to freeze, it was all gone, and we were disappointed. We are now hoping that winter is through his fickleness and we expect better things.

Usual health in Society, and all are seeking to do duty in the spirit of "Peace on earth and good-will to men."

*Marcia M. Bullard.*

**Shaker Station, Ct:**

Jan. 1896.

"WORK while the day lasts," said the Apostle. Let us strive to work for the good of others, to uplift some sinking soul, to strengthen and cheer some sick one, or arouse a weak and erring one to better endeavor.

"We are bound for heaven go we will." If we make our own heaven we shall be sure to have it. Pure living, kindly acts and loving consideration make of home a heaven that one is in no haste to exchange for heaven above.

Each day brings its duty, and we shall have no time to do wrong if we do those things that should be done. It makes the burden lighter on our journey home.

Truth and virtue are sure to win. Let us pledge ourselves to be true.

THE MANIFESTO is a welcome visitor in our family, I enjoy reading it very much. It is a power for good.

Our new corn-husker and fodder-cutter combined, is a success. It will husk 400 bushels a day. Now we can grow more corn.

*Daniel Orcutt.***South Family.**

Jan. 1896.

WE have once more been permitted to start out on a New Year. From the past how many memories come thronging into the mind to cheer the swift-winged moments as they pass no more to return.

And though we charge to-day with fleetness  
There is a melancholy sweetness  
In the name of days gone by.

With firm and joyful steps we run the race that is set before us, cheered onward by a cloud of witnesses who have attained the goal and received the crown. And is there not a voice whose sweet and powerful tones hush into stillness every anxious fear, and promises rest to the way-worn, with submission the truest solace of old age.

The past month was unusually pleasant to close the year, and was favorable for

out of door work, such as ploughing and preparing the land for spring also for wood sawing. The greenhouse is fairly successful. We are getting some cucumbers for sale, and tomatoes on the way. Our products sell fairly well and we shall probably cover the expenses incurred in carrying it on this winter. January commenced quite pleasant has changed to cold high winds, but no snow. Health prevails in our midst. With increased zeal for the support of our loved MANIFESTO and a kindly greeting to all for the coming year.

*Maria Wilham.***To the Memory of Sister****RHODA BLAKE.***By Hannah R. Agnew.*

THE ocean may boast of its pearls;  
Peru, of her silver and gold;  
Those bound to the things of this world,  
Rejoice in their wealth, manifold.  
Keep silence! ye minions of earth;  
Your glory and boasting are vain  
Compared with the eternal worth,  
Which souls by the cross do obtain.  
Our Sister, the loved one now gone  
To a land never shadowed by night,  
As a rose in the blush of the morn,  
Or a lily of sweetest delight,  
May bloom on forever, in Paradise fair,  
Increasing the treasure, now gained;  
The lights, and the shades, of her life  
record there,  
Show the excellence to which she attained.  
Enough! we have only to say,  
Our Sister is one of the best;  
While all that is earthly is passing away,  
Her soul is eternally blest.  
Go, thou lovely one, go in sweet peace;  
Thy work here, is faithfully done;  
From youth, to old age, pure wealth  
you've increased,  
Heaven's Kingdom and crown you have  
won.

*Mt. Lebanon, N. Y.*

SHAKER STATION, Ct. Jan. 1896.

DEAR CHILDREN:—The salutation is, "A Happy New Year." A year to be glad, not to be bad. How swiftly the years pass away. Make the most of this one. Each day form your own heaven and you will be sure to have it. Happiness comes as you keep good vows. Keep the good resolutions now that you should have kept last year.

Some persons are always intending to do better but never find time to begin. Now is your opportunity, do not miss it. Only to-day is yours, wisely improve it.

A good life will keep your conscience clear, and why should you live a bad one? Make every day bright with kind words and good deeds. Give beauty and happiness to the future by daily acts of kindness. The self-denying path is the way in which you should walk. Denying self is a Christian duty. The more you subdue wrong the sweeter will be the "Peace be unto you."

The brightest jewel that can ever adorn your character is purity. Strive for it with soul earnestness. You will never wish you had done less to win the prize. Watch your thoughts, is advice worth regarding. When the heart is well guarded evil can not enter. Sin not.

Pledge yourself to be true. Think not that you can be untrue in trifles and yet be trustworthy in more important things. To deviate from truthfulness in a small degree will harden the heart and lead to greater departures from right. Only those who have done well can expect the "well done." Commit yourself to God for guidance and instruction. How much happier you become when you feel that He is shaping your lives, and you are content to let Him, knowing that not one more trial comes to you than you are able to bear, and that every cross and affliction is for your eternal good; and how much peace it brings to you if you yield your entire will to his blessed keeping.

Give thought, care and pains, in forming a noble character, and create a spirit-

ual atmosphere in which it will be good to live. The crown that awaits you is bright, be guided by truth and right.

DANIEL ORCUTT.

### KIND WORDS.

SABBATHDAY LAKE, ME. Nov. 1895.

DEAR SISTERS:—I was much pleased with those two lovely pictures of Sister L. A. S. that you so kindly sent in my little package of MANIFESTOS. If you should reprint the "History of the Shakers" I would like to be informed. I have but very few of the books left and shall soon send for more.

Accept many thanks for your interest in the Missionary labors which are appreciated by every true and devoted soul in our Zion home, and also by the angels in heaven.

Your Sister,

AURELIA G. MAOE.

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### STRIKES.

STRIKES are quite proper, only strike right; Strike to some purpose, but not for a fight; Strike for your manhood, for honor and fame; Strike right and left till you win a good name; Strike for your freedom from all that is vile; Strike off companions who seek to beguile; Strike with the hammer, the sledge and the ax; Strike off bad habits, with troublesome tax; Strike out unaided, depend on no other; Strike without gloves and your foolishness smother; Strike off the fetters of fashion and pride; Strike where 'tis best, but let wisdom decide; Strike a good blow while the iron is hot; Strike and keep striking till you hit the right spot.—*Selected.*

### Deaths.

Lydia Landers, at Pleasant Hill, Ky.  
Dec. 25, 1895. Age 93 years and 9 months.

Sister Lydia was a faithful, industrious member of the Community for more than forty-five years.

J. W. S.

## Books & Papers.

THE "Lee of Virginia" series will begin in the next (February) number of FRANK LESLIE'S POPULAR MONTHLY, with the introductory article specially written for it by Mrs. ROGER A. PRYOR, upon "The Ancestors of General Robert E. Lee," in England and in Colonial Virginia, and the times in which they lived. This article, and those to follow, will be profusely illustrated, the whole forming an authoritative pictorial chronicle of the distinguished family which has given to America so many statesmen, warriors, and types of chivalrous patriotism.

THAT bright and entertaining magazine for young people, FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS, has some particularly good things in its January number. There is a beautifully illustrated article on "The United States Naval Cadet," by Joseph Coblenz Groff, which tells how appointments to Annapolis are secured and describes the daily life of the cadets; Charles Frederick Holder contributes a splendid short story about some boys who caught sharks for a living; there is an article telling how a boy may build a low-priced iceboat and learn to sail it, by Wilf. P. Pond; an illustrated New Year's story in verse, by Ethel Hatton; a paper on "Snow Igloos and Images, and How to Make Them," by J. Carter Beard; the continuation of the two serials by Edward S. Ellis and Jeannette H. Walworth; several other short stories, some tricks and puzzles, and the editors interesting chat on the new books for boys and girls.

MRS. ANNIE TRUMBULL SLOSSON, the author of "Fishin' Jimmy," had a strangely impressive experience, a few years ago, while driving through the Green Mountain country of Vermont. She met a man, a waif, who evidently believed himself to be the Christ. Under the title "Through a Glass Darkly," Mrs. Slosson has written for THE SUNDAY SCHOOL TIMES of December 31 a sketch of her meeting with this strange character. "No sermon," she writes, no chant, no learned theological treatise, nay, not even the reading of the Gospel story itself, had ever made that lonely life of the Stranger, the man of sorrows and acquainted with grief, such a real thing to me."

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THE JOURNAL OF HYGIEO-THERAPY. December. Contents. Life Science Papers, No. 5; The Science of Phrenology; Social Reform; The Devil in the Pie; The Past Year's Work; Vegetarian Banquet; Scrub Children; Vapor Bath; Horticulture; Humaneness, etc. etc.

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

THE ANTI TOBACCO CRUSADER, is an interesting and no less valuable quarterly. It has reached No. 17, and should be the New Year

visitor in all Christian homes, as a warning against one of the most unpleasant habits. Rum and Tobacco are generally classed as twin evils and certainly they are quite often found in close companionship. Rum generally enters by way of the back door, while tobacco stands at the front. Christians take the tobacco with them even to the church and poison the air. And then the minister takes it into the pulpit as did the Rev. Solomon Spittler. Published by H. L. Hastings.

47 Cornhill, Boston, Mass.

THE "Weekly Memorandum Calendar" from the office of Stockbridge and Sanders, "is a thing of beauty and a joy forever," or rather so long as the year 1898 may continue with us. Thoughtful minds have ornamented every page with beautiful red figures and then provided ample room for a record of all the good things we might do, and for the anticipated hopes of what we would like to do.

Published by Stockbridge and Sanders.

No. 1 Depot St. Concord, N. H.

THE publishers of that great Philadelphia literary success, the *Ladies' Every Saturday*, are offering another popular educational competition with many beautiful REWARDS consisting of a handsome gold watch, a pneumatic bicycle, pair of genuine diamond ear-rings, handsome silk dress pattern, imported music box, china dinner service, coin silver watch, banquet lamp, fifteen volumes of Dicken's complete works, camera, phonographs, etc., to those sending the *largest lists* of words from letters contained in L-I-B-E-E-T-Y B-E-L-L, and not using the same letter in any word more times than it is contained in L-I-B-E-E-T-Y B-E-L-L. Any of our readers desiring to compete for these prizes, may do so by simply securing a copy of the *Ladies' Every Saturday* (containing full particulars, etc.) from their newsdealer and enclosing with their list the "competition coupon" cut therefrom, or by sending three two cent stamps direct for a copy of this entertaining thirty-two page publication, containing many letters of thanks from those who have received Rewards in previous contests.

No one ever thought of introducing so expensive a feature as lithographic color work in the days when the leading magazines sold for \$4.00 a year and 35 cents a copy. But times change, and the magazines change with them. It has remained for The Cosmopolitan, sold at one dollar a year, to put in an extensive lithographic plant capable of printing 830,000 pages per day (one color.) The January issue presents as a frontispiece a water color drawing by Eric Pape, illustrating the last story by Robert Louis Stevenson, which has probably never been excelled even in the pages of the finest dollar French periodicals. The cover of the Cosmopolitan is also changed, a drawing of page length by the famous Paris artist Rossé, in lithographic colors on white paper takes the place of the manilla back with its red stripe. Hereafter the cover is to be a fresh surprise each month.



## THE MANIFESTO.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for January, 1896, leads with a phrenograph of Dr. M. L. Holbrook, the eminent hygienic author and lecturer of New York. It is from a personal examination by Dr. Beall, and shows many points of agreement between well-known facts of Dr. Holbrook's career and the developments of his brain. Another phrenological description follows of the same man made by Prof. L. N. Fowler forty two years ago. Written so many years apart by two men, neither of whom saw the work of the other until after his own was made, they afford very interesting material for comparison. Prof. C. T. Parks explains some striking peculiarities of eminent women, especially as regards their manner of holding the hand. Two drawings are given showing a strong and a weak thumb. Mrs. C. F. Wells gives an account of her famous brother, the late Prof. O. S. Fowler. Many will be interested in a portrait of John W. Hildreth, the boy train-wrecker, also an imprint of his hand from which the editor, without knowing whose it was, gave a reading. A sketch of Harry T. Hayward, the Minnesota murderer, with a table of measurements of his head will attract attention in the Northwest.

Dr. H. S. Drayton continues his valuable series on "Practical Psychology." Prof. Nelson Sizer describes "Household Pets" in the Child Culture Department. The contributions on hygiene present the usual variety, and the editorial pages are especially strong. Dr. Beall replies to a distinguished medical opponent of phrenology, and demonstrates the utter fallacy of the objector's position, New York; Fowler & Wells Co., 27 East Twenty-first street. \$1.50 per year. 15 cents single number.

Ex-President Benjamin Harrison will discuss "The Presidential Office" very comprehensively in his "This Country of Ours" series, in the forthcoming February *Ladies' Home Journal*. He will detail the provisions and methods of electing a Chief Magistrate, and will have much to say bearing upon the eligibility of a President for re-election; will give his views as to the length of the Presidential term, and express rather decided opinions relative to the annoyance to which Presidents are subjected from office-seekers. The article is practical, based upon experience and observation, and is very timely. General Harrison believes that the fears (expressed by the framers of our Constitution) that the power of the office is such as to enable an ambitious incumbent to secure an indefinite succession of terms have never been realized. In "practice the popular opinion has limited the eligibility of the President to one re-election.

But some of our leading and most thoughtful public men have challenged the wisdom of the four-year term, and have advocated six years, usually accompanied with a prohibition of a second term. And unless some method can be devised by which a less considerable part of the four-year term must be given to hearing applicants for office and to making appointments, it would be wise to give the President, by extending the time, a better chance to show what he can do for the country.

AMONG the fruit and flower novelties which 1896 brings us we notice that the enterprising and reliable firm of JAMES VICK'S SONS, Rochester, N. Y., are already calling attention to three, which seem to have won great favor where known. They are the DOUBLE SWEET PEA, the only one in the world true to name, "Bride of Niagara," the "EARLY LEADER TOMATO," the earliest of all the early tomato family and sure to become a great favorite, and the already famous BLACKBERRY, the "RATHBUN."

By the way, readers, are any of you so far behind the times as not to know "VICK'S FLORAL GUIDE?" If any of you have never seen it, send 10 cents to this firm at Rochester, N. Y., and get a copy. You can deduct this from the first order for seeds and the pleasure and information their Guide will give you will certainly induce you to keep up the acquaintance.

WE have received a beautiful "Columbia Pad Calendar" for 1896. Its nice arrangement is in advance of former years, and presents a greater charm by its liberal illustrations.

The Calendar can be obtained for five 2-cent stamps by addressing the Calendar Department of the POPE MANUFACTURING COMPANY at Hartford, Conn.

THE PULPIT for December has no less than five sermons by the ministers of Presbyterian, Congregational and United Evangelical. Each is the embodiment of the best thoughts that these Reverend brethren are able to present to the readers of the Pulpit. The special theology of these several churches may not be of so much value to the general reader, but the matured thoughts and the earnest lessons on morality, the reverence for God and the respect for religious subjects are all worthy of the most careful attention.

Published by G. Holzapfel, Fredericksburg, Pa.

WORD AND WORKS for February opens with a chapter on the moon, and the advice is,— "Ponder these things in your minds, study the diagrams and above all familiarize yourself with the actual movements of the moon in the heavens." A correct knowledge of the moon as learned from Word and Works is far preferable to the foolish whims that many entertain. Not only has this number many valuable articles on the subject of Astronomy—but one writer whose mind is more absorbed in the things of this world writes about *Gold Bugs*, and certainly we shall want to know all that may be learned about them. Send ten cents to the Office of Word and Works, St. Louis, Mo. and read of these wonders of the heavens and the earth.

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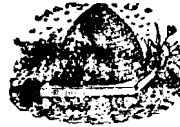
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PUBLISHED BY THE SHAKERS.

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Vol. XXVI.

MARCH, 1896.

No. 3.

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

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## AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

### NO. 2.

IN the progress of my experience a change came over the vision of my life. From viewing the face of affairs in the moral, political and religious world, my unseen adviser commenced a close examination of my own particular moral standing as a rational and accountable being. He began to expose to my mental vision the secret motives which moved me to action; showed me their interior indications of selfishness, and seriously called in question their sincerity, purity and sound integrity.

My internal state and real moral condition was shown up as clear as anything had previously been exhibited and my partial, selfish feelings were arraigned as being in antagonism with the general good and as having a tendency to perpetuate the evils of existence and to poison the streams of human life.

About this time in the course of my experience, I became feelingly sensible of the operation of an influence acting independent of the operations of my own mind or the suggestions of my own will, often strangely producing effects even contrary to my own voluntary volitions. Sometimes it opened before me a flood of light and such a power of perception on a particular subject as would enlighten my understanding to see with unerring certainty the truth of a proposition which I had previously rejected and thus commanding my assent and final belief.

At other times by an intuitive perception, which at first sight was repugnant to my former mode of thought and entirely foreign from any view of the subject which had ever before been presented to my view. Thus my

familiarity with this unseen "mentor" increased daily and my confidence in his wisdom, justice and purity continued to increase with our acquaintance until I found myself almost constantly in his company and listening to his counsels. Our intimacy continued until I yielded almost entire obedience to his suggestions and submitted my difficulties to the censorship of his decisions and always found increasing safety and protection from his friendly and faithful guardianship.

About this time a circumstance occurred which I will record as it shows the stronghold my unseen friend had gained on my feelings, and how averse I was to do anything which might mar the amicable relation between us.

In the town where I resided there lived a man who had been an old school-mate. Between us for a long time had unhappily existed a state of open, undisguised enmity in our feelings so far that we did not speak to one another when we met, or give the most remote recognition of a friendly disposition. We finally settled down into a formal indifference, and a most thorough contempt for one another, and it seemed probable to all that it would continue through all coming time.

Sitting in the presence of my kind instructor and having grown so familiar as to hold converse with him by plain question and answer, and entirely unsuspecting of the existence of anything wrong in my own case, the following soliloquy took place.

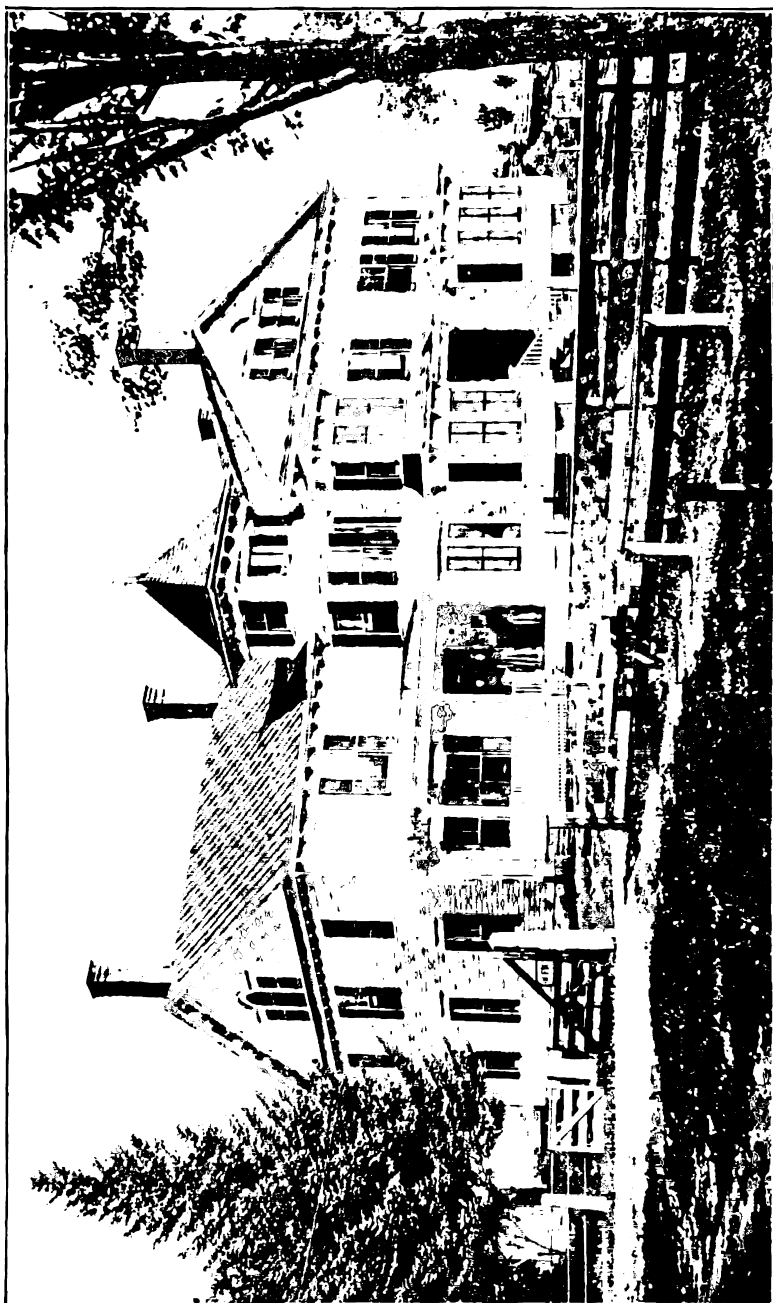
*Mentor.*—You have done well. You have been guided by my counsel and have been favored in all your understanding. Your mind is tranquil and thankful for my aid and protection. I have hitherto required nothing at your hand, but to enjoy life and do nothing wrong in your knowledge, but the pathway of the just can only grow brighter by the renunciation of self and the mortification of pride. Are you ready to make a sacrifice?

*Answer.*—I am ready to make any sacrifice which your goodness may demand, only grant me the continuation of your kind protection.

*Mentor.*—It is required of you that you humble yourself to J—that you confess in his presence the way you have spoken of him and the contempt with which you have treated him, and in all things in which you have misused and ill-treated him, you must make all the reparation of which you are capable. Confess it all in his presence and then ask his forgiveness for the injury you have done him.

Horror-stricken at the idea of humbling myself in the presence of my equal, and of all men the most hateful. I attempted to reason the matter.—It seems to me unfair to descend to him in this abject manner as I can not help thinking of him as most to blame. He has said and done everything to injure and distress me and to make life uncomfortable.

*Mentor.*—What he has done he is accountable for and he alone must bear it, but you must do right whether any other one does or not. To you it has not been awarded to judge your brother. Your present peace and justification can only be maintained by obedience to my request.



TRUSTEE'S OFFICE,—WEST PITTSFIELD, MASS.

1919

After long meditation on the subject and summoning all the fortitude of which I was master, I arose from my chair and walked slowly to the door. I intended to comply with the command of my instructor. To my utter astonishment I met the very man at the door. I faltered a moment through excess of my feelings and then in a subdued tone of voice invited him to come in and sit down.

He did so and after a few moments silence, I commenced my confession and honestly exposed the errors of my conduct in regard to him, to the best of my ability and asked his forgiveness.

When I began he scowled on me most contemptuously, but as I proceeded and taking all the blame to myself and laying nothing to his charge, his countenance changed and became profoundly solemn. His lips trembled, tears flowed from his eyes which he had no power to suppress, and he soon melted into a kind and forgiving spirit.

Both of us were overcome by the intensity of our feelings and rushing into each others' arms, silently buried every inharmonious sentiment, and the accumulated wrath of months and years was swept away, and forgotten forever.

A mutual cultivation of kind feelings was entered into and all our disunion was conquered and subdued. After this scene my mind became remarkably calm and my soul seemed to be bathed in an ocean of love, and for many days the measure of my joy was full.

My self-love was extremely mortified, but my interior consciousness was strengthened and I retained the friendship of my guardian spirit. I felt in truth that righteousness was on my side, and my time for many weeks rolled on as a placid stream, and I was strengthened and instructed and it began to seem as though the bitterness of death had passed, and the bright morning of eternal life was just dawning in my spirit.

I was thus solacing my soul in its infant, spiritual existence, and was instructed in its visions which were continually opening to my astonished view. I was now subjected to another test. Sitting in my room, and enjoying the society and converse of my spiritual attendant, the following scene was opened.—

(To be continued.)

---

As birds wake up when Winter goes to sleep ;  
 As birds bring gladness with their cheering lays ;  
 So God's good angels always closely keep  
 Some glad surprise for those who sing his praise. C. C. V.

It is more important to gain a knowledge of our duties in this life, than to seek to know the unknowable. A. R. S.

TRUE nobility of character is the outgrowth of a life spent in devotional service and godlike deeds of mercy and kindness to our fellow-beings.

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## Correspondence.

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CERNO ISLAND, MEXICO. DEC. 25, 1895.

EDITOR MANIFESTO ;—It is Christmas evening and I want to give a happy greeting to all the faithful workers and readers of THE MANIFESTO. Although many thousand miles divide us we are one in spirit.

I would like to say to all the Brothers and Sisters just a word. In 1854, it was predicted, when the ranks were well filled, that many of them would be sent out into the world to spread the gospel.

The word was,—Do not think of them as wanderers but as your missionary workers. Even though some make mistakes it is better to be illy spoken of than not at all.

When I was quite a young girl, I stepped into the railroad station to wait for the train for Troy, N. Y. There was a woman there sewing over and over and I remarked how rapidly she did it and she answered, “Oh yes I learned to do this at the Shakers.” I asked her about them and her answer was, “their belief is all right, but they do not all live up to it.”

I could not believe what she told me so I went to try it myself and found that the wrong was within herself and not with the Shakers.

I believe the time is not far distant when the fruit will be gathered home to Zion from the seeds that have been scattered. I feel that there is a great and mighty power working in the world for good although it seems like an age of disbelief and I believe that Mother's gospel will spread over the land. I, for one, will do what little I can to live according to the teaching of the gospel, precept and example.

I never miss an opportunity of spreading the teachings of the gospel.

Your Sister, CORNELIA R. POWERS.

[The above has just been received at the Office of THE MANIFESTO, and certainly, such a kind word will be read with pleasure and as Christmas greetings should last till the introduction of another Christmas, these are not one day too late. Ed.]

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## NEW YEAR'S PRAYER.

*By Ada S. Cummings.*

ANOTHER year is dawning,  
O Father, may it be  
Unto my soul the warning,  
To make my peace with Thee!  
Through days of toil and labor,  
I've shared Thy love divine;



And in return I render  
 My all, forever Thine.  
 This year that lies before me,  
 With pages clean and white ;  
 To Thee, shall be devoted,  
 By walking in Thy sight.  
 And as I turn its pages  
 And view them one by one,  
 May I through future ages,  
 Repeat: "Thy will be done."  
 And should I find before me,  
 New fields of labor spread ;  
 O Father, from Thy fountain  
 May my needy soul be fed !  
*Sabbathday Lake, Me.*

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## THE CHRIST OF THE AGES.

*By Aurelia G. Mace.*

"Ring out the darkness of the land,  
 Ring in the Christ that is to be."

**I**N the January "Humanitarian" is a communication by Paul Tyner entitled "The Christ Ideal in Shakerism." He says that the spirit of Jesus came to our Mother Ann Lee when she was in prison in Manchester, England. No doubt it was Jesus, the Christ, for from that time she was clothed with the Christ as with a garment.

In that prison more than one hundred and twenty-five years ago, principles were revealed unto her which the development of the Sciences have been unable to overthrow. Principles that will stand to the end of time.

The Revelation which she received was a harvest from the generative life. Also that the mission of Jesus upon the earth was to teach a higher life to those who were able to receive the doctrine.

When she returned to her people from the prison, she took up the work where Jesus had left it, and her followers were not of the world even as the followers of Jesus, in his day, were not of the world.

In the Order or Community which she founded, she was second to Jesus. Jesus was the first to teach the higher life, Ann Lee was the second. Both were inspired by "The Christ." Our Mother being second to Jesus in the Shaker Order, was the cause of her followers making use of the expression, "Christ made his Second Appearance in Ann Lee." Christ had appeared in thousands before our Mother lived, and also before the days of Jesus.

New truths have been revealed to the disciples of Mother Ann from time to time, ever since the Shaker Order has been established. Our brother,

Paul Tyner is right in this, fast upon the downfall of the generative life has come the enlightenment.

Creeds have fallen before the Star of Revelation.

The Trinity is dethroned. God is our Heavenly Father and Mother.

The Atonement by the death of Jesus has passed away.

Endless punishment is also routed, and an angry God is no more.

But the sinner finds punishment enough. Each must atone for his own sins, by bringing them to the light and forsaking them forever. When reformation is complete the punishment is removed.

Progression after death is also established. A travel of the soul from one degree of grace and glory to another forever and ever. A soul can recede from God after death, yet the farther he gets away the harder he will find it to return, but return he must, sooner or later.

Even the Parsees bring back their first old evil one, Ahriman and his rebellious host. After being purified by fire they all return and are forgiven.

In the Shaker Community woman has taken her place as an equal with man, by intellectual if not by physical strength. Where there is an Elder, there is also an Eldress, where there is a Deacon, there is a Deaconess, considered equal in their powers of government.

A Shaker must live in the light, he must walk the straight path of purity, and consecrate himself and all that he has to the upbuilding of the cause, should he depart from either of these principles he ceases to be a Shaker.

The arts and sciences, in a future day, will flourish under the patronage of those living the highest life,—the Shaker life. Heretofore the work of drawing the lines between flesh and spirit have been so great that there has been no time to give to any other thought but that of watching all the avenues to keep out the evils that might enter and destroy the good that had been gained. In the New Heavens and New Earth, all that is pure and elevating in Art and the Sciences will be understood and appreciated.

*Sabbathday Lake, Me.*

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## MEDITATIONS.

*By Oliver C. Hampton.*

THERE'S peace in the knowledge "Thy will is best"

When sorrow or danger are near,

It causes our bark on the billows to rest,

And calms the dark waves of despair.

There's peace in forgiveness, though oft we offend;

'Tis the elixir of life,—

And silence is better by far than descending

To angry contention and strife.

There's Heavenly peace in the union of souls,  
 Far more than in folly and mirth,  
 And the church where this halcyon union controls,  
 Is the happiest region on earth.  
 Beloved Mother Lucy once said to the Church,  
 "Your union will yet be your all,"  
 And is it not best to look well to our ways  
 And see that we live to this call?

There's peace in confession of every known sin,  
 For sweet consolation ensues ;  
 Yea ! here the fruitions of heaven begin  
 And holy at-one-ment accrues.  
 There's peace in forbearance and patience, withal,  
 And charity has its reward,  
 When we the sore trials and sorrows forestall  
 Of dear waiting saints of the Lord.

Then let us all seek the rich treasures of peace  
 And walk in obedience and love,  
 And build up the Church in a holy increase  
 And look for the light from above.  
 What are we here for but to work for the cause  
 Of righteousness, purity, peace,  
 To cleave to the Lord and obey his just laws  
 And from sinful negations to cease.  
 To leave all our toil and our labor severe  
 For those who succeed us to share,  
 Surrender our talents, and all that we are,  
 For still higher realms to prepare.  
*Union Village, O.*

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## PATIENCE.

*By Cora Vinneo.*

Nor unto every one comes wealth or fame,  
 The pomp of triumph, and the gift of pride ;  
 Not unto all comes glory's wond'rous name,  
 Whose theme and altar have been deified.  
 All may not wear the martyr's cloak of fire,  
 Nor clasp with fervent hands the burning stake ;  
 All may not feel the prophet's high desire ;  
 Nor drink the cup of poison for truth's sake.

These call for courage which to few is given ;  
 But humbler martyrs meet us every day,  
 God's patient ones who steadfastly have striven  
 'Gainst foes within, and kept them all at bay.  
 Yea, all sometimes may feel the stress of toil ;  
 The disappointment that has failed to win ;  
 All may with sorrow burn the midnight oil,  
 Alone with trouble, doubt, distrust and sin.  
 All may be tried as never soul was tried ;  
 For so I know, no two can feel alike ;  
 No one can die the death another died ;  
 No one has struck where you and I must strike.  
 No one has felt the triumph we may feel,  
 The victory we gain is ours alone ;  
 No one has heard the music grand and real,  
 That swells when life gives up its undertone.  
 Then take new courage where before you failed,  
 Guard well the heart with watchful faith and prayer,  
 And when your eyes with falling tears are veiled  
 Look o'er the cloud, the Patience-bow is there.  
*Mt. Lebanon, N. Y.*

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## TENDERNESS.

*By Annie R. Stephens.*

Down in the woodland's deep and fragrant gloom,  
 Where shadows quiver, green boughs interlace,  
 And soft, cool zephyrs tremble in each space ;  
 The violets grow, arrayed in purple bloom,  
 All wet with dews exhale their rare perfume.  
 We gaze into each bright uplifted face,  
 They sweetly smile with soft and tender grace,  
 A hint of joy from worlds beyond the tomb.  
 They seem to wear an angel's aureole,  
 Such as we see in pearly dew-drops shine.  
 Their silent speech—an oracle divine,  
 Breathes forth this message to each listening soul ;  
 "All life is rich that humbly seeks to bless."  
 Oh petaled music of Love's tenderness !  
*Mt. Lebanon, N. Y.*

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MIRTH is like a burst of sunlight in the midst of clouds which lasts but a moment, but constant cheerfulness is like the bright and golden day.

## SAVIORS.

IT has been more than one hundred years since Mother Ann Lee published the testimony of the gospel of the Christ, in this country or since the Shakers moved into the town of Watervliet, N. Y. After reaching their new home they toiled faithfully for three years to establish a society on a religious foundation, without having any accessions to their order. To some of the company this was very discouraging, but Mother Ann never doubted the sacredness of her mission.

She placed her trust in God, and in the spring of 1780 the Believers were visited by people from many of the adjoining towns. The word of God was preached and the testimony of the cross accepted.

Ignorant and simple minded people circulated the story that the Shakers worshiped Ann Lee, and in accepting her doctrine they must ignore the doctrine of Jesus the Christ. Ignorance, like every other thing, will have a place and a chance to display itself and it does not hesitate to appear before the public to be heard in its own defense.

A minister on meeting one of the Shaker Elders, said to him,—“I understand that the Shakers worship a woman,—Ann Lee.”

We worship neither man nor woman, said the Elder, but we worship the Christ, whether it be found in man, woman or child.

Jesus, as history informs us, was the son of a Jew and was born in Bethlehem. His father was a carpenter and Jesus worked with his father till he was thirty years of age.

Ann Lee was the daughter of an Englishman, and was born in Manchester, England.

Jesus earned his daily bread as a carpenter.

Ann Lee earned her daily bread as a domestic or servant.

These Saviors thru moral and spiritual discipline arose to a position from which they were called as instruments in the hands of God to accomplish a spiritual work for the peace and salvation of mankind.

Moses, Joshua, Deborah, Samuel, David and others received largely of the same spirit and were engaged as leaders of the religious work of their day. Other saviors have arisen with more or less light, in the civil and religious world, and have so advanced the cause of freedom of thought and action that in all fully civilized countries every one can worship God according to the dictates of his own conscience.

Thru our great distance from those of the first advent of the Christ, and thru the legendary stories that have been written and thru the confusion of religious tongues and of creeds and of churchal dogmas that

have arisen in the world and have been forced upon the minds of men, we have been induced to believe many things for which there can be no substantial evidence.

Of this one thing, however, we are quite certain. All good comes from God and the manifestations of righteousness are received of God by his witnesses and then given to man.

George Fox the first Quaker was a shoemaker, and yet a man inspired of God, in whose heart the spirit of the Christ found a receptive place, and the doctrine of non-resistance which he urged upon his people has never been excelled since that day.

It was thru a daily self-denial that Ann Lee received the spirit of God and become one of the saviors that should stand upon the Mount Zion. "Other foundation can no man lay than that is laid, which is Jesus the Christ," "who is the power of God and the wisdom of God."

In the power of this spirit Ann Lee became a savior of the children of men, and thru her faithfulness in teaching her followers to build on the foundation,—Christ, in the power and wisdom of God, she aided largely to save her people from the sins of the world. Other "saviors shall come upon Mount Zion and the kingdom shall be the Lord's."

A savior is one that saves, and salvation may be equally, as well for the body as for the soul. The savior who could heal the multiplied diseases of the civilized world of to-day, would stand in an exalted position. But above this would stand the one who carries the healing balm for the many diseases that afflict the moral and spiritual world.

If the testimony which Ann Lee delivered before the world is allowed to be obscured by the rubbish that may accumulate around worldly minded Christians it will inevitably result in the loss of that soul. The foundation has been laid on which to build and Jesus has said, "Follow me." To follow is death to the worldly mind, but the beautiful promise in return is the treasure of eternal life.

Our Lord Jesus may have gone before us to glory, nearly two thousand years, and Mother Ann may have passed on for more than an hundred years, and still we need, to-day, living Saviors of a living God, who can be to us what Jesus was to his disciples and what Mother Ann was to her faithful children. To call on the name of Jesus because it has become a popular expression of the churches, is worship without vitality and of no more use than the "sounding brass or tinkling cymbal."

All our protestations of care and deep anxiety for the cross of Christ is no more than the blowing of so much wind, unless our lives correspond in the thoughts we cultivate, in the words we speak and in the work which we perform.

*H. C. Blinn.*

## THE MANIFESTO.

MARCH, 1896.

## 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.

Address all communications to

HENRY C. BLINN,  
East Canterbury,  
Mer. Co., N. H.

## TERMS.

One copy one year, postage paid. .50

## NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

North Family.

Feb. 1896.

Two months of the New Year already passed. How rapid the flight of time reminding us that it is too precious to waste in idle revery. The poet asks "What is Time? The shadow on the dial, the striking of the clock, the running of the sand, day and night, summer and winter, months, years, centuries, these are but arbitrary and outward signs, the measure of time not time itself. Time is the life of the soul." To improve it righteously is of all importance.

February 3rd, Brethren commenced the ice harvest, it took but two days as the large house for cold storage is out of repair, and the season is not a favorable time for making improvements, the small one alone was filled, which holds sufficient for all necessities. The ice is conveyed direct from reservoir to storage room, by means of a slide regulated by crank and rope.

Though the winter by some is thought to be rather unhealthy not having the heights and depths of snow-banks to encounter, yet colds and influenzas have kept their proper distance with majority, and we hope it will continue thus throughout the remaining season. Health is a blessing to body and soul. The mind affects the delicate members of the body, and when out of tune, the vibration in the physical world is very discordant. To be attuned to all that is good and beautiful we must remember that the "Golden age is not behind us, but before us.

*Sarah J. Burger.*

Shakers, N. Y.

North Family.

Feb. 1896.

WHEN the announcement came to us that our MANIFESTO would discontinue its publication for the present, we were depressed at the visible lowering of the banner that had so long waved, upholding the testimony of the higher life. But when the report came that it would continue its monthly mission, the reaction was great, and we felt like shouting *Glory!* long live THE MANIFESTO. The feeling here at the North family is unanimous for its prosperity and continuance.

Our winter to present date has been an average winter. Not as much snow as the preceeding one, but enough to make fair sledding, which has been improved in hauling logs and fire wood. We are looking anxiously to the opening of the season in which begins active operations on the garden and farm and earnestly hope that the tillers of the soil may have a fruitful year and enjoy a bountiful harvest.

From your Brother who continues to work for the success of the cause.

*Hamilton DeGraw.*

If we burn the incense of devotion in the clay vessel of formality, instead of arising into heaven as a prayer, its essence may settle down upon us as a cloud.—  
*L. Staples.*

## AMONG THE OSGOODITES.

*By Henry C. Blinn.*

It was on a Sunday morning, several years since that Br. Colby and wife and Sister Grover held religious services in the school-house in District No. 2.

As the disciples of Jacob Osgood are not very numerous, and their meetings held only semi-occasionally, there may be many a wise man who has not been privileged to be with them on the Sabbath.

From a little book which we purchased at the close of the service, we are enabled to learn authentically some things concerning the "Life and Christian Experiences" of Jacob Osgood, or as he is known by his followers, the "Prophet Jacob."

Jacob was born March 16, 1777 in South Hampton, N. H. When twelve years of age he moved to the town of Warner with his parents. At fourteen he was the subject of deep, religious impressions, but did not join the church till he had reached his twenty-first year. The church members, however, could not appreciate the Prophet very highly as they were unable to regulate him in his manner of preaching.

In 1812 he announced himself the leader of a distinct order, and from that time the sect was known as the "Osgoodites." The society arose in Merrimac Co., and held almost wholly within its boundaries. In the western part of the town of Canterbury is a section now known as "Zion's Hill," a beautiful location, which was formerly the abode of several members of this church.

In speaking of his own people, Br. Osgood says,—*"The sect suffered much from persecution. Oct. 4, 1820, they took Br. Wheeler and put him in Hopkinton jail for his faith in Christ. They robbed Br. Wheeler of between six and seven thousand of brick. They drove off Br. Morrill's cow which was worth twenty dollars."*

The "Prophet" follows up a long list of persecutions which were inflicted upon his people, and then notes a reaction of peculiar significance. *"In 1826, God made grasshoppers and they troubled the*

*persecutors and ate up almost all before them; but they did not hurt my farm much."*

From his own testimony, it would seem that the church people dreaded to see the Prophet enter their places of worship. While speaking in one of these churches "the young preacher jumped up and commanded Br. Osgood to stop;—saying, 'It is my meeting.' Br. Osgood answered; 'I guess it is your meeting, it isn't God's' and sat down."

His biographer says that the Prophet, at one time, weighed not less than 356 lbs. He died in Warner, Nov. 29, 1844, at the age of 68 years.

Resuming our story,—We were pleasantly surprised on our arrival at the little, lonely hall of education, in the western part of Canterbury, to find that so many were already in advance of ourselves. Nearly every seat was occupied at this early hour, and before the services closed the room was densely packed, while many were obliged to listen by the doors and windows.

The congregation which had met for worshipful interest, or for instruction or for curiosity, included members from many of the best Christian families within a circle of some eight or ten miles, to which was added a fair representation of "City boarders."

Br. Colby occupied a chair in front of the Teacher's desk. Throwing off his coat, he conducted the services in his shirt sleeves. He had no especial form of ceremonies; but accommodated himself to the necessities of the hour, by standing or sitting, while he addressed the audience.

He informed us that he had been in the faith some forty years. During the meeting he made several exhortations in a plain, straightforward manner, but dealt unsparingly with the churches, the ministers and the temperance societies. He thought the ministers were a pest on the earth. They worked on Sunday and for this were paid large salaries, and yet they were always begging for more.

"Where do we read in the Bible" said



he, "that the prophets and apostles were ever paid for preaching the gospel?"

He made free and extended remarks, having reference to the temperance societies, but which he preferred to designate as "Cold water societies." At one time the curse of their preaching was so powerful," said he, "that for fifteen years the apple crop was almost a failure throughout New England."

As the Prophet Jacob, however, had blessed the orchard and the vine, the speaker thought that the prophet had prevailed over all his enemies, and the apple trees and the grape vines were again yielding bountiful returns to the faithful husbandman.

Mrs. Grover, or Aunt Sally, as she was familiarly addressed, after making a few remarks against the habit of lying and stealing, kneeled, alone, in prayer. Her humble petition to God was eminently practical, and no doubt proved as effectual as many of greater pretensions.

At the close of the prayer she sung a hymn, which had been committed to memory.

When Christians to Mt. Zion start,  
They leave the world behind;  
They leave their spirit and their pride  
A better world to find.  
And as they travel on this way  
Some people, they will cry  
Come back! come back! and stay with me  
Or you will surely die.  
And if you meet Apollyon  
You must with courage stand;  
And never turn your back to him,  
But do the best you can;  
And if you will stand fast in faith,  
He soon will have to run,  
This is the way, my brethren dear,  
That we must overcome.

Br. Colby also sung a hymn of eleven verses, giving an account of a plague of locusts. As the piece closed we learned that, by the prayer of the Prophet Jacob, the locusts were driven away.

"In eighteen hundred thirty-two  
A band of locusts hove in view  
They had great meetings all around  
They were quite thick in every town."

Those interested in the entire hymn can obtain it of Br. Colby.

Before the close of the service an invitation was given for any one to speak, and several persons availed themselves of the opportunity.

Br. Colby next exhorted all to come to Christ, to the only true church, and save their souls from the sins of the world. He then made the closing prayer. No change of position was needed. Remaining seated, and rocking easily in his chair, he offered up a sympathetic and universal invocation.

As in every place of religious worship there may be some chaff among the wheat, still it must have been a stolid mind that did not obtain a treasure of good by this peculiar privilege. The neglect to maintain order during the service was most unfortunate as it gave a license to a few unbalanced minds to trespass upon the kindness of our Osgoodite friends, by laughing and talking so that they might be heard across the room.

After dismissal, a general good feeling prevailed and Br. Colby and the two sisters conversed with us quite freely.

*East Canterbury, N. H.*

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## Sanitary.

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### LET IN SUNSHINE.

MAN is a product of nature—like the grass and the flowers. He has come like these, as the result of natural and Divine conditions. Find a lone island in the Pacific, with soil and rain, and behold you discover vegetation and animal life. It is not more difficult for nature to make a blade of grass than to form a coral reef, nor is it more difficult for nature to make a man than it is to form a blade of grass. In the course of time either came forth as the result of successive natural laws. What is essential for the existence of one thing is essential for the other. Light, heat, moisture, air, electric forces, all go to bring forth the great essential motion of the Universe, that is Life. Withdraw any of these and the world becomes either

a desert of sand or a sea of ice. All vegetable and animal life adjusts itself to the whims and passions of nature. Man is no exception. A cloudy sky tends to make him feel gloomy. Fog has a depressing effect upon him. The sultry atmosphere of the South makes him indolent—the bracing wind of the North makes him active. There is nothing more helpful to the spirit than the sunshine, sunshine and a great deal of it. We are too apt to forget that we are natural as well as a divine product, and that like the grass and the flowers we need sunshine and all the natural energy to our well-being.—*Selected.*

#### RAISINS FOR FOOD.

"It is absolutely certain that the world would be better for it, from the hygienic point of view if we were to eat more fruit and less meat." In California the country of grapes, raisins are cheap. And the raisin, which is only the grape dried in the sun, is a natural food, if there be any such thing. Sugar which the dried grape contains has long been recognized as a genuine food, so much so that manufactured sugar—that is, sugar extracted from the sugar-cane, sugar-beets, sorghum, the maple-tree, or what not—is no longer regarded as an article of luxury, but as a necessity. This being so, it would seem that dried grapes or raisins would furnish the sugar which the system needs in its purest form, for nature's laboratory surpasses all the skill of the chemists and outdoes all the triumph of analysis, quantitative and qualitative. It is sincerely to be hoped that the subject of raisins as food may be thoroughly investigated and exploited, for while they may not take the place of other foods, they may well stand up high in the second rank of food products.—*Journal of Hygiene.*

THE old saw, "Stuff a cold and starve a fever," has been the source of much mischief. When you have taken a cold and have some local inflammation, as a nasal catarrh or an inflamed throat, it is just as

improper to eat stimulating food as when you are suffering from any other inflammation. If for example, the cold takes the form of pleurisy, no one feeds it on beef and mince pie. But I see no reason why a pleuritic stitch may not be thus fed, if lungs inflamed by a cold may be.—*Dio Lewis.*

#### THE DEACON USED TOBACCO.

"THE Deacon felt sad and said to the sick man,

"I'll pray with you brother."

"Not much you won't," declared the old man. You use tobacco, and I know more about salvation than that myself."—*The War Cry.*

CHILDREN should never be allowed to chew gum promiscuously, nor to put slate or lead pencils in the mouth.—*Temple of Health.*

[Contributed by R. A. Shepard.]

#### SECRET THOUGHTS.

I HOLD it true, that thoughts are things  
Endowed with bodies, breath and wings,  
And these we send swift forth, to fill  
The world with good results, or ill.

That which we call our secret thought,  
Speeds to the earth's remotest spot  
And leaves its blessings or its woes  
Like tracks behind it, as it goes.

It is God's law. Remember it,  
In your still chamber, as you sit [known,  
With thoughts you would not dare have  
And yet make comrades, when alone.

These thoughts have life, and they will fly  
And leave their impress, by and by.

Like some marsh breeze, whose poisoned  
breath

Breathes into homes the fumes of death.

And after you have quite forgot  
Or all outgrown some vanished thought,  
Back to your mind, to make its home,  
A dove or raven it will come.

Then let your secret thoughts be fair;  
They have a vital part and share  
In shaping worlds, and molding fate,—  
God's system is so intricate.

—*Ella Wheeler Wilcox.*

*In Memory of Sister*  
**CATHERINE VAN HOUTEN.**

*By H. R. Agnew.*

Again we've assembled in presence Divine  
As befitting the theme of to-day;  
One more of our circle is taken from time,  
Nor would we the summons delay.  
Affliction severe has sorely oppressed,  
Tho' attendants endeavored to soothe;  
At length death has quietly caused its  
arrest,

And time's troubled waters made smoothe.  
Our Sister's long suffering has made her  
more dear

Our sympathy deep to the last;  
Love and kindness bestowed by friends  
ever near

While the vale of the shadows she passed.  
In the high path of virtue, her own daily  
choice,

The pearl of great price she has won;  
And we've no cause to mourn but with  
her we rejoice

That peaceful transition has come.  
With those whom she suffered and toiled  
here in time

She has met, to be parted no more;  
The turmoils of earth are all left behind  
And she rests on that beautiful shore.  
With her it is well, Heavenly Father, we  
pray,

Aid us in thy way to press on;  
Open fountains of life, give us bread for  
the day; [the strong.

Send strength to the weak and comfort  
*Mt. Lebanon, N. Y.*

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**NINEVEH BROUGHT TO REPENTANCE.**

*Clara Wilmarth.*

WHEN Jonah came out of his dark,  
damp prison he must have felt humble  
and repentant; and when the Lord told  
Jonah to go and preach to the people of  
Nineveh a second time he did not run  
away, but set out on his journey at once.  
He entered the city crying, "Yet forty  
days and Nineveh shall be overthrown."

This duty must have been very hard for

Jonah, but the power of God was with  
him. It took him a long time to go  
through that large city. He felt repaid  
for his work however, for on the first day  
the people began to repent. The king  
himself was one of the first to repent and  
he sent a message throughout the king-  
dom for all people and cattle to eat no  
food and drink no water. The king took  
off his royal robes and put on sackcloth;  
instead of sitting on his throne he sat on  
the ground with ashes on his head and  
all around him.

This was a sign of deepest grief; but  
God would not have pitied them if they  
had not repented.

This lesson should teach us to repent of  
our wrong-doing. God will ever be with  
us if we ask him and give us strength to  
do right as he did to Jonah.

*Hancock, Mass.*

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**TRUST.**

*Florine Harding.*

It is a trusting and reverent heart that  
God loves, on such his fullest blessing  
rests. If we pray to Him how willing He  
is to give ear to our pleadings. He has  
promised if we trust Him, He will remove  
the burden and give strength to bear it;  
to clear the path, or guide us through it;  
to lighten our sorrow, and give us com-  
fort. With all these precious promises  
why should we not love and trust our  
Heavenly Father?

The Savior set the example of a trust-  
ing and prayerful heart, he "leaned not  
in his own understanding" but trusted  
that the Lord would guide him through  
all temptation. It is said "God had one  
son without sin but no son without temp-  
tation," but he resisted only by his Father's  
help. This teaches that of ourselves we  
are weak, and if we wish to overcome the  
wrong in ourselves we will follow the ex-  
ample our loving Savior set, to seek guid-  
ance from God and trust all things to his  
keeping. To those that love and trust  
him he has given the promise, "I will  
never leave thee nor forsake thee."

*Hancock, Mass.*

## PICKPOCKETS.

By Granville T. Sprout.

"DELAYS," says a quaint writer, "are the pickpockets of time. The sun does not wait for his hot water or his boots, but gets up at once. Delays are like sponges, they wipe out all our good intentions."

*Fretfulness* is a pickpocket. We spend more time in fretting over one evil than it would take to cure a thousand. "If this and that had not happened," we say; "or if it had only been so and so," and then we sit down and fold our hands and fret, instead of rising with clenched fists to fight and overcome the evil of which we complain.

*Care* is a pickpocket, an arrant thief; with a file in his hand he tugs away at the bolts and bars of life and digs into the foundation of the strongest citadel. No Burroughs, with his steel and aquafortis is half so busy as he, he will break through stone walls and barred windows and steal away all the sweet wine of life.

*Pleasures* are pickpockets. They rob us of our armor and leave us weak and helpless in the battle of life. We grow weak in the sun of prosperity, lying down and basking in it like the Dutch captain in the story who, in a calm at sea tied up his rudder, got drunk, laid down and went to sleep heedless of the rocks on to which his vessel was drifting.

*Great talkers* are pickpockets. They steal from us our minutes which are the "golden sands of life." They talk on, who of all persons have the least to say, stealing at once our own precious time and their own borrowed moments thus committing a double theft. Working energetic men have always been impatient of such.

"Madam," said the sarcastic old Dr. Abernethy to a patient who was describing to him her disease with a tongue that ran like a trip-hammer, "Madam how much longer time will it take you to finish your story? I was thinking, I have a patient across the way, I will go and visit her, in the meantime you can sit here and keep on talking, I will return in about half an hour, perhaps in that time you will have finished your story."

*Idlers* are the greatest pickpockets. One would think that time was to them a gift to be treated as a child treats its toys, to be broken to pieces and thrown away. Do not parley with such, but make them feel by word and example, how highly you prize the wealth that they so lightly esteem.

"Have you any business with me?"

Cecil used to say to those persons who taxed his time too heavily, "If you have not, pray excuse me, because Time and I have weighty business together."

"You are welcome to my house, my grounds, my horses, my pictures, my books, but I cannot say thus to you of the best portion of my estate—my time." A late great scholar and statesman used to say to his guests, after having devoted to them what time he could well spare from other duties: If I have ever been able to do anything worth mentioning in life it has been by setting a trap to catch the minutes.

*Canaan, N. Y.*

✂ THOSE who are interested in the Shakers will find a clear and candid article on "The Christ Ideal in Shakerism," in the "Humanitarian" of January, 1896.

✂ P. A. Sequin of Chicago, Editor of the "True Protestant" has entered the Lecture field in the interest of a Home for ex-priests, nuns and monks, who have left the Church of Rome. Ira A. Fuller has donated for this purpose a tract of twenty acres of land in the state of Wisconsin.

—◆—  
Mackintoshes and Rubber Clothing—large commissions can be earned by retailing to users. Sample free.

Manufacturer, P. O. 1871 New York.

## Deaths.

Bishop Pomeroy, at Hancock, Mass. Jan. 31, 1896. Age 84 years and 6 mo. He was a good and virtuous man, true to the cause he had espoused, and a kindly willing helper. He was well spoken of by all.

E. B.

Catherine Van Houten, at Mount Lebanon, N. Y. Feb. 7, 1896. Age 78 years and 2 mo. H. R. A.

# The Manifesto.

PUBLISHED BY THE SHAKERS.

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No. 4.

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## AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

### NO. 3.

*Mentor.*—You have felt the blessing of peace and experienced the reward of obedience. Your soul has been warmed by the tranquilizing influence of conscious rectitude according to the degree of spiritual light which has illuminated your understanding, but you have more to do. You have never thought to acknowledge God as the author of your felicity, or prayed to Him for a continuation of his blessing. You have done well for a beginning, but those who find access to the door of heaven, must knock, and if they would have the blessing must ask for it. Without prayer and a living sense of dependence on superior principles, your soul will become lean and barren. The manna you gathered yesterday will not support you to-day.

If you expect to realize eternal happiness, you must prepare your soul for eternal progression.

I listened to these remarks with surprise and answered with reverence,—I have been obedient to your ministrations and believe them to be sent of God. It is true I have not prayed to God because I do not know Him. I have asked of you because you have proved to me that you have a desire for my good.

*Mentor.*—What you say is true and for that reason I have ventured to instruct you. I am, like yourself, an agent of instruction and subject to being taught. My ability to do good comes from God, and in order to obtain it I am constrained to ask for it and my strength is perfected in obedience and sincere prayer.

I continued to plead,—“I do not know how to pray or for what to ask, seeing all my reasonable wants are amply provided.”

*Mentor.*—My time of ministering to you is drawing to a close, and I desire that you may do your work and find future needful support and protection from the fullness of a more abundant fountain.

At this announcement I felt distressed; I could not now feel his presence. The requirement seemed reasonable, but I was unprepared for it. I retired to the unfrequented woods and took a seat on a log, and deliberately went into an analysis of my condition.

Deeply sensible of my ignorance of the being whom I was about to address and also aware of my own natural levity of character, doubt and unbelief and want of confidence overcame my previous determination. Being really weak in faith, but honest and sincere, I promised fervently that if in my present undertaking any kind being would give a response to my prayer that I could understand and realize an answer to my supplication, I would obey without regard to consequences. I queried in what manner and for what I should pray but could come upon no form of words. Finally, remembering that Jesus told his disciples, “after this manner, therefore, pray ye. Our Father, who art in heaven,” etc.,—I commenced the Lord’s prayer in the most serious manner of which I was capable, speaking the words slowly and deliberately, intending to say and to do, understandingly.

At this time, I heard a clear, distinct voice saying, “stop! Do you pray for the will of God to be done in earth as it is in heaven?” After a short pause I answered, “I do.”

*Mentor.*—Are you willing to do it?

*Answer.*—I am.

*Mentor.*—Then know that the business you are following is not according to the will of God.

*Answer.*—What must I do, my family must be supported?

*Mentor.*—Did you not promise that you would obey the counsel you received, and now you are reasoning about your family, as though God could not provide for you and your family, if you have confidence in Him to trust them to his keeping.

*Answer.*—Yes, I did so promise and I will perform accordingly, and from this moment myself and my family are delivered over to his care, and as long as I feel as I do now, I will forever do so without regard to consequences.

I felt sure that this was the answer to my prayer, and have never doubted it. I arose and went to my office and told a student to attend to all calls as I should do no more business in that place. He purchased all of my drugs and medicines and took the business, and from that day to the present, I have never practiced my profession. After this unconditional surrender of myself and all I possessed unto God, my peace began to flow again like a

river. I looked to God with a new and pleasing confidence to which I had before been a stranger.

I continued to enjoy the association of my guardian spirit. Every day added to my stock of intelligence in regard to my duties and the prospects of united association and intimate connections of men and women under different modes of operation than those common in the habits and customs of general society, opened before my mind with surprising clearness. I saw the many advantages and was imprest to comprehend and appreciate the blessings which would ultimately flow from well-ordered organizations until my mind would be wholly absorbed in the pleasing reverie.

My sphere of spiritual illumination was very much enlarged after my renunciation of my business profession. I was enabled to see man as he was intended to be when the finishing hand of Providence had taken off his inequalities so that he might become mild and docile. He then looked as another kind of creature. His body became a combination of materialized organs, the delight of which was in the use, and his mind resembled an individualized element of good and formed to find delight in blessing others.

The human family looked to me as if in the good day coming it would fill up the measure of its pilgrimage in learning to gain its ultimate destiny in filling its original character as the children of heaven and as images of God. In this and similar modes of thinking time moved on for weeks and months, in which I had no doubt nor uneasiness in respect to myself or family, although there was not at that time the first sign of rational exertion to provide for our necessities, beyond that which was already obtained.

At this stage of my probationary travel I was strongly imprest to visit a remarkable people who resided about forty miles distant from my home. The impression was intense, but whether coming from my unseen instructor or not I never knew, but felt his entire union with it. My intention was to visit them and learn for myself their true character, and was determined to investigate their principles and practice with close and critical attention.

From the current reports in circulation in regard to the people in question, there seemed no reason to expect much good, and I should maintain my religious opinions with ease. I had no doubt on that subject and expected our labors to terminate in a liberal use of words. However, being fully bent on going and having nothing on hand of importance, I made the journey and arrived at the village a stranger to the people and to their faith. As it was in the evening I found the family engaged in their religious service.

I was generously provided for through the night and had an excellent breakfast in the morning. After the repast was over I was introduced to an aged man with a mild and placid countenance. He received me with easy and marked politeness as one who knew the world and was at home. I informed him of the cause of my visit, that I had called to investigate their

principles and practice as they might deem it advisable to communicate them.

After the introductory preliminaries had been dispensed with and our business before us, but a short time was required to open my eyes to the true state of the case. The aged Brother with a mild, almost child-like gentleness opened more simple truth in the knowledge of substantial good than I had ever heard in my whole life. Suffice it to say that as the importance of his subject increased, his whole being assumed a fire and intelligence I hardly ever saw equalled.

It was in vain that I labored to neutralize his reasoning, and contested step by step the propriety of his premises and the justness of his conclusions. With mildness and the most prompt decision he showed the errors of my sentiments and proved the correctness of his own. I soon found that there was more good sense in listening than by presuming to call in question the beauty and moral excellence of his convincing testimony. After becoming thoroughly acquainted with this important fact I confined myself to asking questions.

When I became completely satisfied and every objection was removed, I addressed my venerable friend in this manner:—My father, you have fully satisfied my mind. I am convinced of the truth of your testimony and am thoroughly convicted that you have kindly opened to my view the true and living way of life eternal. I henceforth subject myself to your counsel and will abide by it. I beg your prayers for my spiritual strength to increase, and I will strive honestly to learn the way of life and abide in it forever.

My aged friend replied,—To love God above all things, and our neighbor as ourself fulfills the whole requirement of both the Law and the Gospel. But we have no way to show our love to God only as we show it to our fellow man, so that finally every gospel requirement would be obeyed when we learned to do to others as we would wish them to do to us. When this important principle of moral truth is gained, all the evils of existence will be supplanted. Wars will cease, fraud and deception will be useless and the human family will dwell together as harmless lambs in their Father's fold. The promises of the prophets will be fulfilled and the long expected day of joy and gladness will spread abroad over the earth.

Have you counted the cost of the move you are making? Are you prepared to encounter the scorn and derision and even hatred of all the world. All of your friends and relatives may consider you insane. They may be disposed to wrong you in your interest and spurn you from their presence. All this you must expect and be prepared to meet, and in meeting it to stand as firm as a mountain. All this you must take into account and consider and assure yourself that you are man enough to face all of this or you had better never attempt it. You may remember this, that although you have the whole world against you, yet you will have all heaven to support you.

I answered him with deep sincerity,—If your testimony is true, and I sol-



emly believe it is, I am prepared to defy the injustice of the world, and I will obey my conscience at all risks.

He smiled approvingly and then remarkt,—Remember you must overcome the world in yourself by the “blood of the Lamb and the word of your testimony.” Remember that the blood of the Lamb is the life of the Lamb. This harmless, peaceful life you must always live, according to the example of Jesus, for he came as an example that we should follow. You are not called in bearing your testimony to “cast your pearls before swine” as this would do no good, but if you can be useful to a fellow creature by being a witness of the Truth do it fearlessly and fully. Let no man alarm nor daunt you in the discharge of this duty. If you are faithful in your life and consistent in your testimony, the God of Heaven will sustain you and will continue to protect you through all time. When you know your duty, clear and full, you must do it.

I received into my soul the last lingering splendor of his setting sun.. The rays made a sure entrance, and there is no consideration within the scope of my knowledge that could prompt me to forfeit my claim to his love and blessing by acting contrary to the spirit of this divine precept. At this visit my destiny was fixt. I have never retraced my steps nor faltered in my resolution, although I have met with all I was promist, the blessings of heaven together with the persecution of friends and kindred.

On my returning home I finisht settling my business affairs, cancelled all claims and was gathered into the Lord’s vineyard, where I have resided in peace and quietness and had the satisfaction to see my family gathered to the fold of Zion.

And now, farewell, may the blessing of an indulgent heaven be ever shining on your pathway through time, and may the pleasing smiles of an approving conscience introduce you when the lamp of life is going out, into a spirit world of harmony and peace.

*(To be continued.)*

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## WHAT CONSTITUTES CIVILIZATION?

*By Hamilton DeGraw.*

THE gradations of human society ranging from the savage to the barbaric and upward to the so-called civilized nations, are only comparisons illustrating the truth of the evolution of man from types of life lower than any now existing. That he was created perfect and by violating the laws of that perfect life, he fell from the estate bequeathed to him through no effort of his own is absurd; for if perfection had been attained which is only comparative, retrogression would have been impossible.

Superficially observed, our question may appear absurd, but in the light of the events of the closing decade of the nineteenth century when the struggle

to break away from certain social and religious conditions transmitted from the past is nearing a climax, and the allegorical conflict between the archangel and the dragon is preparing to be enacted in human society on a scale far transcending any ever experienced, the perfect propriety of the question must be admitted.

The inventive genius of man is a powerful auxiliary to assist him in his advancement towards a true civilization if rightly used; ah, there is the rub; but if not a powerful engine used for his own destruction. The art of printing, the development of the latent forces of steam and the electric power, and the many devices by which the intellect has conquered the material world and compelled it to do homage are only a means to an end, and not the final result. To those who are enjoying the political and religious freedom of the present day, who would be willing to go back to the times of the Spanish Inquisition and consider them civilized? When we read in military reports the expression, "civilized warfare" we are led to exclaim "O consistency thou art a jewel" and the propriety of our question becomes more apparent.

That the past has transmitted to us conditions that are fixed and eternal because founded upon truth is admitted. That the so-called civilizations of to-day have attained to that development where they can claim a monopoly of the truth over the older, we deny. The one-sided development that has been going on for ages has had the tendency to make human character angular; but thanks to the more civilized methods in vogue the discordant tones are becoming less. We boast of our "modern civilization." Hear what Emerson says,—“Beware when the great God lets loose a thinker on this planet.” Then all things are at a risk. There is not a piece of science but its flank may be turned to-morrow; there is not any literary reparation, not the so-called eternal names of fame, that may not be revised and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the names and morals of mankind are all at the mercy of a new generalization.

The artificial gradations of human society are transmitted from the past, when physical force was the dominant factor that produced the apparent superiority over the weaker, the stronger asserting the right to rule. The term artificial is used in contradistinction of the normal faculties, the development in different individuals being widely divergent. As the intellectual and moral faculties became more developed, wealth which many times is accumulated through brute force or the ability to outwit his neighbor became the cause that produced class distinction, with the different developments of the intellectual powers, which it is the destiny of a true civilization to remove by eliminating the conditions that make it possible for these artificial barriers to exist. The question will be asked how will we proceed to remove those conditions that have existed so long that the very fiber of human life is permeated with them? By efforts being made to educate the lower types

and elevate them to the standard of the highest. This is not a utopian dream, but a condition of life that is capable of, and will be realized to a greater extent as the race advances toward a true civilization.

The instinct of the race that caused it to care for its own exclusively, was probably necessary in the lower phases of development. In that primitive state of society the social faculties had not manifested themselves, but when the social instincts began to develop and take their proper place as one of normal faculties, showing to man that he can not live for himself alone; that his individual interests are so closely associated with those of his fellows that if one suffers the whole body feels the pain. Such examples as the reign of terror in France should be evidence enough to prove that however high the intellectual and material culture may be, that it is not civilization; and the enormous fortunes that have been accumulated in a short time in America, giving a power to the aristocracy of wealth that is causing combinations antagonistic to them; which is the logical result as the law of self-preservation must be used to protect society against itself but contrary to the highest feelings of a civilized life.

While we have exercised adverse criticism in replying to claims made by those who hold that civilization consists merely in the subjugation and development of the material forces, we will now show on what lines an advancement is being made toward that much desired goal. The settlement of the question regarding the right of one human being to make a chattel of another, on the basis of the divine right of all regardless of race or color, to life liberty and the pursuit of happiness which the nations of the earth claiming the most advanced culture have succeeded in doing, removing a barrier that prevented their onward march to a still higher unfoldment; has given evidence that though at times temporarily retarded, they are moving along on the lines that will eventually evolve a true civilization. The humanitarian principle, or the duty that devolves upon human society to minister to and properly care for those whom nature has not endowed with faculties enabling them to stand as equals with their fellow beings, or accident has deprived of those powers, is organizing methods that go far to show that under the coarse exterior there is a fountain fed from the eternal springs, that proves the divine unity of humanity.

Every hospital or asylum built and endowed where the wayfarer or traveler on life's journey can find relief, is a beacon light illuminating the pathway which we are traveling, toward that condition where the Divine commandment "to love the Lord thy God with all thy heart and soul and thy neighbor as thyself," is practically demonstrated in human life. This is Civilization.

*Shakers, N. Y.*

PRAY for patience; every day will bring something to call for its exercise.

## ELDER JOHN B. VANCE.

*By Henry C. Blinn.*

THE sudden death of Elder John Bell Vance, of Alfred, Me., has reached us at an unexpected moment. For many years he has been actively engaged in the financial and spiritual duties of the Societies of Alfred and Gloucester. He held the office of a Trustee of the Community, and was also a member of the order of Ministry, and through these several responsible duties was known both to the Shakers and to those with whom he held his business relations as an upright and honorable man. While the friends in his religious home lose a very dear and beloved brother, the town of Alfred also loses an honest and honorable citizen.

His death occurred on the 13th of March, at his own home, surrounded by his nearest and dear friends. He was confined to the house but a few days when the best medical aid learned that strangulation of the intestines would prove fatal in a few hours.

Elder John was born in Baileyville, Me., May 9, 1833, and came to the Community at Alfred, Sept. 14, 1838. At the age of 16 he commenced the keeping of a District school in the Society, and has followed that occupation more or less, to the present date. At the age of 20 years he was appointed an Elder in the Novitiate Order, and in Jan. 1872 he entered the Order of Elders in the Church family, and earned the endearing appellation of a father and a friend by all who came under his kindly ministration.

On the 19th of March 1884, at the death of our beloved Elder Otis Sawyer, he was appointed to the Order of Ministry and occupied that office at the time of his death.

The funeral was held on Monday the 17th inst, at 2 o'clock p. m., in the family dwelling of the Church. The services were under the direction of Br. Henry G. Green, and were very pleasantly and satisfactorily conducted. Br. Henry made an appropriate introduction to the Believers and to the many friends of Elder John who had come by invitation to attend the last, loving duties that could be given on such an occasion.

All the Brethren and Sisters of the Society were present, also Elder Joseph Holden, of Mt. Lebanon; Elder John Whiteley, of Shirley, Mass; Elder Henry C. Blinn, of East Canterbury; Elder William Dumont, Eldress Lizzie Noyes and Sr. Prudie Stickney, of Sabbathday Lake, Maine.

After the singing of the first hymn the twenty-third Psalm was read which produced a very pleasant impression. Following this a few remarks were made by Elder H. C. Blinn, after which several hymns were sung and remarks made by Elder Joseph Holden and the other visitors, and also by many of the Brethren and Sisters. Two or three articles, especially, written for the occasion were read very distinctly before the meeting, and kindly appreciated by all who were so fortunate as to be the privileged hearers.

These interesting services continued for about one and one half hours, when the assembly was dismissed, and all were invited to step into another building and see the dear Elder in his prettily arranged casket.

Most of those who attended the funeral service, accepted this invitation, and were deeply interested in the neatness and care that was exercised in its preparation. A near and dear friend of Elder John by the name of Goodall of Sanford, sent a variety of very choice flowers from his conservatory, and these were all tastefully arranged in and around the casket.

A writer in the "Daily Eastern Argus" makes this pleasant reference, "In the death of Elder Vance, the Society loses a member that makes a vacancy that can not be filled, and the entire Community mourn with us. His removal deprives Alfred of a townsman whom everybody loved and respected, and the state of a citizen who did everything in his power to promote the peace of the commonwealth."

*East Canterbury, N. H.*

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## REMARKS OF MOTHER LUCY WRIGHT. NO. 1.

WE find that when there is much hand labor to be performed, there is a liability to exercise less of the spirit of true thankfulness, as the mind appears to be absorbed largely in temporal duties. When we meet that which seems a cross, we may feel that there is less cause for thankfulness; but when we realize to what blessings we have been called, it is easy to feel thankful.

We should ever feel grateful that we have health and strength of body, to do our daily duty. When it comes the close of the week, or nearing the Sabbath, temporal duties should become secondary, giving only the needful attention that all things may be done well, thus preparing the mind for the worship of God. We are blest with the greatest privilege that can be bestowed upon the children of earth. We have a knowledge of the way of God, and how to obtain victory over a sinful nature.

We are called by the gospel to be simple and meek; to live in love and in union with the spirit of Christ, and lay aside all evil speaking and all unkindness, and learn to bless each other. Those who bless will be blest.

Those who harbor a party spirit, mar the house of God. They do harm to the Church of Christ. "A party or partial spirit is forever rejected by the gospel of Christ." The sense of man seems to be so absorbed in temporal things that there can be but little room or desire for the gifts of God. So long as the mind craves so much of the earth, it may be all right that we should be hurried and have as much, and even at times more than we find time to accomplish.

We can not feel that the true spirit of thankfulness is gained that should be, if there are any who would not thankfully lay down their natural lives rather than give up their precious faith in the gospel of Christ. This kind of spirit will cause us to labor for the good of each other and not find pleasure in another's faults, distresses and mistakes. We would rather possess a spirit of sympathy, desiring all to be restored in the spirit of meekness.

After a lengthy discourse on various matters that seemed to burden the spirit of Mother Lucy, she said, "Father Joseph often taught us that all who were gathered into this Order, were called to be exemplary in all things, temporal and spiritual. We are sometimes fearful this may be forgotten. We should do right, let others do as they may. The use they make of our example will not justify or condemn us.

Addressing the youth and children she said, "You must not expect to please yourselves with every fancy. You have a privilege to learn the way of God, and if you are obedient and retain your minds in their innocency, you will be far more beautiful than the loveliest flowers of the earth.

The number will always be small who will choose the narrow way, but there will always be enough to condemn the world. We had rather be with the few who are pure in heart, than with the great majority who are of the earth, earthy. Numbers are not the object in which to glory, but purity and holiness of heart. We do not feel a lack in numbers; but the great lack we realize is of gospel grace. We are only strong as God is with us.

The gospel is equal to the demand of this day: all will receive according to their labor and desire. Those who are faithful to take up their cross, will be glorious in their generation. Each one will receive according to his works, both good and evil. If it were not so we should have more reason to complain that the gospel is not just. If any one feels a lack, we know the cause is in himself, for the gospel is sure and true. If one half of those who are present are not faithful to their knowledge of the way of God this need not weaken our trust in the gospel.

Who can want to save the nature of the flesh, or even would desire to have it sanctified? "To be carnally minded is death." That which is unholy can not enter the kingdom of heaven. We desire that all seek for a baptism of divine truth, lest we become so absorbed in the things of this world that they spring up and choke the Word of God in our hearts and it becometh unfruitful.

*(To be continued.)*

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HE who advises or encourages young persons to use tobacco, whiskey, opium or beer is sowing to the wind, and will inevitably reap the whirl-wind.

*O. C. Hampton.*

CONTRITION often knocks at the door of the heart, but, like an undesired guest, receives no welcome.

*L. S.*

## THE MANIFESTO.

APRIL, 1896.

## 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.

Address all communications to  
HENRY C. BLINN,  
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## TERMS.

One copy one year, postage paid. .50

## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.  
February.

|                               | <i>Thermometer.</i> | <i>Rain.</i> | <i>Snow.</i> |
|-------------------------------|---------------------|--------------|--------------|
| 1895.                         | 20.18               | 0 in.        | 24 in.       |
| 1896.                         | 24.69               | 2.75 "       | 25 "         |
| Highest Temp. during this mo. | 50                  | above 0      |              |
| Lowest                        | "                   | "            | 20 "         |
| Number of rainy days          | "                   | "            | 2            |
| " " snowy                     | "                   | "            | 12           |
| " " clear                     | "                   | "            | 4            |
| " " cloudy                    | "                   | "            | 11           |

C. G. Reed.

Center Family.

March, 1896.

SOME time has elapsed since we have offered the least contribution to the MANIFESTO, and now we have but a few items. While I write a furious storm is raging without, giving a reminder that March does not promise an early spring; we hope however for better weather when this month shall have passed.

I am much pleased with the last MANIFESTO; some of the articles are very interesting, not the least of which is the one by Sr. Aurelia G. Mace. Others are good but I was especially pleased with this as it gives voice to the testimony of Jesus the Christ and Ann the Christ. It is absolutely necessary for us as a people that we keep this testimony before the world and in our own homes, otherwise the spirit of the world will overshadow us. There is danger of our laying down the weapons of our warfare. "Let your light so shine, that others seeing your good works may glorify your Father which is in heaven."

Light is shining all over the civilized world, not only spiritual light but scientific and all that relates to man in the whole physical domain and we need to keep abreast of all truth whether natural or spiritual. Light is sown for the righteous, and joy for the upright in heart.

The redemption of man can be brought about by the cross of self-denial only; this will make us strong and powerful for good and whether there be few or many living as Jesus Christ and Mother Ann taught and lived, such will be a mighty power for good in the earth.

Timothy D. Rayson.

## Shakers, N. Y.

North Family.

March, 1896.

"STORMY March has come at last."

Whether it will be a month that represents the character given it by the poet, time will tell; but the promise that was given of old of "seed-time and harvest," is true as the lengthening days announce approaching seed-time. February closed its record with a heavy rain flooding the ponds and creeks and covering the adjacent lowlands with water.

To all the lovers of flowers the beautifully illustrated catalogues of the seedsmen with their varied collections, furnish an abundant source from which to supply those wants and satisfy the taste for the beautiful that every normally developed

human being is endowed with, and of those who come to our table none exceed in their collections the publication of James Vick's Sons, Rochester, N. Y. How truly the poet illustrates the love for the beautiful in the following lines.

"And with child-like credulous affection  
We behold their tender buds expand;  
Emblems of our own great resurrection,  
Emblems of the bright and better land."

We think that the sick man had the best of the Deacon, and was justified in not accepting the offer for prayers, hope the testimony will go forth so strong against the filthy habit of tobacco using that it will become obsolete.

*Hamilton DeGraw.*

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### West Pittsfield, Mass.

March, 1896.

HARD colds, accompanied with long, tiresome coughs have been in market all winter and many have had occasion to regret unwise bargains made in that line, but winter has not always shown its gloomy side; just enough clouding to make the light spots brighter and give more pleasing contrast to the picture.

Three times the large double sleigh, headed by two wide awake horses, held in check by Br. Ira's skillful hands, has taken a company out to test the merits of the glistening, white snow.

Perhaps it is too late to talk about the holidays, but it is one of the bright spots in our memory. On Christmas evening, a brief Entertainment was given, followed by a magic lantern exhibition, and last, but not least, the famous tree presentation. This resembled a captive queen, as one and another of its pretty ornaments were bestowed on eager waiters until, left entirely destitute, its skeleton fingers shamed all partakers of so cruel a plot.

Some two weeks ago we enjoyed a day of social and mental profit, with our North family friends who visited us, after which we would place the time worn phrase,—  
"To be continued next month."

Our family dwelling has been improved

by the addition of cypress wood doors at the main entrance and at the meeting room. So through the coming years we shall have no trouble in welcoming friends to our house and home, as they will swing easily on their new hinges.

From the busy hum of the saw and the appearance of the wood yard, we infer that a whole tribe of our mountain hermits have been taken from their homes and are rapidly being changed into forms of usefulness.

A few days of warm weather thawed the ice and snow, and then a severe cold blast froze its smooth surface until the yard is a path too smooth for mortal feet to tread. To look downward we see nothing but the dangers of the ice, but raise our eyes and we discern many forms of marvelous beauty. Every twig glistens with tiny jewels and each branch is encircled with diamonds, while the depending icicles look like silvery fringes in the sunlight. So it often is. If our eyes be continually fixed on the realities of life, we grow unconscious of the beauty around us. The thoughts become engrossed with care, while just above us, and beautifying all around are the jewels of mercy depending for our comfort and benefit.

*Fidella Estabrook.*

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### Shaker Station, Ct.

March, 1896.

"To be carnally minded is death, but to be spiritually minded is life and peace." If we keep our hearts pure, our aspirations holy, our thoughts mild and humble, our souls ever opened heavenward, we shall be enriched with the fruits of the Spirit, which are peace, joy and love. Let us breathe more of the pure air of heaven, and be strengthened by the sweet songs of peace the angels sing. Denying self makes peace.

Let us hope on though we meet with discouragement. We have the same God and heaven and truth; the same duties and the same helpers. Let us hope in God. Let us be courageous and noble-



minded; our own heart, and not other men's opinions of us form our true honor. Duty can not be neglected without harm to those who practice as well as to those who suffer the neglect.

"The Cathedrals of England were many years in building. Bristol Cathedral surpasses all others, 522 years having elapsed between its commencement in 1306, and its completion in 1888.

\* \* \* \* \*

Time intelligently given to poultry will pay equally well with that given to any other kind of farm work, and where too many are not kept it may be done at such times as not to interfere with other important work. Outside of any pecuniary benefit it pays well in furnishing fresh eggs for the family.

*Daniel Orcutt.*

South Family.

March, 1896.

WE have experienced a remarkable winter, in that we have had some of the coldest and warmest weather known in any one winter. It will be a very hard season on new seeded land, for which the worst condition is this constant freezing and thawing; which is also bad for the sick. We note the absence of snow; the warm heavy rains we had lately caused the Connecticut to rise higher than in thirty years. We hear at times several song birds whose notes gladden our hearts at the sound of prospective spring. Experience has demonstrated that such a winter is often followed by a late spring. An Ornithologist informs us that some rare birds have been seen in this neighborhood lately;—notably, two Lapland longspurs or Greenland Nightingales, a bird which breeds near the shores of the Arctic ocean and sings on the wing. These birds were seen in February; Savannah, and tree sparrows, Red-winged blackbird, Snow Bunting, Red-poll Downy wood-pecker, Brown creeper, White bellied nuthatch, Red-tailed and rough-legged hawks, Merganser, Chickadee, and Butcher birds. Now a very interesting question

presents itself to the bird lovers, namely, Will the Bluebirds return in strong force this spring? Last winter thousands were destroyed by the unusually severe winter in the south. We would ever be thankful for the blessings we enjoy.

*Maria Witham.*

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### Harvard, Mass.

March, 1896.

THE wheels of time have whirled us along through zero's cold, blinding storms till we now have the "windy month" attended by all its disagreeableness; yet Nature is not only grand, but beautiful in all her moods. With what interest we watch the snowflakes descend; how varied their crystal forms.

When meteoric conditions fluctuate between rain and freezing, and both try for the ascendancy, then every tree and shrub is encased in glittering armor that when the sun's rays fall upon them they sparkle as though hung with diamonds. Winter and spring are now contestants, each striving for the ascendancy.

Our wood is nearly housed and preparations are being made to secure some of the sweets from our beautiful maples.

Br. Ezra Newton, our centenarian is very feeble in health and may not remain with us much longer.

Occasionally an inquirer calls for a few days and then goes his way. We hold ourselves in readiness for whatever God has in store for us.

*Marcia M. Bullard.*

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### Narcoossa, Fla.

March, 1896.

WE have been much strengthened by the presence of Elder Joseph and Elder Isaac for three weeks past. During their sojourn Elder Joseph broke up the first four acres at our central station on the lakes, and worked with us three or four days clearing the high and dry hammock on the lake which includes about twelve acres. We tore up trees, and roots, and

piled for the fire, over a surface of about three acres. Elder Isaac returned to help us and drove our mules the last day we were blest with their able help.

Our garden filled with all northern productions is in thriving condition, collards, raddishes and lettuce for the table, and sometime before this meets your eye we shall have new potatoes and string-beans. We have a beautiful green pasture of rye for our cows. Our 130 peach trees planted Dec. 24, have made six inches growth and look healthy. The 1065 pine-apples as a whole look wholesome, but are partly quiescent in cool weather. Our tomatoes have been, and are yet to be; the winter crop is past.

Corn and melons planted since the Brethren's sojourn with us are putting forth briskly since we were blest with about an inch of rain, Friday the 27th ult.

Meadow-larks take the whole if they can get it. We are in better hope and experience from this winter's work. I think it is as good a country and land, as lies upon the globe, when we learn to adapt ourselves to it. Everything raised in the north can be raised here in the winter, and melons, peaches and oranges will produce without fail. The cross, the cross is just as hard to bear to those who do not want it here as in a more northern climate, but the yoke of Christ is easy and his burden light everywhere.

*Henry Hollister.*

### Sabbathday Lake, Me.

March, 1896.

WHILE we are aware that the time draws near for Home Notes, we can think of nothing but the happenings of the past week, and these every newspaper in New England has described, therefore all there is left for us to tell is,—“The rains descended and the floods came and the winds blew,” and beat upon our home and it fell not for it was founded upon a rock.

During the eight days of fearful storm we were saved from disaster,—held, as it were, in the hollow of God's hand. In-

deed, we feel grateful for his Omnipotent power that so kindly shielded us through danger.

Who was not glad to see the brave “Toil On” which the Feb. MANIFESTO announced to its readers? Your efforts are appreciated, beloved Editor, and we in the east, have all concluded to “Toil On” with you, thanking God that the Believers are still able to publish our paper.

Our aged Sister, Mary Jane Jones has happily passed to Spirit life. She had been feeble for a long time and one morning when we little thought of death, took her departure.

The fear of death she did not know,  
The grave had lost its sting!  
Triumphant now, o'er all below,  
With the redeemed she'll sing.

*Ada S. Cummings.*

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[All of our readers will be interested to hear from the dear friends in Florida, who are zealously engaged in that land of flowers in building a religious home. Ed.]

NARCOOSSA, FLA. MAR. 1896.

DEAR SISTER A—:—You are welcome to our home and hearts. How good of you to come and see us in spirit. I hope you may not forget to come often. Now we will step out on the veranda and have a little chat. What do we see? Six large banana trees throwing out their great leaves, four feet long and twenty-one inches wide. From these we may expect a crop the coming year.

The lawn is covered with Bermuda grass. Our flower garden has a sparse sprinkling of verbenas, pinks, lilies and roses, and all these are in bloom. At our right are two strawberry beds, in bearing, and a small patch of sweet potatoes. Just south of this is a pine grove. It is sown to rye and is now beautifully green. Our two milch cows enjoy feeding there some hours, daily.

You will observe our pineapple orchard contains not less than 1000 plants. We anticipate a crop some time next year. All our Florida friends who have visited the place say that “the old growers can't

beat it." By this we feel quite encouraged. We have a small section for sugarcane, one for cabbages, one for raspberries, and one hundred banana trees in good condition, some may bear fruit next year, others the year following.

Here is a field of Irish potatoes in bloom and by and by we expect a supply of Florida grown Irish potatoes. A section is devoted to the growing of Cassava. It is up and looks well. It is very much like the white yam so largely raised in the West Indies. It is considered good for table use.

Our peach orchard contains 130 trees. Less than one year since, this ground was covered with a grove of tall pines. These have been cut down and their roots taken from the ground.

Our garden has a variety of vegetables, and we are now having a supply of radishes, lettuce, greens, etc.

We will now pass into the house. The dining-room occupies a central position. The sleeping apartments are on the west side and a sitting room on the east. Our room for cooking is so arranged that we do not have the heat and smoke in the dwelling.

We have a well and a pump attached, also a good water tank. As we have no cellar, our milk and various other things share the cool breeze. Our yard is covered largely with Bermuda grass. In the flower beds we have gladiolas, tulips, hyacinths, lantanas and hybiscus. Some of these are in full bloom. We have also in another section orange, plum and persimmon trees, twenty-five of each variety.

We have a new barn with sheds attached, also a yard for the hens, and all about these are groves of pine.

We are anticipating a permanent residence at a future date, some two and one half miles distant from our present home, on the shore of Alligator Lake. It is a beautiful place.

Lovingly Your Sister

M. L. REYNOLDS.

Who loveth most is nearest kin to God?

*In Memory of Elder*

JOHN B. VANCE.

*By Eva M. Libbey.*

Lo, an angelic reaper,—  
Hath borne from earth away,—  
The spirit of our father,  
To dwell in endless day;  
Where hosts of shining angels  
Await with outstretched hands,  
To welcome our dear Elder  
To that bright and happy land.  
His life was one of blessing  
While journeying here below;  
He was loving and forgiving,—  
And did to each one, show  
A spirit of true patience,  
Of charity and love;  
He was blessed with holy wisdom  
That cometh from above.  
He gave his life for others,  
Nor did one moment spare  
For selfish ease or pleasure,  
But every thought and care  
Was for his gospel kindred,  
That they might safely be  
Guided through all dangers,  
On life's tempestuous sea.  
A life of self-denial  
He taught from day to day,  
And on from simple childhood  
He walked the narrow way.  
O may his pure example  
Be our guide while dwelling here,  
As the upward path we travel  
May we feel his presence near.  
And now beloved father,  
Thy blessing o'er us spread  
As a mantle of protection,  
And as our daily bread.  
Farewell, we all shall miss you,  
Grief and sorrow fills each heart;  
May we meet again in heaven  
Never more from peace to part.  
*Alfred, Me.*

God measures souls by their capacity for entertaining his best angel, love.—*Ella Wheeler Wilcox.*

## Sanitary.

"No one will deny that eating animal flesh stimulates the passions, and gives vigor to that kind of life which finds gratification in sensual indulgence, and in asserting the power of brute force.—*H. A. Bradbury in World's Advance Thought.*

### SPINAL DIFFICULTIES.

FEW things are more common among the young of modern times. Dr. Warren of Boston thinks about one half the young women, whom he called "well educated," but he should have said fashionably educated, are affected with some degree of distortion of the spine.

Their minds are filled with learned lore as a bottle is filled with liquid. The deformity is not wholly unknown even among boys. Those who have round shoulders, frequently have crooked spines.—*Dr. Alcott.*

### PURE AIR AND HEARTY FOODS.

THOSE attacked with and suffering from acute diseases should be allowed little or no food. Tanner fasted forty days. A thousand die of gluttony to every one of starvation. Feed the fevers of the young with water only. But not so with consumption or any of the wasting diseases. These require pure, dry air, and hearty nourishing, yet easily digested foods. The breathing of pure air remarks Oswald:—"The breathing of pure, cold air may come to be a luxury, like the drinking of pure, cold spring water. 'I might as well try to sleep in a sack,' said my little boy in the stifling atmosphere of a Pullman sleeper, 'let's tell the crazy nigger we can't live without air, and go back to a car where we can open a window.'"

Lung curing fat and grease need, indeed, not be derived from slaughtered animals, and a Hindoo consumptive would probably as soon lie down and die as to try the plan of an emaciated young lady whom I once saw drink two pints of ox-

blood at a Cincinnati slaughter-house. She assured me that the ghastly specific had snatched her from the brink of the grave, but good cream, rich milk, fresh butter or olive oil would have served her purpose as well, if not better.

Drinking the blood of slaughtered animals is a barbarous, beastly business. There is already enough of the animal in the human.—*Selected.*

Mackintoshes and Rubber Clothing—large commissions can be earned by retailing to users. Sample free. Manufacturer, P. O. 1371 New York.

[Contributed by A. G. Hollister.]

### A WATCH IN THE NIGHT.

OPPRESSED by something in my troubled sleep I, with a moan, awoke in deep despair; Was it some daytime duty left undone, Or was it some forgotten kiss or prayer?]

Something it was that made my pillow hard, Something my heart around or soul within; I rose and looked across a night as dark, Yes, darker than the fearful face of sin!

Close, close at hand a midnight taper burned, I knew it as the lamp of my fierce foe; I leaned far out—he could not help but hear—"Friend, I forgive thee every hurt and blow!"

Down on my knees I fell and prayed for him Who wrong had done me many times and oft; And as a star shone through a rifted cloud, I sought my couch and found the pillow soft! —*Independent.*

## Deaths.

Lucinda Brooks, at Enfield Conn. Jan. 10, 1896. Age 58 years and 9 mo.

Mary Jane Jones, at Sabbathday Lake, Me. Jan. 21, 1896. Age 84 years, 7 mo. and 20 days.

Sr. Mary has been a faithful, toiling Sister. A. G. M.

Elder John B. Vance, at Alfred, Maine. March 13, 1896. Age 62 years, 10 mo. and 4 days.

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## AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

### NO. 4.

I CAN well remember when the idea of the spiritual world and change from time to eternity was of all ideas the most gloomy. Dreary, cold and helpless, death looked to me as the crowning horror of existence, a fatal plunge into the unknown abyss,—the untried yawning gulf of hopeless uncertainty. Such was the influence of early and improper education and I shall ever feel thankful to that kind Providence which threw in my pathway a rational idea of God and the spirit world. By this means I have been ever since entirely released from all fear of death or the consequences of death, and looked upon God as a kind, benevolent Father, and the Spirit world as a sweet, tranquil home.

This view of the subject smoothes the asperity of feeling when called to meet the loss of friends. Let us therefore take a kind farewell of our parent, our brother or our sister for the present, confidently resting in the assurance that they are in active usefulness in a sphere precisely adapted to their condition of mind or mental development. Not dead or sleeping, but alive and in the full enjoyment of all their powers.

My circumstances in early life cast me on ground that compelled me to feel keenly, on a certain occasion, the frailty of human nature, as it exhibited itself in the actions of a Quaker preacher. I was constrained to look deeper into religion than I had intended, and was brought into a condition to examine the foundation on which my religious faith was grounded. This examin-

ation conducted sincerely, brought to my mind other views than those in which I was educated, and produced a general change in all my religious sentiments.

In order to give an idea of the revolutionary movement of mind, I must relate a little occurrence which took place soon after my removal to Ohio. I will set down "naught in malice" as I have long since outlived all its consequences so far as regards the temporal loss sustained by it, and I look up-on the one who injured me, as my brother man, altho lost to honor and integrity.

When I concluded to move to Ohio, I sold my carriage and bought another of smaller size, in its stead. A few weeks after we reached Ohio, I was invited to attend a Quaker meeting. A quaint, simple, guileless looking man was also in attendance. He was a preacher and to all appearance a man of honesty and integrity. Indeed, I felt moved by his pathetic appeal, and on returning home after the meeting was surprised at the arrival of this preacher accompanied by a friend. After some general conversation I found that the object of their visit was to purchase my carriage. I did not like to dispose of it, but as—

"Poverty's cold wind and pinching rain  
Beat keen and heavy on our tender years."

after some mild persuasion I consented to sell it. The preacher took the carriage and passed me the sum agreed upon and went his way. A few days later on attempting to purchase another carriage, I found to my astonishment that the money I had received from the preacher was almost worthless, being notes on a bank which had failed a few days before this date. Being thus introduced to Quaker diplomacy in money matters, I tried to force him to remunerate, but he had the advantage of me, and I could do nothing with him. "I was a stranger and he took me."

My confidence failed and my dependence on man went out forever. I was without friends in a strange country and the possibility of want of bread staring me in the face. I became wreckless to everything serious and devoted my time and talents to making money. I pursued this course for two or three years until the writings of Swedenborg forcibly arrested my attention. My mind was held and caused to reflect seriously. My downward career was sensibly checked.

His clear and beautiful expositions of Scripture, his moving "memorable relations" with his luminous and consistent idea of God, and the vivid and living view of the spiritual world, all struck me as true and reliable, and from this spiritual shock I have never recovered. All taste for my former life vanished and became in my estimation as dross and mental folly, to say the least.

I became comparatively thoughtful and a marked change came over me. I examined the doctrines of every religious sect within the compass of my

knowledge, and sought dilligently for the truth. In the progress of this search a measure of light broke upon my understanding and enabled me in some degree to comprehend the standing of the professing world.

In seeking to be instructed by their priests and enlightened by their preachers, a similar fate awaited me as came to the lot of Rasselas when he inquired for knowledge of the insane philosopher, for I found to my sorrow, the more I listened to their inconsistent notions the less I knew. Their irrational dogmas cast no light on a spiritual existence, afforded no rational explanation of man's final destiny. Their ideas of a future state were vague and inconclusive and finally they offered me no ground for establishing in my soul a rational faith in Christianity according to their views. Few possessed a full and unwavering confidence in the hope of immortality,

Instead of a sound faith in regard to Christianity, the most important of all subjects, I found a stupid kind of traditional hope,—to-day strong, to-morrow doubtful. The popular religion of the day was a genteel, dressed up thing, which it was unfashionable not to possess or in which not to have an interest. The heavens of this popular religion were dark and gloomy. Creeds and confessions of faith are the mouldy and withered monuments of an age of bigotry and ignorance.

Man in his original standing is a noble and dignified being, but he is now found the willing slave of sensuality, as his passions are leading him into all manner of folly. Under the influence of these imperious masters he thinks feebly and acts as though paralyzed. He trembles at the thought of death, and his dying hope is to escape the vengeance of an angry God. This is a true outline of the fact, as it commonly exists under the character of religion, among the mass of mankind and such it must continue to be until the light of eternal truth enables them to perceive purer ideas of God and his providence.

When the time comes for them to be enlightened, they will be led to the fountains of living waters where the soul may drink and be filled, and made to rest in quietness and assurance forever. Made to know that it belongs to the family of Christ and has entered through the gate into the city, and is no longer a stranger but a fellow citizen of the household of God.

We know that our friends who are gone from among us are still existing in a beautiful spirit world of which this earthly home is but a faint representative. Existing not in intangible and floating vapors, but in real, substantial human forms to be seen and conversed with in freedom and ease. Possessing every faculty for thought and reflection which they ever did, and greatly improved in all that can render human society pleasing.

These ideas in our minds are indeed fixed facts, established and indubitably proven to our full and perfect satisfaction. Our acquaintance with that world of beauty, and our just apprehension of the true relation existing between our world and that, constitutes in no small degree, the joy and happi-

ness of our present probationary state and opens a wide field of rational delight to animate and enliven us on our checkered journey through the wilderness of Time.

This view of the subject, with a contrite spirit and a conduct consistent with all the requirements of known duty, disarms death of its sting and robs the grave of its victory. It opens to the soul the bright gleamings of the brilliant light of its future home, and the tranquil peace and increasing joys which must flow from congenial associations and harmonious social organizations. Think for a moment how the pain of separation must be modified with a view of facts as above stated, before the mind; how the rough edges of existence and the cruel asperity of disappointment sink into comparative trifles when calmly contemplated from this point of view.

When we consider our faith in all its immense variety of bearing, we are lost in thankfulness to a kind, benevolent Father, solicitous for our good and can only give the most willing obedience to the requisitions of duty, and in a humble reception of the many proofs of his kindness and mercy.

From the clouds of gloom and darkness we are now free, and forever free, and our mental horizon is bounded only by the unlimited sphere of boundless good, and our spirits invigorated by the open, bright and exhaustless fields of infinite progression. An everlasting approximation toward this divine fountain of good, which finds full exercise in the duties of active benevolence and the virtues which ennoble the human soul.

*(To be continued.)*

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## BELIEF V. S. INTELLIGENT FAITH.

*By Alonzo G. Hollister.*

REV. JOHN CUMMINGS, in his "Last Warning Cry," p. 219, says "For six thousand years the hope of perfect happiness has burned in human hearts, like a lamp in a gloomy sepulchre, only to be extinguished, to be relighted and to be extinguished again. I look for no perfect happiness in this world. If any man thinks he sees it in the distance, he may depend it is but the mirage in the desert, which deceives. \* \* \* I have no hope of perfect holiness in this life. \* \* \* I believe in it as a future attainment. To strive for it is our duty. Be ye holy for I am holy! The expectation that you will ever attain to it upon earth in this economy, is to expect that you will be as gods, and that you will cease to be men."

"To the very last pulse in your being, or beat of your heart, you will be constrained to feel 'O wretched man that I am. There is a law in my members warring against the law of my spirit, so that the good I would do, I do not, and the evil I would not do, that I do!' Ascetics have fasted, monks have worn sackcloth, nuns have surrounded their bodies with spikes and needles and pins and thorns, and all have tried by mortifying the flesh to



mortify what is a very different thing, its lusts and passions; and they have found that the punishment of nerve and flesh and blood, is not, and from the necessity of the case never can be, the extirpation of evil passions and a carnal nature. Perfect holiness has never been actualized on earth except in the Son of God."

That the foregoing medley of truth and error exhibits the real state of worldly professors of the Christian name, there can be no reasonable doubt. The soul-chilling, antichristian doctrine of the churches, that no one in this life, not even a Christian can do the good he wishes to do, nor abstain from the evil he wishes not to do, or in other words that it is impossible to live on earth a sinless life, bears a lie on the face of it, and is indefinitely prolonging disappointment to all who believe such deceptive teaching. To keep the law of God, perfectly, requires the whole strength of soul, mind and body, and no sane person can put forth all his power to accomplish that which he believes to be an impossibility. Said doctrine, by destroying all faith in the possibility even with supernatural aid, to overcome opposing evils, so paralyzes the will that its receiver fails to perform the good within his power, and is therefore hindered from establishing by well-doing, the only conditions upon which the desired happiness can be secured.

This is not the state of Christ's true followers, for it was said of him "He shall save his people from their sins." People who are saved from sin, are not sinners. If they have been sinners, they must confess and repent, and thenceforth abstain from every evil work, as an indispensable condition of discipleship. Jesus the truth-teller says, "He that sins is the servant of sin" which is self-evident, and as "No man can serve two masters," it is also evident that a servant of sin, can not be at the same time, a servant of perfect holiness, the only ground on which perfect happiness is predicable. The Apostle tells us "He that sinneth is of the devil," and hath not seen Christ, nor known him." Hence the term "Christian sinners" is as contradictory, as to say "honest hypocrites."

Those who try to serve two masters by professing to follow Christ while continuing in the corrupt life of the world, make sad work of religion. The hope of perfect happiness burns in their "hearts like a lamp in a gloomy sepulchre, only to be extinguished, as of course should be expected, so long as affects resemble their cause, or so long as God and his Christ are just, and their word is relied upon as true, so long as the eternal life of the heavens, differs from the carnal life of the world.

What just cause have those who reject the life of the spirit, practiced and taught by its true exemplars, Jesus Christ and his chosen Apostles, to expect the perfect happiness of children of God, or children of the spirit. What right to the perfect reward have those who profess inability to live the perfect life—inability to keep the commands of the Teacher they profess to follow, who said "Be ye perfect, even as your Father in heaven is perfect."

People who neither enter into the great Exemplar's teachings themselves, nor suffer others to enter.

And why unable? Because they do not truly believe in him they profess to follow, as their practice, which is the only test of belief, proves. They do not truly believe in him who says "All things are possible to him that believeth." "All things" here does not mean miracles and prodigies which involve a suspension of law, and the established relation between cause and effect, but all things right and necessary to the truest welfare of the believer. Although spoken with immediate reference to the spiritual power which heals the body, it has equal application to that Divine power which liberates and heals the soul. Hence it includes the possibility of obeying all the commandments of God to him individually—the possibility of doing ever the good one is commanded, or that he would or ought to do, and abstaining from the evil, which he ought not to do. If this was impossible, it would be wrong to require it, nor could there be just condemnation for not attaining thereto.

When Jesus said "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple," he spoke either the truth or falsehood. If he spoke truth, how can those who steadily reject the terms, reasonably hope for the reward promised?

It is true that self torture inflicted on nerves of flesh and blood, or any abuse of the body, can not mortify the depraved nature of the flesh. But "the cross of Christ," which is self-denial in the mind, faithfully and continuously borne, will mortify all lusts and sinful passions, which degrade and tyrannize over the soul. True Christian self-denial in obedience to the spiritual light now coming into the world, will accomplish what the unaided ingenuity of man never could, that is, the eradication of all carnal and sinful desires from the soul and thereby effect the destruction while still on earth, of that "body of death," of which sin and sinful desires are the sole cause.

Jesus said "Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life (by disobeying his Teacher,) shall lose it, but whosoever shall lose his life for my sake and the gospel, the same shall save it." Whoso then will follow Jesus Christ, must go in the way of self-denial, keep his commandments, and "Walk in his steps." If the perfect life, and its resulting happiness can not be realized in this economy, how and when will it be realized, or what cause to expect it hereafter?

Jesus tells us "Every one that is perfect shall be as his master," or Teacher. This, and the command "Be ye perfect," shows that Jesus not only deemed perfection possible for his disciples, but that he required and expected it. To suppose that he did not, is, as the Apostle says, to make him a liar, and his sayings, idle words.

Hence it is a reasonable inference that if Jesus actualized perfect holiness

on earth, his true disciples are empowered to do the same. After having been purified and made perfectly holy in body and spirit, by the washing of regeneration and the daily cross, they have perfect peace, signified in the promise, "In me ye shall have peace," and a happiness that the world can neither give, enjoy, nor take from them. If to expect these results from fulfilling the prescribed conditions, is to expect that we shall be as gods, such expectations being founded not on mystery nor miracle, but upon the ascertained relations of cause and effect, should be deemed neither extravagant nor improbable.

But as only he who lives the life of a doctrine, or system, can by any possibility so understand it as to become a true teacher thereof, it appears both extravagant and presumptuous for people reputed intelligent to teach in Christ's name, who never lived nor truly believed in the life that he taught.

Every kind, degree, and quality of life, must produce fruit of a corresponding kind and quality, and we have no rational evidence that putting off the mortal body, will change the life, or the fruit of its tenant.

*Mt. Lebanon, N. Y.*

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### *Notes Referring to the Early History of the Shakers in the United States.*

WHILE in vision, Mother Ann had seen the people at Harvard Mass., and while living at Watervliet she sent Daniel Wood as a missionary to the people who were under the charge of Shadrach Ireland. His mission began in an awakened spirit and with light from God, but unfortunately ended in the flesh.

Some of his followers, however, were still looking for advanced light, and were not, as yet, wholly swallowed up in the world. In this company of interested souls was Abel Jewett, Zacheus Stevens and Beulah Bert.

Daniel was a faithful minister to this people, but as they had been deceived by Ireland, they were very cautious in moving unless they could see a pretty sure foundation. Beulah's parents were followers of Ireland and as she was born under the sanction of a spiritual marriage, she was one of the holy children. She seemed to have inherited a religious quality of mind and was very plain in her attire.

When Mother Ann came to Harvard, several of these disciples accepted her spiritual gift, consecrated their lives to God, and followed her in the regeneration.

Elizabeth Jewett says she was at the Square House in Harvard when a furious mob surrounded it. Some of them acted more like brute beasts than like men. One coarse fellow kicked her most inhumanly and broke several

of her ribs while she was on her knees in prayer. Many were kneeling around the Elders through the hope of protecting them from violence.

Eunice Wilds was the daughter of Elijah Wilds and was one of the company that Mother Ann addressed in reference to the little idols or foolish toys that they had in possession. Mother said that such things would shut out the gift of God.

Eunice had a severe cross to sacrifice these things but her great love for Mother Ann induced her to do it. This enabled her to bear persecution from her younger companions, who were not believers, and still continued to wear their jewelry.

Father James called revivals the prolonging of God's mercy, "They are the operation of the spirit of God; they are sent to keep the people from sinking into total forgetfulness of the things of God. Where Christ is, there is power to put away sin, and where there is no power to put away sin, there is no Christ. No souls can be saved unless they confess and forsake all sin."

"See how the mercy of God has come to you, and shown you the way of life and salvation. If you repent and obey the gospel it will make you thankful, joyful and sorrowful. The sound of repentance will yet be the most joyful sound ever heard by mortals. When we have a gift of God, then we know that we can do the will of God."

*Sarah and Nathan Kendall make a journey to Watervliet from Harvard.*

I often made this journey on horseback, a distance of two hundred miles. Much of the road was through dense woods. This being new the stumps of large trees and underbrush were often left directly in the path.

In the winter we could go with a sleigh, but even this was very dangerous, as the roads were often so drifted with snow that it was difficult to proceed. I frequently was obliged to get out and walk as the horse plunged into places of deep snow and water.

Sometimes my brother Nathan would take a side-saddle, which we could use if the snow left us, before we were ready to return.

On one of these trips I was obliged to return on horseback while Nathan traveled on foot. It was in the month of March and the horse often plunged into the snow and water, and made the journey very dangerous. Occasionally we changed places and I found it very tiresome to walk through the snow.

On reaching North Hampton we found the river full of floating ice, and so dangerous that the ferry-boats would not take any passengers across. This obliged us to stop over night and filled us with great tribulation in regard to our journey toward home.

*(To be continued.)*

## JESUS.

**J**ESUS was a Jew, so says the historian, and his early education must have been received from the Jewish traditions and literature. While some of these historians have attempted to write the life of Jesus and exclude from it all that has been termed miraculous, and account for all those singular manifestations that are accredited to him, as the results of natural law; another writer remarks, if they were or were not miracles, the greatest miracle of all is "that a Judean peasant has revolutionized the religious world, and that this peasant is now receiving divine honors in the most enlightened countries of the world."

There is no harm in knowing this provided it is a fact. That the mission of Jesus will eventually revolutionize the world and make of it what the Revelator foretold is certainly the great anticipation of thousands,—“The kingdoms of this world will become the kingdoms of our Lord,” there need be no doubt, and his “people will dwell in peaceable habitations, and in quiet resting places.”

Jesus was eminently the Son of God in that he was led, so fully, by the spirit of God, and in lifting man from his low estate of selfishness and tyranny, and to interest himself so thoroughly in the happiness and prosperity of his brother man.

Jesus would not only have men to be peacemakers among themselves, but he would have them merciful and forgiving. His testimony urged them to keep the Mosaic law, and then to perfect themselves, spiritually, and become the sons and daughters of God and be perfect even as their father in heaven is perfect. His work was God's work inasmuch as he said,—“I and my Father are one.” It was his will to do the will of God and he prayed that the divine will might be done on earth, as it is done in heaven.

Had this work which Jesus, the Judean peasant, came to inaugurate among men, been vitalized in the lives of his so-called followers, the whole earth, to-day, would have been as the paradise of God, and the prophets prediction would have been verified in full. The swords would have been beaten into ploughshares, and war spears would have been beaten into pruning-hooks, and the nations would know war no more.

Jesus declared emphatically that his Kingdom was not of this world, and that his soldiers or disciples would not fight with carnal weapons. His mission and his testimony was equally as strong against all the self-

ish relations of the human mind. These were to be forsaken if there was any expectation of gaining eternal life.

Is the Christian world to-day, giving divine honors to this Judean peasant, this teacher of righteousness, this son of God? He said to his followers, If ye love me ye will keep my commandments. Does the Christian church keep his commandments, and manifest a love for him and for his word?

Another personage must be introduced here as a pattern which the church has accepted. Paul rather than Jesus stands at the head of the Christian church, and is the oracle to be consulted on every occasion.

Jesus preached a full cross, while Paul gave permission for certain deviations, and all of these liberties which Paul permitted among the polygamous Corinthians are seized with avidity by the Christian church and held up as the words of the divine Teacher.

Jesus taught in the spirit of the regeneration, which was a call to his disciples to come out from the carnal relations of the world and consecrate their souls to God, while Paul allowed his church members to live in the order of generation. All the strength that is obtained in favor of a physical resurrection is obtained from the writings of Paul, which a worldly church has twisted into an unexplainable mystery.

Very little of the testimony of Jesus is left in the church. He said, Pray for those who despitefully use you, but the church has declared unrelenting war against all who differ from her in either civil or religious rights. Christian soldiers have been on the list of fighters since the second century, while thousands of persons have been forced into Christianity, or into the church at the point of the sword.

It is questionable if Jesus would accept these demonstrations as marks of divine honor, and it is passing strange how a class of people can live so diametrically opposite to his order of life, and then claim to follow in his footsteps.

Paul contended earnestly in the manifestations of his own life for the testimony of the cross of Christ, but as soon as he came in contact with the Ephesians, Corinthians, or Galatians, he left them nearly on a level with the children of this world, and proffered them salvation by grace through faith. He worked with indefatigable zeal to preach his word among the Gentiles, but under all these liberties of a worldly generative life, the Christian church has hid itself for many hundreds of years, and at the same time claimed to be offering divine honors to Jesus, the Christ.

*H. C. Blinn.*

## THE MANIFESTO.

MAY, 1896.

## 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.

Address all communications to

HENRY C. BLINN,  
East Canterbury,  
Mer. Co., N. H.

## TERMS.

One copy one year, postage paid. .50

## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

## Average of Weather at Mt. Lebanon.

## March.

|                               | Thermometer. | Rain. | Snow. |
|-------------------------------|--------------|-------|-------|
| 1895.                         | 28.1         | 1 in. | 5 in. |
| 1896.                         | 26.5         | 4 "   | 5 "   |
| Highest Temp. during this mo. | 50 above 0   |       |       |
| Lowest                        | " "          | " "   | 0 " " |
| Number of rainy days          | " "          | " "   | 5     |
| " " snowy                     | " "          | " "   | 7     |
| " " clear                     | " "          | " "   | 10    |
| " " cloudy                    | " "          | " "   | 9     |

C. G. Reed.

## April, 1896.

Who has been to the North Pole and left the door ajar? No one answers. It would seem that something ought to be closed, if we are to have the "seedtime" promised in the "good book."

Still it is best not to be over anxious for any thing. Nature will have her way regardless of praise or censure; and to fret over the weather is simply an absurdity; for "There are sunny days in winter after all."

With others we regret the absence of the bluebirds; but would rather think it was due to natural causes, like an inclement winter than that they fell a prey to the caprice of fashion.

We are glad to learn that new birds are being added to our list, and hope that Connecticut will share her treasures with New York. One new kind has also been with us most of the winter.

The usual work of early spring is progressing with as much zest as though it was something new.

The Great Creative power made the seasons just long enough in our latitude to allow no time for idleness. Seed-time, growing-time and harvest, succeed so punctually that those who delay the first, miss the whole.

Such is life! Nature and grace are counterparts, and where the former gives an annual lesson we are wise to adopt its rules in our life work.

Amelia J. Calver.

## North Family.

## April, 1896.

It would seem that any reasonable weather clerk might have been satisfied with the blusters and storms of last month without extending a March into April; but perhaps it has all been calculated for the best.

Not having appeared in this department last month, it may not be out of place to state that Washington's birthday was appropriately celebrated by the school children with many interesting recitations many of which were written for the occasion. To give opportunity to those who desired to attend, the exercises were repeated a second day. The pupils did honor to their teachers and themselves, and have doubtless thereby derived much historical knowledge and an awakened interest in that which pertains to Republican institutions. They were carefully instructed in the difference between patriotism and a party spirit.

The school laws of our state require ev

ery state school to be identified by the flag of the Union whenever not stormy, during the school term. As this violated no principle of our faith we complied.

"La Grippe" invaded our home with the bold intrusion of a vandal who had no respect for the high ideals of mental scientists or the philosophy of deep breathing, morning walks, vegetarianism, or other habits of wholesome living, yet we are not intending to let go the measure of truth in possession, but will press forward for that fuller knowledge of Godliness which will insure a fuller salvation. We are thankful to say that all have been restored to active duty without the aid of any physician not of the Community.

Yesterday, Easter Sunday, in unison with the millions whose hearts were upturned to the "risen Christ," we sought and found a renewal of that divine love which is indeed the power of the true resurrection. In the afternoon we met at Second family to offer a last, loving tribute to our departed Sister Johannah Freeborn whose life had been such as to assure us that she was "not dead, but only arisen."

*Catherine Allen.*

### **Shakers, N. Y.**

North Family.

April 5, 1896.

THE remarks of Mother Lucy Wright which commenced publication in the April MANIFESTO, reminds us that the "ancients of the city" have not passed away, although removed from our material recognition; but are near to us many times when we are not cognizant of their presence.

Why the Reaper could not have spared Elder John B. Vance for a while longer is past the comprehension of our finite understanding. We well remember his first visit to our western home in the summer of 1869, and though we were but a child his personality impressed itself upon us to the realization of his exalted character.

March maintained her record by giving

us the heaviest snow storm of the season. In comparison with the spring before, the present one will be late. At present writing many snow drifts are visible, and winter is loth to surrender its claims.

*Hamilton DeGraw.*

### **Harvard, Mass.**

May, 1896.

LOOKING at the calendar we are reminded of our duty to THE MANIFESTO. If we wish our magazine to prosper and continue to regale us both spiritually and mentally we must not fail to contribute what we are able to its support.

The sad demise of our beloved Elder John Vance brought the Central Ministry East, and they sojourned with us a few days at Harvard and Shirley. Their presence was refreshing and comforting. How can we but sorrow when the good, the true,—to whom we look in confidence for help and sympathy in times of need are taken from us and we see them no more?

Our next winter's supply of wood is all housed. The maples are now yielding up their sweets, which keeps some of our people busy gathering it and reducing it to syrup. Spring work on the farm is progressing finely for the late spring.

Crocuses and snowdrops are opening their petals to catch the sun's rays, and a few robins and bluebirds have made their appearance among the leafless trees. Joyfully we hail the spring.

*Marcia M. Bullard.*

### **Enfield, N. H.**

April, 1896.

THE approach of the glorious springtide has the effect to raise us from the tomb of materiality that would tend to render inactive the purer qualities of our being, into a high spiritual atmosphere. Seeking to follow Christ we should look above our natural desires, and do the work the gospel of self-denial bids, loving mankind even as Christ, with a love untainted by the lust of selfishness or animal emotion.



"God's glory is a wond'rous thing,  
Most strange in all its ways;  
And of all things on earth, least like  
What men agree to praise."

We have recently enjoyed a festal season of love and soul strength in the visitation of one of Zion's honored, well tried veterans, Eldress Marion Patric, of Enfield Conn. Why may we not often enjoy such seasons? The conscience and character of our communal homes is embodied in the personalities of the older members of our Church, and is it not their duty to keep before the younger minds the soul cleansing testimony of Christ? To the awakened conscience ever rings out the appeal, Now is the day of your salvation, give all for Christ.

We send renewed love to all the readers of our MANIFESTO.

*George H. Baxter.*

### East Canterbury, N. H.

April, 1896.

With spring time comes the beginning of new life. Everything seems to understand that the time of inaction has past away. It is surprising what a change is wrought in the human mind as the snow and ice-banks fade from view and the early flowers rise from their winter beds.

The winter has past but we shall remember gratefully the ice that was formed for our mid-summer comfort. 2592 cakes, 22 inches square and 16 inches thick have been secured. These cakes weigh nearly 240 lbs. each.

The work at the saw mill has demanded the attention of several work men during the greater part of the winter. Some 100,000 ft. of lumber has been hauled some four miles, and sawed into boards, shingles and lathes, and are now ready for the market.

Our herdsmen have two silos of 100 tons each. These are 32 ft. deep and 11x13 ft. square. On the 1st day of April some 10 tons were still to be found in one silo. For several months nearly one ton, each day, was fed to the cattle. A late report gives 87 gallons of milk per day. Two

Jersey cows have just been added to the stock and their two Jersey calves are creatures of beauty.

Not many birds visit the mountains of New Hampshire during the winter. An occasional caller this year was probably the Pine Grosbeak. His head and shoulders are dull red, and he carries white wing bands. These birds are very tame.

*Henry C. Blinn.*

### Pleasant Hill, Ky.

Mar. 1896.

I HAVE in mind a sermon by Dr. Talmadge on "Lost Opportunities." How many of us can say, we never have passed carelessly by an opportunity where we might have added comfort to some one by a kind word or deed. Our example will live when we are gone. What an amount of good we might do by obeying the precepts of our Lord, Jesus Christ. A kind word, a helping hand may have assisted some fallen discouraged brother or sister on the highway to happiness.

We have had a very mild and pleasant winter. The mercury reached zero only twice and in the next twenty-six hours was 16 degrees above. We had four light snow falls, none of which lasted more than four days. The grass is quite green and birds of various kinds are now singing.

We are being blest with all the necessary comforts of life, but regret to say that our ice-house will remain useless the coming season. However we have a never failing spring of pure, cold water, and for this we have many thanks.

*Nancy L. Rupe.*

### Shaker Station, Ct.

April 1896.

"STRIVE to enter in at the straight gate." What a flood of happiness fills our souls when we have striven for overcoming power and feel that we are made better for those strivings.

Constant, selfdenying efforts will insure us a sure passport to heavenly mansions.

It is our privilege to live so that heavenly treasures will be ours. The first point is to start right, and keep in the heavenly pathway—it is plain.

A virtuous life brings lasting peace but thousands prize it not. "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.

Duties, in small things, as well as in great, are duties still. 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 tomorrow unless we are faithful to improve those that God has given us to-day.

Let us be wary, watch and pray, and shun pitfalls.

\* \* \* \* \*

To obtain a good supply of eggs in winter we must have young hens. Pullets hatched in April or May will prove most satisfactory.

*Daniel Orcutt.*

### Sabbathday Lake, Me.

April, 1896.

THE sudden death of our beloved Elder John Vance necessarily called the Central Ministry to our aid. In their great kindness they came to our home March 24th, bringing with them love and comfort such as gentle parents are wont to bestow on their sorrowing children. They tarried three days, leaving a blessing with us.

Elder William Dumont has been chosen to fill Elder John's place in the Ministry and also retain his position as Elder and Trustee of this Society. Eldress Lizzie Noyes and Sister Aurelia Mace were also appointed Trustees. These three faithful souls we trust implicitly for our spiritual and temporal welfare.

The new greenhouse erected last fall is now full of seedlings. The Brethren expect to have 400 doz. tomato plants to sell and 200 doz. celery plants for the Poland

Spring market. The Sisters are starting their flower seeds and find it much more convenient than formerly when they had but the light and sun of the windows. We have almost every requisite for plant growing. The winter has been one of the most trying seasons for many years.

Twice recently we have been visited with a distemper known as La Grippe. Some of the members are now confined to their rooms battling with the ugly monster. The lumber at the saw mill is now being sawed. The coming week the firewood will be sawed with the Portable engine.

During the past month we have had a great deal of snow. On the 3rd inst. a foot of snow fell in one night, and even now one would think it were mid-winter instead of spring by the way the wind blows the snow around.

*Ada S. Cummings.*

### Narcoossa, Fla.

April 8, 1896.

ON April 4th, Elder Louis Basting came to see us, he will return to us Thursday and stay over the Sabbath. We have just sent to market 10 bbls. of nice potatoes. To-day it looks and feels like Indian summer. The garden is suffering for want of rain, of which we have had but two light showers for a month. The days are often hot but the nights are cool. There are beautiful flowers in front and the rear of our house, which Sister Minerva has planted and tended, with great care. Brother Egbert has assisted in watering the same and so we all do what we can. Our pasture is at its best and cattle are recuperating from the effects of dry forage and cold weather.

Brother Charles has commenced a six acre clearing next to our station gate on the north, in dry pine woods. We expect to cattle pen it and raise corn and sweet potatoes. Elder Andrew takes care of the crops at home while Br. Egbert and writer are clearing the oak hammock at the center.

We have good meetings here, and enjoy it much when we receive such good letters, for which we are greatly indebted to you all, our gospel friends.

*Henry Hollister.*

### A Tribute of Love to the Memory of ELDER JOHN B. VANCE.

*By Mary Ann Walker.*

WITH hearts bowed in grief we have assembled to-day to pay the last tribute of loving care to our beloved father, Elder John who has passed from this life to a higher sphere.

We need erect no costly monument to his sainted memory as his life was full of love and blessing for every earnest toiler in the vineyard of the Lord. His pure and godly example will ever prove a shining star to guide us safely to that beautiful, spiritual home. His spirit now resting in the embraces of infinite love, must rejoice that he has kept his early vows of consecration to follow the life of Christ.

The dear departed was a man of God, and was beloved by all his Brethren and Sisters. His charity for the erring was unbounded and he has often said:—"I would gladly bear all your crosses and trials if it would save your souls, but each one must do his part toward gaining the prize of salvation, and my advice would be, always yield obedience to the small voice of conscience and you will have strength given unto you to persevere to the end."

His testimony was as a two-edged sword against sin, yet no one ever sought his aid in vain, or failed to receive strength in the hour of need, and by his prayerful ministrations souls found relief and forgiveness. Words fail to tell how much we shall miss our beloved Elder, and though we mourn at our loss, to him it may be great gain.

O may thy blessed spirit ever be near to guide us through our journey here below, that when our time shall come to pass over the river, we can rejoice among the ransomed, and hear the same joyful sum-

mons,—“Well done, good and faithful servant, enter thou into the joy of thy Lord.”

*Alfred, Maine.*

NEW GLOUCESTER, MARCH 21, 1896.

TO MY FRIENDS OF THE UNITED SOCIETY OF SABBATHDAY LAKE:—It is with feelings of profound sorrow that I learned of the death of Elder John Vance. My acquaintance with him was quite short, though it covered a number of years, yet brief as it was, I learned to respect, admire and love the man and at his death I can but mourn as at the loss of a friend. A humble member of the great public I can but sympathize as far as in me lies with the Society of which he was so distinguished a member in their great loss, which it seems to me must be well nigh irreparable. His own Society are not the only ones that suffer great loss by the death of Elder John, as he was familiarly called; the public at large are great losers also. Endowed with an unmeasured gift in public speech, being both eloquent and persuasive, he was undoubtedly born to be a leader of men. Sagacious and upright in business ever casting his influence by both precept and example on the side of the purest and highest morality, he exhibited the noblest traits of a well rounded manhood. Alas! The world produces few such men and when by some mysterious ruling of divine Providence one such is cut down, at what seems an untimely hour, when in the midst of his usefulness and in the full maturity of his manly strength the busy public may well pause in its daily rush of business and drop a tear on his bier.

The memory of Elder John will doubtless be kept fresh and green for many a year by his Society friends and his power for good on the world at large within the circle of his influence must extend into the future for many years to come, indeed we are told that ones influence for good for or evil never dies, how far reaching

then must be the influence of a man like Elder John, the great cycles of oncoming time can not compass it.

The thousands who have listened to his words so carefully drawn forth in eloquent and persuasive speech, as he upheld the doctrine of his church or sought to lift men to a higher and purer life, as they turn memory backward, will feel that they received a new inspiration that has been uplifting and helpful amid the trials and temptations of life's devious journey.

It seems sad to know that we shall see the comely presence and manly form of Elder John no more, and that his kindly greeting and cheering words are now to be only in remembrance, yet it is becoming in man to be submissive to Divine decrees, and we can only add the word, Farewell!

Respectfully,  
CHARLES PETER HASKELL.

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## Sanitary.

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ONE of the frequent errors of early education has been mentioned. It is that of enlarging the stomach quite beyond its natural size, till it comes to demand a most unreasonable quantity in order to be satisfied.

Multitudes of old and young people dis-tend their stomachs too much every day they live. Children from the very first are trained to be gluttonous.

Preserved food whether by salt, salt pe-tre, smoke, spices, spirits &c, &c, are more or less objectionable for the stomach.

One great objection to pickles is that they are so changed by vinegar, salt or other appliances as have been used for preservation, as to resist chymification, and even solution. Green grapes, green tomatoes, green cucumbers, green pep-pers and the like are of themselves insoluble and unwholesome.

Medicated food is opposed more or less, to the natural operations to the system. Of medicated substances which in one

place or another, are either found in food or added to it, are saleratus, sal-soda-as-safetida, ginger, allspice and common salt.

Many things which we eat contain sug-ar enough for our health, without any ad-ditions at our tables. Thus wheat flour contains eight per cent, oatmeal eight; cherries eighteen; plums eleven; beets five; milk seven; peas, corn and rye con-tain from one to three per cent of this substance.—*Dr. Alcott.*

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Mackintoshes and Rubber Clothing—large commissions can be earned by re-tailing to users. Sample free.

Manufacturer, P. O. 1371 New York.

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SEVERAL articles have been received, too late for the May MANIFESTO.

PLEASE bear in mind that the MANI-FESTO is eight pages less than last year, and the articles for insertion must be abbreviated in proportion. 200 words is about right for Home Notes.

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THE world is my Country, Mankind are my Brethren, and to do good is my relig-ion.—*Thomas Paine.*

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## Deaths.

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David Ray, at Center Family, Mt. Leba-non, N. Y. March 26, 1896. Age 73 years, 2 mo. and 25 days.

Br. David has lived in the Community since Sept. 1828 and has been a quiet, faithful worker in his gospel home.

A. G. H.

Johannah E. Freeborn, at Second Fam-ily, Mt. Lebanon, N. Y. March 31, 1896. Age 62 years, 3 mo. and 18 days.

Sr. Johannah has been a Believer in the faith some ten years.

J. E. S.

# The Manifesto.

PUBLISHED BY THE SHAKERS.

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## AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

NO. 5.

IN our estimation, it is indeed marvelous and in truth passing strange that minds enlightened by the illumination of science, by the experience of age, and all the immense mass of information to be obtained from books in the middle of the nineteenth century should not see the signs of the times, when it seems as if everything on earth and in heaven proclaims the fact that light is bursting from the Spirit world in almost a perpetual blaze.

We insist upon it that intelligent men of the age examine and judge for themselves. If they look over the state of the world since the middle of the last century, they will find in this examination a wonderful and astonishing era in the world's calendar. A movement revolutionizing the whole social, moral and religious world, upheaved in the aggregate and staggering under combined effects of the moving phalanx still going on. Now to what cause is this universal movement to be ascribed?

Notice the stir almost simultaneous through the moral and religious world in regard to intemperance, the testimony against it springing up in Europe and America, spreading far and wide through all orders, sects and denominations. Observe the exertions of manly and liberal minds on the subject of slavery; with what a noble and dignified front they have breasted the appalling wrath of almost half a nation battling against them.

The combined darkness of ignorance, interest and obstinacy arrayed against the majesty of human rights and human liberty in all the slave-holding states, and in thousands of the free states whose narrow and sordid spir-

its are interested in perpetuating the evil. See the influence of a few quiet unassuming men on the important subject of war. Half of the civilized world are now convinced of its impropriety and converted to the sentiment of peace, and many who are still under the influence of ancient prejudices in its favor are standing up boldly in defense of peace principles.

See also the humane influence exerted in many states, and in some of them almost in every county, to benefit the condition of the helpless, poor and aged, instead of selling them every year to be kept and maintained by the lowest bidder. They are now provided for at the expense of the government, and generally are treated as human beings, worthy of commiseration.

The invention of the steam engine and its application to the various purposes of life; carrying commerce almost to the farthest verge of the green earth; spinning our cotton; drawing water for mechanical purposes; printing thousands and thousands of books, papers and pamphlets; reaping grain; mowing and raking hay, etc., etc. Lastly, time and space almost annihilated by the telegraphic wires. But how is it that within the short space of eighty or ninety years the minds of men should so universally revolt at the idea of the civil and ecclesiastical tyranny to which they used so quietly and tamely to submit. Whence has been derived the astonishing acuteness and intellectual sagacity by which these surprising inventions have been produced and from what source has been derived the almost universally received feeling which now exists among men of learning in regard to the propriety of a social compact of human interests as may be seen in the many attempts to institute communities and connected associations.

I can not doubt that all this mighty revolution in mind, all these salutary and glorious improvements in the civil, moral and intellectual world have been produced by the infusion of light from the Spirit world into the minds of men fitted and prepared, by the hand of Providence, for the reception and elucidation of these revelations for the good of the human family.

From the hour in which the unwearied mind of Columbus found no rest, until it was wafted by the winds to America, and brought to view a new world, a spiritual influence from the upper world was constantly urging him on and on until the end was answered and the grand object in view was fully attained.

And all along down through the annals of time, while the master spirits of the intellectual powers of mind were exhibited in that constellation of great men who flourished in the seventeenth and eighteenth centuries. It was from the foundation thus laid by these pioneers in human progress, as the human mind was just emerging out of the long, dark night of apostacy, that the germ of civil liberty had its rise, and finally terminated in establishing permanent principles under the constitution of the United States.

*(To be continued.)*

## TRIBUTE.

By D. C. Brainard.

*"And I heard a voice from heaven saying unto me write, Blessed are the dead which die in the Lord, from henceforth; Yea saith the spirit, that they may rest from their labors, and their works do follow them." "For as in Adam all die, even so in Christ shall all be made alive."*

OUR Sister Johanna Freeborn whose earthly existence terminated March 31, was sixty-two years of age, and has been with our people about ten years. She has always manifested a quiet, amiable disposition, ready and willing at all times to do whatever duty required. She has gained the affection of her companions, the respect of all, and can say with the Psalmist, "The Lord is my Shepherd I shall not want yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

We have every reason to believe it is well with her. Prentice says,—

"O! could I snatch the eagle's plumes  
And soar to that bright world above  
Which God's own holy light illumines  
With glories of eternal love,  
How gladly every lingering tie  
That binds me down to earth I'd sever  
And leave for that blest home on high  
This hollow-hearted world forever."

The living can always be benefited by every such occasion as this to-day. To renew our vows to be more faithful in our duties, more consecrated to the cause committed to our care, to keep constantly before us, the solemn truth that life is short at best and our abode here is but temporary to discipline and fit us for our final and eternal home.

"Our lives are rivers, gliding free  
To that unfathomed boundless sea,  
The silent grave.  
Thither all earthly pomp and boast,  
Roll, to be swallowed up and lost  
In one dark wave."

And shall we not meet our friends and fellow pilgrims in that home beyond the grave? I believe we will, when we have exchanged mortality, for immortality.

The devoted Greek in "Ion" when about to yield up his life was asked, Shall we meet again? replied,—"I have asked the question of the hills that look eternal, of the clear streams that flow forever, of the stars, among whose field of azure my raised spirit has walked in glory; all are dumb. But as I gaze on the living face. I feel there is something in the love that mantles through its beauty that can not perish,—We shall meet again."

*Mt. Lebanon, N. Y.*

[A revised copy of a poem which appeared in the July No. of THE MANIFESTO for 1894. By the original author.]

## 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,  
 The Cherubim and Mercy-seat of 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 types and shadows should be done away,  
 And the reality declare the day;  
 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 which, the ancient church in vain  
 Essayed to stand, but failing 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 too, and Daughter, four as 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 attributes from the Diety.





TRUSTEE'S OFFICE, EAST CANTERBURY, N. H.



Making the Source of universal life  
 Inferior, by half, to that same life.  
 But such the darkening power of priestly art;  
 And such the nature of the woman heart;  
 She's slow to think the world is all astray,  
 On this, and kindred questions of the day.  
 What she desired 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,  
 The gaud of vanity and lukewarm 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.*

---

*To the Memory of our Gospel Father,  
 Elder JOHN B. VANCE.*

*By Fannie Casey.*

At the close of the day in the quiet of evening,  
 Our father was called to his rest;  
 In death as in life he calmly surrendered,  
 As the voice of the spirit thought best.

We watched by his side and prayed, "O our Father,  
Wilt thou this sad cup pass by ;"

But he whispered not one word of complaint,  
As the messenger, Death, drew nigh.

He knew that the body, alone, could be buried,  
While his spirit so happy and free,—  
Would soar to the mansions of heavenly glory,  
Where joy and rejoicing would be.—

He has met with the loved ones who've gone on before,  
Their welcome, methinks I can hear,  
"O come dearest brother, we've longed for thy presence,  
Thy home and thy treasure are here."

"A crown of bright glory awaits thy sure coming,  
And robes of pure white will adorn  
Thy spirit made pure through deep tribulation,  
As thou hast the burden and crosses well borne."  
Our father, so loving, so kind and so gentle,  
Has past from our sight here below ;  
But he will not leave us, his presence will cheer us,  
And guide us wherever we go.

So firm and so loyal, unyielding in duty,  
No matter though foes oft oppress ;  
He took for his guidance the will of "Our Father,"  
And silently past into rest.  
The aged well know of his justice and mercy,  
The young, ah ! how much they will miss  
Their father and friend, their earthly protector,  
Who shared in their sorrows or bliss.

Thy life, precious Elder, will be as a pilot  
To guide us along the lone way,  
Thy example of purity, virtue and truth,  
Will be a sure guide from this day.  
Though storms may arise and foes oft oppress us,  
And sad seems the journey below ;  
We'll think of thy zeal and patiently bear it,  
As on to thy home we may go.

Our Elder's not dead but only arisen,—  
He's gone to a far brighter sphere,  
Where he will await the day of our coming,  
For that day, to many, is near.  
Our holy pledge we now give, dearest Elder,

To be true we ever will be ;  
 And in that precious home of glory so bright,  
 We'll share of God's blessing with thee.

*Alfred, Me.*

[Published in the Humanitarian of January 1896, and re-published by permission. Ed.]

## THE CHRIST IDEAL IN SHAKERISM.

### No. 1.

*By Paul Tyner.*

Affection shall solve every one of the problems of freedom.  
 Those who love each other shall be invincible.

\* \* \* \* \*

The dependence of Liberty shall be lovers.

The continuance of Equality shall be comrades. *Walt Whitman.*

IN the history of men and nations, every great step forward and upward is marked by an awakening of the human consciousness to higher and larger realization of truth and its demands on character and conduct. Involution of the Divine Spirit from above ever accompanies the evolution of material forms and conditions from beneath. We are drawn as well as pushed onward, and every advance brings us not only supremacy over the lower, but also strength and stimulus for fresh effort and still further endeavor. To the awakened and advancing soul, there are always more worlds to conquer. First in a single individual, thence rapidly spreading to hundreds and thousands, a new light shines forth, revealing at once the beauty of the higher, further ground, and the comparative depth and darkness of the lower path by which we have climbed.

The Shakers believe that there has always been, is now, and will continue unto the end (if end there shall be,) a divine force intelligently working in humanity to accomplish divine ends. Some special manifestation of this ever flowing God-force has marked the beginning of every great advance in human history. Abraham, Moses and Jesus, mark three distinct progressive cycles of revelation, each summing up the Law and the Prophets of all preceding dispensations and calling for the fulfillment of "every jot and tittle" of the old law in spirit and in truth, while at the same time revealing, in the new light of the latter day, new and higher standards of right, which all who could perceive were summoned to strive towards, if they would truly live.

Shakerism, in each of these cycles of the working of the divine *afflatus*, sees steadily enlarging preparation for the advent among men of human society organically divine. "The Christ Spirit," to the Shakers, means the Spirit of Truth, and while its openings into, and operations upon and through,

Abraham, Moses and Jesus are believed to be especially connected and to have near and direct bearing on the evolution of humanity in the Western world, it is as fully recognized that the inspiration of such leaders in the East as Buddah, Krishna and Confucius, were similarly appearances of the Christ Spirit, having special reference to the special needs created by Oriental conditions and lines of development. That at bottom Truth is one, in all times and among all nations, is an axiom of universal acceptance among the Brethren and Sisters of the United Society of Believers in Christ, commonly called "Shakers."

A fourth cycle of divine illumination, it is held, was opened in the person of Ann Lee. In a very large and very true sense, Ann Lee, the founder of Shakerism, may be considered the pioneer New Woman. Nearly a century before our women pioneers lifted up their voices for woman's political emancipation, this Manchester blacksmith's daughter—this woman of the people—began a valiant battle for woman's moral emancipation. As the revolt of Luther sowed the seeds of American independence and the French Revolution, so the revolt of this simple and fearless daughter of God, this Anglo-Saxon Joan of Arc, against woman's moral slavery sowed the seed which the closing years of this century sees ripening into a recognition of woman's true place beside her brother in every field of human effort and advance.

When Ann Lee proclaimed the gospel of purity, she inaugurated the first really great woman movement. Her conception of the woman movement, however, was much larger than that of some of its later apostles. With the clearness of vision of a great mother soul, Ann Lee from the first perceived that the true woman movement must not be a sex but a *race* movement. She instinctively recognized the truth Walt Whitman sings:

"Unfolded out of the folds of the woman, man comes  
unfolded, as is always to come unfolded."

So the truth she proclaimed and preached is the truth that shall make men free—men male and female, without regard to sex, race, color, creed or existing condition of servitude.

The millennium which Shakerism has in large degree realized, and to the fuller realization of which its history and its teachings point the way, is a social organism in which love shall be the supreme law, and the greatest good of every individual sought and found, as it can only be found, in the greatest good of the social organism, to be attained through absolutely unselfish unity of purpose and interest finding expression in highly organized, intelligent and harmonious unity of action.

It is only a truism to say that every human advance has been marked by a breaking of old bonds and the attaining of greater and greater freedom.

In Tennyson's dedication *To the Queen*, he pointed out the chief distinction of Victoria's reign when he wrote:

"And statesmen at her council met  
Who knew the seasons when to take  
Occasion by the hand and make  
The bounds of freedom wider yet."

The successive steps in our growth and progress in art, science, religion, philosophy and government, may as a rule, be traced to movements often small in their beginnings, but gathering force and momentum as they grow, and finally moving on over all obstacles and opposition by the irresistible force of truth.

(To be continued.)

## Correspondence.

[LETTER from a young Believer to an outside friend. "Out of the mouths of babes and sucklings thou hast perfected praise."]

MT. LEBANON, N. Y. MARCH, 1896.

DEAR FRIEND;—

"Life is real, life is earnest,  
And the grave is not its goal,  
Dust thou art to dust returnest  
Was not spoken of the soul."

These words, from Longfellow's Psalm of Life, come to mind at this time, and I am impressed to write them.

It seems to me that a good, firm, strong faith in the immortality of the soul is essential to the happiness of our present lives. Never have I felt the land of spirits so near, never have I felt so close a joining to those who have gone on before us, as at the present time.

The Shaker life is in a great measure calculated to develop the spiritual and prepare souls for the work of higher spheres. This is indeed a holy and a pure gospel, evidencing by its fruits that it is of the Christ Spirit.

In your last letter you express much the same feeling which I entertained for some time before coming here.

You say you "would be glad to find your place in the world of usefulness, and that you feel like a stranger in a strange land." I remember how I longed to find some people with whom I could share the joys and burdens of life; above all I longed to find some cause worthy of my best efforts. Eureka! (I have found it.) Indeed every day that I pass here only increases my desire and determination to make this cause mine, to make myself worthy of so good and true a companionship. Life is now full of good things, not without its rough places to be sure, but so different from the lives of those who have no hope.

I feel quite an interest in your travel of soul, for so I must consider your present condition, and would be glad to extend a helping hand or do what is

best toward bringing you to a state of rest and peace. Do you not think it would be well for you to investigate our life? There is room among us for every one who will come with a sincere desire for truth. Our gospel is no respecter of persons, all are on a common footing, equality is one of our cardinal principles. This means quite a good deal, and I do not believe that any people can successfully establish a community home except on a religious basis. The spiritual gift must be uppermost, or the people perish.

In our life there is a cross to be borne against the carnal nature which we all have inherited, but once the separation from the world is made, and a real gift for the work is obtained, life becomes indeed a blessing. Our life also is necessarily a busy one as we have the material to maintain by honest industry, but all things are made easy to those who have understanding faith. The real beauty in our home is that we are continually surrounded by those, who like ourselves are earnestly striving for the higher life, ever ready to sustain us in every good and noble effort. The only way for one to know the worth of this faith is to stop theorizing and come and live it. The world is full of theory concerning the Christian life with but few who are earnestly striving to put its principles into practice. I believe that nothing short of the genuine practical life, as taught and lived by the lowly Nazarene, will bring contentment to any in this sphere and everlasting joy to the soul in future states of existence.

You say you are troubled with the "blues." That is on account of your solitary life perhaps, and I know the companionship of those who have much faith and hope is a sure cure for that disease. Think the matter over and if you come to any decision, let me know.

I have no knowledge of the Colorado Co-operative Colony, but am convinced that all such enterprises have in the past proved futile when established on a purely material basis. Our people know from experience how hard it is to overcome the selfishness of human nature so far as to admit of a successful co-operative or communistic effort. As before stated, nothing but the true spirit of love and forbearance founded upon a life of absolute purity will hold together any Community.

With kind regards I remain sincerely yours,

EZRA J. STEWART.

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SELF-CULTURE is intellectual, but never exalt the intellect above the moral principle. The first grand principle of intellectual progress, is to receive the truth no matter how it bears on myself. I must follow it no matter where it leads, what interests it opposes, to what persecution or loss it lays me open, from what party it severs me, or to what party it allies me.—*Dr. Channing.*

USE, with religious awe and reverence, God's holy name.



## THE MANIFESTO.

JUNE, 1896.

## 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.

Address all communications to  
HENRY C. BLINN,  
East Canterbury,  
Mer. Co., N. H.

## TERMS.

One copy one year, postage paid. .50

## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

April.

|                               | Thermometer. | Rain.   | Snow. |
|-------------------------------|--------------|---------|-------|
| 1895.                         | 44.44        | 5 in.   | 0 in. |
| 1896.                         | 48.          | 1 "     | 4 "   |
| Highest Temp. during this mo. | 84           | above 0 |       |
| Lowest                        | " "          | " "     | 18 "  |
| Number of rainy days          | " "          | " "     | 4     |
| " " snowy                     | " "          | " "     | 2     |
| " " clear                     | " "          | " "     | 13    |
| " " cloudy                    | " "          | " "     | 11    |

C. G. Reed.

South Family.

May, 1896.

As this is a fine spring morning with a bright sky, bracing air and music of birds to be heard everywhere, we are induced to make you a brief call just to tell you about home.

Eldress Sophia Copley of Enfield, Conn. and Sister Martha Johnson of Hancock, Mass., favored us with a flying visit one day.

The home here is being improved by the removal of some old fences and the build-

ing of new ones; the orchards are being renovated, busy hands are trimming and grafting fruit trees; when you come this way, which we hope will be before long, you shall dine on the very best of fruits.

Poultry culture is an important and profitable item in the domestic economy. The industrious chicks deposited over two hundred and fifty doz. eggs the past mo. These hens are not April fools.

The dairy record for the last year records 3814 lbs. of the finest quality of butter in market.

Br. Wm. Thrasher passed his one hundredth anniversary April 11. He enjoyed hearing some articles that were written for the occasion. He is well and happy.

Genevieve DeGraw.

## Shakers, N. Y.

North Family.

May, 1896.

THE unfolding of leaf and blossom and the reclothing of the destitute forms in the vegetable world with fresh and unsoiled garments, while beautiful to view and inspiring to contemplate, reminds us that now is the acceptable time in which the good seed should be sown and cared for if a harvest of those fruits which bring joy to the reaper is to be expected.

Action is at present the watchword on farm and garden, and the toilers are up early preparing the soil for the reception of the seed. The prospect for fruit in this section is very poor; many peach trees are frozen. April, while giving us a week of tropical weather, was devoid of those "April showers which bring May flowers" and at present writing we are greatly in need of rain.

We peruse with pleasure the Home Notes and have in mind some that we should be glad to see occasional communications from in that department. THE MANIFESTO is our interest, and prayer is sent forth that it may prosper, and may the spirit of the Comforter be with those who are directing its ministrations.

Hamilton DeGraw.

**Enfield, N. H.**

May, 1896.

THE theologies of all ages have had a powerful influence in shaping the lives of humanity and advancing civilization. To-day we know that all things that tend toward the bettering of self-hood, or the advancement of society, are of God; and numberless are the influences that work for our general good.

Good literature, exhortations and prayers, are three great forces effectual in the degree that they inspire to moral activity and good works.

Shingle sawing and gardening, combined with the usual invasion of housecleaning are now in full operation, demanding consecrated hand service from willing laborers. As willing hands make light work, so genuine heart goodness is productive of results that bespeak a living christliness, by which human life is brought into rapport with the attributes of God.

God, the beauty, wisdom and power,  
That governs this world of ours;  
Evolves the crude ore into the fine;  
Makes life sparkle of the divine.  
God, centered in spirits not of earth;  
Known in service of moral worth  
That tells for justice, wisdom and love  
Blending mankind with Christ above.

George H. Baxter.

**West Pittsfield, Mass.**

May, 1896.

As we look around us we are led to think of the wondrous changes two short months can make. Fields that when we last called at the "Home Corner," were but white, frozen plains, are now teeming with verdure. The trees have exchanged their white garments for graceful and attractive suits of many colors. The birds have once more joined us, and the twittering of the sparrows, the chirping of the friendly robin, the piping of the bluebird and sweet melodies of the oriole, are heard from trees and hedges. It is indeed a pleasant change.

As the season for obtaining maple sap arrived, a season which has generally

failed to receive a celebration in our locality, our young brother, Rudolph Kirsten became anxious to obtain some of the sweets, and in spite of many prophecies of failure, tapped fifty trees, and for two weeks obtained from them a good supply of excellently flavored sap, which after being duly subjected to the necessary boiling and purifying, gave as a result about twenty gallons of syrup.

Elder Louis, who has been spending a month at Florida, we were glad to welcome in our home once more, and we listened with interest to his description of the "Flowery Land," which has ever held forth so many inducements to the stranger, since the days when the search for the "Spring of Immortal Youth," was instigated.

Housecleaning is nearly completed. For several weeks the fever raged, each day finding some new place for an attack, and so continued until all places to locate itself were nearly exhausted when it moderated, and is now in a quiet state of convalescence.

Brother Ira, who though constantly employed with many duties still is ever ready to do an act of kindness, has furnished us a long hose which will easily carry water to every flower garden on the lawn, thus making the task of keeping the soil moist much pleasanter.

Fidella Estabrook.

**Harvard, Mass.**

May, 1896.

NATURE is now at her best. Fruit trees all in bloom, giving promise of an abundant harvest, if no cruel frosts nor blight disappoint us. Meadows and gardens are now suffering for much needed rain, as there has not enough fallen in four weeks to moisten the earth and the mercury for the week past has ranged from 70 to 90 deg. Planting and gardening are actively progressing, if we well improve the seed-time we may hope for an abundant harvest.

We have repaired and re-roofed some of our out-buildings, which has improved

their looks very much. All our window sash are receiving a coat of paint. Our orchards have been under the hands of the pruners and cultivators. With the life and activity of springtime may we not be unmindful to keep alive the true spirit of Christ's kingdom of peace.

*Marcia M. Bullard.*

### Narcoossa, Fla.

May 3, 1896.

OUR FRIEND THE MANIFESTO;—Sixty days without rain. Yesterday  $1\frac{3}{4}$  in. of rain with hail. Eleven pines are in blossom. Trees by watering are in prime condition. The garden has taken on its summer rest. Cabbages, potatoes and beans remain to furnish our table. We have dug two wells into the quicksands about 9 ft. deep from surface, with curb ample to collect water. Br. Charles, who has been sick for the past week, is very much better. For two days and two nights he received heroic care and attention.

Elder Louis Basting visited and worked with us in the garden and on the hammock for one week, visiting the Big Dredge south of us and other places of interest and improvement. If it were possible for him to stay with us we should have been thrice happy. His mission could be felt if not spoken to the ear. May those penetrating x-rays of every good testimony find the shutter over a broken heart ever open, that they may permeate and mold anew our thoughts and affections, and may we carefully close our heart to every selfish feeling and cruel thought lest the impression taken be too deep to erase.

*Florida.*

### Shaker Station, Ct.

May, 1896.

JESUS said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Why may we not have more of that rest, more of that joy? Why may

we not even here breathe the pure air of heaven and be strengthened by the sweet songs of peace the angels sing?

Let us never be discouraged by trials. If we firmly resolve to subdue wrong we can do it. We should not be disheartened at slow progress, little by little great things are accomplished; "with truth for our standard" success will be certain.

Avoid all that leads to sin, is a command of no small import. Nothing is more beautiful than purity, it was this that made our Savior's character divine.

It is one of our golden opportunities to be watchful and prayerful. Patient continuance in well-doing will be crowned with success.

The way of success is according to the commandment of God.

\* \* \* \* \*

"The largest library is in Paris, the National, containing 2,200,000 volumes."

"The great bell in Japan is 24 ft. high and 16 ft. in diameter across the rim."

"Pekin, China, has the oldest paper, its age is one thousand years."

"The largest lemon was sent to market from Florida in 1888, it weighed 2 lbs. and 2 oz."

*Daniel Orcutt.*

### Union Village, O.

May, 1896.

WE are being favored with some nice showers these times which is a blessing we have had to do without, for quite a long time. But Ohio can safely take the blame to herself for her scarcity of showers of rain during the last several years, for the good Lord and Father of us all, had provided a grand and sublime system of irrigation for his Ohio children, and it remained in active and successful operation for a great many years. At last the worship of Mammon, became the all absorbing interest of the inhabitants of our beautiful state. The Father had previously erected thousands and thousands of pumps of the most elegant structure

capable of supplying the whole state with an all sufficiency of water. These consisted of beautiful trees scattered all over the land, from end to end of our beautiful state. Some of these irrigating machines were so efficient, that 1000 of them would carry into the atmosphere in one year, 7,000,000 tons of water. All this beautiful machinery of the Lord's planting, has been ruthlessly torn away, so we are now, and have been for several years, suffering for our lust and greed of the Almighty dollar, and we are so blindly infatuated by this sordid Moloch of selfishness, that we are making no provision for anything better by passing forestry laws for the protection of what few forests yet remain to us and the possible restoration once more, of our beautiful State, to her original moisture and fertility. History assures us, that millions of acres of land in Persia and China, once fertile as the garden of Eden, are now weird wastes of sand, on which not one spear of grass can be found and all from the ruthless destruction of the forests with which they were formerly clothed. Well! I suppose we must learn by what we suffer. Egypt and Algiers are rainless regions, but since the French have occupied the latter, they have sunk Artesian wells, and set out hundreds and thousands of trees, now they have several fine showers in a season and expect to entirely restore the country to a rich standard of fertility in process of time.

Well! we are all well and things are going at about their usual rate and the times are rather barren of incident. During the last winter a good deal of repairing has been done also painting and whitewashing. We have a grand prospect of fruit, if the frost will only let it alone.

We most earnestly wish **THE MANIFESTO** all possible success and the worthy Society and operators who print and conduct the same.

*Oliver C. Hampton.*

UNIFORMITY of thought makes an orderly intellect; uniformity of purpose a well regulated life.

*C. C. V.*

[We have received the parting blessing of a Brother in the faith who lived in the city of Philadelphia. He passed away on the 8th of last March, at the age of 57 years. Ed.]

TO THE DEAR BRETHREN AND SISTERS:

—We are remembering with great pleasure the visit of Eldress Alvira to our family, and also the birthday of our blessed Mother Ann Lee, February 29.

To the beloved Editor of **THE MANIFESTO** we send hearty greetings and love for the many kind favors we have received. By this note I show my thankfulness, and not only for myself, but also our little family in the city of brotherly love, who have through your liberality been blessed with copies, each month, of **THE MANIFESTO**. I also remember with pleasure, and in all kindness, my privilege to visit the dear friends at Mt. Lebanon, at Watervliet, and at West Pittsfield, in 1882.

Affectionately,

AUGUST MELTZER.

[The above was received in a letter written by Sr. Rebecca Jackson. In her letter she says that she shall visit the Community at Watervliet, N. Y., in company with another Sister on the 18th of May, and in all probability make it their home for the future. Ed.]

**Mt. Lebanon, N. Y.**

North Family.

May, 1896.

THERE is so much to write that is lovely and fair, That I scarcely know where to begin it, nor where it is best to conclude, but will keep to the rule That stands on the square of four fifties, nor let My words 'yond the Editor's limit to roam' Lest in future he begs me to keep them at home. Earth and air, sea and sky are in grand competition, Each seeks to be first in their beautiful mission, God might have created a handsomer sphere, But he surely did not, perfect beauty is here.

The spring work advances, and over the land The bountiful sower outstretches his hand, Already the sowing counts up by the score, For the Brethren have sowed forty acres or more. The Sisters are sewing a different way, With success that

is sometimes as varied as May, For the  
 nonce I'd suggest (as all house-keepers  
 can) That our genius all follows the house-  
 cleaning plan. So, in loving and blessing  
 and helping each other, We find the true  
 friendship of sister and brother, And over  
 our home like an archway of gold The  
 love of our Parents above we behold,  
 This light and this love lengthening out  
 like a chain Encircles us all from Ken-  
 tucky to Maine.

*Cora C. Vinneo.*

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*A Tribute to the Memory of Elder*

*JOHN B. VANCE.*

*By Ada S. Cummings.*

THE golden sunset's splendor,  
 With its rays so calmly sweet;  
 Settles down on all so tender,  
 When the day's work is complete.  
 And its radiant cloudlets, gleaming  
 As a beautiful, brilliant light;  
 Unfold the twilight's beaming,  
 Betokening the night.

Away in the glimmering brightness,  
 When its power enchants the soul,  
 We may see our father's likeness,  
 Where the rays of light control.  
 And there, through the golden beauty,  
 With the radiant spirit band,  
 We know he entered safely  
 The beautiful "Summer Land."

Ere the last, bright sunbeam fadeth  
 Shutting out the golden light,  
 We may catch a gleam of rapture  
 From our father's home, to-night.  
 We may peer beyond the cloudlets,  
 When the sun sinks in the west,  
 But the mystery we can not fathom  
 Of Eternity's sweet rest.

But we love to think of our dear one  
 Beyond the sunset land,  
 Arrayed in spotless garments,  
 With the purified angel band.  
 Beside the crystal streamlet,  
 Where the purest waters flow,  
 O there, at my life's sunset!  
 I too, would like to go.

And when the twilight deepens,  
 And Time's dark shadows fall,  
 May we all, like him, be ready  
 To obey the Reaper's call.  
 He responded to the summons  
 When his work below was o'er;  
 When he saw the golden beauty  
 That was gilding hill and shore.

He knew that angels waited  
 To bear his soul away,  
 Into the Holy City,—  
 Into the realms of day.  
 Now when the evening twilight  
 Comes flooding o'er the lea,  
 We'll think of thee, our father,  
 Immortalized and free.

*Sabbathday Lake, Me.*

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*In Memory of our Brother,*

*DAVID RAY.*

*By Hannah R. Agnew.*

DEAR BROTHER, go and take your rest  
 On the immortal shore,  
 By all the faithful you are blest  
 Time's toilsome march is o'er.  
 Those worthy souls you love so well,  
 The guardians of your youth,  
 Who led you, we are pleased to tell,  
 In ways of light and truth,  
 Will greet you in that land of love  
 And make you welcome there  
 To join the angel host above  
 The joys of heaven to share.  
 We, in the varied walks of life,  
 Will miss our brother here;  
 His words and acts with kindness rife,  
 Did often please and cheer.  
 He lent a helping hand to all  
 Who ever sought his aid,  
 No matter whether great or small  
 If plans were rightly laid.  
 Here in the vineyard of the Lord,  
 Was faithful in his day;  
 His patient toil brings rich reward  
 Sufficient to repay.  
 Farewell, dear brother, till we meet  
 Again in heaven above;  
 Long in our memory we shall keep  
 Your kindly acts of love.

As one by one, friends drop away,  
Are we prepared to go?  
The call will come to us some day,  
But when, we can not know.  
Again one more has gone before,  
And left us, tolling on;  
The moments fly, and passing by,  
Say we shall soon be gone.

*Mt. Lebanon, N. Y.*

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## Sanitary.

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### DRUGS AND KIDNEY DISEASES.

PROBABLY the majority of people are not aware of the fact that the poisonous medicines taken into the stomach must be eliminated through the excretory organs, and chiefly through the kidneys. Many drastic drugs which are not at all unpalatable, and which can be swallowed easily in considerable doses and without disturbing the stomach, are extremely irritating to the kidneys, and much mischief is done to these important organs when they are required to eliminate, day after day, the doses of poisons swallowed with the supposition that they will somehow cure a chronic cough, a disordered digestion or a torpid liver. The continued use of arsenic for a skin disease, iodide of potash or mercury for some constitutional malady, or of simple chlorate of potash for a throat or bronchial affection, may be the means of setting up an incurable kidney disease.

The last named drug is perhaps particularly dangerous, because commonly regarded as harmless. It is extremely irritating to the kidneys as well as depressing to the heart, and many persons have doubtless been greatly injured by its frequent and long continued use.—*Selected.*

THE New York Papers tell us of a man who had become so hoglike that he ate seven pickled pig's feet at a single meal. In twenty-four hours he was dead from acute indigestion. No doubt the hogs rejoiced at such an act of justice.—*Temple of Health.*

MANY people, after almost gorging themselves with unwholesome food, will eat some luscious, healthful fruit right on top of it, and then because they are ill, will declare that fruit does not agree with them.—*Universal Republic.*

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## KIND WORDS.

"THE MANIFESTO is published monthly by the Shakers at East Canterbury, N. H. It is one of the best and cleanest monthlies published."—*Temple of Health.*

"THE MANIFESTO, a bright, fresh magazine published monthly by the Shaker Community at East Canterbury, N. H. For close and practical observations of nature's laws—for industry, sobriety and righteousness—for keen sagacity in detecting shams and frauds—for kindly brotherhood, fairness in criticism and withal, healthy, harmless and genial humor—commend us to the honest, thrifty Shakers."—*Word and Works.*

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TEN persons were recently burned to death in Pachuca, Mex. They were condemned as heretics. The judge said he was acting according to the will of God, manifested to him in a vision.

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## Deaths.

Ezra Newton, at Harvard, Mass. April 23, 1896. Age 101 yrs. 1 mo. and 27 days.

The obsequies were more in the nature of a memorial meeting than anything else, where all the Brothers and Sisters gathered together in the common meeting place and paid their last tribute of love and respect to one who had been associated with the Shaker settlement for nearly half a century. A very interesting and extended account of the funeral services was published in the Worcester Telegram of April 27, 1896.

# The Manifesto.

PUBLISHED BY THE SHAKERS.

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## AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

NO. 6.

**T**HE Washingtons, Jeffersons, Adams and Hancocks, and all those worthy and honorable men drank deeply from the fountain of this inspiration, and were influenced by the same army of spirits until they were enabled to do the will of God by establishing the first chapter of the rights of man, and liberty of conscience followed as an unavoidable result.

These important principles being settled on a firm basis, opened the way for minds of a peculiar bent to pursue the quiet tenor of their way unmolested by the tyranny of government, and had nothing to fear but the ignorance and avarice of their cotemporaries. Every important invention from a pin-head to the magnetic telegraph owes its origin to the kind assistance and patient labors of an invisible spiritual agency, to whose constant care and active exertions all these grand improvements and invaluable additions to human prosperity and happiness are indebted as much as to the human agency used by them in introducing the blessings enumerated to our immediate use.

This lower world being but the world of effects, and all causation having its origin in the Spirit world, as a world of causes, those immense improvements and many salutary changes in the moral and civil world are but patterns which are stamped on the minds of men, and then reproduced in material forms as representations of the beauty, perfection and usefulness of the substantial creations of that beautiful and splendid world of which this comparatively dark, mundane sphere is but an obscure shadow.

To the natural man the Spirit world is a world of shadows, and the natural world, or material world round about him appears to be substantial. The truth is, the spiritual world is alone substantial and the natural world sustains a relation to it somewhat like the shadow of a tree to the tree itself.

The tree is material and the shadow a mere imponderable representation. It is known that the natural body is the shadow only of the spiritual man and that his spirit is the real substantial man. The body of itself is dead only as the living substantial spirit animates it, and gives it life and action. This is understood by the fact that when he puts off his mortal body, his spirit lays it away or leaves it as we put away a worn out garment.

Just so the whole Spirit world in relation to the natural, the one is material and perishable, the other substantial and durable, and when the man leaves the body, he leaves nothing but the body. Every spiritual faculty and sense with which his natural only corresponded, are taken with him and serve his purpose in his new and more perfect home. For instance his natural eye is now dim and sightless, the organ through which his spiritual eye conveyed true knowledge to his mind, and the substantial spiritual eye now looks out again in its proper order on a beautiful spirit, and substantial world where again he finds a charming view of mountains, rivers, forests and fields with hill and dale, and all the delight derived from an enlivening, stimulating prospect of which in this world he had seen the outlines in a lively shadow.

He finds now that his whole life had been spent in a world of shadows and that he has just reached a world of pleasing realities. His former friends are before him, clothed in the habiliments of spiritual life, the veritable and substantial entities identified,—the very essence of the parents he obeyed, the Brethren and Sisters with whom he lived in his childhood and youth and the friends whose company he had enjoyed in his more mature manhood.

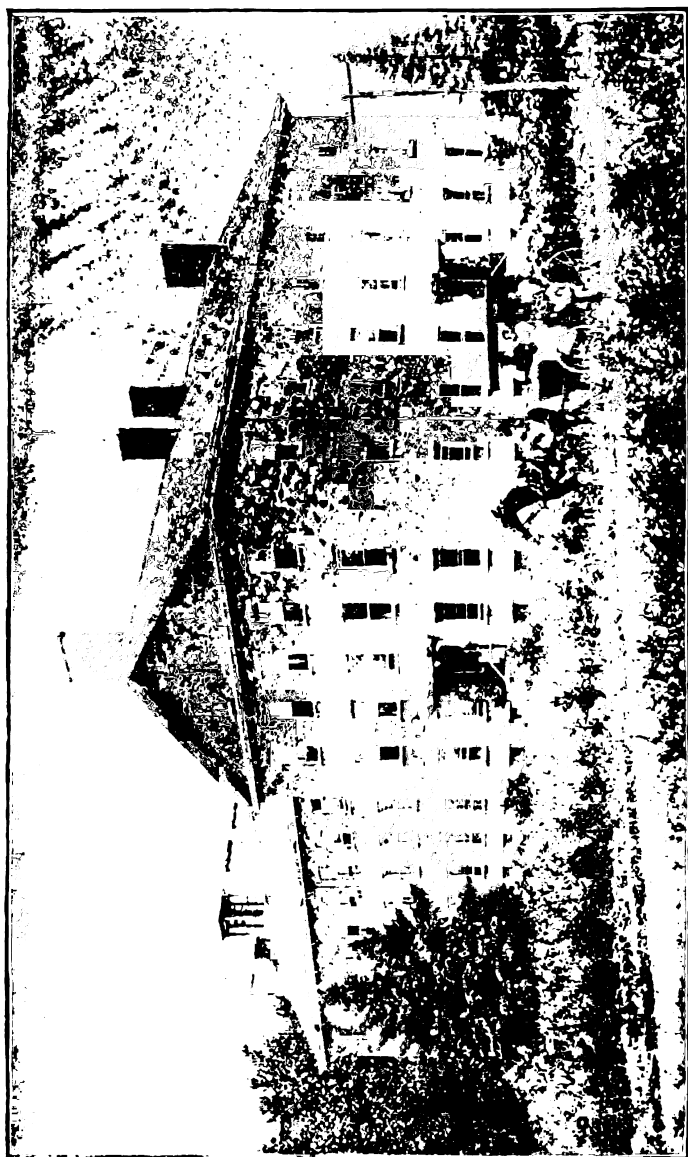
Such are the views which my mind entertains of a future existence, and such are the views which first drew my attention to the Society of Believers. The spiritualism that is abroad in the world is doing much good. It is destroying the influence of a mercenary and aspiring priesthood, but the mediums often suffer and are often deceived by evil and designing spirits. And of the value of the communications both the mediums and their attendants are equally ignorant for want of experience, not having learned to discriminate between truth and error, between reliable and unreliable statements.

(The end.)

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PROVIDENCE ordains storms, disasters, hostilities, suffering; and the great question whether we shall live to any purpose or not, whether we shall grow strong in mind and heart, or be weak and pitiable, depends on our use of these adverse circumstances. Outward evils are designed to school our passions and rouse our faculties and virtues into intense activity.





FAMILY DWELLING.—UNION VILLAGE, O.



(Read in our meeting for Soul Communion.)

## ANGELS OF THE NEW DISPENSATION.

*By Aurelia G. Mace.*

**B**EHOLD we come!—Wafted upon the zephyrs from the Elysian fields we come unto you. Glory and brightness are in our wake and the beautiful rivers of heavenly love are rolling onward, deluging the land from shore to shore.

Home of the favored and the blest! Home of the pure and the true! We came unto you first,—we came unto you in the early dawn, when the birds sang of this New Hope from the tree tops of your lovely groves; the Hope that is now being established as a reality by the scientific researches of the day.

Search your records, for laid away in your archives are thousands of messages, words of prophecy, of love and of comfort, which we brought unto you, before we went abroad to do our work with the nations of the earth. We will come unto you again. In God's good time we will come.

Hush! Breathe not a thought of doubt while undergoing the throes of this mighty change. Not one jot nor one tittle of all that we have said unto you shall fail. Your banner shall be raised on high;—higher than ever before shall be thy standard, and thy victory shall be acknowledged by the nations of the earth.

Children of the New Hope, look well to the path in which your feet are found to be walking, for on the plain of nature is the home of discord and strife. We can never walk with you there. But in the bower of purity and spiritual life—you will find us. Here we will walk with you and talk with you and sing unto you the beautiful songs of the Redeemed among men.

Listen and you shall hear our voices. Come near unto us, and we will draw near unto you. We will feed you from our ambrosial stores and clothe you in fine linen, clean and white. Come unto us all ye that labor and are heavy laden and we will give you rest. Amen and amen.

*Sabbathday Lake, Me.*

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## PRAY WITHOUT CEASING.

*By Fidelity Estabrook.*

PRAY with a spirit firm and true,

Pray with a resolute will;

Pray for a hope, a love divine

That will your being thrill.

Pray for a heart made free from sin,

Pray for a spirit pure;

Pray for the strength and aid of God  
 That ever will endure.  
 Pray to thy God in the hours of need ;  
 Pray on through sun or rain ;  
 Pray to Him for a hope secure  
 And you that hope will gain.  
 Pray when fierce doubts do you assail,  
 And darkened seems your day ;  
 He will an answer give to you  
 In his own better way.  
 "Ask, and ye shall receive" of Him,  
 "Knock," and the gates are ajar ;  
 "Seek, and ye shall find him" then,  
 If true and sincere you are.  
 God is a refuge and strength to us ;  
 A guide and a shield for all ;  
 He ever has a listening ear  
 To hear his children call.  
 To Him in prayer we render thanks,  
 And they ascend above  
 To echo through the golden streets  
 The story of his love.  
*Hancock, Mass.*

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## THE CHRIST IDEAL IN SHAKERISM.

### No. 2.

*By Paul Tyner.*

**A**S yet, Ann Lee's fame is confined to the records and traditions of a small and obscure sect. She does not live in history ; her life and her deeds have not found place in song or story. No glowing canvas pictures the splendid drama of her labors for humanity ; the histrionic stage has not yet given or received lustre from the reflection of her heroism ; she is not among those to whom an admiring world pays tribute in enduring marble and bronze.

Time will come when Ann Lee's name will be placed on the roll of liberty's champions, foremost among the lovers and leaders of men,—with Luther and Bruno, Savanarola and Knox, Cromwell and Hampden, Washington and

Jefferson. Dazzlingly dramatic and romantic as was the brief career of the Maid of Orleans, it is only now—five hundred years after she saved France and was burned at the stake—that her glory is finding fitting recognition in art and literature. So Ann Lee is in very good company and can afford to bide her time. Meantime, her fame is secure in the hearts of generations of followers, who lovingly give her the title of “Mother,” and her monuments may be found in nearly a score of thriving communities of robust-souled, pure-minded, clean-handed, earnest, diligent, loving men and women, who having lost the life of worldly strife and illusion, have found a higher life in the strength and peace of “Mother’s Gospel.”

Nearly eighteen hundred years had passed since Jesus preached the Gospel of Love on the shores of Galilee, and the whole civilized world claimed his name and professed to follow his teaching, when this illiterate Manchester factory girl commenced her mission.

It began with a personal experience, not uncommon then (we may hope it is at least less common now,) an experience the pathos and tragedy, horror and shame, of which perhaps only a woman can entirely understand. While still very young she was married against her will to a man much older than herself, a blacksmith like her father, and, like her father, or any other average good man of that time, incapable of understanding that reluctance on the part of a good wife to be at all times “subject to the desire of her husband” could be anything but a foolish fancy,—or worse—unreasonable, undutiful, and unbiblical rebellion against the lot to which it had pleased God to appoint her. In this view, it must be remembered, they were sustained by Church and State, although the law restrained the husband from reducing his wife to due discipline and submission with any stick larger around than his thumb! To be outraged with impunity, to submit body and soul to the pleasure and passion of her husband, was the wife’s accepted condition, against which she might not even allow the protest of her woman’s nature to find voice, without incurring the shame and ignominy of being regarded as undutiful and “flying in the face of Providence.”

The tragedy of Ann Lee’s loveless marriage is briefly, but all too eloquently, told in the simple record that “she bore four children, all of whom died in infancy.” Thousands of women, millions of women, had suffered in the same way before Ann Lee, and millions since have suffered like torture and agony and shame. This grim and ghastly subjugation and slaughter of the mother sex, and so of the race, is still going on among us in every country of Christendom, and is hardly less flagrant and frequent among the rich and favored than among the poor and unfortunate.

Ann Lee was the first woman who overcame the awful social pressure upon women to suffer and endure in silence, resigning themselves to propagating a race conceived in lust and slavery. Resolved to rise against this infamy, not for herself alone, but for all her sisters and her brothers as well, her soul

sought the salvation of the world. Out of the crucible of suffering and out of the fires of struggle, her great soul rose purified and resplendent, as pure gold out of the ore that is crushed by the refiner and tried in the furnace. She wasted no time in weeping over her own hard lot; her personal pain and sorrow were not allowed to absorb and consume her. We are told that in her twenty-third year (probably soon after the death of that fourth child,) she came under the influence of a little society of people called the "Shaking Quakers," a spiritual band founded in England early in the eighteenth century by a few scattered French exiles, known in England as the "French Prophets" and in France as the Camisards. The burden of their message and teaching was: "Repent! Confess your sins and amend your lives, for the Kingdom of Heaven is at hand!"

Serious and thoughtful, even in her childhood, and always subject to deep religious impressions, often taking the form of heavenly visions, she early realized that her sins were the sins of the world—the world's sins hers—and this conviction caused her such travail and tribulation of soul that she spent many sleepless nights in laboring with her mind and crying to God to open some way of salvation. As she herself has related:—

"Many times when I was about my work, I felt my soul overwhelmed with sorrow. I used to work as long as I could keep it concealed and then would go out of sight, lest any one should pity me with that pity which was not of God. In my travail and tribulation my sufferings were so great that my flesh consumed upon my bones, bloody sweat pressed through the pores of my skin, and I became as helpless as an infant. And when I was brought through and born into the spiritual kingdom, I was like an infant just born into the natural world. They see colors and objects, but they know not what they see. It was so with me; but before I was twenty-four hours old I saw, and knew what I saw." (*"Ann Lee: A Biography,"* page 135.)

Crying earnestly and incessantly to God to show her the cause of man's loss, and to open to her understanding the way to his redemption, "Mother Ann" was thus wrought upon for a space of nine years. During this time, however, she had intervals of release, in which her bodily strength and vigor were marvelously renewed and her soul filled with divine visions and revelations.

She became a leader in the little society, greatly enlightening the minds of its members and strengthening their faith by her testimony. Thus was she prepared for the great revelation on which was based Shakerism and that Christ Ideal that was to redeem the world.

In the year 1770, while Ann Lee was imprisoned in Manchester on account of her preaching of repentance and righteousness, she believed that Jesus came to her, as He had come to the disciples after his Resurrection, to Paul on the road to Damascus, to Swedenborg when his spiritual vision was opened concurrently with his attainment of "a new manner of breathing." Jesus the undying Man, came to Ann Lee, as He has come and will hereaf-

ter come to every man or woman whose consciousness is prepared to receive, assimilate and transmit even the smallest further comprehension of that grand mystery by which the Oneness of Father and Son, of God and Man, was made manifest in the flesh, and every enemy, even Death, that last and most terrible, was vanquished. Jesus, who had never been very far away from her and who,—flesh of our flesh and bone of our bone, One with the Father only through His Oneness with us,—has never been really absent from any of us, however much our eyes may be blinded to His presence,—this same Jesus visited Mother Ann in prison. He conveyed to her mind with clearness and conviction that measure of Divine Truth embodied in the Christ Ideal which her consciousness,—developed as it had been by sin, suffering and aspiration,—was enabled to grasp and pass on to her fellows. She was permitted to see in clear and open vision, she tells us, the root and foundation of human depravity, “the very act of transgression committed by Adam and Eve in the Garden of Eden,”—which we may, in the light of later development, take to mean that her mind was opened to the fact that all the ills that flesh is heir to, all the vices and crimes that afflict humanity, disease and death itself, may be traced to selfishness, and mostly to that form of selfishness called lust; to the man’s subjection to his will and pleasure, by brute force and not by love, of the woman on whose perfect purity, through perfect freedom, the very life of the race depends.

Ann saw and understood this plainly, since it was through this subjection that her own womanhood had been despoiled and defiled,—and, seeing this, it is not to be wondered at surely that she saw nothing more. To her literal mind, what more there was to be shown—the more known to Shelley and Godwin, and Mary Wolstonecraft—would have been incomprehensible and confusing. It was as essential to the success of her great mission to humanity that she should not see all, as that she should see and feel what she did with all her heart and all her mind and all her soul. To her this was the basis of the existing social system; it was what her husband called *love*, what her father and her mother and brothers and sisters upheld, what the law allowed and the Church sanctioned. She had never known any other sort of love—never known real love!

Ann Lee went forth from prison filled with the godlike resolution to give her life, at any and all costs, to the one glorious cause of man’s redemption. Thenceforth she lived only to bring sinners to a realization of their sins and to lead them through the gate of repentance into the regenerated life of the purified and the free.

The intrepid Joan of Arc went forth at the head of her defeated and discouraged countrymen to meet the victorious and confident armies of the invaders; but she had at her back the king and the people of her native land and their recognition that God was with her. Picture to yourselves the magnificent courage, the unfaltering faith, the sublime heroism of this one poor

English woman, as she went forth to battle for the freedom of the race against an institution guarded and upheld by the banded forces of the civilized world. Truly, she had to contend, not merely with the armies of a foreign enemy, but with the far more formidable foes of her own household. Ignorance and prejudice, law and custom, property rights and vested interests, the passions of the mob, the scorn and oppression of the powerful. Aye more, she was called to do battle with the principalities and powers of darkness. But she had seen the Master, had received her mission, knew God was on her side, and was not afraid.

In preaching the gospel of purity, she thereafter delivered her testimony against lustful indulgence as the source of all human corruption and misery with a mighty spiritual power. The little flock of Shaking Quakers who now called her to their leadership and lovingly hailed her as "Mother Ann," were strangely stirred in their meetings, singing, dancing, shaking and shouting, speaking with strange tongues and prophesying. All the gifts of the spirit known in the Pentecostal Church were manifested by them and were continued increasingly until the full establishment of the church in America, as indeed, they continue among her followers to this day.

During the next four years she preached in England, and with her followers was repeatedly mobbed and imprisoned. Once she was put on trial before an Ecclesiastical Court charged with blasphemy, and threatened with branding on the cheeks and boring of the tongue, if she did not justify her claims to spiritual gifts. The learned divines who constituted her judges testified that she spoke with strange eloquence for four hours of the wonderful works of God, strengthening her arguments with quotations from the Hebrew and the Greek scriptures, from Latin, French, Italian and Spanish authors, and discoursing fluently in every ancient and modern tongue known to them, and in many they did not know. She was acquitted by the Court; but this verdict only enraged the waiting mob, who cried out for her death. Taking Mother Ann with three of her followers to a field outside the town, they bound their limbs, and pelted them with stones. To their consternation, not one of the stones they cast hit the mark, and in the confusion that followed their design was abandoned. While the people were throwing stones, Mother Ann's soul was filled with love and she felt herself surrounded by the presence of God. "I knew they could not kill me," she said, "for my work was not done!"

(To be continued.)

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The greatest men are the most believing; to believe only what we can understand, or what meets our present views, is infatuated foolishness; for no man starts in life with full views; while the higher he mounts, the wider is the horizon.—*G. Dawson.*



## REMARKS OF MOTHER LUCY WRIGHT.

## NO. 2.

**H**OW much easier it is to live in a cheerful, joyous spirit which is refreshing to both soul and body, than to let a heavy, moody feeling prevail. It is so easy and so clever to be good, that we will be good, but it is so repulsive to be bad, that we will not be bad." Then in the tenderness of a Mother, she dismissed us, saying, she should not dismiss us from being good.

If all realized their faith and privilege, it would be easy to feel thankful; but there is so much darkness, it is difficult to penetrate it. There is a pleasant way to be thankful, that is, to be humble. If a soul really feels humble, and realizes the tender mercy of God, he will be thankful. A great deal of darkness comes from an unreconciled mind. Some persons feel that they are above the simple ways of being and doing good. The gospel is meek and simple, and none are too old or too young to serve God.

Brethren and Sisters, we wish you to keep in remembrance, that the gospel is ever new, it will not grow old neither will it fade away. All who are faithful to take up their crosses against the undisciplined rulings of the mind will feel, increasing satisfaction in the newness of their lives. To attain this, we must maintain the union of the Spirit, in the bond of peace. There must be union in the Spirit, Brethren with Brethren, Sisters with Sisters and Brethren and Sisters together. Short of this, the gospel is not fulfilled in its requirements. Those advanced in years need the gospel of our Savior as much as those of younger years and the young as much as the aged.

When we feel unhappy and unsatisfied in our desires we should examine our hearts, to know if our minds are subject to the spirit of God in all things. Mother Lucy felt great anxiety that Believers realize the great privilege which is theirs, to live a life of holiness unto God, and the merciful way in which they rest compared with the people of God, in past ages. She often exhorted us to maintain our faith with integrity for, said she, you are under binding obligations to keep unbroken your covenant with God and with each other. It is your duty to set a godly example before those of less experience in ways of virtue.

How do we expect to reach Heaven, or to gain our salvation? There is so much to take up the mind and lead it astray, that it seems almost impossible to find God on the earth. We plunge into the business of life, and our whole being becomes so engrossed in temporal things and the cares of this world that we can hardly find time to think of our souls. The time however will come, when we must give an account of our stewardship. May we all so improve our day that we may do it with joy and not with grief.

Mother Lucy exhorted us to a greater degree of thankfulness. We certainly have great cause to be thankful above all creatures, and are accountable to God for these blessings we enjoy. If we are unthankful for our daily

and abundant blessings, we are not followers of Christ. The spiritual and temporal blessings which we enjoy are the gifts of Heaven to us, we can not call one of them our own and we are not certain of them from day to day.

Those things which the earth brings forth are of the earth, and will yet return to its own. We can not make one plant grow though we sow with great care; it is God who giveth the increase.

It is our duty to humble ourselves in the sight of God, that our judgment may be taken away. Let the soul seek God's mercy in humiliation before it is too late, and while we may be heard; if we are not humble and cry to God in our need, we may yet cry and not be heard. If we trust to our great privilege and experience, we trust in something which will fail us. Remember a haughty spirit goeth before a fall.

I hope we shall not be unthankful in the midst of plenty, with a fullness of spiritual and temporal blessings on every hand.

Many precious promises are given to the faithful. Some, being darkened, think that the gospel is not sufficient to save them. The gospel is not at fault, it is sufficient to save every soul that will obey it. If we obtain the precious blessings that are promised to the willing and obedient, we must gain them. We make our heaven. All who are true will realize the blessing of God. God forbid that we glory, save in the cross of Christ.

We must be what we profess to be, and profess to be what we really are. Do not glory in a profession for it will not save you. We shall appear just what we are when we enter eternity.

Mother Lucy seemed to feel great anxiety for the children. She would often speak of the great responsibility their guardians were under to care for their daily welfare, their protection; the example before them, the language used to them; all this should be the burden of those who care for them. She would speak particularly to the children and youth, saying, "You are young; your youth is the best and easiest time for you to learn to serve God. I wish you could realize this. I pray for you often for I feel the burden of your salvation, and desire you to live a life of uprightness. Those who are called by the good Spirit in their youth should often return thanks to God that they are thus noticed of their heavenly Father. If you do not want to do wrong, then you will do right, for the master we love, we serve.

The gospel requires no more than is just, and you must part with all that is contrary to its requirements. I do believe that every one who can sense it will be thankful that they have found the blessing of God that will separate them from all evil and make them acceptable before God. Love begets love. I have that love for poor, lost souls that I would suffer in their stead, if this were possible. If we love the gospel we shall obey it, and if we truly love God we shall serve Him.

*(To be continued.)*

## THE MANIFESTO.

JULY, 1896.

## 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.

Address all communications to

HENRY C. BLINN,  
East Canterbury,  
Mer. Co., N. H.

## TERMS.

One copy one year, postage paid. .50

## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

May.

|                               | <i>Thermometer.</i> | <i>Rain.</i> |
|-------------------------------|---------------------|--------------|
| 1895.                         | 57.35               | 3 in.        |
| 1896.                         | 61.71               | 2.25 "       |
| Highest Temp. during this mo. | 86                  | above 0      |
| Lowest                        | " "                 | " 38 "       |
| Number of rainy days          | " "                 | 6            |
| " " clear                     | " "                 | 11           |
| " " cloudy                    | " "                 | 14           |

*C. G. Reed.*

## North Family.

June, 1896.

I ASK the pleasure of a visit with dear Brethren and Sisters to whom my mind goes out in loving interest.

In the growing west, the sunny south, and the rugged east, there have been homes reared by consecrated toil; may these be sustained and kept inviolate, by those who hold the sacred inheritance.

Purity of life, honesty integrity, and non indebtedness in business relations with the world, these are the strongholds of Christian Communism. Without close adherence to these, there comes loss and failure.

Under good Br. Levi's supervision and thoroughness the farm is regaining its fertility. Rye and oats, of which many acres are planted, are looking splendid. Brother Ezra and the boys keep the gardens in good condition.

The stock are well kept and the young fowls are growing finely, but one chick lost out of a hundred hatched.

We fear a meagre supply of small fruit this season; no sweet cherries or plums, but few pears and quinces, apple trees blossomed full, and fruit has set nicely. Our blackberry patch looks as though a fall of snow had settled upon it.

On the afternoon of the 3rd inst. there was a school picnic in the orchard by the school house, to which all were invited.

Sr. Grace Brown, the teacher, arranged an interesting program. The young people played games, and at six p. m. refreshments were served. The time passed pleasantly until seven o'clock, when the company dispersed.

*Martha J. Anderson.*

## Center Family.

June 11, 1896.

WE repeat the same old story of very dry weather. In this section we consider the drought for the past two months to be unparalleled for the season of the year still the crops are looking finely, taken as a whole.

Cherries, pears and plums will be almost a total failure; where we have had a hundred bushels there will not be five. The strawberries are coming in nicely.

Since our last Home Notes we have taken in a young man on probation and we hope he will do well. Ministry returned to their Central Home two weeks ago yesterday. Health of our people pretty fair.

*Timothy D. Rayson.*

**Shakers, N. Y.**

North Family.

June, 1896.

THE month of roses has arrived and is refreshed by beautiful showers, the last day of May giving us the most abundant rain that we have had since the advent of warm weather.

The warble of the birds is music that to one whose interior life is rightly attuned gives tones that are free from discordant vibrations and cause us to feel that they are the earthly counterpart of the music of the spheres. As we write we hear the cheerful notes of a pair of Orioles that have nested in a tree near our window and of our summer birds they can be classed with the most useful as they are great destroyers of injurious worms and insects.

We may have placed our anticipations higher than at present can be realized, but when we read of those heretical burnings we could not help asking, can it be possible that the closing years of the nineteenth century is to witness the revival of that monster of theological bigotry and it has again showed its form!

The destruction of life and property that has lately been caused by those devastating storms that have swept over different sections of our country, causes our feelings to go out in sympathy for the afflicted, and thankfulness that we have been protected.

*Hamilton DeGraw.***Enfield, N. H.**

June, 1896.

NOT in the recollection of the oldest members of our Society has there been such a confluence of unwelcome life, as was manifest in the unfolding foliage of our fruit trees and shrubbery this spring. Woven among the leaves and blossoms was the veil webbing of the insect commonly called the apple-worm. Appearances indicated they had come to stay, but some of us thought otherwise. Accordingly, with poles, tar and kerosene

oil, fourteen Sisters and four Brethren invaded their chosen homes making sad havoc, not only of their nests, but of themselves also. How they regarded our intrusion will never be known: possibly they look upon us in the same light that the poor Armenians do the cruel Turks.

We were able to combine much pleasure with our disagreeable business, that of partaking of our dinner and supper at the sugar-camp, where two hundred and forty-two gallons of syrup was made the past season. The loftiness of our position which gave us an excellent opportunity to view the picturesque landscape about us, which, inspires the mind with a love for the Infinite goodness of our Maker and when incorporated into the characters of human beings, broadens and strengthens the intellectual faculties, and transmutes all low instincts into spiritual forces that deity life, and cause the soul to worship only at the shrine of its ideal Spirit of truth and holiness.

*George H. Buxter.***Sabbathday Lake, Me.**

June, 1896.

THE beautiful month of June has rolled around with its warm days and bright sunshine. May was cold, with very little rain and the hay crop will no doubt be light as the grass, at this writing, is indeed very thin and short. Many of the farmers in our vicinity are planting large fields of fodder corn to feed their stock on another winter.

Some of the Brethren have recently completed sawing about sixty M. shingles, while others were engaged on the farm and garden. Sisters have about 1000 ft. of sweet peas now under cultivation.

On the 5th inst. the Brethren and Sisters of this place visited the "waste places of Zion" and made them beautiful by picking up and taking care of the debris and at noon we had a fine picnic dinner, served under the shady trees at the North end of our brick dwelling. This had been

planned as a Decoration day celebration, but the rain prevented, thus the postponement.

We are anticipating a pleasant visit with good Father Abraham Perkins and our beloved Editor of THE MANIFESTO Elder Henry C. Blinn.

*Ada S. Cummings.*

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[*Elder Louis Basting who has been on a visit to Florida writes,—Ed.*]

DEAR—;—The Believers in that state are pleasantly situated by the shores of the lake, and the location is very healthful. The house of course, is in an unfinished state but quite comfortable. It serves its purpose as a temporary habitation quite well.

The permanent dwelling is to be erected upon a ridge about two miles or more from here. This ridge is covered with a heavy growth of trees and underwood. The work of clearing it has been started and is quite heavy work. The soil is rich and the new railroad is to come within one mile of the place.

It is really astonishing to observe the amount of work these few Brethren have accomplished in one year's time. None of them have been sick at any time, and they are living very well. Their table is profusely supplied, chiefly with productions of their own. Something is growing ready for use the year round. They had everything to learn;—the nature of the different soils and the best season to plant the different fruits and vegetables.

It seems to me that Florida is a land well suited to people of moderate expectations and who are willing to work and earn their support. The land is cheap and the taxes very low. In Hancock about \$1500 are annually paid for taxes, here they are less than \$20. And then there is a glorious climate whose value can not be estimated by dollars.

Fish can be had in abundance out of the lake. Calla lilies are blooming now, April 16th, out of doors. The lake water is quite pure and good to drink. The

well water has a slight sulphurous taste, like a medicinal spring. I like it, while many people prefer rain water. Dairying can be made a source of profit here, but the chief source of income will be from fruits and vegetables. The finest hotels are located in Florida, where the Sisters would probably find a market for their fancy goods.

There is talk of having a wind mill to pump water from the lake for irrigation. I have helped the Brethren some about gardening and grubbing, and feel decidedly better than when I left home.

Of course there are some unpleasant things to be met with here as well as anywhere else. There are alligators and snakes and mosquitoes, and the half wild pigs may bring some fleas. But these can all be controlled. The Shaker domain extends over twelve square miles of land, not including the lakes. So the residents, present and prospective, have plenty of room.

Your Brother,

LOUIS BASTING.

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#### A FEW DAYS FROM HOME.

June 25, 1896.

ELDER Abraham Perkins and the writer left home on the 10th inst and taking the cars at Lakeport, a distance of fourteen miles from Shaker Village, found ourselves before the close of the day in the old city of Rochester, N. H. The Wrisley Hotel was accepted as our home during our sojourn, and the attention and care afforded us was very pleasant.

From this place we take the cars to Alfred, and were very kindly met at the station by Elder Henry G. Green. From this station to the Shaker Village was a pleasant ride of two miles, but for a short distance was fearfully near the Railroad.

The home of the Alfred Believers is on the western hill-side, and the view of the surroundings can but make all hearts glad, as does most of the scenery of our New England states. The highway passes through the village from south to north

and the larger part of the buildings are on the west side of the road.

All the buildings situated near the highway are painted white and trimmed with green blinds. Those more distant are of a darker shade. The farm at this place is hard to till on account of the liberal supply of granite boulders that have been strewn broadcast throughout this section.

A nice herd of stock is kept at this place and most of the milk is sent to the station every morning. A silo of more than 100 tons is one of the progressive features of the New England farmer, and we were interested to hear the Br. Herdman say that it was highly appreciated. Very handsome cattle with white faces are the most common, and one farmer who was driving a pair of steers through the village, invited the Brethren to come out and see his beauties.

At the dairy we saw a large separator and a barrel churn. The machinery was operated by a gasoline engine the whole management of which is under the charge of the Sisters.

A visit to the school-house was very pleasant and Eldress Fannie very kindly gave us every attention. The pupils are amply supplied with every convenience for an education and all encouragement given to promote their progress. The blackboards were large glass plates, held to the walls by suitable frames.

The great variety of fancy work manufactured at this place makes a beautiful exhibition, and many trips to the White Mountains and to the Hotels at the ocean resorts are required to make the desirable changes, that convert these treasures into gold and silver.

A ride around the Massabesic Lake, with Elder Henry afforded us a rare opportunity of seeing more of the beautiful landscape. A drive to the village of Alfred also afforded us the privilege of visiting the new Court House. We were met very pleasantly by several of the officers present and many pages would be required to illustrate the beautiful rooms

through which we were escorted by the very polite and affable janitor.

After a visit of three days with our beloved gospel friends, through whom we shared many blessings and every attention of gospel care, we were taken in a carriage by Elder Henry, a distance of 18 miles to Old Orchard. Here we make a tarry of one day.

On the 18th we reach the station at New Gloucester, a distance of six miles from the Shaker Village. Elder William Dumont is at the station with a carriage, and we are soon on the road to his beautiful home,—on the hill-side, at the foot of which on the east is that lovely sheet of water that bears the name of Sabbathday Lake.

The farm at Gloucester is easy of cultivation and makes ample returns for all the labor bestowed upon it. The family garden is on the hill-side west of the Village in which may be found a liberal variety of food plants, and all under good cultivation. At the north end of this same enclosure, the Sisters have about 1000 ft. of sweet peas, and also a large variety of other flowers. The larger part of these flowers are arranged into pretty bouquets and sold at the Hotel at Poland Springs, which is some three miles north of the Shaker Village.

The Believers at this place have a beautiful brick dwelling which is very handsomely finished and furnished from attic to cellar. A tank holding some 500 gall. is in the attic and amply supplies the whole house. A steam engine of six horse power carries the machinery that is used in the laundry and essentially reduces the burden of washing.

A visit to the barn shows readily, the attention that is given to the stock and the care and kindness that holds rule over the dumb animals. Every Shaker Village should be a "Band of Mercy" and all the creatures should be treated with great kindness.

An hour spent at the school-house was a season of much interest and the recita-

tions and singing by the pupils afforded much satisfaction.

On the highest point of land near the Village, the Brethren have anticipated the finding of a better supply of water for domestic purposes. Machinery for drilling a six inch hole is in operation and they have already reached a depth of 30 or more feet, but as yet no water has been found.

We visit the glass house and see some beautiful plants. The building of the frame, furnace and chimney are wholly the work of the Brethren. It is about 60 ft. long and 15 ft. wide.

A visit to Poland Springs with Elder William gave us the pleasure of seeing that wonderful health resort which accommodates not less than 500 guests. The water at this place is said to be—pure—and this with the beautiful surroundings is quite enough to inspire health in those who are privileged to reside in this mountain home.

The Main State Building which was erected in Chicago at a cost of \$18,000 has been safely removed to Poland, and again rebuilt, and now contains a beautiful Library, a room for mounted botanical specimens that are to be gathered within a distance of three miles from Poland Springs. An art gallery will in the near future be one of the choice attractions and the workmen were already engaged in the work.

Through the kindness of the proprietors we were escorted over the "Poland Spring House," and the journey fell but little short of a trip to "Wonderland." The beautiful dining-room for the guests, a smaller one for the little folks, and then another as neat as a parlor for the large company of workmen, and of this class there were but a few less than one hundred. We passed through the laundry and ironing rooms which are amply furnished with the best of machinery, and with the best of workmen,—then through the bakery and cooking department, where the men and women were arrayed in garments "clean and white," and had

it been ascension day, we might have thought they were preparing to reach their mansion in the skies. Mr. Edward Ricker very pleasantly took us under escort for a short time and pointed out many things of deep interest, but it would require pages if we were to relate the one half we saw while on our visit to Poland Springs.

On our return to the little family at New Gloucester, we again enter the loved circle of our gospel relation, whose interest and whose cares and burdens are shared by our whole Community.

In the temporal and spiritual blessings our union was with all that adds new life to make of us a Brotherhood and Sisterhood that are working for the good of humanity.

*Henry C. Blinn.*

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## Sanitary.

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### MILK AS A DIET.

A MEDICAL man expresses the belief that a person could live for any length of time and take heavy exercise all the while on no other food than sweet milk. His conviction is the result of personal experiment. He wanted to establish the fact that persons convalescing from sickness may grow stronger with no other nutriment than sweet milk, and that they are not obliged to take "something solid" to eat, as so many people imagine. He holds that many a convalescent has gone into his grave as a result of overtaxing his weak stomach by putting "solid" food into it; and he maintains that the old belief as to bread being the first essential of human life is shown by his experiments to be erroneous. His test was to live thirty days with only sweet milk as a nourishment. In the whole time he lost five and a half pounds in weight, but no strength. He even attributes the loss of weight to the warmth of the weather and to excessive exercise on the bicycle and the daily manipulation of sixteen-pound

dumb-bells and other heavy weights. He took more exercise than usual, in order to test the thing fairly. On the seventh day of the experiment he ran several fast races with a skillful runner, and was beaten in each race. On the thirtieth day he again pitted himself against the same runner and did the best of the racing, which certainly would tend to confirm his statement that he lost no strength during the thirty days' test. He drank four pints of milk daily for the last week. He thinks a healthy person should take about five pints of milk daily when no other food is being taken. His practice was to drink milk at intervals of two hours during the day, commencing at 7 o'clock in the morning and continuing until 10 at night. After that he would take no more until next morning.—*New York Commercial Advertiser.*

**FRYING**, by which is usually meant the fashionable process of preparing food in fat and grease is always objectionable. In general, we cook too much and cook erroneously. Seasonings for food if applied at all, should never be applied till the food is on the table.

There is a good story told of a foreigner at a table in New York, one man had besprinkled the plate of meat with pepper, saying,—at the same time, "I take it gentleman, you all like pepper." Another added some mustard with the same assurance and the same remark. The foreigner, not a little vexed, took out his snuff-box, and in his turn sprinkled its contents on the food, saying,—“I take it gentleman, you all like snuff.”—*Dr. Alcott.*

[Contributed by J. Sullivan Wright.]

#### WHICHEVER WAY.

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, that wind is best.

My little craft sails not alone;  
A thousand fleets from every zone

Are out upon a thousand seas;  
And what for me were favoring breeze  
Might dash another, with the shock  
Of doom, upon some hidden rock.  
And so I do not dare to pray  
For winds to waft me on my way,  
But leave it to a Higher Will  
To stay or speed me,—trusting still  
That all is well, and sure that He  
Who launched my bark will sail with me  
Thro' storm and calm, and will not fail,  
Whatever breezes may prevail,  
To land me—every peril past—  
Within His sheltering heaven at last.

Then whatsoever wind doth blow  
Some heart is glad to have it so.  
And blow it east or blow it west,  
The wind that blows, that wind is best.  
—*Woman's Record.*

“It is all-important that you speak the truth when you do speak, but the fact that it is the truth which you speak is not the only important factor in your speaking. You must speak the truth in love, in love of the truth, and in love of the person to whom you speak, for unless you are loving and speak lovingly, you may have less power for good than one who speaks in that spirit without speaking the truth. The truth itself suffers in contrast with love-mixed error when the element of love is lacking in the declaration of truth.”—*Selected.*

SOME individuals build themselves up on the ruins of other peoples' characters.  
—*M. J. A.*

### Bentha.

Henry Rushmore, at West Pittsfield,  
Mass. May 20, 1896. Age 61 yrs. 10 mo.  
and 4 days. I. R. L.

Mary Manluff, at Philadelphia, Penn.  
June 6, 1896. Age 84 yrs. and 9 days.

Sr. Mary had been a member of the Order for 10 years, and was beloved by all.  
W. W. G.



# The Manifesto.

PUBLISHED BY THE SHAKERS.

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## *Notes Referring to the Early History of the Shakers in the United States.*

### *No. 2.*

WE put our trust in God and gave our souls to prayer, and in the morning we found the river covered with cakes of ice and seemingly so secure as to form a bridge. At first we saw great danger in crossing so deep and rapid a stream on broken ice where we could see the water thrown up between them.

We prayed earnestly to be protected. I ventured on the ice and jumped from cake to cake and Nathan followed, leading the horse. We reached the shore in safety and then returned thanks to God for protection and care.

#### *Notes by Sarah Kendall.*

I was with Mother Ann a great deal of the time, during the last two years of her life, and in everything she was a perfect pattern of godliness, in the manifestation of a Christ-like spirit.

I stand as a witness of the work of God and of his power through Mother Ann and the Elders for the salvation of souls. To deny this power is to deny Christ, and his witnesses.

Mother Ann made the remark, that it would take some persons full twenty years to travel up to the order of nature, after they had been called into the gospel work. It would cause them great tribulation to reach the state where some were when they embraced the work of generation.

#### *Reported by Abigail Cooper.*

At the time that Mother and the Elders visited Harvard, and came to the

Square House, they conversed with me upon religious matters and were anxious to know if my religious life made me happy and saved me from the sins of the world.

They said that the testimony of Jesus the Christ would bring happiness to the soul. Abigail said, "I have seen a great deal of false religion and do not want to see any more. If you have a new religion you may as well keep it to yourself, as I do not want it, and do not care to extend our acquaintance."

After a short visit with the family the Elders asked me if I did not love them. I said, "I do not particularly love your order of religion."

Father William Lee then remarked, "We will make you to love us before we leave the place."

As they were leaving the house Father William handed me a very nice apple. Although I did not want it, I accepted the gift and placed it on the mantle-piece.

Mother Ann and the Elders had been from the house but a very short time before I felt a deep love springing up, and an anxious desire to see them again. I began to love them intensely, and as I could not see the dear friends I loved the apple for their sake, and would occasionally go and see it. I knew they were a good Christian people because I felt such a love for them.

I began to wish they would return, and so expressed to others. On their return journey Mother and the Elders again called and I was exceedingly thankful to have them enter the house and considered it a great privilege to do some little kindness for them.

*Sketches by Jemima Blanchard.*

Daniel Wood was the first person of whom I obtained any knowledge respecting the Believers. He called at my father's house, one evening while I was there on a visit, my home being at the house of Isaac Willard. Daniel informed us that the Shakers taught the confession of sin and were blessed with divine gifts.

As the family were out on a visit to a neighbor, my brother Joseph and myself were left to keep house. I listened to the conversation for some time, but it made such an impression upon my mind that I left the house. In conversing upon the subject with my brother, he said he would take me to see the Shakers, sometime; but I had no special wish to make the visit.

The testimony of these people seemed to be similar to that of Jesus and his disciples, found in the New Testament. I knew they were Christians and Joseph was impressed with the same thought.

Daniel then remarked,—"Perhaps they may call here and see the family." Several months after this my brother informed me that the Shakers were coming but that he was going on a voyage to sea. He went never to return.

I now found work in a family by the name of Cutler. The man was a

minister and quite wealthy. My friends were interested in my present engagement, as they saw that I was becoming familiar with the Shakers.

Daniel Wood also called upon the minister, but I was visiting at the house of a neighbor, and word was sent to me to remain where I was till the close of another day. As I was not anxious to see Daniel, I remained willingly. When I returned home I urged Br. Cutler to go and see the Shakers. In this his wife joined me, and he concluded to make the visit.

He received a favorable impression. Father William Lee said that God was at work with him and that if he received the gift of conviction he must return and tell them about it.

Soon after this while on his way from Harvard to the home of Zacheus Stevens, he received a gift of deep conviction and dismounting from his horse kneeled in prayer. At once the words of Father William were in his mind, but he neglected his privilege and never returned to make the report. I next made a visit to Zacheus Stevens, where I saw some of the Believers. I knew Father Eleazer Rand. He appeared solemn but heavenly, and I enjoyed my visit very much.

We took supper with the family. When they kneeled, I looked at them with wonder, at such a manifestation of goodness. That night I staid at my father's house and in the morning, without company, went on to the Square House. We passed the residence of Jeremiah Willard, where I was well acquainted. Little Oliver was at play near the front door. He ran to me and drew me toward the house. Several Believers had met there, and all spoke kindly to me, but they all seemed so solemn and strange, that I soon left and went on to the residence of Isaac Willard. As they had accepted the new faith they appeared just as the others did, but said they were glad I had come and asked me if I should attend the meeting.

I now thought I would go and see for myself what it was that made such a great change in all my acquaintances.

At the Square House I met two young women whom I well knew. They were sisters,—Deliverance and Beulah Cooper. They invited me into the kitchen where they were at work and I enjoyed a very pleasant conversation.

Mother Ann also called at the same place, and her countenance was so heavenly that it absorbed my whole soul, and I scarcely heard what my companions were saying. Mother soon came and taking me by the arm, said,—“Wilt thou be a daughter of Zion, and be searched as Jerusalem with candles?” I made no reply to the question as I did not know what to say. Her word seemed like the voice of God. I then accompanied her to the meeting, where many of the Believers were assembled.

At the hour for dinner the Sisters informed me that it was their custom to kneel before eating, and asked me to conform. I excused myself by saying that I did not wish any dinner. My father saw the point of embarrassment

and urged me to attend, but I felt that I could not as quite a company of worldlings were looking on and their countenances were expressive of scorn and contempt. Mother Ann took me by the hand, saying,—“It is becoming in all people to render thanks to God;” and as Mother kneeled I kneeled with her.

I did not intend to remain at the house over night but the sisters urged me to do so, and at last I consented. In the morning I arranged for an early departure, and had promised to take breakfast with my own parents.

I hastily bid adieu to the two sisters in the kitchen, and asked them to say, good bye, to Mother Ann for me.

*(To be continued.)*

## THE CHRIST IDEAL IN SHAKERISM.

### NO. 3.

BY PAUL TYNER.

IN obedience to a spiritual leading, Mother Ann came to America in 1774 with her husband and seven followers. Her husband, however, shortly after their arrival in New York, went away with another woman more amenable to marital authority, and Mother Ann came more fully into the personal freedom her work required.

The subsequent rise of the Shaker Church in this country through perils and privations, trials and persecutions; its awakening of thousands of souls to the power and beauty of Truth; its establishment and maintenance, for a century and more, of nearly a score of communities in which their Christ Ideal is made concrete and reduced to practice in daily life and work with ever increasing light; its honorable roll of spiritual-minded, earnest, enlightened and progressive leaders—all these make a very interesting story, but one which there is not time to tell in detail here. Suffice it to say that, after ten years of unremitting work in America, Ann Lee passed out of the flesh, feeling that at last her work was done; that the banner of chastity had been securely planted on the spiritual Zion, and that the work of preserving, continuing and extending the principles of Shakerism would pass into the hands of worthy successors. She had laid a broad and sure foundation in the inculcation by precept and example of the power and happiness of pure living. On her death, the headship of the society passed from a matriarchate into a duarchy, maternal and paternal—Joseph Meacham and Lucy Wright, becoming, as “Father Joseph” and “Mother Lucy,” joint leaders under whom the believers in Christ’s second coming through Ann Lee were organized and established on a communal basis. In these communities, all things were held in common and each labored for the common interest. Here, for the first time in human history, women enjoyed equal rights with

men, sharing the duties and privileges, responsibility and government. In fact, a marked feature of the Shaker order and system is the high and honorable place accorded the feminine principle. God is worshipped as *Mother* as well as Father, and, from the central ministry at Mount Lebanon down to the smallest family, the authority and leadership is equally balanced between sisters and brothers, who act together with the harmonious co-operation of equals.

The essence of Shakerism's object and ideal may perhaps be well summed up in these words taken from a brief address made by me at the funeral of my beloved and revered father in the Gospel, Elder Frederick W. Evans:—

He gave his life unreservedly and absolutely to an idea which Shakerism embodies in its grand and rugged simplicity, the divine idea of mankind's redemption through the purification of the relations between men and women. Seeing the sin of the age, the root of all the evils that afflict humanity in our modern social system to be unchastity, he accepted with all his heart the revelation of the Spirit of Christ—the Spirit of Truth—through Ann Lee, that the salvation of the race must be worked out by its purification from sensualism and a return to chastity; by the utter abandonment of all fleshly lusts that war against the spirit, shackling it to earthly illusions and blinding it to the sublime realities of life.

It should be kept in mind that acceptance of Ann Lee's revelation implies belief in continuous and progressive revelation, and so in perpetual advance. It would be a grave mistake to suppose that the Shakers regard the measure of Truth revealed through Ann Lee or through any of her successors, as final and irrevocable. On the contrary, it is recognized that the Christ Spirit, lives in every one of us. It awaits only clear recognition to spring into conscious manifestation and is exercised in some measure by every believer who preserves a pure soul in a pure body, and faithfully follows Mother Ann's favorite injunction: "Give your hands to work and your hearts to God." To quote from the preface to Ann Lee's "Biography" signed by Elders Frederick Evans, Giles B. Avery and Calvin Green—"The records of past dispensations are interpreted aright only by means of a present living revelation; we therefore hold ourselves untrammelled by the letter of yesterday, expressing our views and living in accordance with the increasing light of to-day."

And what results has Shakerism to show for its hundred years of effort to reduce the Christ Ideal to actual practice—to embody in every day life that measure of the Spirit of Truth which their light has allowed them to receive and apply? What is the object lesson which their present condition offers to the world?

Briefly, a social and religious organization in which men and women live and labor in peace; to whom lust, envy, avarice, greed, strife, anger, theft, murder, falsehood, cruelty, sloth, jealousy, uncleanness of mind or body, intemperance, gluttony, pride, waste and want, or fear of want are all un-

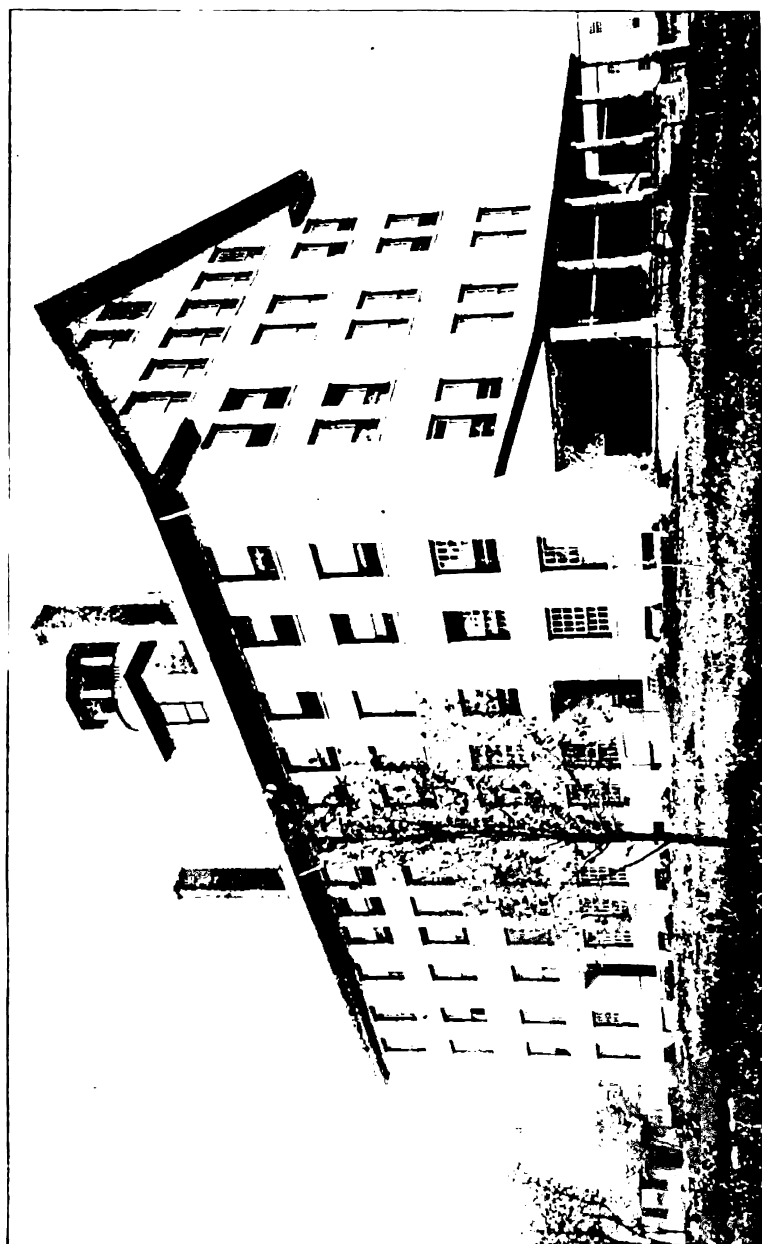
known. In their seventeen communal villages, scattered throughout eight different states, but all under one central government—a veritable *impereum in imperio*—you will find no prisoners or paupers, no prostitutes or prostitutes, no millionaires or tramps, no hunger, no rags, no corrupt officials, no wage-slaves, no soldiers or police, no masters or mistresses, no lawyers or parsons, no stock exchanges and no gambling hells, no menials, no smoke, no grime, no dirt.

To be sure, these are negative advantages. But it is a striking commentary on our civilization that the abolition of only two of these evils from the modern life of the world in city and country, is just now engaging the attention of the world's greatest reformers and is the object of national and international movements, in which thousands of earnest and enlightened women and men are enlisted. But it would not be fair to consider Shakerism as simply negative in its results. The very negations noted imply conquests of vital importance only possible through the exercise of qualities of a decidedly positive character: absolute and unvarying truthfulness, sterling and incorruptible honesty, industry, thrift, frugality, temperance, brotherly love, justice, self-control, kindness, forbearance, sympathy, most of the qualities that go to make up true manliness and true womanliness. In my nine months in Shakerdom, I learned to know and to love more men and women of noble and beautiful character than one often meets in a whole life-time in the average town.

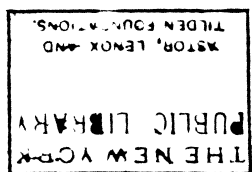
There are some things lacking in Shakerism which are highly valued by the world and considered essential to the higher life by those men and women in the world whose pure hearts, high thought, deep and wide sympathies, refined tastes, delicate sensibilities, noble achievements, and lofty aspirations make them the fine flower of humanity, the hope of the race. Shakerism is devoid of Art in any form, of architecture, music, painting or sculpture; it is without Literature in any real sense, without the Drama, without Science, and without Learning, and it is without these things because it is without that which has given all these to the world, that which, mocked and blasphemed, as it has been so long, is counted by the deepest thinkers as the source from which all higher human development and human conquests have sprung, the force that enwraps and directs evolution, the force which gave us all of Truth, and Beauty, and Sweetness, and Light, all of *Life* itself. I refer, of course, to the force of sexual attraction in its highest and purest development in the love and union of man and woman.

The Shakers have held—still hold in large degree—that the peace, plenty and purity of their common life would be impossible at any less cost than the absolute cutting off of all these things which in any way pertain to what they call “the carnal, generative life.”

So far, I am afraid, it must be admitted that no other community in Christendom has proved them to be wrong by successfully combining purity of social life and sexual love.



FAMILY DWELLING, SHAKERS, ENFIELD, N. H.





And yet the fuller solution of our social problems which the future holds, must assuredly rest in such a combination as the Shakers say is impossible, and of which non-Shakers have yet to furnish a successful instance, in a society exhibiting all the strength and beauty and truth flowing from love in its purest expression, and none of the evils flowing from love that is defiled and impure.

He would be a pessimist indeed who insisted on a continuation of present evils as a necessary condition of present and future good. We have learned that there may be a State without a despot, a City without a Tammany, Courts without bribery, a Church without a priestcraft. So, in the coming time, we shall have a Society builded on Love without Lust. Let me quote a hopeful verse from the poems of Charlotte Perkins Stetson, a singer of the new day:—

“Why not look forward far as Plato looked,  
And see the beauty of our coming life  
As he saw that which might be our's to-day?  
If his soul, then, could rise so far beyond  
The brutal average of that old time,  
When icy peaks of art stood sheer and high  
In fat black valleys where the helot toiled—  
If he—from that—could see so far ahead,  
Could forecast days when Love and Justice both  
Should watch the cradle of a healthy child—  
And Wisdom walk with Beauty and Pure Joy  
In all the common ways of daily life—  
Then may not we from great heights hardly won,  
Bright hills of Liberty, broad plains of Peace,  
And flower-sweet valleys of warm human love  
Still broken by the chasms of despair,  
Where Poverty and Ignorance and Sin  
Pollute the air of all—why not from this,  
Look on, as Plato looked, and see the day  
When his Republic and our Heaven, joined,  
Shall make life what God meant it?  
Aye, we do!”

Shakerism, as has already been said, being based on continuous revelation is in its very nature progressive.

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[*Note.*—A few lines near the close of this article have been omitted as they were peculiarly local and had reference only to the domestic relations of one family. We appreciate the kindly and considerate spirit in which the article has been written, and republish it for a more extended circulation among those who are interested to be properly informed. *H. C. Blinn.*]

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PARDON is the most glorious kind of revenge. Pardon others often, and thyself seldom.

## THE CHURCH OF CHRIST.

**I**N speaking of the Church of Christ we may not have much to do with the old Testament, as the system of religious life, at that date, had but little in common with the teachings of Jesus.

Paul, while referring to the Mosaic Law, says, "The law was our school-master to bring us to Christ." It was the discipline of the law, that brought men to a moral standard, and prepared them to accept a more advanced order of religious obligations. On the journey of this life, every person should have a standard by which to prove the course he is taking, in order to determine whether he is right or wrong. Men do as much as this in buying and selling. They have a standard of weights and measures that the buyer and seller may deal justly with each other. Following this comes the standard of righteousness for the church of Christ.

Paul in speaking of this anticipated new order, says, Christ would have it a glorious church, not having spot or wrinkle, holy and without blemish. After studying this definition we well may begin another pilgrimage and make diligent search for the wonderful treasure. Jesus, during his ministry published the word of God as it was delivered to him and in this evangelizing work appointed a class of men to assist him. Three years only were allowed the Teacher in which to establish a system of righteousness that would ultimately revolutionize the whole world. His life was a heavenly, new light that could never be hid.

We also have the history of the Pentecostal service and the more permanent establishing of an unselfish Christian church. It was the outgrowth of a life under the ministration of Jesus. The mission of peace on earth and good-will to men. It gave to man a more exalted thought in reference to the fatherhood of God, and of a religion that introduced a universal brotherhood. Its influence was a light from God that could never be wholly lost.

We have also the account of Peter's visit to Cornelius, which establishes the origin of a Gentile Christian church which is partially at variance with the order of the church that Jesus had so clearly established. From this date there were two classes of Christians. One taught the virgin life of Jesus, and a separation from the generative order of the world. Deny thyself, said the Apostle, of all ungodliness and every worldly lust.

Through Peter and Paul a sad and serious change took place in the

order of the church. Of course they were Christians, but in becoming all things to all men they presented a form of saving grace that was not known in the first Christian church.

Jesus had said,—“Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow me.” Matt. xix., 21.

Paul said, “But if any man provide not for his own, and especially for those of his own house, he hath denied the faith.” 1 Tim. v., 8.

This was in direct opposition to what Jesus had taught, and was the careful fostering of a selfish relation. Jesus said,—“Ye who have followed me in the regeneration and have forsaken houses or brethren or sisters, or father, or mother, for my name’s sake, shall receive an hundred fold, and shall inherit everlasting life.” Matt. xix., 29.

Paul permitted the generative life of the world and the selfish relations connected with it, and promised his church a salvation in their selfishness. 1 Tim. ii., 15,—iii., 2.

Paul was a fearless and indomitable worker for what he thought was right, but his Christianity was about as near to that of Jesus as a moderate drinker would be to a strict temperance man.

Years past on and the influence of Paul and Peter became the leading feature of the Christian church and Pagan Rome was fast becoming Christian Rome. The testimony of Jesus had become silenced, and the amalgamation of Christianity and Paganism had become perfect. A happy thought now touched the mind of an ambitious general. He said he had seen a vision and heard Jesus say, “Conquer by the cross.” This cross was displayed on a banner in the heavens and had the desired effect, and from this date the Christians and pseudo Christians were enlisted in the army of the Roman emperor. This trap to catch the Christians was a sharp practice of the emperor, as he believed they would make the best soldiers, and in this he was not mistaken. Constantine now became a Christian. History enumerates his deeds of cruelty, too vile to be repeated in this place, and yet he was crowned the first Christian emperor.

What a change had been wrought in the church of Christ, since that time when Jesus preached the sermon on the mount. Christian soldiers have occupied a place in the army, from that day, and the savagery of war has received the benediction of the ministers of the Christian church. More than this, holy wars have been waged, and the church has felt it her duty to exterminate all who differed from her in points of faith, as infidels and heretics.

These Christian fighters, Christian Inquisitors and Christian amalgamators of flesh and spirit were forcing their faith to be accepted as the saving word of God. The church now walked by the side of the world and they have had a most wonderful career. It has been the dividing of houses against themselves.

In our modern history we have Calvin and Luther as muscular Christians: who were the representative men of their times, and without doubt did a great deal of good among men as did the English among the Zulus. Calvin dreaded the inquisition of the Catholic church but so soon as he found the opportunity he set up an inquisitorial office of his own, and his name has come down to us as a hard-hearted persecutor.

Luther has the same name. He may have been a better man than Calvin, but he was a savage disciple of the cross of Christ. Persecuted himself on account of his religious opinions, he in turn persecuted others because they chose to differ from him. This would lead us to ask if the Christian church and the Church of Christ are one and the same thing.

What of the defender of the faith? The most high and mighty King, Henry the eighth. We need look back only a few years and find that the Christian church was guarded by a class of characters who might be called savages of the first order, if placed by the side of our North American Indians.

One of our own writers, while speaking of the blessings of peace, says, "What millions from sequestered valleys and desolate mountains, from lonely cottages and silent groves, from torture rooms and racks and devouring flames have looked and wept and prayed toward this day of liberty and peace." Paul who was not a stranger to religious persecutions, enumerates his own sufferings at the hands of bigoted religionists, and then states the sufferings of those who would do good. They were stoned; they were sawn asunder; they wandered about destitute, afflicted and tormented. Heb. xi.

Less than three hundred years ago, a class of people landed on Plymouth rock. They were a God-fearing, praying people, filled with church ceremonies and psalm singing, and ready to defend their faith, even to the sacrifice of life. Persecuted in England, they fled to America. How we might have anticipated a softened, chastened spirit filled with love and meekness. Great hearts filled with charity for others who were equally as well as themselves serving God.

Not so! These sons of the church so soon as they recovered themselves, began to afflict others, and these persecuting Christians could im-

prison and brutally scourge a man for not saying his prayers as they directed him. We wonder how such things could take place among a civilized people. Will this harmonize with the standard in Eph. v. "without blemish, without spot or wrinkle."

Jesus has said, by this shall all men know that ye are my disciples, if ye have love one for another. It is not the mountain in Samaria nor the one in Jerusalem that will afford any special advantage to those who wish to be pure in heart. Jesus silenced all the disputers of names and places, and those who demanded a recognition of outward forms and ceremonies, when he said to them, "God is spirit, and they that worship Him must worship in spirit and in truth."

H. C. Blinn.

## IDEALIZE THE REAL.

*By Lucy S. Bowers.*

"Tis earnest strife that wins the shining goal;  
 'Tis glowing hope that lights the clouded way,  
 And life divine turns darkest night to day.  
 'Tis patience that brings comfort to the soul,  
 And holy thought holds passion in control.  
 Sweet mercy cometh when we love and pray,  
 And wisdom, when God's law our hearts obey,  
 By these is life made beautiful and whole.  
 Although thy duties lead in lowly lines  
 These heavenly states thou mayst realize,  
 E'en if some obstacle thy power confines  
 Within thy limits thou mayst upward rise,  
 But if thou can'st not reach thy high ideal  
 With love and care, idealize the real.

*Mt. Lebanon, N. Y.*

He that lives up to that measure of Truth that he has, will be rewarded with further and higher revelations. The highest form of Christian experience, is always in harmony with present duty; It does all things right and well, first, by estimating all things in themselves and their relations just as they ought to be estimated, and then by corresponding to the just estimate, by an equally just conduct. By the repetition of virtuous actions, we gain moral power, and produce a tendency to continue in those acts. By the repetition of vice, we induce a disposition to continue the practice of vice.

## THE MANIFESTO.

AUGUST, 1896.

## 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.

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HENRY C. BLINN,  
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## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

June.

|                               | <i>Thermometer.</i> | <i>Rain.</i> |
|-------------------------------|---------------------|--------------|
| 1895.                         | 70.53               | 5.5 in.      |
| 1896.                         | 63.93               | 4 "          |
| Highest Temp. during this mo. | 84                  | above 0      |
| Lowest                        | " "                 | " 42 "       |
| Number of rainy days          | " "                 | " 7          |
| " " clear                     | " "                 | " 9          |
| " " cloudy                    | " "                 | " 14         |

C. G. Reed.

## North Family.

July, 1896.

IN reviewing the past month we recall much of interest, and of pleasure. An eminent Russian writer, Nicholas Maximoff, who has been in this country three years, and given much thought to communism" is greatly interested in the Shaker Church. He has been with us a week, investigating and writing up Shakerism for a periodical in his own country. Fri-

day evening the 26th he gave the family a reading in his native tongue interpreting as he read. He is much interested in the great Russian reformer Tolstoi.

We have also had with us a niece of Sister Ada Brown, Nellie A. Brown, who is a musical composer and fine pianist. One evening was given to a musical entertainment from her with recitations by members of the family.

Spiritual pleasure and enjoyment was found with dear Sisters from Enfield, N. H., not only did we have the satisfaction of a social visit, but added to our treasure of good and our souls were lifted through trusting hope and prayer to realms of eternal riches. May such opportunities be many that we may feel the strength that comes through gospel love. "What a grand thing it is to be loved! What a grander thing still to love."

Sarah J. Burger.

## Shakers, N. Y.

North Family.

June, 1896.

WE write the day after the Fourth. While contemplating what the true intent and purpose of the day should be which is so universally observed; and realizing how little its true spirit is understood; while not wanting to drop into the habit of a chronic fault finder, yet the lines of class distinction based upon wealth which are being more rigidly drawn, causes us to ask why do we celebrate this day? Where are the benefits that we derive from being free from the rule of an hereditary monarch and placed under bondage to political influences that are antagonistic to the principles that the founders of our Republic strove to incorporate in the social and political life of the country? While we love our country and rejoice to see her lead the world in all that tends to advance the race, yet we can not endorse the sentiment expressed by a certain political paper that, "whether right or wrong, our country." June gave us several refreshing show-

ers which greatly improved vegetation, especially the meadows; at best the crop of hay will be light in this section. We enjoyed a social call from Sisters of Enfield N. H., also a company of visitors from Canaan, N. Y., who spent the Sabbath with us.

*Hamilton DeGraw.*

### Enfield, N. H.

July, 1896.

THE prophetic tone of Sister Aurella's essay in the July No. is quite encouraging. We long for the strong spiritual battery that will compel us to use the mowing machine "of consistency in all things" to cut away the dead growth of virtueless life which chokes the yield of promising virtue.

We hail with gladness the good news from Florida, as given by Elder Louis Basting and hope another year's experience may give even greater prosperity in temporal affairs, and a blessed harvesting of souls who regard life acts of consecration to the principles of Shakerism of more importance than mere talking of faith's ideals.

On the evening before the "glorious fourth," the younger members of our home gave an excellent entertainment commemorative of our Nation's freedom from English rule. The chapel was profusely decorated with the national colors, and all things combined to make the occasion perfect in every detail. Especially pleasant was the display of musical talent.

The season thus far has been unusually dry, the result of which is a very light hay crop. Early berries quite abundant, but apples and pears will be very scarce with us this season. On July sixth, sowed a second crop of peas.

Gospel kindred, it is a very good time to visit Enfield. Why not come?

*George H. Baxter.*

ANGER is the fire that consumes the heart of love.—*M. J. A.*

*[Extracts from letters written to outside friends from a young Believer sister.]*

MT. LEBANON, N. Y. APRIL, 1896.

DEAR FRIEND;—I have been in Mount Lebanon now nearly eight months, a sufficient length of time to have learned something of the place and people. Being a lawyer you will like to know my verdict.

To me, and to all who know the Shakers, they are living lives actuated by the highest motives and the broadest principles of righteousness and truth. Narrow? bigoted? of this I have seen nothing.

Hateful in all its forms is evil to them, but never more so than when manifested in any way that savors of impurity in thought, in word, or in deed. Cleanliness in body and mind is their creed, still they are not ascetics, wrapping themselves in uncomfortable sackcloth and living in gloomy sunless cells, looking upon a jest as the rankest profanity, and hugging to their dreary hearts the thorns of life so closely as to crush out forever all the beauty, color and fragrance of the roses.

They believe in comfort as well as in kindness, and to this their well warmed and well kept homes testify, not luxurious exactly, but aglow with the splendor of cleanliness, are these Shaker homes.

Do not imagine the Brethren and Sisters to be lacking in knowledge of human nature. I know of few better schools for becoming proficient in just this knowledge.

As for liberality of thinking and of allowance for the thinking of others, no church in the land approaches them.

But I hope to see you the coming summer and then I will finish this letter and answer the many questions which I know you will ask.

*From a letter of later date:—*

I am quite at home here now, and think I shall feel more and not less so, as the years go by. You will understand by this that I intend to stay here. Why not? Now that my sister has passed from my earthly sight I shall be happier and more contented here than I can possibly be else-

where. And then I am needed here, just as I need to be here.

I am following my old occupation of teaching, and can see stretching before me years of usefulness and beyond those years, dear friend, a home of peace which my life here will help to prepare for me.

Why should I have any desire to mingle again in the stir and fret and rivalry of life outside? After it is over what then?

*At a still later date:—*

No one can understand better than yourself how the days, weeks and months glide away, and not the less swiftly in this quiet Community, indeed it is the calm, tranquil, uneventful days that are the most rapid in flight, as we all know.

Mount Lebanon seems to me now like a dear home, so much so that though I expect to visit my old friends of Long Island and vicinity in a few weeks, it is but to settle affairs and make explanations preparatory to a final return.

I must give you a little information concerning this Community, for I can not see you face to face as I soon shall many of my outside friends.

This Society, established more than a century ago by an English woman of high aspirations, and an exceptionally strong and determined will—Mother Ann Lee—is for the purpose of beginning on earth a preparatory school for the other life.

The Shakers do not believe any more than does yourself, that the transition from this to the other life changes one's nature or one's identity, neither do they believe that any soul is destined to perish, but should we go across the "Border" blinded and warped by years of wrong thinking and wrong doing, the discipline must be severe and the time long and wearisome to bring us up to a height we might have attained in our earth life. To reach this attainable height is the aim of the people of this Community, and in order to accomplish this, purity, integrity, unselfishness, and above all, love and humility that

"Low sweet root

From which all heavenly virtues shoot,"

must be carefully cultivated.

You ask, what are the necessary requirements to become a member of the Shaker Church? An earnest desire to live the exalted life I have described, first, and a faith, to live such a life, second. This is no reformatory for the vicious, no prison for the criminal, and no hospital for the chronic invalid; neither is it a monastery where in order to be happy hereafter, we must be as miserable as possible here. This is a busy and a cheerful family with every comfort of shelter, bed and board.

Those who join the Community are expected naturally to give their all to the spiritual life, and share in the benefits to be derived from community of goods. Of greatest value to them is earnestness of purpose, a capacity of comprehension as to all such a life implies, and a sense capable of appreciating its privileges. You, my dear friend, know something of my independence and the entire freedom of my past life. When I say that not once since coming here have I felt shackled or restrained, you will judge that there must be a decided lack of the unjust tyranny which characterizes many monastic institutions which this is not.

Spring has burst upon us at last, and the hills, beautiful at all times, have taken on new charms. The pollard willows bordering the ponds are nests of softest greenery, goldened all over with the sheen of the nestling pussies. The birds are reveling in song, in spite of the saucy little *clien*, the English Sparrow which has driven so many of his betters away, and the brooks, the sweet laughter of these grave old hills, are joining their rollicking music, to that of the birds, the awakening insects and the low murmurous stir of resurrected life on land, in air and sea. I can imagine your keen enjoyment of this same awakened life in your far away prairie home. May the storm that demolishes, the insects that devour, the illness that crushes hope, all be kept far from my brave cousin.

On the bureau stands a glass filled with fragrant pussy willows. One of the little



boys brought them to me. There are five boys here under the care of Brother Ezra, who is also their teacher. I call them the "tribe of Ezra." We also have six little girls, whose caretakers are two of the young Sisters. The care and love lavished upon these children! They seem very happy and they should be so. Should you know of any children of good parentage, who are left, as they sometimes are, with no one upon whom they can depend, or who can have any claim upon them, what a blessed home this would be for them, where they would be educated in all directions, and surrounded by love and tenderness, and protected from the sins of the world! Of course they do not want any children inheriting evil tendencies, for this is no reformatory no more than it is a prison.

They tell me that my dear sister has led me to Mount Lebanon, and I sometimes think it true. She has led me to a beautiful place and to a lovely self-sacrificing people. I am with them in loving all that is lovely and in hating all that is hateful.

On this sweet Sabbath air I send you over the hills to the broad prairie; farm of "Rest a while" my love and greeting.

GRACE A. BROWN.

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#### TRIBUTE.

*By Henry Hollister.*

To repeat choice thoughts from the last MANIFESTO moved me to write. From the first all impressive article,—The editorial, and the subject Trust,—all is included, with an especial memory for the line in quotation marks in the subject Tenderness.

I would be a vigorous opposer of evil, and a joyful, humble receiver of every light given. From those appointed to disperse light first, and from my daily companions next. This is our Ideal.

Sometime, sooner or later, we shall understand and be content that the Truth is unto us and not of us, until nothing weak nor false remains.

What though we have fallen short of the great glory in store for the steadfast and innocent souls; there is yet a glory and a work for us wherein our industry can wear out the memory of a wayward past.

Have we been saved? Yea, surely! Do we need a continuing salvation? Verily! Obedience was the beginning of salvation and the willing and obedient shall eat the good of the land.

*Narcoossee, Fla.*

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## Sanitary.

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#### MEDICAL DECLARATION.

"IN view of the widespread suffering, physical disease, deplorable hereditary results, and moral deterioration inseparable from unchaste living, we the undersigned, members of the medical profession of New York and vicinity, unite in declaring it as our opinion that chastity—a pure continent life for both sexes—is consonant with the best conditions of physical, mental and moral health.

The above will interest the Shaker Communities of our country—the cleanest and purest organized body of Christian people on earth.—*Temple of Health.*

WATER is not only the best drink God has made, at least for this world, but the only drink. Whatever mixture we may swallow, and whether the thirst is natural or diseased it is the water alone that can quench thirst. And hence, as the legitimate object of all drinking is to extinguish thirst, we should forever, if possible, exclude all drinks from our interior but this pure native element.—*Dr. Alcott.*

JAPAN is a land without domestic animals. There are no cows. The Japanese neither drink milk nor eat meat. There are few horses and these are imported mainly for use of foreigners. The freight cars in the streets are pulled and pushed by coolies, and the pleasure carriages are drawn by men. There are but few dogs,

and these are neither used as watch dogs, beasts of burden, nor in hunting except by foreigners.

There are no sheep in Japan, and wool is not used in clothing, silk and cotton being the staples. There are no pigs. Pork is an unknown article of diet, and lard is not used in cooking. There are no goats, or mules or donkeys. Wild animals there are, however, and in particular bears of enormous size.—*London Tid Bits.*

### TRUTH.

*By Nellie Hamlin.*

SOLOMON counselled his son, "Let not mercy and truth forsake thee." Wise counsel for the present time.

It is very easy to say, and equally easy to think that we will live and speak only that which is true. The teachings of our childhood have been such as tended to develop faculties of honesty. But as we come to an age when we must choose the right and the wrong for ourselves, we learn, and often by sad experiences, that there are many things in life to tempt from the sacred path of duty and virtue. We then realize the value of our early instruction, and the necessity of self-imposed rules for discipline and culture.

Truth should be the crown of the Christian; his defence in battle; his shield in danger; a covert from the tempests of earthly strife, and a friend above all other friends. No natural talent can take the place of a simple and truthful expression in word and deed.

Blessings attend thee, O spirit of Truth!  
Thou art a royal diadem,  
Be thou the guardian of my youth!  
In every hour my steps attend.  
At thy pure shrine my soul shall bow  
As youthful days roll on;  
To thee I pay my humble vow,  
Through thee to sing the conqueror's song.  
*Harvard, Mass.*

HAPPY is he who curbs his passions,  
and masters his dominant impulses.  
—M. J. A.

### PURITY.

*By Ella F. Williams.*

"BLESSED are the pure in heart for they shall see God."—Matt. v., 8. Purity is the entwining virtue of modesty and inspires the heart with a love for good company, pure language and refinement. We often hear the passage of scripture quoted which reads, "Out of the abundance of the heart the mouth speaketh." As our future life depends greatly upon the habits formed in youth great care should be taken to implant within the heart, germs of truth and purity, which shall bloom to be flowers of beauty and virtue, exemplifying a Christian life and seeking good in those around us our language will be true and savored with a spirit that is pure for "even a child is known by his doings whether his work be pure and whether it be right. By obeying the voice of conscience and living a noble and virtuous life we are making the kingdom of heaven upon the earth.

*Enfield, N. H.*

*Clergyman.*—(to a Sunday-school class:) "Now can any one of you tell me what are the sins of omission?"

*Scholar.*—"Please, sir, they're sins you ought to have committed and haven't."—*Sacred Heart Review.*

KIND words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, and especially round the fireside circle. They are jewels beyond price, and more precious, they heal the wounded heart, and make the weighed-down spirit more glad than all the other things the world can give.

## Bentha.

Malinda Tyson, at Pleasant Hill, Ky.  
July 5, 1896. Age 86 yrs, and 6 months.

Sister Malinda was the oldest resident of Pleasant Hill. Her parents entered the Society, while she was an infant. She has filled many offices of trust with full consecration.

J. W. S.

# The Manifesto.

PUBLISHED BY THE SHAKERS.

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## *Notes Referring to the Early History of the Shakers in the United States.*

### *No. 3.*

I WAS now hurrying on my way home and felt measurably released, as I thought I never could become like the Sisters. Distinctly I heard Mother's footsteps and then her voice. She was looking for me, and said, "Where is that young woman?"

The Sisters in the kitchen replied,—She has just passed out. "Call her back," said Mother, "that she may bid me good-bye."

I stopped involuntarily and turned around, and saw Mother at the door. The Sisters then told me what Mother had said, and I went back to excuse myself as I could not bear to be other than polite to so beautiful a woman.

I told Mother I could not stay, although I liked them all very much. I knew I could not be like them and I could not remain as I knew my people were waiting for me to take breakfast, at my father's house.

"O," said Mother, "then you thought you would not come again."

As these were my thoughts I hardly knew what to say, but excused myself as best I could for the present.

Not long after this I found myself in the house with Mother Ann, where we enjoyed a very pleasant conversation. While busily engaged Mother asked me, "Do you not want the people of God to pray for you?" I replied that I did, and in an instant her arms were around me, and we were both on our knees. After this I thought no more of going home. Four weeks passed away and found me most of the time engaged in attending the meetings.

The Sisters who worked in the kitchen were busily employed. A great

many persons who came to the meetings were provided with dinner, and it was not uncommon to have as many as two hundred. When such large numbers were in the house, some feared that the timbers were not strong enough to bear the strain.

At one time Mother Ann called the children under fourteen years of age and sent them to their homes, accompanied by some responsible person. She then asked the young Sisters to accompany her into the door-yard, and soon half the assembly went with Mother.

At times there would be an intermission of thirty minutes, when some would return to their homes, and others would come to attend the meetings.

After several weeks it was thought best for me to return home, which I did, but was at the meetings nearly every evening. If it was stormy, or if I was weary, Mother would have me remain in the Square House till morning.

Mother often kneeled and prayed to God for me, and then I felt a perfect freedom to talk with her. The second time Mother went to Petersham I went with her. Mother wore a small cotton neckerchief and Mother Hannah Kendall offered her a nice silk one, but Mother Ann said, "Nay, I do not think it is best for me to wear it. The young folks may wear the silk and if I need another I will have a cotton one."

Mother rode in a carriage, as did several others, who accompanied her from Harvard and Shirley, I rode on horseback.

While we were assembled in meeting, some rough characters came to the house and discharged their pistols at the windows. These were evidently the same characters who came the day previous and so cruelly beat Aaron Wood, that they feared he would die.

The mob became frightened through fear that they had mortally injured Brother Aaron and suddenly dispersed. Brother Aaron, however, recovered from the abuse.

While at this place my sleeping room was adjoining that of Mother Ann. One night after all had passed into deep sleep, I heard Mother sorrowing to God, with such fervent cries, that I felt very sad and could not sleep. As Mother wept I heard her say, "O God, I am but a poor woman, help thou me to fulfill my mission."

We remained at Petersham over three Sabbaths. Previous to leaving Harvard for Niskeyuna, Mother Ann arranged for a company to visit the Believers at the last named place. The next winter three Brethren and three Sisters, myself one of the party, left home in an open wagon, on a very cold day. In the afternoon as we suffered so much with the cold, we called at a public house to be made more comfortable by the fire. The Brethren had decided to go six miles farther, but the landlord thought if we cared for our lives we should remain in the house. We however, went on and were protected.

On the last part of our journey we rode all night. We called at one house

in the evening but they could not entertain us on account of a sick child and there was no other way but to drive on.

Early in the morning we reached Watervliet and were met by Mother Ann and Father Calvin Harlow. Mother said, "These are the very people that I have borne on my heart and soul all night."

We were all made welcome, and soon after we entered the house were comfortably provided with nice places to rest. Our dear friends thought it a miracle that we were not frozen.

After a rest of two hours we were called to breakfast and ate thankfully the food that was provided. Soon after this we went into the meeting, which, with several intermissions continued till two o'clock the next morning.

As we took our breakfast on the second day, Mother Ann and the Elders walked around the table and waited upon us. Mother said, "These Brethren and Sisters were very kind to us while we were at Harvard. They always made us welcome to anything they had in the house."

As there were large companies constantly calling, some of us offered to assist the Sisters in the kitchen prepare the food while we were there.

*(To be continued.)*

## THOUGHTS.

*By Abraham Perkins.*

**I**S there any Scriptural authority for communistic life and community of interest?

This is an important question to which every member of our religious faith ought to be able to give an intelligent answer, and a reason for such faith and the hope that is in them.

In the early days, which we believe to be the opening of the dispensation of Christ in his second appearing, there were in many places and among many people great religious revivals and a wonderful outpouring of the spirit of God. Among those greatly gifted and spiritually baptized, was Joseph Meacham, an Elder of the Baptist church of New Lebanon, N. Y. He was a man of extraordinary talents and extraordinary light and conviction of Christian duty. Hearing of a marvelous spiritual work among a strange people denominated Shakers, at Watervliet, N. Y., he visited them for the purpose of learning their character, and of weighing and comparing the degree of the light of God they had received, with that found in his own soul.

Mother Ann directed Elder James Whittaker to open the testimony of Christ to him. The labors were lengthy, arduous and of a most thoroughly searching character.

At length Elder Joseph said to Father James,—How do you reconcile

woman's speaking and having government in the Church of Christ, with the Apostle's doctrine, which forbade it?

In answer to this and to the Messiahship, Mother Ann told Father James to say to Elder Joseph, that the order of man in the natural creation is a figure of the order of God in the spiritual creation. Man and woman standing in their proper order are both required to lead and take the government of their family. If the man, the father, is not present, the right of government belongs to the woman, the mother. It is the same in the family of Christ."

Marriage in the natural order constitutes the twain, one flesh; the union and relation in the spiritual order produces one spirit,—no more twain, but one spirit. The natural order as the figure of the spiritual in its perfection, embraces both father and mother. Thus the spiritual creation, as the anti-type, requires both father and mother, Jesus, the father being absent; and Ann, the mother being present, (it being evident she had the anointing,) the power and authority of Christ on earth was committed to her and to her was given the power to lead and govern her spiritual children.

This answer opened to Elder Joseph a vast field for contemplation and gave him a clear sight and great understanding concerning the spiritual work of God. He saw the answer was incontestable and could not be refuted, and accepted it as satisfactory.

Is there proof from the bible of any example, of the necessity of Community of interest for the Christian church. It seems like consummate ignorance of the Scriptures, to affirm otherwise. In the 2nd chapter of the Acts of the Apostles, we are told that the disciples of Christ, when the day of Pentecost was fully come, were with one accord in one place, filled with the holy Spirit; that by them the first Christian church was established at Jerusalem, on communistic principles; that all who believed were together, and had all things common; that they sold their possessions, and parted them to all, as every man had need. The 4th chapter tells us, that the multitude who believed were of one heart and soul, and neither said any that ought of the things which he possessed was his own, and that they had all things common. It certainly would seem that the foregoing testimony is proof sufficient to exemplify the foundation on which to build a Christian church.

I believe it is generally conceded by the candid, and by persons of the best intellect, that such a basis must be destructive to self and the vile passions of the human heart, and without this crucifixion, there can be no perfect salvation.

*East Canterbury, N. H.*

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It is not enough that we have once swallowed truths; we must feed on them as insects on a leaf, till the whole heart is colored by their qualities and shows its food in even the minute fiber.

*Contributed in answer to the question, "When to speak,  
and when to keep silent?"*

*By Isabella Russell.*

THERE are moments, when silence is golden,  
There are times, when the thought unexpressed,  
Is productive of blessings unlooked for—  
And we see and acknowledge 'twas best,  
Considering the time and occasion,  
Our judgment to wisely suspend,  
For we do not, we can not see clearly,  
Our way, from beginning to end.

And we know there's a power overruling,  
A wisdom, we can not control,  
Safely leading us onward, and upward,  
To the unexplored realms of the soul.  
Then why should we pause, on life's journey,  
Or repine at the trials we meet  
When perchance it may be, that without them  
Our heaven, would have been incomplete?

There are moments, when words fitly spoken  
Are worth more, than silver, or gold;  
There are great and momentous occasions,  
When the unvarnished truth must be told;  
There are errors and evils to conquer,  
By the use of the tongue and the pen;  
There are times that demand earnest action  
On the part of brave women and men.

No sluggards, nor cowards are wanted  
To stand in the van of the fight,  
'Tis firmness, and courage, and daring,  
That win in the battle for right.

Already these times are upon us,  
There are dangers on every side,  
Requiring our utmost endeavor,  
To lessen the incoming tide—  
Of sensual and selfish indulgence  
Enslaving both body and mind,  
The source, and the root of all evil,  
The bane and the curse of mankind.

All honor and praise to the workers  
 Engaged in the glorious strife,  
 Fulfilling the law of the Master,  
 Resurrecting from death unto life.  
 These are the seers and the prophets  
 Foretelling the time yet to be,  
 When knowledge shall fill the whole earth,  
 As the waters now cover the sea !

The desert so lonely and barren,  
 With beauty and grandeur shall teem ;  
 God's world in His Infinite Goodness  
 From sorrow and sin will redeem.  
 Already the harvest is ripening,  
 And 'tis time for the reapers to go,  
 In the power, and the strength, and the wisdom  
 Which only God's love can bestow.

But those who would benefit others,  
 Must stand on the rock that is sure ;  
 From the fountain corrupt and unholy  
 Proceed not, sweet waters and pure.  
 The freedom obtained by our Savior  
 At the cost of his own selfish life,  
 Is ours, if we're willing to suffer,  
 And endure to the end of the strife.

Sweet purity now, and forever,  
 Our time-honored motto should be,  
 Till we reach the fair portals of heaven,  
 And stand in the ranks of the free.

*Enfield, N. H.*

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## THOUGHTS ON CHARACTER.

*By Andrew D. Barrett.*

IT is said "Out of the abundance of the heart, the mouth speaketh." As the spring-time is the season for sowing seed for material aid, so is youth the spring-time for sowing the seeds of a virtuous life that will form those principles that mark the perfect man or woman. In order to form these principles there is something higher than the mere gaining of earthly fame or power to be considered.

There are victories over self to be won ; treasures of immortal inheritance to be gained, which will brighten and adorn the spirit. If this happy con-



dition can be attained by self abnegation, it will be well worth the labor. How true it is that humanity needs to pass through a spiritualizing process, needs to cultivate a devotional spirit which will lift the soul above the narrow confines of the exclusive circle of me and mine, into a condition of harmony and purity, where they may claim a relationship to the angels.

Habits that are formed in early life, generally make a lasting impression. Much of our education is taken from books and it is very necessary that we select the right ones. Books and papers help to determine the mental tastes, and to form the character. Then how important it is that the mind be directed aright.

The perusal of stories that are filled with scenes of strife or with reports of wrong doing on the part of their heroes is not calculated to awaken very deep thought concerning the duties of life. "Faith without works is dead." It had better be "Hands to work and heart toward God," agreeably to the teaching of Mother Ann Lee.

It is evident that "Without the vision the people perish." And without a spiritual ministration the people will sink into infidelity. "As the twig is bent so is the tree inclined." So with habits formed in early life. If formed aright they will lead in the path of virtue, and will point upward to the goal of perfection. A bad resolution is better broken than kept; but it is still better not to make a bad resolution.

My dear young friends, to you belongs the successorship of this great inheritance. You must study well the duties of life, make yourself an interested worker in the social, moral and religious interests that are around you; have your principles thoroughly based on truth if you become an heir of this eternal kingdom.

*Narcoosee, Fla.*

## Correspondence.

GLASGOW, SCOTLAND. JUNE, 1896.

DEAR FRED AITKEN AND BROTHER:—What a shame of me, but writing is a very weary job; "better late than never."

When yours came we were at tea on a Saturday afternoon and I was saying how glad I would be if you could walk in. I keep missing you and wondering how you are getting on, so you guess yours was gladly received. We all three wanted it at once, still it was short and just like you. A few days after I received your face on paper, it was good of you to remember me with one. Glad you had a good time crossing. Am much wondering how you are getting on now and often try to send a wave of kindness out to you. I do miss you, there are so few I am in close touch with.

Well now do you find it easier to serve one Master where you are, than

you did to try to, here? To serve in the struggle for daily bread and at the same time live according to our light toward all and toward our own uplifting, in the heat of discord felt and unseen. I find, at times, a severe serving of two Masters, which He said could not be done. Mammon we need, God I can not do without. What then is to be done? Something within me says, "Be patient child, "man does not live by bread alone." "Life is more than meat." Will you be so kind as to let me know how you feel inwardly and outwardly with the Shakers. Try and spare me time for a long account of yourself and what you think of me having thoughts of setting sail for Mount Lebanon.

Have you felt homesick? Have you made friends? Do you feel at rest and peace and gaining more knowledge? I would so like a report of the land. I hope you can send grapes like those of Eschol.

Your sincere friend and sister,

ISABEL MACKIE.

MT. LEBANON, N. Y. JULY, 1896.

DEAR MRS. MACKIE:—From your letter I judge that you want me to give you an account of myself and my manner of life here. Well, I wrote Mr. Wilson, quite a long letter, giving him that sort of information, and asked him to acquaint you with the substance of it, hoping that he would give it to you to read in toto. So I must just repeat myself.

My first experience here was a week in the visitor's room. In this room, those who come to inquire into Shakerism live, until such a time as they have satisfied themselves and the Elder and Eldress that they wish to become a member of a Shaker family. While I was there I was visited frequently by the Elder, and various Sisters, and by the Eldress, Anna White, to whom I carried a letter of introduction from James McNish, as you may remember.

As usual with strangers I was very reserved and shy, but in my own way, I was observing and drawing my conclusions.

Before being admitted as a member of a Shaker family, you are required to "confess" or give some account of the mental, moral and spiritual journey you have come through, which has led you up to coming to them. This was pretty hard for me, for I am not in the habit of unbosoming myself to acquaintances of a week's duration. However I gave the Elder, (in your case you would tell the Eldress) some account of my moral struggles, and found myself installed as a Brother that evening, sitting down to supper with the family and sharing a room with the others.

The first thing I was set to do was to learn to milk cows, and for a week, morning and evening I wrestled three quarters of an hour with an old brownish, black cow in the attempt to get half a pail of milk. At the end of the week it was still a struggle for me, and in pity for the cow, or for me, I'm

not sure which, I was taken off milking, and set for my morning duty to groom an old horse, which I continue to do until this day. This is done before breakfast, which is served at six o'clock. After breakfast I do whatever is set for me to do; sometimes it is to hoe corn, again weed onions, paint wagons and sleighs, (I have done much of this work since I came here,) or anything that needs doing. We had spring's cleaning soon after I came here, and I helped some in this line, whitewashing, and doing anything to help those who had the work in hand.

The Sisters' work is quite as varied. They look after the clothing of the Brethren, darning socks, sewing on buttons and in a general way keeping their wardrobe tidy. Duties they have without number, cooking, baking and housekeeping, and in spare times, we have eight sewing machines where shirts are made for a firm in the city. Under the direction of the Deaconesses all the Sisters take a regular turn at these various duties.

In the summer there are berries of various kinds to be gathered; currants, cherries, gooseberries and in the fall there are apples to be stored for the winter. This the Sisters do with aid from the Brethren as their work will allow.

And now, do I like it? No and yes. My old man, the personal, egotistical self, does not altogether enjoy it just yet. He does not get much to feed him, is hungry and kicks accordingly. For the ordinary natural man, there is but little here to make him feel comfortable and a good deal to make him feel very uncomfortable; which is good. But for that part of you which is upper, for the real me, the higher self, the Christos, the Christ, call it what you like, it is my honest belief that if there be anywhere on the face of the earth where he can find a substantial environment to grow in, it is here. Now I do not want to indulge in any "high falutin." In all circumstances one can have an ideal and work towards it; but here you have the help, which comes from the companionship of others who are on the same road as yourself, and where you can get the opportunity to bring your whole life from rising in the morning to lying down at night, into harmony with the best you know of what you ought to be. Here you have the opportunity, step by step, of steadily eliminating from your character, the dross and rubbish. The influence of the place helps you to do this, nay, drives you to do so,—at least to try. You could not stay here, and be comfortable without making some attempt to get farther on the road to holiness. You would have to leave. Endeavor is in the very air. This is at least how I have felt. I find the struggle hard at times but I shall stick to it like grim death.

"Tasks in hours of insight willed  
Can be in hours of gloom fulfilled,"

says Matthew Arnold; and in my hours of depression, here, (and I've had some, I can tell you) I try to remember the resolution I came to in a better

ment, and go stumbling on, in the dark as it may be, but knowing that the day cometh.

So it is more than likely that I shall stay here. May be I shall have the pleasure of seeing you here also. I think you would find a real home here; find soul-fellowship with the sisterhood, and I believe some would find fellowship with you. I read your letter to them, and they think this is just the place for you; still, weigh it well before you decide to sell up and come. I remember that you were once in this country before, and left it again in hurry and disgust. You might, do the same again; or want to. Perhaps I have spoken rather too highly of the Shakers of the North family at Mount Lebanon, for I can only speak of what I know best; so I will add that you are not to expect a very Kingdom of Heaven here, but you may expect to find an honest attempt to form the nucleus of such a thing. Shakerism has progressed a good deal since it was first founded by Ann Lee, but it is the hope and belief of this family, that it will progress still farther, never cease progressing in fact. We are thorough believers in the continuous unfoldment and evolution of the human spirit and along side of that runs all other progress. From a few pamphlets which I enclose, I hope you will gain all the other information you may desire, as to the present day aspect of Shakerism, and after reading, perhaps you might pass them on to such as may be interested in the subject. Good bye for the present.

FRED. AITKEN.

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## INFLUENCE.

*By Emoretta Belden.*

**A**ROUND each person is a subtle atmosphere in which he lives and moves. It is a part of himself—it is his personality, and whether it be weak or strong it leaves an impression on his associates.

This power, when exerted to sway the feelings or conduct of another, is called influence. An influence for good, like the sunshine is cheering, life-giving, invigorating; while its opposite could better be compared to a poisonous vapor, blasting, deadening to soul-life and growth.

It is very subtle in its action working gradually to its culmination. We can hardly estimate what our influence means to another. It is not only felt to-day, to-morrow, or next week, but it reaches forward even to eternity. On every page of history we see the effect of conditions and events of the past. We read of what powerful minds have done in bringing order from chaos at the time when we were without a settled government,—we see the degrading effect of slavery upon the people and the country, and later of the influence of the Civil War. All this is felt by us to-day, though we may not be aware of the fact.

Paul said, "None of us liveth to himself and no man dieth to himself." He also admonishes us to put no stumbling block in another's way, but rather to "Bear the infirmities of the weak," and set a noble example to our brethren who are weak in the faith. "If meat make my brother to offend, I will eat no flesh while the world standeth." Doubtless these words have influenced thousands of earnest souls, and will many more. Evidently it becomes the duty of all Christians to resolve,—If an unpleasant and wrong act, look, word or manner will cause my friends to fall, I will deny myself of them, "While the world standeth."

Not only great apostles like Paul; great preachers like Beecher; great generals like Grant, or great men and women in other vocations wield a powerful influence, but every one, has a mighty power for good or evil in the circle in which they associate. There is nothing of so much value as the human soul and it is a very solemn matter that we are accountable for the influence of our example in the sight of all men.

"If any little word of mine  
May make a life the brighter;  
If any little song of mine  
May make a heart the lighter;  
God help me speak that little word  
And take my bit of singing,  
And drop it in lonely vale,  
And set the echoes ringing."

*West Pittsfield, Mass.*

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CHARITY is indeed a heaven sent messenger; she goeth forth as an angel with consolation on her tongue, love in her heart, pity in her eyes and relief in her hands; she inclines her ear to the suffering and the poor; she seeketh out distress, nor ceases from morning to evening her mission among the homes of the sorrowing; she heeds not the scorn of the proud, the shrinking of the fearful, the eyes of the inquisitive, nor rain, nor wind, nor the bitter frost, but keeps on, and her way is compassed about with gladness. The hungry, the ill-clad, the sick and despairing rejoice at her approach. She shuns ostentation; she has no set time for her labors, but worketh always for want, suffering and grief are ever in her path. She pities the afflicted and is ever mindful of what she owes herself in her duty to others; her motto,—"Love God with all thy heart, and thy neighbor as thyself."  
—*Seneca.*

THE highest form of Christian experience, is always in harmony with present duty; does all things right and well, first, by estimating all things in themselves, and their relations just as they ought to be estimated, and then corresponding to this just estimate by an equally just conduct.

## THE MANIFESTO.

SEPTEMBER, 1896.

## OFFICE OF PUBLICATION.

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Address all communications 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.

July.

|                               | Thermometer. | Rain.    |
|-------------------------------|--------------|----------|
| 1895.                         | 67.62        | 4.75 in. |
| 1896.                         | 71.19        | 3.125 "  |
| Highest Temp. during this mo. | 90           | above 0  |
| Lowest                        | " "          | " 48 "   |
| Number of rainy days          | " "          | 7        |
| " " clear                     | " "          | 13       |
| " " cloudy                    | " "          | 14       |

C. G. Reed.

South Family.

Aug. 1896.

"BLESS the Lord, O my soul, and forget not all his benefits."

We have read with interest the pages of the last MANIFESTO, and pronounce them all good, but find the article by Grace A. Brown especially inspiring. The summer has been made joyous by the presence of a party from Enfield, N. H., who passed one day with us. We were also delighted to meet our mutual friends and former

neighbors, Dr. Hellen I. Woodworth and mother, who spent a couple of weeks visiting acquaintances in this Community.

While this section represents a marked fruit famine, the mountains have generously furnished us with an abundance of the healthful and refreshing blueberries, nearly thirty bushels having been gathered by the family who, early and late, considered the berries of the mountain, how they grow.

Peace and quiet reigns throughout our home, with occasionally a ripple of excitement induced by a wrecked bicycler who always finds here the "good Samaritan."

Brother Wm. Thrasher, the good man of centenarian fame is still an inhabitant of earth. One hundred year's acquaintance with physical life finds him wonderfully attached to terrestrial scenes. We believe with Dr. Talmage "to those who are fitted for sailing to the Summer land, theirs will be not a landing on a rock-bound coast but a pulling of their boat amid cacti and groves of orange." Such will be the welcome home of our Brother.

Genevieve DeGraw.

North Family.

Aug. 1896.

"BEAUTIFUL and lovely are thy courts O Zion." Glory rests upon thy hills and peace within thy valleys. "If our home is so beautiful here, what must it be in the world to come?" Our beloved sister Emily Offord, might now give us an answer.

On Aug. 2nd p.m. a number of dear friends from Hancock and a large attendance from all the families of Mt. Lebanon met at Canaan where her memorial meeting was held. Rich in tributes of affection and praise, sweet in inspiring song and strong in the living testimony that appreciates the present good while recognizing the need for future increase, more than two hours were pressed full of heavenly ministrations.

Special note was made relative to the superior mentality of the departed.—"A student of rare ability whose deepest les-

sons were learned from her own heart." With courage undaunted and a grasp of principles of which only strong minds are capable, she lived and ministered the faith of the Gospel, worked in its present, and for its future unfoldment. Her soul atmosphere was courage and helpfulness to all around her. None name her but to bless.

Some earnest souls prepared by the Spirit are finding with us their only true home. Our worthy Sister G. A. Brown is spreading the light among many interested friends on Long Island.

The army worm attacked several fields of fine grain consuming about one third; higher ground escaped.

Berries are abundant and early apples bring a good price in market. General health prevails.

*Catherine Allen.*

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### Enfield, N. H.

Aug. 1896.

VERY acceptable is the endorsement of those New York physicians, as given in the previous MANIFESTO, that a life of chastity is the best remedy to annihilate existing evils. What better declaration could be given in favor of our doctrine, from those not of our Order: "Be ye therefore perfect even as your Father in heaven is perfect."

The great, generous Creator of all good, freighted this world with mineral, wood and floral wealth for the benefit of mankind; and as we appreciate the products of the earth, surely the grander gifts of the Infinite should be desired, to obtain which, the cultivation of the virtues of Christ must be given thought to, as readily as the educational, domestic or mechanical work entered upon, if satisfactory results in spiritual growth would be obtained.

As usual at this season of the year, a walk through our village would reveal to the observer the Sisters busy with domestic and educational affairs, also the making of fancy work for sale. Brethren con-

cerned with mill work, business, trading and gardening.

Quite a heavy and very creditable job has recently been done at our Office horse barn, wholly by the young brethren, in the relaying of the floor, and the rebuilding of the stalls for the horses.

All, we trust, are especially concerned about the sacred responsibility entailed upon us as a Church to let our light so shine that others seeing our works may know that there are joys of the Spirit unknown to the selfish or sensual and duties of life which only a God-loving mortal-loving and service-loving soul can perform.

*George H. Baxter.*

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### Shakers, N. Y.

North Family.

Aug. 1896.

THE editorial in August MANIFESTO has the true tone in the sentiments expressed. Just such testimony should be constantly kept before the minds of religionists of all schools and degrees of thought to remind them that the Church of Christ, does not use the weapon of persecution to enforce its views upon mankind.

We have lately finished the perusal of "The History of the Reformation;" a work of some 800 pages. To view the depth of spiritual degradation and superstition to which the human mind at that time had sunken, it is not to be wondered at that in its efforts to burst the fetters that bound it the zeal and enthusiasm manifest should at times be paramount to its wisdom. We would like to have some one who possesses greater insight into the workings of the human soul tell us why it is that of all the commotions among mankind, the one waged in the name of religion, so called, has been the most heartless and vindictive.

On the 21st of July we had a pleasant call from M. C. Schofield, of Guelph, Canada; a mutual friend of the family and an old subscriber to THE MANIFESTO who spent a week very pleasantly with us, studying communistic life in its various phases.

On the 28th ult. a party of young people with dinner basket and tin pails started for the huckle-berry swamp where we spent the day very pleasantly in gathering the fruit.

*Hamilton DeGraw.*

### East Canterbury, N. H.

Aug. 13, 1896.

WHAT a fearful mortality this midsummer hot wave has created. Cities and villages and even the farmers' homes on the hills and mountains have all been invaded. If it is the work of the planets, and some think it is, then it must be a celestial hot wave, and the force that sends it is quite beyond our control.

The hay crop that has been secured is of good quality, and even in quantity has no disappointment. The corn for the silo promises to be an excellent crop. Some of it has already a height of 12 feet and is still moving upward.

We may now anticipate a limited crop of apples for the winter but the prospect is not at all flattering. The sweet and favorite blueberries have been quite abundant and some twenty bushels have been gathered for winter use.

Including all the heat that has been poured upon us, and the free use of green corn, green peas and green cucumbers, with an occasional dish of ice cream, it is a wonder to see how few have fallen victims to some of the ills in the long list for summer. Let us give thanks that our stomachs are so wonderfully, if not fearfully made.

*Henry C. Blinn.*

### Narcoossa, Fla.

July 28, 1896.

A RAINY season commenced with the first of May and continued until the second week in July. From Feb. 28, until April 28, there was no rain, but two or three light showers. We again desire rain.

Our watermelons have amply supplied us; peach trees have put forth three, four and five branches, two feet and over in

length, with an overstock of laterals we took off, and all these since Dec. 25th.

The blossoming pine with its great bayonet green leaves reaching to your shoulder is a marvel of beauty when the thick scarlet bud begins to peep into the light and spread out the strong leaves like a vase. There are about fifty apples, and one hundred and fifty young plants; these plants are worth thirty cents apiece.

Before this greets you the increase will be five fold. Let me see—potatoes, peaches, melons, pineapples, rice, milk, and eggs are already a success under our care and by the blessing of God. Climate is perfect, and our health in a general way corresponds with our courage and hope.

We are all, in a sense, exiles and feel the separation from associations that were dear and pleasant, but on the whole, this land is a "Promised Land" and no mistake.

One other, and the greatest blessing we have, is a knowledge of the Gospel of Christ.

*Andrew Barrett.*

### West Pittsfield, Mass.

Aug. 1896.

SINCE last we met for our chat about home, summer's rains and suns have nourished and warmed the seed entrusted to keeping, and we find harvest time approaching with its treasures of mellow fruits and sweet flowers, given for the comfort and enjoyment of man.

Not an over supply, we think, will be meted as our portion this year, in the line of fruits, but enough for the comfort of our family.

Berries have been very abundant. Huckle-berries especially plentiful. For five weeks the hills of "Old Berkshire" were constantly having the "Blues." Troops of laughing children, eager for the pleasure of picking, and older children, equally anxious for the result of such labor, flocked to them daily, returning well loaded with the berries, nearly six hundred quarts gathered. Black-berries are likewise plentiful.



On the evening of the 6th inst. we were visited by a terrific thunder shower. The thunder and lightning were both violent and continuous and the rain beat upon the dry earth with fury. It lasted for about three hours.

Many fires occurred around us, there being seven within a radius of four miles, most of them were the burning of barns, loaded with newly gathered hay. We, escaped without the least harm, even the oats, then enduring the threshing process, were all safely under shelter, owing to the wise forethought of Brother Ira, who apprehended the threatened storm.

Our friends at the Canaan family, whose joys and sorrows we always share, invited us to attend the farewell meeting of Sister Emily Offord. At such seasons how closely we approach the pearly gates, catch a glimpse of the glory within,—the reward awaiting every faithful worker here below.

Our flowers are in blossom delighting the eyes of every beholder. Their beautiful tints and sweet fragrance, cause them to be loved by all. Arranged in handsome bouquets, they find their way around the house, like messengers of love, telling of an All-wise Power constantly caring for, not only the needs, but the pleasures of his children.

*Fidella Estabrook.*

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### *Tribute of Love to our Sister*

*EMILY OFFORD.*

*By Eldress Anna White.*

AN invisible world of intelligence

"Lies around us like a cloud,

A world we can not see;

Yet the sweet closing of an eye

May bring us there to be."

Our Sister has entered upon this new stage of existence; she has forded the river that separates time from eternity; she has passed the pearly portals all must pass, and vanished from mortal sight. Having been thoroughly impregnated with the principles of our Order, and living in

conformity thereto, she has before this been made a welcome guest by members of the Order, constituting the Church of Christ, or, the Mother Church in the Spirit world. The change commonly, called death, is to her a most happy change, a joyous realization of the faith she loved above all other.

In early life she took upon her the sacred vow of consecration; a consecration that means the relinquishing of the old life of nature for the new life of the Spirit; the demolishing of the *me* and *mine* system, and the adoption of the principles of equality, which entirely dethrone selfishness and give the largest possible scope for the rounding out of a beautifully exalted character; a character of which she was a fit representative. In the atmosphere of her life there was health, peace, happiness. Her brightness of spirit overshadowed the suffering of body. For many years she fought with unrelenting energy against physical disease, which was mainly inherited.

Sister Emily believed in the dominance of mind over matter, and through this faith kept the latter at bay to a wonderful extent.

The subject of mind controlling matter is one that is now being investigated and accepted by a large class of thinking men and women. Upon those lines we have all had our experiences and can witness to the fact that there is far more truth than fiction in the doctrine. When we allow faith the pre-eminence, our possibilities will be greater.

We are yet children in the rudimentals, and it is well for us to keep there, that we may enter fully into the kingdom of heaven state before we aim to ascend to loftier heights or are called there by travail and experience. The least in this kingdom are greater than the wise and learned of this world, because they have a knowledge of the spiritual world—the world of causation—and apply that knowledge to the practical things of this life, thereby creating a heaven below, preparatory to entering a heaven above.

No one is without his spiritual experience. I am not without mine. The night after Sister Emily's ascension she came to me. I recognized her at once and said, "Emily, I know you are here; you have kept your promise; come to me often." Again I was aroused by hearing most angelic singing, I thought surely every one in the house must hear it, and said aloud to my room mate, "Do you hear that heavenly music? It is Emily singing." She said, she did not. After this we both heard the sound of voices in earnest conversation. One verse of the stanza ran thus;—

Oh, joyous, joyous happy thought!  
From pain and death set free,  
On wings of love I soar aloft  
Away, oh earth from thee;  
Away from thee,—still not away,  
The heavens and earth are blended,  
When from the night into the day  
The Spirit hath ascended.

Showing that though here on earth we have the power to rise in the resurrection and life of Christ by the maintenance of the pure, gospel testimony of our Mother. In one of her "many mansions" we find our beloved Sister like a caged bird set free, decorated in garments bright and shimmering, the garments she has woven thread by thread, by kindly thoughts, by loving words and good deeds. There we shall meet her.

*Mt. Lebanon, N. Y.*

## Sanitary.

THE strong animals that do the world's work—the elephant, horse, mule, ox etc., eat only vegetables. No one thinks of feeding them flesh to add to their strength or fleetness. No wolf or other predatory animal can catch a deer, antelope, caribou or moose on a fair run, but by stealth, sly cunning, watching and springing or hunting in packs—where the fugitive doubles on his tracks and they cut across. So of the hounds and hare.—*A. O'Leary, M. D. in Human Nature.*

BREAD and fruits, in the larger sense of the term, contain all the essentials of a correct human diet, whether for flesh, blood, brain or bones.

Unripe fruit proves more or less injurious to every one. Currants, gooseberries and apples gathered before they are half ripe and stewed or made into pies, are common. These cooked fruits contain all the noxious ingredients that the raw ones do. The sun in the process of ripening may change them to healthy ingredients, but cooking does not and can not do it. In this way a world of unripe fruit, so to say, is eaten and a world of disease and premature death is the consequence.  
—*Dr. Alcott.*

APPEAL of Alexander M. Nicol,—Look up. We are his chosen people. We belong to a God raised movement. Men die, men fail, men falter, men surrender, but God lives and his work goes on.

What God wants of us is that out reaching bigness that ignores all littleness of aims, or love, or creeds, and clasps all Earth and Heaven in its embrace.—*Ella Wheeler Wilcox.*

## Deaths.

Judith Dillon, at South Union, Ky.  
July 8, 1896. Age 93 years, 5 mo. and 26 days.

Sister Judith is the last of the children of the first settlers in this Society. She has spent eighty-six years here, during which time, she held several offices of trust, and was respected by all who knew her.  
J. C.

Emily Offord, at Canaan, N. Y. July 30, 1896. Age 48 years and 8 months.

Ann E. Evington, at Pleasant Hill, Ky. Aug. 9, 1896. Age 61 years and 1 mo.

She entered the Community in 1849 and was beloved by her many friends. For several years she took charge of the little girls, who sadly mourn their loss.

J. W. S.

# The Manifesto.

PUBLISHED BY THE SHAKERS.

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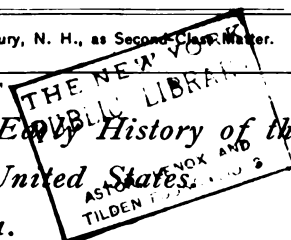
OCTOBER, 1896.

No. 10.

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

*Notes Referring to the Early History of the  
Shakers in the United States.*

No. 4.



SUBSEQUENTLY Father James said, "It is my desire that whenever you are in a room or open a door where people are kneeling that you kneel with them and not wait for them to rise.

Mother Ann taught us to be devoted while in the worship of God. "Labor, when you have a privilege to worship God, to gather of the substance and power of the gospel. When I set out to seek the Lord I gave my whole soul and body to labor for the saving power of God." Mother and the Elders would often repeat, "Holiness becometh God's house forever." I never saw a spirit gift pass unnoticed by Mother.

She taught us to look cheerful and be pleasant, that it was not good to be of a sad countenance. She would say, "Be solemn, yet joyful; as having nothing, yet possessing all things." Mother always looked pleasant, and when administering a reproof she wore a sweet and heavenly smile.

On one of my visits to the Square House, Mother met me at the door and taking hold of my hand walked with me into several of the rooms, and then into the one where the family was assembled in worship. She spoke not a word, but went to the south door of the Square House and extending her arms to the the south west, she said, "The next opening of the gospel will be in the south west."

Father James who was present said, "I hear the angels singing." Mother asked, "Where do you hear it?" Father James replied, "I hear it in the south west and sometimes it seems very near."

At one time when on my way home with one of my companions, we stopped to pick some whortle berries. Mother sent word to us not to pick them on land not owned by Believers, unless we asked permission. When any one presented Mother, or any of the Elders with any gift, they would manifest great respect and gratitude.

Father James would sometimes pray aloud, when young believers were present, and I supposed it was to teach them to pray and give thanks to God. He seemed to take great delight in the way of God, especially when he could see those who were young growing in spiritual grace.

I never saw Mother Ann under any violent operations of the power of God ; she seemed to possess within herself an inexhaustible fountain of that power which she would often communicate to a whole assembly, by singing and gently speaking a few words. Fathers, William and James used to labor in the worship with great power and zeal and administer gifts to others, but Mother Ann's presence, the sound of her voice, or the movement of her hands when under the immediate influence of the Spirit of God, was far more powerful than the united gifts of all others. She was the supporter of their gifts and the center of their influence.

*By Jonathan Clark.*

The first year that I lived at Watervliet, N. Y., we suffered for the want of food as money was very scarce, and the Believers were counselled not to run in debt. Our subsistence was largely on rice and milk. Sometimes we would go to the river and catch some fish and for several months this was the only kind of meat we were able to procure. Flour was very expensive and we used but little for the making of bread.

Our work of planting, haying and sowing of grain was very laborious and through the scarcity of food we became very much emaciated. On the Sabbath our meals were extremely light. Sometimes it was only a bowl of thin porridge and a small piece of cake. When our potatoes had matured sufficiently for the table they were roasted and eaten with milk, and we began to fare better. In this same year there was a famine near Lake George, and the citizens of Albany sent a large donation of flour, grain, beef, pork and other articles of food to the sufferers. Myself and another brother were hired to transport the food to Crown Point. While on the way we called at a small house to obtain some refreshments. We soon learned that a lady and three children were the occupants, and on making known our business, she told us she had not a mouthful of bread, or meat, or potatoes in her house and had not seen any for some months.

When we asked her what she lived upon she replied, that when the brier-

vines began to grow in the spring she gathered the leaves and boiled them and then ate them with milk.

We passed on and soon reached our destination. On our return we purchased some grain and some flour for the Believers which was the first that had been purchased during the season. So soon as our crops were harvested we were able to make sales and purchase articles for our own use. God smiled on our labor and the Society began to prosper in temporal and spiritual blessings.

Father Joseph Meacham encouraged the Believers to bear their sufferings patiently and to remember that they were engaged in a work for the redemption of souls.

(To be continued.)

## THE EMANCIPATION.

*By Oliver C. Hampton.*

**I**F you find that fear, sorrow, sickness or pain is standing in your path, and your peace has departed,—then seek some retired place, and try to gain perfect silence of spirit, soul and body. Endeavor to consider yourself in the presence of the Father. Do not ruminate, speculate, or even reason, only think that you are waiting for restful relieving. Try to penetrate more into the inmost recesses of your being. While you do this try to remain in perfectly passive resignation, without excitement of any kind. Leave for the time, all emotions of sorrow, joy, hope or despair.

When you have reached this Divine Inmost of your being, you will gradually discover the Kingdom of Heaven within you, that Jesus referred to and which he said consisted of righteousness, peace and joy in the Holy Spirit. You will find that the windows of this silent kingdom, open to the Infinite and Eternal; not lovely, but Love itself; not peaceful, but Peace itself. You will find that you have discovered the celestial solitude spoken of by the Judean Shepherd, when he sang,—“He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.” You will also find that “Because thou hast made the Lord, (which is my refuge) thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee to keep thee in all thy ways.”

Whereas you may have been driven this way and that, by effects, and the fluctuations of your environment, here you will find yourself in the calm region of causes, and for the moment, you will find that your troubles have departed and a serene peace has come over you. You will exclaim with the poet,—

“I will abide in this region serene,  
With Christ to commune by the rivers of Peace,

Where bloom the rich flowers of loveliest sheen,—  
And sorrow forever shall cease."

While you can maintain this sweet communion, you shall bid all sorrow, sickness and fear to depart and they will obey you. You shall speak the word and it is done; you shall command, and it shall stand fast. But now you will ask, can all this be done at one sitting?—I tell you nay,—nor by a hundred. But by faith and perseverance, it all can be effectually accomplished. If it be possible to attain, is that not enough? Give it a trial. But you must bring every desire into passive resignation to the All Good. To indulge in anything that contradicts your sense of propriety or reason, in thought word or deed, will be fatal to success. All day and all night, must your intentions be to subserve your interest, elevation and betterment. To drink whiskey, take morphine, or indulge in lustful pleasure, will destroy every possible chance of reaching that rest in God, which in the days of adversity you so much long for. Gluttony, anger, jealousy, revenge or impatience, will effectually close the door into this Divine Inmost which Jesus exhorted us to seek. But if you persevere, these will all gradually drop out of your life and depart, leaving you in possession of everlasting peace. Go into this holy Silence and pure stillness say twice a day and remain under the Divine afflatus, say half an hour at one time. Keep it up, do not flinch nor yield to discouragement on account of poor, or slow results, and in process of time you will surely reap if you faint not.

I have thus written from the sincerest sympathy with any and all of my fellow-beings, whether friends or foes, and I shall be glad if it may do any of them good.

*Union Village, O.*

---

[*In memory of Sister Emily Offord.*]

## REST IN PEACE.

*By Florence A. Staples.*

STRUGGLING? ah the strife is ended,  
And there rests a radiant bow  
O'er the spirit that has found a glad release;  
And upon the breath of stillness,  
Floats there an enchanting song;  
'Tis the rich enrapturing melody of peace.

Through the bright and pearly portals,  
Leading from death unto life;  
Golden gates by God's great mercy set ajar;  
Through the valley dimmed with shadows,  
Hath a risen spirit passed,  
To the land of souls which lieth not afar.

Not afar, our eyes now blinded  
 By the scenes of time and sense,  
 Soon the glory of that blissful land shall see ;  
 And our ears dulled by the discords,  
 Of inharmony and strife,  
 There shall list the chords of angel harmony.  
 As the flowers upturn to sunlight,  
 In expectant attitude ;  
 Or the lifting of the mists from hill and lea,  
 As the rushing of the streamlets,  
 Coursing towards their native source,  
 There to mingle with the waters of the sea,  
 Turns the spirit ever homeward,  
 Towards its origin divine ;  
 Homeward from conflicting scenes of earth below,  
 Where the vision in the valley,  
 And the faith is turned to sight ;  
 There far grander possibilities to know.  
 In a life of endless progress,  
 Will the souls unfoldment be ;  
 Love divine the vital energy supplies,  
 While material forms uprising,  
 Reach their Zenith, yield to death,  
 Still the spirit hath a growth which never dies.  
 Deathless sing the rolling ages,  
 In their ceaseless, ceaseless rounds ;  
 Spirit force the vast immensity infills,  
 And the grasses, and the leaflets,  
 And the rocks attest the truth,  
 Graven on the brow of the eternal hills.  
 Life immortal is crowned victor ;  
 By the gate of pearls she stands  
 With the trophies of her conquests nobly won,  
 Though the perishing is smitten,  
 Yet the grave hath brought no sting,  
 For the strife is ended and the race well run.  
 Light, O loved one, greets thy vision  
 Of a fair eternal day,  
 Nearer, nearer drew the bright angelic band ;  
 And, as round the night damps settled,  
 And we bade thee a good night,  
 Angels bade thee welcome in the Morning Land.  
*Canaan, N. Y.*

## OUR MOTHER IS COMING.

*By Julia Russell.*

HARK ! list to music in the distance now pealing ;  
 All hail ! comes the echo in accents most sweet ;  
 Be glad O ye people, 'tis your day of rejoicing,  
 A Mother is coming her children to greet—  
 With the soul-cheering message, not *one* is forgotten,  
 Your prayers have been heard by our Father above ;  
 And your names are enrolled in the Archives of Heaven  
 As Daughters and Sons of my favor and love.  
 Stand ye fast in the faith which will finally anchor  
 Your souls beyond doubting, earth's trial and pain ;  
 You remember through suffering I purchased my freedom  
 From bands more oppressive than slavery's chain.  
 Though the struggle was long, yet I fully determined  
 The foes of my household to conquer and slay ;  
 Incessant in prayer through the fiercest of conflict,  
 Sought only the courage my faith to obey.  
 Despised and forsaken of friends once the dearest ;  
 I drank my lone cup, meekly blessing the rod ;  
 E'en when life was endangered by cruel designers,  
 I feared not their anger, my trust was in God  
 Who had thus far been leading me safe through the mazes ;  
 At times filled my soul with a glory divine ;  
 Which ope'd to my vision a grandeur supernal ;  
 An earnest of Heaven when the triumph was mine.  
 Thus my work well accomplished ; and true to my mission ;  
 Ordained as a Savior, my purpose should be  
 To herald the truth that on earth, had been given  
 The power of salvation all souls to set free.  
 This day bear me witness, who know the full blessing  
 Of the pure testimony I sought for and gained ;  
 Unfurl the bright banner where all may behold it  
 That no longer in darkness and error they reign.  
 Pray often for those in the broad fields of labor  
 Attacking the strongholds of misery and sin ;  
 Their cause is all worthy their efforts most blessed,  
 Unyielding their purpose they surely shall win.  
 Then instead of the bramble shall spring up the fir-tree,  
 The waste places smile in their beauty and mirth  
 And the nations shall turn unto God their Creator  
 His house be an honor and praise in the earth.

*Enfield, N. H.*



## LIFE IN THE LIGHT.

“**H**OW very little is correctly known concerning us or our Community.” We take this remark from the letter of a gospel friend who is in another state on a mission of peace. Shall we not with equal propriety add,—How very little we do to extend this much needed correct knowledge of our order.

More than one hundred years have already passed since the revelation of the word of God was delegated to mortals by which our Christian order was called out from the elements of the world. Although the publications of the Society in the past, have been very limited, still the record has been sufficiently full to render us ample information in regard to the trials and perils through which our gospel pioneers passed in order to establish our religious home.

This has proved to be in the fullness of the term, a haven of rest for soul and body, to many thousands since that day. Indeed, one among the many great blessings is that of a good Christian home, surrounded by the necessary comforts of life and by the daily association of friends who have proved themselves faithful by the cross of Christ. As excellent as this may be it is a greater blessing, by far, to be able to publish the gospel of glad tidings and to verify the truth of our statement by a practical demonstration. If most of the information existing among the masses represents our order in an obscure or false light, then the information in many cases proves very injurious to our Society. Should we not study to modify or wholly change this order of things?

We may be ignorantly and maliciously represented. The effect of these representations upon society is often the same and the influence of the ignoramus or the vile traducer is magical. Our gospel fathers and mothers who have passed on before us were firm and fearless in their testimony against every phase of wrong doing, and yet when their enemies sought to injure them by slanderous reports, it was their custom to bear the stigma in silence. Perhaps it was the most judicious course they could have accepted. At any rate it was their way.

As the population of the country increases, so in proportion do silly and designing stories increase in the minds of men and women of corresponding conditions. The age of the Church has thrown into the world many disappointed, disaffected and may be unprincipled persons whose exaggerated reports are often heralded from city to city. All this needs a counteracting influence and an invitation for a closer inspection into the

principles which underlie the gospel work, and into the practical lives of those who form the order.

To-day we live in a land of publications. Thousands and thousands of printing presses are running day and night, while from ten to twenty thousand impressions of books, pamphlets or papers are thrown out upon the world in one hour. It is emphatically a printing and reading age. Every form of trade, every phase of professional life, and no less every order of religious organization must publish their programme if they wish to be known. Religious bodies, like dealers in merchandise must place before the world what they wish to have accepted, and this should be done from day to day so long as the world stands.

This needs an illustration of their forms and ceremonies and the order of the cross under which they live, whether it be of Adam, Moses, Jesus or Paul; and then in all kindness allow the children of this world the privilege of accepting or refusing. To neglect this is to neglect the education of the public mind in those truths which we think so essential to salvation. Those who neglect to make use of this privilege as time passes, may as well fold their arms and brace themselves securely in the corner, as to think of either progress or prosperity.

Spurious representations of the cross of Christ may be multiplied and the testimony of eternal life most shamefully adulterated by ambitious and worldly-loving churches. There may be instances where those who know the truth will prefer from sinister motives to speak that which is false, and yet all this does not prove that every person must become unprincipled, or a teacher of error.

Indeed it does not. As there ever has been, so we trust there ever may be witnesses for the truth who will fearlessly testify against the sins of the world. If we are in any wise commissioned to this work, does it not follow that our prosperity will be commensurate with our religious interest. The religious and social life of the Shakers should be better known. The rules and regulations which govern their families from day to day; the care which they exercise over each other, and that which is proffered to the children they receive into the Society, and above all, the discipline of the cross of Christ which is the light of life to the order, should be sown broadcast in the world. No rules should be adopted nor any practice admitted of which the Community need be ashamed.

As individuals and as Societies we may do wrong; may fail of reaching that standard of excellence or spiritual growth which becomes the true disciples of Christ, and yet we may and indeed should be willing to

be the subjects for a just criticism. Saint Paul said of his brethren, that they even gloried in some things of which honorable men among the Gentiles would be ashamed, and as strange as it may seem the Corinthians as yet, are not all dead.

• The Christian work is directly and emphatically an individual work. However much men may assist each other by associations in their multiplied business or domestic arrangements, when it comes to the consecrated life of a Christian it must be that of an individual, even to the forsaking of his own life. In this we should be clearly known through our publications; through the influence of those who have seen and heard the testimony, and through the manifestation of the spirit of God in the moulding of our lives as vessels of honor unto Him.

*H. C. Blinn.*

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## DAY LILIES.

*By Cora Vinneo.*

BORN for a day! and yet so sweet and fair  
 That day seems brighter just to see thee bloom,  
 And night seems holy just to be thy tomb.  
 God said "exist," and from the virgin air  
 He spun for thee a robe, with matchless care,  
 And in the under darkness and the gloom  
 He struck the wells supplied with rich perfume,  
 And filled thy incense cup with nectar rare.  
 Born for a day! and yet the thoughts that come  
 Stay with us when thy snowy forms are gone,  
 And find a voice when day's harsh voice is dumb.  
 But when the golden sun announces dawn,  
 We look to see thy lovely sisters greet  
 The new-born day with forms and perfume sweet.  
*Mt. Lebanon, N. Y.*

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We are all prone to keep the level of those we live with, to repeat their words, and dress our minds, and often our bodies, after their fashion, and hence the spiritless lameness of our character. Our greatest danger is not from the gross, the vulgar, or the licentious, but from the common class of humanity who claim to live a moral life. The mind grows by what it feeds upon, therefore a mental scavenger is, like the scavengers of the earth, low in aspiration, and led and governed by the lower passions.

## THE MANIFESTO.

OCTOBER, 1896.

## 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.

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## THE MUGGLETONIANS.

*By Louis Basting.*

WHEN Henry VIII became King of England in 1509 the Catholic church was in complete and almost unquestioned possession of the ecclesiastical establishment. He was himself a devoted member, going so far as to write a book in opposition to some of Luther's doctrines, for which performance the Pope bestowed upon him the title of Defender of the Faith. But later on, dissensions of a personal and a political nature arose between him and Rome, and because he could not have his way in matters and things, he broke with the ancient church. The process of breaking up the old establishment extended over a long period of years, and successful as he was in that enterprise, accomplished almost wholly by brutal force, he failed of supplanting it with a generally accepted system. If he, the former devoted catholic, could deny time-honored doctrines and pronounce new articles of belief, many of his subjects claimed the same right for themselves; if he almost extirpated the catholic form of religion

out of England, he and his successors found it impossible to prevent the discussion and debate of points of theology, and the formation of societies based thereupon. Theology and religion was the common topic of controversy everywhere. The great mass of pointed matter related to arguments and disputations of that nature. Very little was there in it of love and duty, of charity and true religion; it was a stormy period of political, social and religious upheaval.

It was not at all strange that at that time, when the old landmarks had been swept away, men of much egotism and strong will should make claims for themselves that only wild fanaticism could make and childish credulity would accept. During Oliver Cromwell's rule there were men who claimed to be divinely inspired prophets; who assumed to bless and to curse, to judge and to condemn at will, and asserted that their decisions would stand forever; but they were divided amongst themselves as to who should be the greatest.

One Robert Tannye announced himself to be the Lord's High Priest, called to gather the Jews together out of all nations. He also claimed to be able to materialize spirits, saying he often had eight or ten of them at his house, Jeremiah the prophet among them. His pretensions were resisted by Ludovco Muggleton, who gave him thirty days to repent in, at the expiration of which he wrote a sentence of eternal damnation against him as a false prophet. This Tannye and his followers had built a small vessel in which they started for Jerusalem, but as they were all lost at sea it was considered to be a fulfillment of Muggleton's curse, whose fame was therefore much increased.

Then there was John Robbins who posed as the Almighty himself, and was worshipped as such by his followers. Him, Cromwell had imprisoned for blasphemy and Muggleton went to the Bride-well, called him to the window and pronounced a sentence upon him of which the following is a part: "Many have been thy

crimes, John Robbins; many hast thou deceived and ruined in a multitude of ways; thou gavest them leave to abstain by degrees from all kinds of food; thou didst feed them on windy things, as apples, and other fruit that was windy, and they drank nothing but water; therefore look, what measure thou hast measured unto others we will measure again to thee." Robbins was utterly mastered; he said: "It is finished; the Lord's will be done." He wrote a letter of recantation, was released from prison, and disappeared from public notice.

Muggleton and his party were triumphant over the lesser prophets, and they published a book, *A Transcendent Spiritual Treatise*. He formed no regular congregation; indeed he spoke slightly of public worship, prayer and praise; he thought it might do for the little men, he had no use for it. He continued to work at the tailor's trade, but was ever ready to meet inquirers, and if he could not subdue them by agreement he would curse them. One Penson engaged in disputation with him, with the result that Muggleton "did pronounce this Penson cursed to all Eternity." The latter, not liking to be treated in this manner "arose and smote the prophet upon his head with both his fists. But it came to pass that this Penson was taken sick immediately after and died within a week, much troubled and tormented in his mind. Then began the children in the streets to cry after Muggleton: "There goes the prophet that d\*\*\* people." A motley crowd gathered around him, monomaniacs, astrologers, prancers, scoffers, atheists; all talking, preaching, haranguing, about religion, visions and revelations.

The chief article of the Muggletonian theology was that: "God hath a body of his own, as man hath a body of his own; only God's body is spiritual and heavenly, clear as crystal, brighter than the sun, swifter than thought, yet a body." It was also held that the Trinity was composed of God, man and the devil. This brought about a collision with the Quak-

ers, whose conception of the Deity was pantheistic. Fox and five of his ministers held a public discussion in London with Muggleton and his assistant prophet Reeves; it ended in the usual way, Fox and his company were consigned to eternal perdition. Some time afterward the same fate was denounced against a Quaker named Josiah Coles, who was soon removed by death. This aroused the wrath of young William Penn who thundered out defiance. "Boast not," he says, "thou enemy of God, thou son of perdition, and confederate with the unclean croaking spirits reserved under chains to eternal darkness. I boldly challenge thee with thy six-foot God and all the host of Luciferian spirits, with all your commissions, curses and sentences, to touch and hurt me. And this know, O Muggleton, on you I trample, and to the bottomless pit are you sentenced, from whence you came, and where the endless worm shall gnaw and torture your imaginary soul." Surely, in violence of denunciation the Quakers had nothing to learn from Muggleton, who of course hastened to retaliate to the best of his ability; but it is evident that the former were much worried by the doings of the latter, and many of their publications of that period are directed against him. The prophets were arrested, fined, imprisoned and pilloried quite a number of times. Once when on trial before the Lord Mayor he was told by Muggleton to hold his peace and be silent as became a d \* \* \* man in the presence of the Lord's prophets. It is stated that the mayor obeyed and said nothing more.

Muggleton is described to have been a man of much natural shrewdness, but without sentiment or sympathy, without nerves, staid, stern, fearless, insensible to pain. He worked as a taylor till late in life, and derived a competence from the sale of his books. He never preached, never tried to make converts, never spoke except when spoken to; but when applied to as an oracle then he answered as a god. He was certain that he knew; he knew he

was the light. Pleasure! He did not know the meaning of the word. Riches? He had no use for them. Content to pass his days in stubborn rapture he has left it on record that he did not so much mind to be saved as he did to escape being d\* \* \* \*. He thought that if he could but lie still in the earth it would be as well with him as if he were in eternal happiness; nor did he care whether he was happy so he was not miserable, whether he went to heaven so he did not go to hell. He died at an old age, and his funeral was attended by two hundred and fifty of his followers. His last words were: "Now hath God sent death unto me."

The sect still exists; their latest work, *Divine Songs of the Muggletonians*, is a book of six hundred and twenty-one pages.

*West Pittsfield, Mass.*

## NOTES ABOUT HOME.

### Mt. Lebanon, N. Y.

#### Average of Weather at Mt. Lebanon.

##### August.

| <i>Thermometer.</i>           | <i>Rain.</i> |
|-------------------------------|--------------|
| 1895. 68.36                   | 3.875 in.    |
| 1896. 68.58                   | 4.375 "      |
| Highest Temp. during this mo. | 92 above 0   |
| Lowest " " " "                | 44 " "       |
| Number of rainy days " "      | 8            |
| " " clear " " "               | 15           |
| " " cloudy " " "              | 8            |

*C. G. Reed.*

#### North Family.

Sept. 1896.

ELDER HENRY:—The rolls of MANIFESTOS, "Brief Exposition," and kind letter in which was the generous offer of a hundred more, were all duly received.

Many thanks for the same. We think with you, the pamphlet excellent for general circulation and shall be very glad to have our missionary fund renewed by such a valuable addition.

Have just made up a package of more than a hundred tracts to send to our absent Sister Ada Brown, who has already distributed many among interested friends to whom a more correct and fuller knowledge concerning Believers seems like an unexpected revelation. They censure us as a body of people for not making ourselves better known. We are in receipt of many letters of inquiry from different parts of the country and occasionally from England and Scotland. All of these are answered in part by printed matter which is sent through nearly every mail, in addition to that which visiting friends take with them. Some MANIFESTOS are always in the packages, but when asked to subscribe the usual answer is; "We have already more papers than we can read, what we want is not more reading matter, but an epitome of your rules, customs and general principles." Aside from callers, our visitors' rooms have been occupied most of the summer. We have with us now a Dane, a teacher in a western college, a writer, lecturer and really deep thinker. He says that his intellect is convinced but his heart not sufficiently convicted for him to leave the work in which he is engaged, to become one of our number. He believes he is receiving light which will make his life more useful to others and more acceptable to God.

With many thanks for your kind and helpful remembrance of us and with true appreciation of your labors for our precious cause, I remain your gospel Sister.

*Catherine Allen.*

### Shakers, N. Y.

#### North Family.

Sept. 1896.

We render thanks to the writer, for the inspiring words of, "When to speak and when to keep silent" in Sept. MANIFESTO. Such gifts ministered to the soul causes it to feel that life is more than the mere seeking for wealth and social position. Above all of those sordid influences that

appear to dominate human life there are gifts that minister to the spiritual desires and cause the soul to strive for that passport which will give admittance to that temple where "nothing that defileth or maketh a lie" can enter.

We have received leaflets from our Brother Arthur W. Dowe, 948 Mission St. San Francisco, Cal., dealing with the much discussed and long expected "Day of Judgment." The subject is well handled and an intelligent view taken of that important event. They are in a form suitable to circulate in missionary work and all who desire can by application receive them.

While reviewing the past season with its hopes and labors, our anticipations in some respects have not been realized; but nevertheless we have many things for which we can render thanksgiving.

To those who are lovers of that tropical fruit water melons, we would ask them to try Cole's Early. Of all the varieties that we have tested this has proved the most satisfactory in quality and early growth.

The 5th of August we had ripe fruit. We waited very patiently with the hope that the Editor would call around and share with us, but we will be ready when the time comes. Hope we will not be disappointed.

*Hamilton DeGraw.*

### Enfield, N. H.

Sept. 1896.

LITERATURE, divested of vulgarity and moral insipidity, is one of the potent factors that inspire mortals to right living. Well may we be led to reflect that human beings are much like novels, being lined with elevating or degrading influences. But should the dots of evil and dashes of greed be left uncorrected? How valuable to society are those "living epistles of righteousness," whose examples intelligently show why virtue pays.

Whose life chapters shine with a godly light; Teaching lessons of truth o'er might; Lessons which tell of the Infinite plan, Heaven, not gained by faith in man;

But from the force of spiritual strife,  
Is found the bliss of Heaven's life.

On the evening of August 24th we were entertained by our friend Hon. Thomas Savage of Maplewood, First Lieutenant of the Ancient and Honorable Artillery Co. of Mass. He gave an interesting recital of his trip to England with his fellow company.

During the past two months, parties of two and four have been making occasional berry excursions; the results of which have been the securing of twelve bushels of blueberries and about eighteen bushels of blackberries.

Twenty barrels of pickles and one ton of beet seed have been prepared for market.

Artist Autumn has commenced his grand work of tinting the foliage which helps to make our locality, "Beautiful indeed for habitation."

*George H. Baxter.*

### Sabbathday Lake, Me.

Sept. 1896.

MONTHS have come and gone since the readers of THE MANIFESTO have heard from us; but do not think we have forgotten the magazine by any means. We welcome its arrival every month and it is more interesting each time.

Our flowers have been a source of pleasure and profit this summer. Such lovely sweet peas and asters as have bloomed continually, and even now the vines are full of the beautiful blossoms; and what is better the Poland Spring House is full of guests who admire and purchase our flowers as often as we have time to carry them to the Hotel. This has been a great blessing to us and as a people we are greatly favored. Our fancy work has also found a ready sale.

Two very pleasant Sisters from Shirley, Mass., Eldress Lucy Mitchell and Sr. Mary Ann Whiteley are with us on a short visit. We enjoy their company and find the sterling worth that marks the genuine Shaker everywhere. These, Father James

said, "would shine brighter than the stars in the firmament when called into eternity."

We are having an abundance of apples and the evenings at present are occupied by the Brethren and Sisters in cutting the apples and drying them. Plenty of fruit and vegetables but a scarcity of hay, therefore the stock will have to be leasoned before cold weather.

*Ada S. Cummings.*

### West Pittsfield, Mass.

Sept. 1896.

As we look upon the mountains surrounding our house and note the change of color in the foliage of trees and shrubs, listen to the moaning of the wind, we are reminded that summer will not always last and our thoughts find expression in the poem of Bryant, when he says, "The melancholy days are come, the saddest of the year."

Harvest time brings to us its usual round of duties and learning from nature the prudence of storing for necessity, we wisely conclude to be unlike the cricket of whom the school children tell us, who foolishly danced away the summer hours, finding when winter came nothing but an empty store.

The crop of hay was secured about the middle of August. After this work was commenced in removing the old palisade, which lay a little south of the Office. Nearly two thousand yards of rock and earth have been taken from this section to a much more desirable place. The ledge of rock was broken by blasting powder and dynamite and then taken to protect the high embankment at our grain and cattle barn. This makes a good drainage west of the Office, south, through this section.

We have often heard of "removing mountains," and this has been accomplished, if by a slower method. Where formerly only a peek from the Office sitting room window only found a mound of earth, now may be seen a broad land-

scape view extending from the large expanse of meadow land to the railroad and Richmond Lake, a mile and a half in the distance.

*Fidella Estabrook.*

### Mt. Lebanon, N. Y.

South Family.

Sept. 1896.

By kind invitation of the Church some of our members spent four days last week gathering cranberries in company with them. All report a great harvest, so we judge from the beautiful clusters brought home as trophies of their work on the mountain.

Sunday August 30th Sister Sarah A. Collins and the writer spent at Ocean Grove, a most beautiful and inviting summer resort where are held each day during the summer months revival meetings. Thousands of Gospel workers come here to hold divine communion by the ocean.

We attended the Methodist Love Feast in the morning at the Ocean Grove Auditorium. Twelve thousand persons were present to listen to Bishop Mallalieu and Rev. E. H. Stokes earnest and eloquent sermon. The Bishop said, "we will not have the usual passing of bread and wine but we will have something more soulfully profitable; let the whole congregation shake hands one with another and encourage each other to more faithfulness in the service of our Lord." This was followed by the singing of "Beulah Land" the mammoth assembly waving their handkerchiefs in harmony with the grand and heavenly tune. The scene was strikingly impressive.

We were present at the "Salvation Army" or "American Volunteers" meeting held at Asbury Park in the afternoon; Patti Watkins a leader in the army and known as the "Nightingale singer" and a devoted worker in the cause of humanity said to the large audience while the collection was being taken up, "I have never called for a selfish offering; those who give must give freely as giving unto the Lord. Though some of my friends



pronounce me a beggar I have never begged for selfish purposes and some say when I die it will be said, "and behold it came to pass the beggar died," but remember "the angels carried her away."

*Genevieve DeGraw.*

### East Canterbury, N. H.

Sept. 1896.

The breath of the Lord has again touched the forests of New England and they are being arrayed in "new robes of beauty." The song birds have all flown to their southern home for the winter, and we sorrow for their departure.

The frost line has reached central New Hampshire, and many of the fruits and flowers tell the sad story.

The apple crop, although not abundant is much better than last year.

The building of another silo, to contain some seventy-five tons speaks favorably of that form of securing food for the stock, during the winter months. Beautiful fields of corn are now being cut down, with a machine, drawn by two or three horses, and taken to the barns to be passed through the "ensilage cutter" before entering the silo. Portions of these beautiful fields of corn had reached the height of fifteen feet, and the ears of corn were higher than the ordinary man could reach.

The fairs in the several towns, have been visited by some of our Sisters, with their fancy work, and the sales have been quite satisfactory. Many blessings still rest upon us.

*Henry C. Blinn.*

## Sanitary.

### THE PHYSIOLOGY OF DIGESTION.

It would seem to any one of common mental caliber, that at the advanced stage of scientific research and investigation that all true scientists and physiologists should have ere this arrived at a perfect agreement and understanding regarding this most important function of human economy. Yet it seems the more investi-

gation and experiment is pushed, the more diversified their opinions and beliefs become regarding the physiological function of digestion. Nevertheless, however diversified their opinion may be regarding other phases of this function, all practically agree as to the important part the teeth have to perform in trituration and properly masticating the food before deglutition conducts it to the stomach for digestion. Most authors and writers holding that the thorough salivation of nutriment should be had to insure rapid digestion and assimilation. While others equally learned and able in scientific research, holding the antipode of opinion, farther that the greater quantity of fluids taken to rinse down the food the more favorable for rapid digestion and assimilation. Just here the "old saw" comes to one's relief. "When Doctors disagree who shall decide?" I aver that each individual must in this case be the umpire for self, aided by research, experiment and practical experience (one of the best of teachers), though oftentimes at fearful cost! There can be no general or set rule, for all are not constituted alike, as to temperament, constitutional tendency and physical capacity, hence the failure of any such general rule nine cases out of ten.

I admit to being a specialist in dental practice for the past thirty-five years. Many and varied have been the cases I have had under hand for diagnosis and treatment; necessarily, hence I can speak advisedly on the paramount importance of properly treating and caring for the human teeth. Without good teeth there can not be thorough mastication. Without thorough mastication there can not be good digestion. Without perfect digestion there can not be proper assimilation.

Without proper assimilation there can not be nutrition. Without nutrition there can not be health. Without health, what is life? Hence the importance of good teeth.—*R. N. Hudson, D. D. S.*

SELF-CENTERED thought and will are detrimental to soul expansion.—*M. J. A.*

FRUITS of different kinds have been used from time immemorial as a desert, but might be better used as a principal dish, and this would do away with many of the condiments. It would be slow progress to learn to relish apples or strawberries or peaches when well besprinkled with mustard or cayenne or showered with salt.

I am a firm believer in personal idiosyncracies and individuality. Variety as well as diversity seems to be the order of creation, hence "every one is a law unto himself" and must conform to his environments and climatic efforts as well as personal characteristics to obtain the most advantageous and best results.

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### AN ACROSTIC.

*By Watson Andrews.*

**ELDER** NAPOLEON BROWN; what are all kings  
**L**ords, dukes, ladies, nay, all earthly things:  
**D**ynasties and powers, compared with one  
**E**njoying God's high favor to his Son?  
**R**obed in the panoply of righteousness,

**N**eeding no motive but to love and bless.  
**A**ll in their proper lot and proper sphere,  
**P**rince, priest, nor potentate can claim him  
**O**nly the "pure in heart" thus see God, [peer  
**L**ove Him alike in nature and his word;  
**E**ven in all things see God manifest—  
**O**bserves his blessing as he hears him blest.  
**N**one but one "born again" thus sees or hears;

**B**orn out of self; born out of sordid cares;  
**R**eleased alike from sin and passion's thrall;  
**O**nward and upward still his royal call.  
**W**hat guards of time his interest can claim?  
**N**one, surely none; nor wealth nor place nor  
fame.

*Union Village, O.*

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### GOOD TEMPER.

**T**HERE's not a cheaper thing on earth,  
Nor yet one half so dear;  
**'T**is worth more than distinguished birth.  
Or thousands gained a year.  
**I**t lends the day a new delight,  
'Tis virtue's firmest shield;  
**A**nd adds more beauty to the night  
Than all the stars can yield.

**I**t maketh Poverty content,  
To Sorrow whispers peace;  
**I**t is a gift, from heaven sent,  
For mortals to increase.  
**I**t meets you with a smile at morn,  
It lulls you to repose;  
**A** flower for peer and peasant born—  
An everlasting rose.

**A** charm to banish grief away—  
To snatch the brow from care;  
**T**urn tears to smiles, make dullness gay,  
Spread gladness everywhere.  
**A**nd yet 'tis sweet as summer dew  
That gems the lily's breast;  
**A** talisman for love is true  
As ever man possessed.

**W**hat may this wondrous sprit be,  
With power unheard of before—  
**T**his charm, this bright amenity?  
Good Temper—nothing more!  
**G**ood Temper—'tis the choicest gift,  
That woman homeward brings,  
**A**nd can the poorest peasant lift  
To bliss unknown to kings.  
*Chatterbox.*

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**T**HE dying words of Albert the Good, the husband of Queen Victoria, were "Thank you," for a cup of water he received from his nurse.

**T**HAT great friend of humanity Annie Besant always says please or thank you to her hired help when requiring or receiving service.—*A. E. Lomas.*

**A** CULTURED mind is like a cultivated garden,—the result of fine taste, rare skill and careful training.

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### Deaths.

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William Dunn, at Watervliet, Ohio.  
Sept. 3, 1896. Age 74 years.

He was born in Lester, England, in 1822. United with the Society at North Union, Ohio, in 1875. He moved to Watervliet, Ohio, in 1889. A faithful, worthy member for twenty-one years. J. O. T.

# The Manifesto.

PUBLISHED BY THE SHAKERS

Vol. XXVI.

NOVEMBER, 1896.

No. 11.

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

## REMARKS OF MOTHER LUCY WRIGHT.

### NO. 3.

**M**OTHER LUCY exhorted us to a greater degree of thankfulness. "We certainly have great cause to be thankful above all creatures, and are accountable to God for these blessings we enjoy. If we are unthankful for our daily and abundant blessings, we are not followers of Christ. The spiritual and temporal blessings which we enjoy are the gifts of Heaven to us, we can not call one of them our own and we are not certain of them from day to day."

"Those things which the earth brings forth are of the earth, and will yet return to its own. We can not make one plant grow though we sow with great care; it is God who giveth the increase."

"It is our duty to humble ourselves in the sight of God, that our judgment may be taken away. Let the soul seek God's mercy in humiliation before it is too late, and while we may be heard; if we are not humble and cry to God in our need, we may yet cry and not be heard. If we trust to our great privilege and experience, we trust in something which will fail us. Remember a haughty spirit goeth before a fall."

"I hope we shall not be unthankful in the midst of plenty, with a fullness of spiritual and temporal blessings on every hand."

"Many precious promises are given to the faithful. Some, being darkened, think that the gospel is not sufficient to save them. The gospel is not at fault, it is sufficient to save every soul that will obey it. If we obtain the precious blessings that are promised to the willing and obedient, we must

gain them. We make our heaven. All who are true will realize the blessing of God. God forbid that we glory, save in the cross of Christ."

"We must be what we profess to be, and profess to be what we really are. Do not glory in a profession for it will not save you. We shall appear just what we are when we enter eternity."

Mother Lucy seemed to feel great anxiety for the children. She would often speak of the great responsibility their guardians were under to care for their daily welfare, their protection; the example before them, the language used to them; all this should be the burden of those who care for them. She would speak particularly to the children and youth, saying, "You are young; your youth is the best and easiest time for you to learn to serve God. I wish you could realize this. I pray for you often for I feel the burden of your salvation, and desire you to live a life of uprightness. Those who are called by the good Spirit in their youth should often return thanks to God that they are thus noticed of their heavenly Father. If you do not want to do wrong, then you will do right, for the master we love, we serve."

"The gospel requires no more than is just, and you must part with all that is contrary to its requirements. I do believe that every one who can sense it will be thankful that they have found the blessing of God that will separate them from all evil and make them acceptable before God. Love begets love. I have that love for poor, lost souls that I would suffer in their stead, if this were possible. If we love the gospel we shall obey it, and if we truly love God we shall serve Him."

"Of all people we are the most noticed of God. Shall the children of this world be before us, and appoint a day of thanksgiving, and we not be able to keep it in thanksgiving? Nay, let us keep it to God's acceptance. We can do this in truth."

June 11, 1820.

Mother exhorted us to be spiritually minded. "All who have an understanding should labor for their own spiritual food, and pray for the gifts of God in their own souls. The young need to be helped, and I am able and willing to bear a great deal with and for them. Yea, I am willing that they should have a part of my bread, if they will be good."

"I love the blessed spirit of the gifts of God. They are our support day by day, and without them we should suffer hunger and have no treasure in heaven."

(To be continued.)

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## WHY AM I A SHAKER?

By Alonzo G. Hollister.

**B**ECAUSE first, my parents placed me with Believers in Christ's Second Appearing, at that tender age when the mind as readily receives good, as under other conditions it would receive evil.

Second, because what Believers taught me of the practical duties of life, accorded so perfectly with what I had received from my mother, that when I came to reflect upon it, I saw that mother had formed the soil in me that was ready prepared to receive our gospel teaching.

Third, because I could feel a comfortable conscience in obeying the teaching imparted, and was troubled and harassed if I did not.

Fourth, because when I came to years of understanding, and the allurements of the world and its freedoms appealed to me in their strongest attractions for the youthful imagination, I regarded the prizes of a life that was to be eternal, too great, and the chance of securing them too hazardous for me to decide what to exchange it for without knowledge. For what will it profit a man if he gain the whole world and lose his own life, or soul which alone enjoys the world. Or why give the freest and freshest part of one's life for a song,—or for transient joys that dance for a while like bubbles on the water, and then vanish into nothingness, leaving the soul a barren, deserted waste. Would such a life be free from those pleasures which leave the sting of death behind, to be withdrawn only by repentance in anguish, bitter reflection and sorrow.

I turned to the Source of Being, to the Fountain of all Intelligence and Wisdom and asked for knowledge. I paid the price fixed, in self-denials, in prayer and watching, in obedience to light as fast as received, and knowledge was given me, that the best and richest purchase for which life could be given, was to be gained by obedience to the gospel of Christ in Mother, as taught and delivered to us by the faithful successors of Jesus and of Mother Ann.

It was given me to know that this purchase joins its possessor in spiritual communism and relationship to the mighty host of prophets and martyrs, who have given their lives for the truth in all ages, whose toils for the emancipation of the human mind from error, and whose sufferings for the uplifting of the race from animalism and savagery, even to the laying down of their lives, have prepared the way for the blessings we now enjoy. They sowed the seed, from which we reap the harvest of civil and religious liberty, and other blessings.

To become a living temple of purity, into which the holy spirit of the eternal heavens might descend and flow forth for spiritual health and cure. —Jno. vii., 38, 39. I was willing to sacrifice every earthly tie and self-pleasing allurements of the world, and with all the ardor I possessed, enter the crucibles of the Refiner and stay there till purification was accomplished.

Forty-five years I have labored to practice this knowledge and add thereto, and I have not been deceived in one iota thereof. I have a satisfactory possession in exchange for the life given, increasing like a sum at compound interest, or like a growing crop of fruit. The fruits of obedience, have been love, joy, peace, quietness, a justified conscience, assurance of victory, and of life everlasting.

Some will ask, could not the same be accomplished in some other way or without sacrificing so much. Is not some one of the other hundred ways claiming to lead to the highest goal equally safe? The answer is, Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. I am the way, says the anointed Jesus, and the anointed is but one. Whosoever there be of you that forsaketh not all that he hath, he can not be my disciple. He that seeketh to save his life shall lose it. He that hateth his life in this world, shall keep it unto life eternal. Whosoever will or wishes to come after me, let him deny himself and take up his cross daily and follow me. There is but one way and one price for all. If we pay but part of the price, we get but part of the purchase, or may lose the whole, and have to do the work over again. If we pay the whole price, by giving all, we receive an overflowing fulness of the higher, perfect and permanent inheritance, in exchange for the lower, imperfect, harassing, corruptible and transient. To God be all the glory.

*Mt. Lebanon, N. Y.*

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## UNTRIED POWERS.

*By Martha J. Anderson.*

HIGH soars the bird with unclipped wing,  
Swift moves the steed from rein set free;  
Far leaps the stag with bound and spring,  
For love of life and liberty.

Thus human minds are fledged for flight,  
Who feel no curbing of the will,  
And dauntless souls gain crag and height,  
Yet, greater freedom long for still.

Prometheus-like, earth-bound are we  
While reaching up for heaven's fire,  
This hope of immortality,  
Which kindles in us high desire.

The vultures of our lower lives  
Feed on the soul's vitality;  
To break its chains the spirit strives,  
'Till boundless Being sets it free.

If in the path where virtues dwell,  
All doubts and fears we question not,  
But yield to laws immutable  
Which hold us to our earth-born lot.

On time's eventful wheel we move,  
 Our destiny is marked thereon,  
 Through such embodiment we prove  
 That good or ill before have gone.

Our joys and sorrows we may count  
 The guerdon merited while here,  
 And every trial we surmount  
 Is progress toward the inner sphere.

We slowly climb the golden stair  
 That reaches heaven's starry height,  
 And for Nirvana's rest prepare  
 Through countless eon-days and nights.

For living, longing beings we,  
 Environed in these forms of clay,  
 With throbbing hearts, nor souls set free  
 To soar from earthly clods away.

We bide perfection's blissful state,  
 When life unfolded will be ours,  
 Nor mourn the just decrees of fate,  
 That holds in check our untried powers.

*Mt. Lebanon, N. Y.*

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## PROMISES.

*By Fidella Estabrook.*

**A**LMOST every page in the Bible contains a promise in one form or another. If we study closely we will find that each promise is preceded by an obligation. We must *do* something in order to obtain a reward. Nothing is enjoyed that is not gained by exertion.

If one sits with folded hands and receives treasures gained by the labor of others their value is depreciated.

So it is in regard to promises; to fully enjoy their benefit, we must first faithfully perform our part of the contract. Even then, the reward is many times greater than the conflict.

There seems to be a promise for every individual and each occasion. If they were given the first place in the heart and well engraved upon the mind in times of trial and temptation they would shine through the darkness and many dangers would be averted.

It is only when they are hidden from our view by doubts and fears that we become discouraged and forget they are there. Once cast aside this darkness, and diligently search for these gems and we become filled with

light; our hearts thrill with love at the unspeakable mercy and tender care manifested by God for his children.

They are like a chain; take the Book and search for all the links that we, in our carelessness, have allowed to slip. Link on link we join them, all the while feeling ourselves drawn nearer and nearer to their Great and All-Wise Author till we can almost feel the pressure of his hand.

O let us never loosen our hold on this priceless chain. Wind it around us until we are firmly held by it, let not a link be broken that would bind us to the love of God.

Do we feel sorely tempted, we find, "He will not suffer you to be tempted more than ye are able to bear." Again, "The Lord knoweth how to deliver the godly from temptation." Do we feel that we are sometimes left alone, let us look through the darkness,—there is a gleam of light. As we touch the electric current of this one, numberless other lights begin to shine, and we see, "I will never leave thee comfortless, "I will never leave thee nor forsake thee."

"Lo, I am with thee even unto the end of the world." Do we feel sometimes, in the unseen battles of the heart, that our foes are too many for our strength? Brighter than the costliest gems shine the precious promises, "He that overcometh shall inherit all things and I will be his God and he shall be my son." "Be of good cheer, I have overcome the world," and our weakness becomes strength, until we feel, like the prophet, "I will trust and not be afraid."

Do we feel sadness because of hopes blighted, or disappointments that have come—"Let the heart of them rejoice that seek the Lord." "Rejoice in the Lord alway."

For the tired and care-worn we find "Come unto me, and I will give you rest." "My presence shall go with thee and I will give thee rest."

Thus we might delve in this mine of treasures much longer, obtaining rich blessing thereby. Let us commence the chapter of each day's history, by a glance at a promise, thus brightening the whole day, and proving an illumination in the book of life.

*West Pittsfield, Mass.*

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## LET THERE BE LIGHT.

*By Hamilton DeGraw.*

"THERE's a light that shines on my pathway, -  
A glory in my soul;  
A star of hope, that bears me on,  
On to the heavenly goal."

The powerful all-conquering forces that are evolving from the interior life of humanity are opening wider the boundaries of that apparently limited realm which is given to human life to explore, constantly enlarging dimen-



sions. What a few generations ago would have been considered by the masses as impossibilities, the present know as accomplished facts.

We many times make assertions that certain ideas are the operation of chimerical minds and can not be produced as actualities of life. And while we have slumbered, some energetic spirit has received a spark of the immortal fire, has penetrated into that interior chamber from which comes the inspiration that giveth strength to grapple with the forces of life that before appeared unconquerable; and has entered as an intrepid explorer that field which formerly was marked the unknowable. And by the power of that ministration has removed the barriers that hindered the admission of light, and prepared the way for still greater conquests.

Whether it is within the realm of the forces that appear to us to dominate and control our earthly existence, or within the boundaries of our spiritual life the call is for more light. The determination that is manifested to grapple with those subtle forces that apparently are trying to elude the searchlight turned upon them by the advance guard of scientific research is causing us to realize that the dividing line between what we term the material world and the spiritual is more imaginary than real. We say that certain bodies are opaque or impenetrable to light, and others are transparent. In the discovery of their existence, and the development and application to beneficial uses in life of the X rays showing that those subtler forces have penetrated and opened to the sight what before remained hidden.

To those individual lives whose spiritual development is yet dormant, the intrusion into what to them appears a mysterious and forbidden realm is fraught with dangers that should be avoided. But to those who have received the divine commission to grapple with those hidden forces, and to illuminate the pathway upward which human life is moving, do not realize the sensation of fear. Some of the so-called scientific minds in their unwillingness to recognize the fact that the dominant object in investigating and developing the interior forces of life should not be confined to the childish play of dealing with effects but to study and understand the underlying causes, have so enshrouded their mental horizon with the mists of dogmatic bigotry causing them to think that the boundaries of their vision is the outer circle of the infinite universe.

When the project was first being seriously considered of ocean steam navigation, one of the so-called scientific men of England came forward with the statement based upon what he thought actual knowledge of its power, "that what else could be done with steam its use in ocean navigation was an impossibility."

The doubt and uncertainty that formerly existed in the ability of the human soul to understand and use those forces that are so enshrouded in mystery, has given way to the feeling of wonder that they were not understood before. The rapidity with which those thought forces have penetrated hu-

man life, causing the development of those wonderful inventions that during the past century have given such mighty power to control the material elements and cause them to become the servants of man instead of his master, has ceased to excite wonder. The question now is, should not the way also be made clear so that the moral and spiritual life could receive its full portion of that light which has so wonderfully illuminated the material side?

Nothing short of a full presentation of the truth will satisfy the progressive soul after it has received a portion of the divine light. The quickening of the moral tone of society on many questions that formerly it was at least indifferent, and insisting that light shall be turned upon the causes that have been productive of the false conditions of life under which it has been living, and demanding their removal, is evidence to prove the fact that darkness is only a negation, that it can not supply that vital force of life which only is able to cause a growth to higher conditions.

Above the storms and convulsions which at times assail our globe and cause such great destruction to the material interests of life, are the mighty constellations that for ages have shone with undiminished splendor and sent their light earthward. So, superior and above the upheavals that at times are shaking the religious and political world, is that Divine power which is the source of all light and life, and is using those conditions as a means to clear the avenues through which may come that light which will enable the prophetic prediction to be verified. "I will shake all nations, and the desire of all the nations shall come; and I will fill this house with glory saith the Lord."

*Shakers, N. Y.*

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## A TRIBUTE OF LOVE.

*By Sarah A. Collins.*

WE have met at the funeral of a dear brother and of a good centenarian, but it seems more like a grand reunion or a genuine love-feast; a love that will abide forever. This is not a sad funeral although we have lost a true friend, a good brother and a kind father.

We shall continue to love and revere his name. All were gentle and kind to Father William and we know it is well with him. We may, sometimes, have cloudy days and if it were not so we would not be well tried like silver, and tempered like fine steel. The dews of heaven come for a purpose, and the heart-aches and trials that surround us, if patiently borne, will subdue and soften our lives, "For the lofty looks of man shall be humbled, and the Lord alone shall be exalted."

The strong must bear the infirmities of the weak and this was the life work of Brother William. As a well ripened sheaf he has been garnered at an appropriate season of the year for this event. He was a praying man, and

was never too old to bend the knee. For a long time he has been ready, but not anxious for the change. Although we may love this perishable earth of which we are in part composed, do we love it better than that anticipated part of immortality?

If we did not cling to this earth life and all that there is in it, not many of us would greet old age. If we love life and live wisely we will, no doubt, grow old in years. If we go the way of the ungodly, our days will not be long in the land that has been given to us. Our Brother's mission has been fulfilled and many have been benefited by it. Many have visited him in his advanced age and realized of a truth that from his youth up, all these years have been years of fidelity,—a loyalty to the cause of his own choosing.

"They are passing away those aged and beloved parents who have long stood on the heights of Zion, messengers of peace and heralds of good tidings, and whose feet will stand on the mount — God's sacred mount in the holy lands."

*Mt. Lebanon, N. Y.*

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## WHAT IS TRUE LIFE?

*By Lucy S. Bowers.*

To eat, to drink and sleep, to tread the mill  
 Of habit day by day with lack of thought,  
 We know is not true life, nor is it wrought  
 By the mere lapse of years, by selfish will.  
 Nor does the strife for gain life's ends fulfill.  
 When earnestly faith's battles all are fought,  
 When in our strife another's good is sought,  
 Then does sweet blessing on the soul distill,  
 The merry laugh that vibrates through the heart,  
 The hopeful prayer that brings the future near,  
 The struggle, yea the tender tears that start,  
 The cares that end in trust, the songs that cheer,  
 These are of true life certainly a part,  
 If thus we live, death brings no gloom or fear.

*Mt. Lebanon, N. Y.*

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THE hidden force that urges us to grander, nobler striving, makes continuous existence possible. It is the pulsating life that holds us to the centre and unites us to the great Over soul from whence we came and whither we are tending through evolutionary processes of development. *M. J. A.*

IGNORANCE is ever assuming and intolerant, but humility is the best foundation of real worth.

## THE MANIFESTO.

NOVEMBER, 1896.

## 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.

Address all communications 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.

September.

|                               | <i>Thermometer.</i> | <i>Rain.</i> |
|-------------------------------|---------------------|--------------|
| 1895.                         | 62.89               | 3.75 in.     |
| 1896.                         | 59.5                | 6.5 "        |
| Highest Temp. during this mo. | 88                  | above 0      |
| Lowest                        | " "                 | 32 " "       |
| Number of rainy days          | " "                 | 6            |
| " " clear                     | " "                 | 12           |
| " " cloudy                    | " "                 | 12           |

C. G. Reed.

Oct. 1896.

THREE quarters of our mundane year having been absorbed by the infinitude of the past, and as the whole of it will soon follow the retinue of its venerable predecessors, it becomes us, as pupils of Wisdom, to take some note of Time's important events that have transpired through these nine divisions of the present year.

Believers have had dispensations of adversity and prosperity, which like Jo-

seph's coat, has been of many colors. Our Pleasant Hill Community have been sorely bitten by that viper—borrowing money and giving notes; and the courts have saddled upon the innocent sufferers a heavy load of indebtedness. When will business managers cease to violate our Covenant, by giving notes, which they should know is a sin against Community.

Mt. Lebanon, as well as Pleasant Hill, has had its share of trouble. When will all the directors of our Societies truly feel the weighty responsibility of their offices and act as though they knew that the rods of avenging justice were constantly held over their heads, to be used executively in case of violation of trust. Palpable misconduct is soon spread throughout the land, so I will refrain from making individual specifications.

With all the vicissitudes of the year that have been unpleasant, we have been abundantly blessed, both temporally and spiritually. The earth has yielded abundantly of substantial fruits so that our tables have been abundantly, if not lavishly supplied. Our pear crop has been very scant. Peaches, plums and cherries have been a failure, but our cultivated strawberries, raspberries and blackberries have been ample. Wild huckleberries have been superabundant. The Church family have gathered twenty-one bushels. The other families have gathered about twenty-five bushels. We have gathered over 200 bu. of cranberries, and when the entire crop is in, there will be fully 300 bu. Thus far we have put down 218 gallons of stewed tomatoes for family use, and by the close of to-day we shall have over 400 gallons put up in tin cans for sale to supply an order, when completed, of 600 gal. Our apple crop is extraordinary, running up into thousands of bushels. Two hundred barrels of fall apples have been shipped to England. Some men bought and paid for them so we run no risk. There is an inventor in Brooklyn, L. I.—James Gresham—who is building a boat that is to push through water at the rate of five miles a minute, so he can take breakfast

in New York and supper in London, on the same day. At this rate summer fruit of all kinds, and vegetables can be sent to Europe in entire safety.

Leaving sublunary products for the present, let us rise to the supernal where we can share eternal joys and fruits of the Spirit. We have been visited by gospel relations from New Hampshire, Enfield, Conn., and Colonie, N. Y., all of which has made the bonds of our spiritual union stronger with the several Communities. Our home spiritual culture we are attending to with care.

*Calvin G. Reed.*

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North Family.

Oct. 1896.

AUTUMN is singing her harvest song, and the reapers are keeping time to the music. Already one thousand bushels of apples have been gathered and many trees are still heavily laden.

The past month our doors have been opened to many transient visitors, among the number are some of much interest. The Dane (Carl Christensen) who was with us delivered a lecture to the Society on Caesar vs. Christ. His discourse was edifying. He brought to bear upon the minds of the congregation that within each heart were two elements, striving for mastery. If through self-will Caesar ascends the throne of the soul then Christ is crucified, but if by integrity and fortitude Caesar is dethroned then Christ reigns and the "Christian's Triumph" is begun.

Sept. 13th two members of the Sorosis, New York; Augusta Raymond Kidder and Sophia Curtis, sought opportunity to attend our Sunday service. They seemed anxious to learn of our community and its fundamental principles in view of writing an article for a New York paper. By invitation they tarried with us over night and left feeling glad they had met with us. Also a teacher in Yale and a young student of Political Economy were with us, the latter made the remark that he

had felt and seen that which could not have been explained to him. It was the inner spiritual life which touched a chord in his soul that vibrated through his being. Said he would go from us as a missionary, and perhaps would come again knocking at our door asking permanent admission. He has since published an article concerning his visit. Thus we have had many occasions to let our light shine. May we ever be prepared to give the bread of life to the hungry, water to the thirsty and clothe the spirit with that "love that knoweth no ill."

*Sarah J. Burger.*

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West Pittsfield, Mass.

Oct. 1896.

A GLANCE at the calendar tells us that it is again time for our monthly call at the Home Corner, and though it seems hardly possible, that same calendar has stood the test of nine month's constant use, with a strictly truthful record and we can not but believe it now, so I take my seat with you once more, thinking I shall like the proverbial gossip, keep my satchel always packed, and bounet strings untied, ready for the next call.

Although the inward life of individuals is subject to constant change, and the soul is continually expanding or contracting, the outward forms may be similar to those of years ago. So it is in our quiet home. Day succeeds night, bringing its duties to be performed. The seasons come and go in their prescribed order, each fulfilling its particular mission, and the harvest follows the sowing. But as "Nature abhors a vacuum," and "The secret of life is action," so we daily endeavor to improve our surroundings, and ourselves, that we may say with the minister of old, "I am nearer the kingdom now than when I first believed."

We have recently been blessed by the presence of friends from other Societies. Having one life, one purpose, one baptism, what stronger tie could we claim to

bind us in one relationship, than Brethren and Sisters in Christ. Brs. Timothy Rayson and Washington Jones, and Sisters Corrinne Bishop and Esther Gill, spent a Sabbath with us, leaving with us pleasant memories of their *musical* visit. A Brother and Sister from Enfield, Conn., tarried here for a short time.

Messengers from the White Mountain state, came for a look at the Berkshire Hills. Br. George Baxter from Enfield, N. H., and Elder Henry Blinn and Brother Arthur Bruce of Canterbury, each of whom we shall remember. We have realized the strength which a spiritual union imparts, and gave us courage by witnessing that which a life of perfect consecration to God's service can bring about.

*Fidella Estabrook.*

### South Union, Ky.

Oct. 1896.

Our brick store at the South Union Station was recently burned to the ground entailing a considerable loss upon the Society. A new store has just been finished costing us \$2500.00. Our taxes, although large, have all been paid. Have just purchased ten tons of fertilizer for our wheat fields at a cost of \$270.00. Times are hard and our expenses are heavy, but we are out of debt.

*A. L. Johns.*

### Enfield, N. H.

Oct. 1896.

In this age of spiritual enlightenment, when the evangelical churches are blending in fellowship, and giving as did Jesus the Christ, free gifts of mind and soul for the elevation of the needy, it bespeaks volumes of praise to the doers of the work as well as the hearers of the word of salvation. It is pleasant to realize that the old fence of exclusiveness that once hedged in the various churches is crumbling away, and the living vines of truth are drawing mankind out of the furrows of dogmatic nar-

rowness into the broad fields of Christian duty.

During the pleasant month of September we enjoyed a feast of love and soul communion with Sisters Sarah Barker and Elmira Hillsgrove, of East Canterbury. We are always pleased to meet our gospel kindred and would by courteous hospitable greetings let such know that we belong to the household of faith.

Sisters Isabella Russell and Henrietta Spooner who attended the fairs, report good sales of fancy articles, and Brother John Bradford's onions and beets drew first premium.

With renewed love to all, we waft a prayer petitioning strength for God's people everywhere.

"When soon or late we reach that coast.  
O'er life's rough ocean driven,  
May we rejoice, no wanderer lost,  
One family in Heaven."

*George H. Baxter.*

### East Canterbury, N. H.

Oct. 1896.

THE penciling of these Notes reminds us that we have reached another degree on our journey and that we are rapidly approaching the closing of the year. The harvesters are industriously engaged in securing all that may be held for use during the long northern winter, and indeed, a rigid economy must be exercised in this respect in order that the proffered supply might equal the daily demand.

In many things the earth in this northern latitude has yielded quite liberally of its treasures, but the apple crop like the miraculous "draft of fishes," is the wonder of New England. Till near mid summer a general fear filled the mind that the apple crop would be a failure; but the story was suddenly changed to an over abundance, and immense quantities will waste away, through want of careful hands to secure them.

Three hundred tons of ensilage have been secured for use during the winter months. and this may help to continue

the eighty gallons of milk which is brought to the dairy each day.

On the first Sunday in September, a company of Brethren and Sisters held a religious service, by invitation, in the church at Northfield Depot, N. H., and on the 20th, a service was held, by invitation, in the church at Uplands, N. H. By invitation of the Christian Endeavorers who held a Convention in Portsmouth, N. H., on the 14th and 15th of October, one Sister attended as a speaker and four attended as singers.

At the close of the Convention the following resolution was offered,—“That we tender our thanks to all the speakers of this and particularly of other states, and to all those by whose music we have been uplifted, especially the Shaker quartette and the soloists.”

Henry C. Blinn.

### Shakers, N. Y.

Oct. 1896.

“BROADCAST over the whole earth  
With a liberal hand we will sow; [birth,  
Sow the power and truth of the heavenly  
Sow light, till the world is aglow.”

The last editorial has called very forcibly to mind the importance of laboring to improve the opportunities given for the advancement of the truths of the higher life. Those who have received a portion of this light, should let their light so shine that others may see it and be led to glorify God.

When we look around us and see the many who have laid up treasures where decay can not affect them and are nearing the time when they will lay all earthly burdens down; we ask “who will hold the virgin standard as high as those saints who have gone on before?” That it will be sustained we know, and though creeds, empires and systems may pass away, yet the efforts that have been and are being made, to spiritualize human life, have not been sown on the desert air but by accumulation will become irresistible in their uplifting power.

It may be largely owing to temperament but we can not coincide with Bryant that

“autumn is a melancholy season.” After the toils of spring and summer to produce the fruits and vegetables, comes the best of all, *autumn*. Now we can enjoy the fruits of our labors: and life, manifested in the insect and vegetable departments of nature's kingdom, seem to say, “now let us rest.” In the temperate latitudes of the earth old winter with his rough and ready ways gives us variety and causes us to appreciate the returns of spring.

Through this section of the state we are having a bountiful crop of apples. In some sections of Saratoga County, the apple crop is enormous. Many trees are so loaded that in spite of props they are prostrate on the ground with their burden of fruit.

We had a call from our Br. George H. Baxter of Enfield, N. H. We have observed that the visits of our gospel friends the past season have been like angel visits short, but sweet, but we will be thankful for small favors. The door will always stand ajar and the welcome signal given to any of our spiritual relation.

Hamilton DeGraw.

It is well known that Father James Whittaker was one of Mother Ann Lee's most earnest advocates of the testimony she bore against all sin; and in his fearlessness and faithfulness in testifying against the evils that are in the world, and exalting the life of Christ both by word and deed, he became a shining mark for the arrows of the satanic spirit of persecution and enmity that was aroused in the hearts of men, wherever the gospel of purity was preached.

About three quarters of a mile from the Mount Lebanon Shaker Village, by the side of the road there is a large flat rock on which Father James was cruelly beaten, after having been hurled from his horse; some of his ribs were broken and he was otherwise bruised and bleeding. It is stated that through his great faith in Divine power he was miraculously healed. On the face of the stone his ini-

tials may be plainly traced having been carved there sometime after the occurrence.

The following poem refers to the circumstance, and also to the fact that it was just at the close of the revolutionary war that the little band of zealous preachers started on their proselyting mission through the eastern part of New York State and adjoining towns in Massachusetts, where a great revival of religion had been in progress for many months.

There were seven persons imbued with the new light and faith, having perfect confidence in Ann Lee's inspiration and mission who came to this country, at the beginning of the war. They settled in the wilderness of Niskeyuna for three years and worked and prayed until there came an opening for the gospel.

The vision referred to was had by Father James while in England.

**FATHER JAMES WHITTAKER.**

*Grace Ada Brown.*

THE long years of trial and conflict  
Had faded away, [darkest,  
And night, crowned with stars at its  
Burst forth into day;  
The riches of August lay scattered  
O'er hillside and plain, [rifle,  
And hands, warm from sword and from  
Had garnered the grain.  
To the sound of drum and of trumpet  
Had come a great hush;  
On each height seemed a transfiguration,  
A God in each bush.

[deeply  
So thought, Father James, breathing  
The clear mountain air,  
His dark eyes aglow with life's sunshine,  
His heart with love's prayer;  
For his was a nature so gentle  
The wound of sharp knives  
But brought forth more richly the perfume  
To sweeten the lives  
Of those who had wielded the weapon,  
To fill his with pain.  
He recked not of sorrow's grave burden  
Could others have gain.

In his English home, once a vision  
Dawned fair on his sight,  
Of a tree in the wide Land of Freedom,  
Each leaf made of light,  
And tho' bigotry's hand had been heavy  
Through many a year,  
And his heart had been torn by its arrows  
This vision burned clear;  
So when on the bright August morning  
'Mid the twitter of birds,  
The shout of gay innocent children,  
And lowing of herds.

There came to his ear the harsh discords  
Of hatred and spite,  
And wrong seemed uplifted, triumphant  
O'er mercy and right, [seized him  
He was calm;—e'en when strong hands  
With laughter and mock,  
Ah, here is the place!—over yonder  
Lies still the gray rock  
Where his body was flung in wild tumult  
By men in red rage,—  
A shadow, a stain grim and lurid  
On nature's sweet page!

For nature is here at her fairest  
Soft height beyond height, [tions  
While skies breathe their sweet benedic-  
Of color and light.  
Years have gone; the Elder is teaching  
His grand truths to-day [less,  
In a land where the true light is quench-  
And none say him nay. [people  
Years have passed and brought for the  
This faith-glowing thought,  
So live Christ, and be Christ, is better  
Than all creeds have taught.

As years come and go, the brave Elder  
Looks down from the height,  
And lo! the great tree of his vision  
Bursts clear on his sight!—  
It's leaves for the healing of nations,  
It's fruit lofty deeds,  
It flashes a light o'er the ocean  
To souls in their needs, [light  
Still the rock, grim and gray in the twi-  
Looks up to the hills [courage!  
And the hills whisper down, "Keep good  
God righteth all ills."

*Mt. Lebanon, N. Y.*



## Sanitary.

EVERYTHING that increases true knowledge, everything that multiplies the power for good, everything that promotes true usefulness, brings nearer the ideal of a divine manhood. A healthy body, a contented mind, a sympathizing heart, a disciplined will, a cultured conscience and a regally enthroned reason,—these are the aims alike of science, philosophy and the higher spiritualism.—*The Temple of Health.*

### TO CURE HEADACHES.

Simple Remedies That Will Bring Speedy Relief to Sufferers.

"A HOT bath, a stroll in the fresh air, shampooing the head in weak soda-water, of a timely nap in a cool, quiet room will sometimes stop a nervous headache," writes Dr. B. F. Herrick in August *Ladies' Home Journal*. "When overfatigued from shopping or sight seeing, a sponge dipped in very hot water and pressed repeatedly over the back of the neck between the ears will be found exceedingly refreshing, especially if the face and temples are afterward subjected to the same treatment. Neuralgia is caused not only by cold air but by acidity of the stomach, starved nerves, imperfect teeth, or by indolence combined with a too generous diet. Heat is the best and quickest cure for this distressing pain. A hot flat-iron, passed rapidly and deftly over several folds of flannel laid on the affected spot, will often give relief in less than ten minutes, without the aid of medicine. Hot fermentations are of equal value; though when the skin is very tender it is more advisable to use dry heat, nothing being better for the purpose than bags of heated salt, flour or sand, which retain warmth for a long time.

Cold water, applied by the finger tips to the nerves in front of the ear, has been known to dispel neuralgic pains like magic. When caused by acidity a dose of

charcoal or soda will usually act as a corrective. Sick headache is accompanied by bilious symptoms, and attacks usually come on when the person is overtired or below par physically. This is a disease of the first half of life, and often stops of its own accord after middle age. A careful diet is imperative in every case, sweetmeats and pastry being especially pernicious.

"Eating heartily when very tired, late dinners, eating irregularly, insufficient mastication or too much animal food, especially in the spring or during the hot weather, are frequent causes of indigestion, causing headaches by reflex action."

### A Remedy for Dandruff.

HAVING suffered much inconvenience from dandruff, and having resorted to many advertised nostrums and other means for relief, among which were various alcoholic solutions of castor oil and washing the scalp with solutions of borax and carbonate of potassa, which latter, although effectual from the relief of the dandruff, seemed to impair the vitality of the hair, and cause it to become very sensibly thinner, was finally induced, from my knowledge of the frequent efficacy of sulphur in certain cutaneous affections, to try a preparation of an ounce of the flowers of sulphur in a quart of water, as follows, with the happiest results. The sulphur was repeatedly agitated in the water during intervals of a few hours, and the clear liquid then poured off, with which the head was saturated every morning. In a few weeks every trace of dandruff had disappeared, and the hair became soft and glossy. After discontinuing the treatment for eighteen months there is no return of the disease. The remedy is highly recommended.—*Medical Journal.*

### NOTICE.

Please inform us if a Dr. Turner is an agent for the selling of Shaker medicines, and who employs him.

[Contributed by J. S. Wright.]

### NOBILITY.

TRUE worth is in being—not seeming;  
 In doing each day that goes by  
 Some little good—not in the dreaming  
 Of great things to do by and by.  
 For whatever men say in blindness,  
 And spite of the fancies of youth,  
 There's nothing so kingly as kindness,  
 And nothing so royal as truth.  
 We get back our mete as we measure—  
 We can not do wrong and feel right;  
 Nor can we give pain and gain pleasure,  
 For justice avenges each slight.  
 The air for the wing of the sparrow,  
 The bush for the robin and wren,  
 But always the path that is narrow  
 And straight for the children of men.  
 We can not make bargains for blisses,  
 Nor catch them like fishes in nets;  
 And sometimes the things our life misses  
 Helps more than the thing which it gets.  
 For good lieth not in pursuing  
 Nor gaining of great nor of small;  
 But just in the doing, and doing  
 As we would be done by, is all.  
 Thro' envy, thro' malice, thro' hating,  
 Against the world early and late,  
 No jot of our courage abating—  
 Our part is to work and to wait;  
 And slight is the sting of his trouble  
 Whose winnings are less than his worth;  
 For he who is honest is noble,  
 Whatever his fortunes or birth.—*Sel.*

### HINTS TO WRITERS AND SPEAKERS.

WILLIAM CULLEN BRYANT gave the following excellent advice to a young man who offered him an article for the *Evening Post*.

My young friend, I observe that you have used several French expressions in your article. I think, if you will study the English language, that you will find it capable of expressing all the ideas you may have. I have always found it so, and in all that I have written I do not recall an instance where I was tempted to

use a foreign word, but that, on searching, I found a better one in my own language.

Be simple, unaffected; be honest in your speaking and writing. Never use a long word when a short one will do. Call a spade a spade, not a well-known, oblong instrument of manual industry; let a home be a home, not a residence; a place a place, not a locality, and so of the rest. Where a short word will do, you lose by using a long one. You lose in clearness; you lose in honest expression of your meaning, and in the estimation of all men who are competent to judge, you will lose in reputation for ability.

The only true way to shine even in this false world, is to be modest, unassuming. Falsehood may be a very thick crust, but in the course of time will find a place to break through. Elegance of language may not be in the power of all of us, but simplicity and straight-forwardness are. Write much as you would speak; speak as you think. If with your inferior, speak no coarser than usual; if with your superior speak no finer. Be what you say, and within the rules of prudence. No one ever was a gainer by singularity of words or in pronunciation. The truly wise man will so speak that no one will observe how he speaks. A man may show great knowledge of chemistry by carrying about bladders of strange gases to breathe, but he will enjoy better health, and find more time for business, who lives on common air.

Sidney Smith once remarked: After you have written an article, take your pen and strike out half of the words, and you will be surprised to see how much stronger it is.—*Selected.*

THERE is no failure except in no longer trying. There is no defeat except from within; no really insurmountable barrier save our own inherent weakness of purpose.  
*A. J. Calver.*

DOLOROUS indeed is the whining voice of discontent.—*M. J. A.*

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# The Manifesto.

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## THE COMING NEW YEAR.

*By Earnest Pick.*

**A**NOTHER new year! and another! and another! How many new years we have experienced, each one of them new; rather strange that all together they should make us old, each one making us older in spite of it being new.

But "getting older" is of no great consequence, even if we lived the age of Methusala. Are we "growing better" is another far more important consideration.

If we cut the trunk of a tree in two, crosswise, we find a number of concentric rings indicating the age of the tree. Each year's added growth is thus plainly indicated. At the same time the sap of the tree rising between the bark and the wood proper, bursts and breaks the bark, thus making room for a further growth, the old bark being thrown off by a gradual peeling process. A valuable lesson is contained in this process of nature.

Reviewing the old year in this correspondence we may aptly ask ourselves; How much new growth have we to show for the last year? How much good is there newly added within the circumference of our last year's increase? And again, how much of the old bark that enclosed our former growth, are we about to break and throw off, to give room for further expansion? For move on, we must, or retrograde; there is no stand-still; grow we must, or sure decay will follow.

Paul says;—"When I was a child, I spake as a child, I thought as a child, but when I became a man, I put away childish things. For now we see

through a glass darkly, but then face to face, now I know in part, but when that which is perfect is come, then that which is in part shall be done away."

This is the outline of the growth and progress of a true Christian. The sincere seeker of Christ will determine and set out anew to put aside all temporal obstructions. If we wish to be true servants of God, we can not make any reserves, which would hinder us from our final redemption. Though we may feel on that phase of our travel, as stepping down from the solid earth into the bottomless darkness, and may feel completely helpless and alone, we need just then stretch out our hand and grasp the right arm of Him who promised ever to hold and guide us. If these promises are as true to-day, and I doubt not, as they were nineteen hundred years ago, there is no reason for looking backward to a Savior of the past, who has left us his memory alone to adore and to be petitioned unto, but he must be living among mankind to-day, his spirit diffused among all his true disciples, and what is more, his saving power accessible to each one desirous to give up all in order to follow Him. His very presence ought to be felt to-day as of yore, and we ought to be able to touch the hem of his garment and feel the touch of his healing hand whenever we desire, in boundless faith, to be freed from the bondage of sin and disease. "Who forgiveth all thine iniquities, who healeth all thy diseases."—Ps. ciii., 3. And so it seems to be when viewed from another point. Continually we see and hear his name and his spirit abused and persecuted for his very righteousness. Forever we see him betrayed and sold for more or less silver-pieces, and continually we witness him crucified amidst a thieving and a murderous spirit of the deluded human race. But forever and ever we see him rise above all this in immortality, pointing the penitent mortal up to heaven his place of birth and final destiny. In godlike patience and long-suffering he is forever leading mankind by slow degrees of inner enfolding to the realm of his salvation.

Ever present to-day as he was centuries ago, ever powerful, ever ready and willing to forgive, to heal, to save each and every one willing to forsake the evil ways of fallen nature.

This living Savior is among us to-day, and here, as I faithfully believe; trusting in his power to save, all who sincerely seek, and when found, follow him without reserve, I go on to victory.

*Mt. Lebanon, N. Y.*

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MEN and women fail to reach the highest and best gifts for humanity, because their selfish individuality claims not only recognition, but supreme adulation.

*M. J. A.*

WHAT is becoming, is honest, and whatever is honest must always be becoming.—*Cicero.*

## CHRISTMAS POEM.

*By Isabella Russell.*

WHAT means this strong and mighty host,  
Of prophets, martyrs, bards and seers?  
Who've left their battlements on high  
To dwell amid Earth's darkened spheres:  
Whose clarion notes of peace and joy  
Resound thro'out Earth's vast domain;  
The blessed promise is fulfilled,  
Christ in his glory comes again!  
He comes, as in the olden time  
To meet our wants, our human needs,  
Comes, disregarding priestly rule,  
Ignoring useless man-made creeds,  
And in the spirit, and the power,  
Of consecrated Mother-love,  
Earth's erring children kindly leads  
To higher, purer joys above.  
The selfish plane of hoarded wealth,  
With all that follows in its train,  
True honor, virtue, manhood lost,  
Sure tell-tales of ill-gotten gain;  
The cry of poverty and woe,  
Has reached at last the Mother-heart  
And Christ has come to rule and reign,  
Where woman wills, and acts her part,  
In consecrated deeds of love,  
In faithful service freely given,  
Foreshadowing Christ's kingdom here  
On Earth, as it is found in Heaven.  
No more a slave to any power,  
That bids her yield to man's control  
The gifts and talents God has given  
To bless and beautify the soul.  
In her own right she stands endowed  
With power and wisdom from on high,  
All ready at the Master's call  
To answer truly "Here am I,"  
To dare, to do, for thee and thine,  
To minister to those in need,  
And in thy honored, sacred name,  
The naked clothe, the hungry feed.

O waft ye winds to distant isles,  
 The glad triumphant song of peace  
 Which ushers in the newborn day,  
 When love shall rule and discord cease.  
 O spread the tidings far and near,  
 Christ in his glory comes again!  
 Let every living thing rejoice,  
 Let all the people say, Amen.  
*Enfield, N. H.*

---

*Notes Referring to the Early History of the  
 Shakers in the United States.*

*No. 5.*

NOTHING could exceed her love for Mother Ann and the Elders, and for the upbuilding of the gospel which they came to establish in America. In the time of trouble she stood on the side of right, and her zeal and courage never abated.

When those who were false-hearted turned away, and attempted to deprive them of the consecrated property, Jemima would speak encouragingly to the young people, and to those who were weak in the faith, and tell them that better times were before them.

"Never fear," she would say, "I know that the foundation is sure, and I know that God who has sustained the Believers through all their sufferings and toil will never suffer the gospel work to go down."

There was no name so dear to her as the name of Mother Ann. She would often relate the scenes of suffering Mother was called to endure; her seasons of sorrow, and scenes of joy, her words of instruction and admonition, and encouragement to her children, till it seemed that her soul overflowed with a heavenly love.

Many times while speaking of these things her soul would be carried beyond earthly scenes, and she would seem to be exploring the heavenly world where Mother dwelt. No one present who had any degree of love to the way and work of God, could avoid feeling a measure of the same spirit with which she was inspired.

When preparations were being made to build the Square House, she said, "I came to the spot selected for the purpose in company with Sister Hannah Willard, the daughter of Isaac. It was then a dense forest, and I gathered boxberries on the spot where the house now stands. I saw the trees that were marked to designate the place, and I felt inwardly impressed at the time. It was unlike anything I had ever felt before that time."

"Such peace and quietness pervaded the wilderness that I was perfectly

charmed. I had but little thought of the great work which was to take place, but when Mother Ann and the Elders came here to take up their abode, I then thought of my early impressions."

The writer of these notes, was with her on the evening that her life closed. "Never did I witness a scene like this. Her soul was spent in prayer and supplication, not wholly for herself, but for others. She prayed for the whole household of faith, and then prayed for all mankind. She then fell into a sleep from which there is no waking."

*The End.*

## FROM DEATH TO LIFE.

*By Frederic, McKechnie.*

THE year is dying; the harvest is done;  
 The corn field, reaped, stands grey in the sun,  
 And the swallows are gathering, one by one.  
 A low wind stirs, but its breath is chill,  
 It blows o'er the brow of the bleak, east hill,  
 Where the moon is rising so ghostly—still!  
 "O, what Presence is this?" I cried in my dread,  
 A Voice in the wind, blew, "Summer is fled,  
 And I, Death, Winter, am here in her stead;  
 And the grass of the field shall fade away;  
 And the flower shall perish in cold decay;  
 And songsters cease, from the iron day.  
 My seal shall be set on each running river,  
 And man shall cower, and beasts shall shiver,  
 And the kingdom and power shall be mine forever."  
 And I heard the Voice, but I made reply,  
 "That which liveth can never die;  
 Thou shalt not triumph utterly  
 The river that flowed, shall flow again,  
 Heaven shall send its gentle rain,  
 And the grass and the flowers re-clothe the plain.  
 Though the spell thou weavest be fast and strong,  
 And quench in silence, the sound of song,  
 It is not for long,—it is not for long.  
 For Summer comes, and the slumbering earth  
 Shall wake again into joyous birth,  
 And the wide world ring with the voice of mirth.  
 And yet again, there shall come a day,  
 When thou, O Death, shalt be done away,  
 And Life be ours, for aye and for aye."

*Mt. Lebanon, N. Y.*

## ANN LEE.

**T**O a company that visited Mother Ann and the Elders, she said, "You should let your light shine, that others by seeing your good works may be led to glorify your Father in Heaven."

This was a lesson in religious discipline, and Mother Ann was anxious to have those who came to see her, learn something that was profitable. The words were the same that had been used by Jesus more than a thousand years before her time, and for aught we know, may have been used a thousand years before the days of Jesus.

That they were eminently appropriate to be spoken before a company who had asked the fellowship of the church, may be readily admitted. Mother Ann did not assume to teach a new, exclusive doctrine. The spirit of God gave her power as a witness to stand upright, and she brought out, anew, the revelation of the Christ of God.

The foundation of the work which was to make man in harmony with Christ, had already been laid. It was denominated the power of God unto salvation. Already it had wrought so effectually for the purification of the soul that many faithful witnesses had been known among men as the sons of God.

That foundation remained sure and needed no human agency to attempt the rebuilding. It was at the hands of its own brethren, however, that it suffered the greatest neglect. Other foundations were built so near that the hay, wood and stubble of the Nicolaitans, the Jezebelites and those of the synagogue of Satan obscured the cross and the testimony of eternal life. The counterfeit has borne the name of the true life, the same as the church of Pergamos bore the name of Christ while it occupied the seat of Satan.

Mother Ann arose in the light of the revelation of God and through the ministration of Christ, taught her followers to build on the true foundation; to keep the heart pure and to deny themselves of all ungodliness and every worldly lust. She urged that they should make themselves so acquainted with the gospel testimony that they could give a reason for the hope that dwelt within them. That they were to be made anew and become the children of the regeneration.

This testimony enkindled a fierce opposition and the Believers suffered much abuse at the hands of their enemies. Cruel mobs surrounded their dwellings, bursting open the doors and breaking the windows; while



many individuals suffered imprisonment and much injury to their persons and property.

All this transpired in a Christian country and against those who were zealously advocating the gospel of our Lord, Jesus Christ. The Believers were accused of breaking up families and destroying the domestic peace. So far from doing this, they only preached Christ and him crucified and there left the order of life to be lived with the converts.

After listening to the good news as taught by Jesus, they were free to serve God or mammon.

Mother Ann taught that the work of Christ was the work of regeneration. That those who accepted it must separate themselves from a worldly life. Generation was the old Edenic story. The whole world from the days of Adam had made itself acquainted with its every shade, and was astonished when it learned that all those old things were to be done away, and that all things were to become new. A new heaven and a new earth were to be created wherein should dwell righteousness and peace.

Jesus had said, "Verily I say unto you, Ye which have followed me in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Mother Ann taught the same doctrine and it was to her a representation of the life of Christ. In the order of generation the circle of mine and thine,—the selfish propensities dominated. Every man must care for his own little circle. In that order it is just and right that he should. Generation demands that interested care and has a right to see it faithfully regarded in the father, mother, sons and daughters.

Its law, its rule and regulations will be found in the Mosaic code. It is the inspired word of God for all who enter the order of generation and by a careful observance of these, it becomes, as said the Apostle, a school-master to lead souls to Christ.

In the Christian dispensation we find a new doctrine, a new way of life, and to those who have been faithful to follow Moses and to keep the law and the commandments, Jesus says, "Follow me! I am the resurrection and whosoever liveth and believeth in me shall never die."

Mother Ann taught; "As you enter the work of regeneration, the relations change from the old inheritance of the flesh, to the relations of Brethren and Sisters in Christ."

The evangelists have written for us several of the visits that were made to the Teacher. One disciple who had asked to be admitted as a member into the little band, had arranged in his mind to return to his

home and after attending the funeral of his aged father he would be quite free to accept the duties of a disciple, and follow Jesus.

From the beginning they had been warned not to look back after having accepted the cross, and Jesus with the authority of a divine Teacher said to him, Let the dead bury their dead: it is your duty to go and preach the kingdom of God.

Mother Ann and the Elders taught the same, and the Believers were accused of teaching their members to hate their parents and to become misanthropes. Read what Jesus taught and then go and do likewise.

Another disciple, who was of a social turn, thought it would be a nice thing to go and visit his friends and bid them a kind farewell, and then he would be ready to follow Jesus. This was another form of sustaining a union with the generative order of the world, and quite different from the work of regeneration, into which he had been called. The answer that Jesus gave was to the point, although he neither commended nor condemned the course that the young man had suggested.

"No man," said Jesus, "having put his hand to the plough, and looking back is fit for the kingdom of God." It would seem that the Teacher was anxious to impress the disciples with the great importance of serving the Lord their God with their whole soul, and making no reserves for a selfish interest. If the gospel stood above the Law in its blessings, it must also stand above the Law in its sacrifices.

When Elijah, under the direction of the spirit, passed through the field, where Elisha, the anticipated prophet, was ploughing, he cast his mantle upon Elisha and, no doubt, said to him,—Follow me. Obedient to the call Elisha left his work in the field, and ran after Elijah, as most men would, to obtain permission to do a little visiting. "Let me, I pray thee, kiss my father and my mother and then I will follow thee."

Elijah instead of granting the request, administered this well deserved rebuke. "Go back again, for what have I done to thee?"

He had placed upon Elisha the anointing oil of the Lord God and it must not be slighted.

Elisha omitted the visiting but returned to the place where he had been anointed and sacrificed to the Lord a yoke of oxen, and burned the instruments in which they had worked. He then sought Elijah and studied with him to become a prophet in Israel.

Those who accept the teachings of the Bible as the word of God, will appreciate these lessons of self-denial and of consecration as leading to something higher than the life of an animal on the generative plane of existence.

Men who assume to teach a life of holiness before God have all reason to be ashamed, as they flatter the people to read and accept the life of the sensual Corinthians, in preference to the life of Jesus Christ.

We may go back to the time when Aaron's sons were appointed to serve before the altar of the Lord. Two of them neglected their religious obligations and willfully trespassed against the Law by the offering of strange fire. For this serious offence they lost their lives. Their bodies were carried out of the camp. Moses then spoke to their father and the other sons. "Uncover not your heads, neither rend your clothes, lest ye die, and ye shall not go out from the door of the tabernacle lest ye die."

"The day cometh that shall burn as an oven and all the proud, yea and all that do wickedly, shall be stubble and the day that cometh shall burn them up; it shall leave them neither root nor branch."

The Lord's servants had no time to waste over the death of the willfully wicked. Throughout the whole history of God's work with man, a consecration has been demanded, that would be a distinguishing mark between the children of God and the children of this world.

The testimony of Mother Ann Lee is the spirit of Christ, which will burn as an oven, and of which we may speak with confidence having the assurance that it will establish every honest soul on a foundation which will insure peace and prosperity in time, and in the world to come, eternal life.

*H. C. Blinn.*

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Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, and paves the darkest path with gems of sunlight. A smile betrays a kind heart; the pressure of the hand, an affectionate brother; a cheerful word, a friend in need; kind and courteous deportment toward all, a Christian heart. Kindliness adds a charm to beauty, and adds beauty to a homely face.

VAIN GLORY blossoms, but never brings forth fruit. Vanity makes men ridiculous; Pride, odious. Beware lest you think yourself to be something when you are nothing. The peacock can display much fine plumage, and strut about with much pomp,—beware. Before deciding on your own merits, enquire what the world in general think of you. The praise of a friend will do you no harm, and the opinion of an enemy will do you an immense amount of good. The refusal of praise or commendation, often proceeds from a desire for more.

## THE MANIFESTO.

DECEMBER, 1896.

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## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

October.

|                               | Thermometer. | Rain.             | Snow              |
|-------------------------------|--------------|-------------------|-------------------|
| 1895.                         | 44           | 4 in.             | $\frac{3}{4}$ in. |
| 1896.                         | 46           | 3 $\frac{1}{4}$ " | 0                 |
| Highest Temp. during this mo. | 66           | above 0           |                   |
| Lowest                        | " "          | " "               | 28 "              |
| Number of rainy days          | " "          | " "               | 10                |
| " " clear                     | " "          | " "               | 9                 |
| " " cloudy                    | " "          | " "               | 12                |

C. G. Reed.

Nov. 1896.

EDITOR OF THE MANIFESTO;—Time's shuttle has filled the tissue of another solar month. As we take no note of time, but by its passing, it is well that our Monthly Periodical includes a space for the several families of each Community of our Faith. Not to be found derelict in duty, I present a synopsis of such events and incidents as may be of general interest to the readers of THE MANIFESTO.

1st. The Weather. People generally, are interested Pro et Con, with regard to the weather. It is either too hot or too cold; too wet or too dry. We had rather a dry Summer; but since Autumn set in, we have had a superabundance of rain. These extremes cause some people to query whether an over-ruling Providence does, or does not control the weather.

2nd. The Crops. Potatoes have not done as well this season as they did last year. A blight struck them. Other crops, generally, have been excellent. Small fruits a failure.

Br. Benjamin Gates writing from Florida, says; "Our crops never looked better, and as it now appears, we shall have enough to sell to purchase our needful groceries, etc. We have no hired help to pay. The pine-apples at Russel's Orchard, Orlando, I saw last week. He will have 30,000 to 40,000 pine-apples this season. Last year Russel sold \$20,000 worth of pine apples and ships to other parties to set new orchards. All this off of eight and one half acres. This season he will sell \$30,000 worth of apples and plants. All the hired help he employs is three men. You see he produces from eight and one half acres more net profit than all the Societies of Shakers." It costs us in Lebanon to raise oats about sixty cents a bushel. We can buy them for twenty-five to twenty-seven cents a bushel.

3rd. School. Our school opened Oct.

25. Ada Brown and Rosette Stephens are the teachers, and they are A. No. 1. They have forty scholars under training.

4th. Election or Politics. With all the innovations adopted by the Shakers, emanating from the World of Fashion, ultimately, are we to enter the Arena of Politics and vote? Jesus said; "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." The political campaign just closed has been called an educational one. What have the people learned? The coming four years will exhibit its wisdom or its folly.

5th. Health. The present status of

physiological uprightness is quite apparent. Except transient influenzas there is nothing to indicate debility of body or mind, except old age!

**6th Hands and Hearts.** So far as hands are considered, there are no idle ones among us. Every individual is giving his or her time and strength in devotion to daily duty in the field of manual labor. **Hearts!** who can fathom their depths? It is safe to say there are many faithful souls, striving to sustain the cause of truth and righteousness. If there are those who are otherwise inclined, surely they will meet their just recompense and reap the harvest they sow.

*Calvin G. Reed.*

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North Family.

Nov. 1896.

**BELOVED ELDER HENRY;**—I feel it a pleasure, bordering on duty, to express, in brief, our feelings of gratitude, so far as I can convey them on paper, for your unabated interest and labor in sustaining our monthly, *THE MANIFESTO*. Small, though it is, yet with your other arduous duties, the tax must be heavy upon hand and brain,—it can not be otherwise. At this time, when nearing Thanksgiving day, we think it a fitting season to remember in love and sympathy the Editorial department. Next, to extend through its columns, greetings of love and blessing, hope and joy, strength and courage to every Brother and Sister contributor or non-contributor from Maine to Kentucky. To each Zion-bound traveler we hold out the signal of "good cheer." The old ship with her trusty few has weathered the storms for over a century, and is still beating against the tide of innovations that would, if allowed, swamp her and thus bring destruction and ruin upon the whole crew. The old Captain and comrades know every reef, every danger that besets their course, and when urged upon to change it is their duty to give an alarm and it should be given with no uncertain sound, irrespective of place, position or

personalities, lest disaster follow in their wake. We have known of a time when naught but the hand of the Lord intervened to save; Aye, times without number. When in the channel of communication with his agents we place ourselves in a position to be saved, but, let our bark drift into unknown seas then we break the connecting links and we have no promise of security. We have undergone radical changes in the past for the betterment of Society, but never once have we changed our course—our principles. We still hold ourselves ready to meet the incoming tide of moral and spiritual reform which will be sure to hasten our progress toward the goal of destination and triumph, and we throw out our colors—our thoughts to the winds of heaven that we may catch the spiritual breezes and be wafted safely into the harbor of peace and salvation. And more than all, that others outside of our domain may see and feel the power existing within, which calms the troubled waters of discontent and strife, and bids all the tempestuous elements in the human heart to cease forever by the sweet persuasive voice of, "Peace be still!"

In the sombre days of Thanksgiving time we are made glad by the thought that not an arrow has been sent, nor an ax uplifted, nor a hook inserted to take life with the idea of giving life, realizing that even the pots in the kitchen should be like bowls before the altar—holiness unto the Lord.

In the joyous Christmas-tide when the Christ comes to us in his—in her—simple mien, teaching us the all important lessons of the hour—lessons which need to be reiterated in order to be thoroughly understood and retained, we come into greater light, as we receive this Christ anointing through the Divine unction of the Holy Spirit, manifested in his Order upon earth. This new revelation teaches that God is dual, Father and Mother; that Christ is dual, Bridegroom and Bride. This is God's plan and we can not change it if we would. The serpentine nature

wiggles and squirms and tries to invent "some other wa.," but all to no purpose. Beware then, that we "crucify not the Son of God afresh and put Him to open shame," nor the Daughter of God who is sent to redeem man from his lusts, and stands to-day like Bartholdi's statue of liberty, pointing upward to heaven, and who is here to preserve chastity, and who will cleanse and purify all those who will come unto her. In this bond we are united; it is the sign by which the true Believer is known; it is the bond of our union, and we must keep it unbroken.

Trusting that you will continue to share in heaven's richest blessings bounded only by your capacity to enjoy; I am through Christ, your gospel Sister,

ANNA WHITE.

---

### Shakers, N. Y.

North Family.

Nov. 1896.

ONE more stroke of the annual time-piece, and, to use an electrical phrase, the circuit will be closed with the record of the past year. Its anticipations and disappointments, in our material life we are glad to let go where they will take their place with the mouldering volumes of the receding years. The future is before us; but only in the present moment we live,

To the student who pursues the religious and political writers of the day with a desire to come into rapport with living and moving thought, must notice that there is an anticipation of something beyond the ordinary: that the hour of destiny has struck, and the old must pass away, that the new may have room for development. We trust it will not be in the whirlwind or the tempest, but in the still, small voice which is the only medium through which can come the highest manifestation of divine truth.

We are enjoying a delightful autumn which is giving farmers an opportunity to perform the duties necessary to closing the agricultural campaign of the year.

The "Hints to Writers and Speakers" in the Nov. MANIFESTO is acceptable, and we will boil down our subject; and when we have finished, be sure and stop.

Hamilton DeGraw.

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### East Canterbury, N. H.

Nov. 1896.

AMONG the pleasant things to note is the presence of Elder Calvin Reed of Mt. Lebanon, N. Y. Having spent a few days in the Society at Enfield, N. H., he has called to see his gospel friends in Canterbury.

We learn that 1160 bushels of apples have been prepared for the kiln. This affords about 200 bushels of dried apples.

Our school is in session and twenty-seven pupils are present.

Henry C. Blinn.

---

### Pleasant Hill, Ky.

Nov. 1896.

PROVIDENCE has dealt graciously with us the past season. Since early May until October we have had a bountiful supply of fruits and vegetables. Strawberries, cherries and peaches have been plentiful and a daily supply of peaches from the first of June till the first of Oct. Apples have been a limited crop.

The beautiful green grass is now supplemented by the various tints of the autumnal leaves which the eye is not tired of seeing.

The potato crop, both sweet and northern has been of the best quality. The roofs of several of our dwellings have been painted and beside the preservation of the buildings it adds very much to the beauty of our gospel home.

N. L. Rupe.

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### Sabbathday Lake, Me.

Nov. 1896.

NOVEMBER is here with its rains and winds. Already the trees are stripped of their leaves, showing to the careful observer that they are preparing for the on-coming winter.

While we look over the past preparatory for our annual Thanksgiving we will thank God for the dear ones in our own loved home circle. Dear aged fathers and mothers who have toiled through the heat of the day! Faithful middle aged ones who now are bearing the burdens of life, and loving youth and children that our homes are blest with to-day. All these make up the hundred-fold relation that is promised as the heritage of God's people.

We find none to spare, yet Br. Samuel Kendrick and Sr. Lydia Mariner are both sick and nearly helpless and we can not expect their tarry with us will be much longer. They have every care from loving Sisters and Brothers and they well deserve it.

Sr. Aurelia Mace has recently returned from a visit to Alfred where she stayed a week. We hear that all were blessed by her visit and she in return, received blessing. We forcibly realized our loss while she was absent. On her return, Elder Henry Green accompanied her to our home for a visit. He tarried but a few days, then returned to his people, leaving with us his good and pure influence.

The heating apparatus at our Greenhouse is undergoing repairs. We are having a hot water heater of home manufacture put in and hope it will prove satisfactory.

*Ada S. Cummings.*

### Enfield, N. H.

Nov. 1896.

"God loves the cheerful giver." In taking a retrospective view of the years which reveal advancement of the various causes that have benefited mankind, we readily see that it has been the generous givers who have endowed humanity, transformed the wilderness of antiquated dogmas and human selfishness, into realms of practical good sense and human rights. And should not the people of God rank first as generous Saviors? thoughtful and kind in their dealing both in the human

and animal kingdom. Through the scarcity of apples this season, we have become the recipients of kindred generosity. Our kindred at Mt. Lebanon, and East Canterbury, donated forty-five barrels of extra fine apples. Language with fine embellished sentiment could express our grateful feeling for the gift, but true gratitude is more than mere sentiment, as religion is more than an æolian harp-sound that thrills only the heart of man.

Not less than twenty barrels of pickles and one ton of beet seed have been sent to market.

Another silo of sixty tons capacity has recently been added to our cow barn; and with the large lot of ensilage, one thousand and fifty bushels of turnips have been housed as food for the cows.

By request, on the evening of Oct. 25th a company of eight attended service at East Lebanon. A quartette of Sisters rendered several of Zion's inspiring songs.

So we would by union of spirit and sentiment, blend with the laws of God, so grandly revealed in the four seasons. In the green of Spring, new life, in the beauty of Summer, the harmony of right living, in the gold of Autumn, the fruits of good industry, and in the white of Winter, emblems of Christ's purity; features of the soul enrapport with God's commandments.

*George H. Bazier.*

*In remembrance of Sister Kate Rankin,  
who passed away Oct. 11, 1896.*

*By Anna Gnepper.*

AFTER being afflicted for two years, she has passed to the higher sphere of being, completing a sojourn on earth of seventy-eight years. She has borne her burden of suffering with the cheerfulness characteristic of her bright and hopeful spirit; ever patient and more solicitous for the happiness and comfort of others than for herself.

While loving hands anxiously sought to make reposeful the conditions of transition, she looked up, with a smile on her

face never again unclosing her lips in speech.

Our Sister was born in Liverpool, Eng. and has been a devoted, quiet, peaceable Sister for many years. I have known her from my childhood and feel perfectly justified in saying she was a brilliant star, an example of patience, a thorough Christian, and an accomplished scholar. It was entertaining to me as a child, to hear her repeat poem after poem, and long lectures from memory. Indeed, she was an extraordinary individual.

I felt that I would really be out of my line of duty to refuse to contribute a few words of love to one possessing such a beautiful spirit. "Give her of the fruit of her hands, and let her own works praise her in the gates."

"Rest in immortal realms above,  
Must be forever more as here;  
'Tis but the Ministry of Love,  
In this and every sphere;  
The only rest from care and strife  
Is Love's sweet harmony with life."  
*Union Village, O.*

## Sanitary.

### ONIONS AS A NERVINE.

ONIONS are almost the best nervine known. No medicine is so useful in cases of nervous prostration, and there is nothing else that will so quickly relieve and tone up a worn out system. Onions are useful in all cases of coughs, colds and influenza; in consumption, insomnia, hydrophobia, scurvy, gravel, kidney and liver complaints.

Eaten every other day they soon have a clearing and whitening effect upon the complexion.—*N. Y. Med. Times.*

The above is opportune. Many a reader will lovingly whisper thanks to the New York Medical Times for placing before him so delectable a dish, with the assurance that it will not only act as a panacea for our long catalogue of ills, but will also rejuvenate the system and beautify the

complexion. Indeed, whether boiled, baked, fried, roasted or even raw, onions must be the veritable "Elixir of Life."

This will please our good brother John Bradford, who has raised hundreds of bushels of onions this season and obtained a premium for them at the Vermont State Fair.

*H. C. Bliss.*

### WHY IS IT?

*Father Ryan.*

SOME find work where some find rest,  
And so the weary world goes on.  
I sometimes wonder which is best.  
The answer comes when life is gone.

Some eyes sleep when some eyes wake,  
And so the dreary hours go,  
Some hearts beat where others break.  
I often wonder why 'tis so.

Some will faint where some will fight;  
Some love the tent and some the field.  
I often wonder who are right—  
The ones who strive or those who yield.

Some hands fold where other hands  
Are lifted bravely in the strife,  
And so through ages and through lands  
Move on the two extremes of life.

Some feet halt where some feet tread,  
In tireless march, a thorny way;  
Some struggle on where some have fled;  
Some seek when others shun the fray.

Some swords rust where others clash;  
Some fall back where some move on;  
Some flags furl where others flash  
Until the battle has been won.

Some sleep on while others keep  
The vigils of the true and brave.  
They will not rest till roses creep  
Around their name above a grave.

## Bentha.

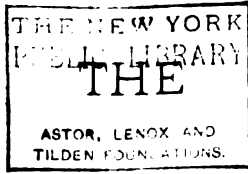
Kate Rankin, at Union Village, O.  
Oct. 11, 1896. Age 78 years.



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# MANIFESTO.

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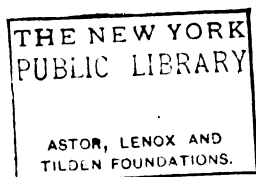
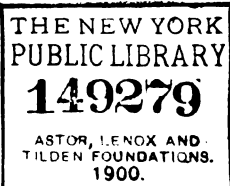
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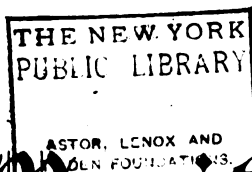
BLESSED is he that cometh in the name of the Lord."—St. Luke,"—xiii., 35.

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EAST CANTERBURY, N. H.

1897.





# The Manifesto.

PUBLISHED BY THE SHAKERS.

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JANUARY, 1897.

No. 1.

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## JANUARY.

*By Martha J. Anderson.*

Out of the tempest, storm and sleet,  
Comes the New Year calm and sweet;  
With crystal air, and sky so blue,  
And mountain tipped with golden hue;  
For the sun has bared his gleaming breast,  
Like a shining shield o'er the hills' white crest;  
And the virgin snow, like a quiet shroud,  
Outvies the white-winged fleeting cloud,  
As o'er the earth like a mantle spread  
It covers the germs of the sleeping dead.  
Ah! spring will reveal the life it holds,  
'Neath the sparkling sheet of its many folds;  
And the cloud that floats in the azure sky  
Will empty its blessing by and by.  
But the day moves on so calm and still,  
There is scarcely a sound from vale or hill,  
Save the crack of the teamster's whip I hear  
As the woodman's loaded sled draws near;  
Or lowing of cattle housed and warm,  
Far better sheltered from cold and storm  
Than many of earth's dejected poor  
Who ask for succor without our door.

This day's delights my heart beguiles,  
 With its outer glow and its inner smiles;  
 For home abounds with blessings meet,  
 For thankful heart or wayward feet.  
 And just as the placid day declines,  
 Full many a thought my soul defines,  
 And many a new resolve is made  
 To turn from paths where feet have strayed,  
 And walk in the ways of love and peace,  
 That life may be blest in the year's increase.  
 Then the seasons all will hallowed be,  
 As the holy bond of unity  
 Binds heart to heart with friendship warm,  
 That lives through sunshine, cold and storm;  
 That bears through trials, doubts and fears,  
 And strengthens with increasing years.

*Mt. Lebanon, N. Y.*

## THE LESS ARE BLEST OF THE BETTER.

*By Oliver C. Hampton.*

THE great law running through the universe, by which the Less (or weaker and less experienced,) are blest of the Better (or stronger, and more experienced;) and which comprehends in its restful embrace the vast and sublime Order of Parent-hood, seems to me to contain the surest foundation for the salvation of all souls. Viewing it in this way, I am resolved to stand on this foundation and practically look to the same, for my peace and well-being here and hereafter. Even supposing I may reach a period hereafter in my experience, wherein I shall feel the direct force of no law external to myself; still I shall know that through the power of an intangible attraction, of this same great law, I am calmly and securely held in its preserving embrace.

Tho I walk through the valley of the shadow of death, I will fear no evil; for thy rod and thy staff, (my Father and my Mother—the Eternal Parent-hood,) they comfort me. This spiritual law, incarnated in Jesus and Ann, descends to any and all their followers, who are, or may be at any time called to care for, and watch over in a parental capacity, the members of Christ's Body, the Church of his establishing long ago, so that the sublime scripture prophecy sung by the rapt Isaiah in the days of yore, is literally fulfilled to all intents and purposes viz., and a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

I believe that the theory above indicated, is the process of evolution, by

which man is brought into the spiritual or new birth; and there is no other name given under heaven, whereby we may be saved. It is evident from the character of the Apostolic Church that this is the process Jesus resorted to in its formation and establishment. And being bound up in the same bundle of life, why should not we thus help one another to the blessings of Eternal life? It is foolish for any to hope to enter Heaven alone, leaving his fellow beings behind for he shall never attain to perfect felicity while one individual remains outside.

This entire independence of one man above another, is nothing but egotistic nonsense. Suppose there was no other individual on the earth but himself? Where then would his enjoyment of existence come from? Where would his thousand blessings, both temporal and spiritual come from? Where then would sympathy with his sorrows and agonies come from? Alas! They would come from where? Man would be but a lonely iceberg, careering through the Arctic solitudes of his own hideous selfishness.

The constant cry of these enlightened spiritual and metaphysical reformers is, "You must not depend on anything but your own majestic self, and the infinitesimal portion of the Eternal God that is incarnated in you." There is surely no principle of organization in this theory—no plan whereby the talents of each may be made to accrue to the greatest blessing and advantage of all.

It is foolishness to say, that an individual out from under the control of his natural parents, is therefore literally independent of any of his fellow beings; directly or remotely;—for the government of his country immediately fathers and mothers him. And the great Father and Mother of universal goodness is back of the government. And as I am convinced, that it is through the instrumentality of this great principle of organization, that we are to reach the highest states of happiness and perfection:—and as I am convinced that this actually is the great wheel of all evolution; I am resolved to live thereby, and go on from degree to degree, until I reach the haven of eternal rest.

*Union Village, O.*

---

## REMARKS OF MOTHER LUCY WRIGHT.

### NO. 4.

OUR union is our strength. We can not find protection without keeping a gospel union with the church of Christ. Faithfulness in every temporal and spiritual duty will hold us in gospel union. It would be better to suffer a great deal of inconvenience, than to have disunion.

When I received the gospel call, I received faith and knew that I had walked in forbidden paths. I had no spiritual goodness to recommend me,

and I was led to confess my sins to God; and I did it of choice. I esteemed my call too great to live in the ways of evil. I was young, at that time, but I have traveled from degree to degree, till I now claim the relationship of a good Believer.

You have often heard of the vineyard of Christ, and every good Believer has a part in this vineyard. Indeed, every one has a vineyard of his own to keep in order. All noxious weeds must be destroyed, that the good plants may be protected. I pray that all may be faithful in this spiritual work and not allow anything to pass unvisited. Remember the honest-hearted and obedient will receive a full blessing.

Mother Lucy seemed to be impressed that these would be her last words to the Believers in Lebanon, and as she closed her remarks, extended to them a special blessing. On January 10, 1821, she returned to the Society at Watervliet, where she remained till her death.

Mother Lucy still lives, and her testimony in favor of gospel union, and for righteousness and peace can never die away. Mother Lucy exercised great love in her ministrations and spoke so simply that even the children could understand her words. At one time Mother remarked,—“Remember that heaven is order, and that order is heavenly. Our orders are our walls of defense, and our gospel protection. I am thankful for my faith, as faith is a gift of God. Keep your faith; keep your union. It is more valuable than all earthly things. We should be very careful how we speak to each other. Speak kindly and lovingly, in the simplicity of the gospel, and neither give nor take offense.”

*The End.*

## Correspondence.

SABBATHDAY LAKE, ME. NOV. 1896.

BELoved ELDER HENRY;—I write to tell you of my visit to Alfred in the days of Indian Summer, from the 24th to the 31st of October.

By the Portland and Rochester train we were brought directly over land in plain sight of the village, around the east side of the beautiful Massabesic Lake, to Alfred Corner, two miles from our destination. Here we were met by Br. Frank Libby and Eldresses Harriet Goodwin and Eliza R. Smith, with a carriage to take us home.

It was a lovely ride along the lake-side; the autumnal foliage decking the forests as far as the eye could see, amid slight zephyrs, the thought of which was just sufficient to fan away all earthly cares. In the society of those we love, how quickly time passes. We soon arrived at the Office. Here we find Sister Lucinda Taylor waiting to receive us, and by her kindness, and that of those with her, all our needs were anticipated and ministered unto.



And now a thought of the sudden change—a week in which to rest from the cares and burdens incident to the home life that, during the past season, from the rush of business, was almost overpowering. Instead of caring for others all are striving to care for you.

Upon the Sabbath we met for divine service. Prominent in the assembly were our venerable Elders, Joshua Bussell and Hiram Tarbox, in spirit firm as the hills, bearing the same testimony that we have often heard from them in the days that are past, both here and in our home at New Gloucester. Beloved and consecrated ones, your spiritual children will reap in joy what you have sown in tears.

I can not tell you of all the joys of those days, for space will not permit, but I will speak of the willow trees that I went to see one afternoon. They grew by the side of the old road over which Father James Whittaker came when he visited Alfred in the year 1785. He, and the Elders with him, stuck the withes that they had driven their horses with, into the ground. They took root and grew to be these great trees, nearly three feet in diameter. The one that Father James set has fallen, and from the side of the trunk three or four large willows are growing. These will be succeeded by others. The root will not die out, and as the willow trees grow on and on, the seeds of eternal truth which Father James planted in this place will also grow. Those principles will never die. These were my thoughts as I stood upon the log of the fallen willow on that lovely afternoon.

In the cemetery we saw the names of the fathers and mothers who gave themselves with all they had, to found this home for those who would follow in their footsteps and live the high and pure life required of the sons and daughters of God. The final consecration was made when the Society was organized in the year 1793. Here they spent the remainder of their lives, living together as brothers and sisters, sharing equally in every temporal blessing. I noticed the names John Barnes, Elisha Pote, Rebecca Hodgdon and many others. Names to be remembered in all coming time by those who tread the strait and narrow path which they marked out. Their lives were not in vain. "The stone that smote the image became a great mountain and filled the whole earth."

I returned to my home at Sabbathday Lake, on Saturday, the 31st. Elder Henry Green, of the Alfred Society, came also and we had the blessing of his presence over the Sabbath, and a number of days following. The young receive encouragement and the weak in faith are strengthened by his steadfast spirit.

As I have in mind, at this time, the home at Alfred, "Beautiful for situation," and also the home at Sabbathday Lake, I exclaim, with the Prophet, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lignaloos which the Lord hath planted, and as cedar trees beside the waters."

AURELIA G. MACE.

## A CHAPTER ON LIFE-BOATS.

*By George Baxter.*

UPON the intellectual sea of life, there floats more than three hundred and fifty life-boats, or in other words, denominations of religionists, each claiming to be able to "rescue the perishing." To go aboard each craft, and learn the means by which they expect to reach their highest ideal of righteousness, would be extremely interesting to the seeker after knowledge. By a close inspection of one of these Life-boats we find the inscription, "The Mormon Boat of Safety." Studying its theology, we learn that one Joseph Smith unearthed golden tablets, upon which he claimed were written the "Laws of God."

Many accepted these as their guide upon the sea of life. With "church before state," and "extreme exclusiveness from the world," for several years the Mormon Life-boat floated along serenely. Accumulating wealth and many members, these were added to its goodly crew, but after a season, a whirlpool of moral indignation swept over it, and cleansed it from the mire of greed and sensuality, with which it had become tarnished.

Mormonism, to-day, floats a more respectable boat, by having come in collision with purer forces. So much for the "oars of endeavor," the moral energy, which remains active, until the cargo of error, of injustice and inequality is thrown overboard.

Many of these life-boats are of magnificent structure, inviting the respect and admiration of both the old and the young. Among these we find the "Spiritualist's Boat," made of the strong timbers of truth. Intercommunion of the two worlds, which interlacement of union has helped to lessen the power of creeds and dogmas of the dark ages. This enlightenment, descended upon the Spiritualists, by means of an older life-boat, known as the "Shaker-order."

This boat was nearly eighteen hundred years in being constructed, so vast was the bulk of truth with which it was freighted; It now floats upon the ocean of life, casting out its lines of salvation to all souls tossing upon the crest of the sea, while the Captain joyously sings,—

"When God is for us, what the storm!  
What power his law withstands?"

It is trusting in these laws that inspires the soul with courage to toil on, and weary not in well-doing. Many of us know what it has cost us to become, and remain, what we are. Yet a little while, and through the mists of enshrouding darkness has gleamed the stars of bright promise and waking gladness, thus anchoring our faith still firmer in the grand truth,—

"Tho frail the barque, and fierce the gale,  
Unseen, the Pilot's hand,  
Yet, as thy day, so comes thy strength  
To reach the promised land."

Well may every soul who has reached this "promised land" of spiritual and moral development testify of the blessedness and soul fullness realized by coming into harmony with the Captain of the life-boat, whose compass points onward and upward toward that realm where purity, love and justice rule, and where righteousness abounds.

*Enfield, N. H.*

---

## THE SOURCE OF PERFECTION.

*By Henry Hallett.*

DO we not believe that the Great God and Father of all, whose love created this humanity of ours; who regards each member of this fallen race as a son; who has implanted in the heart of man his own great love of perfection, is in the tenderest sympathy with the yearning after perfection, and has come to the rescue of his fallen children?

It was his will, the good pleasure of his will, to bring many sons unto glory; to fulfill this desire for perfection; to bestow upon each soul the gift that should enable him to attain completeness in the life of the individual, and of Society, by practicing self-denial and living a life of Christ. His body, inhabited by the Eternal Spirit, that shows man where and how he may attain that perfection for which he had so earnestly, so long, and so ineffectually cried out and striven. And, as the Epistle to the Hebrews tells us, it is in the Son, the perfect God, and the perfect Man,—that man can only find his perfection—a perfection, moreover, which, as we see it in Jesus Christ, is not only the possession of an Eternal holiness and completeness as God—not a flawless, unblemished human sinlessness, but the perfection of a manhood brought to its maturity through the experience of a discipline which was learned in a school of suffering.

The Captain, the Author of our salvation, was made perfect through suffering. As he himself more than once said,—Thus it is written, and thus it behooved the Christ to suffer and to enter into his Glory. That sinless human nature of his was brought to its maturity, trained to become perfect and complete in will, experience and affection by enduring and submitting to all humiliation, learning obedience by the things that he suffered; and so he, for himself, was perfected, rising to height after height of spiritual progress in patience, meekness, submission of will, until he was crowned with all perfection. This, not for himself alone, but that his followers might see their pattern, might through him receive that grace and power that should bring them to the glory of perfection.

Is there one reader who longs for perfection and is conscious of the incompleteness of human life as it is, who realizes how full the great mass of humanity is of evil—physical, moral, social, spiritual—and who yearns to reach a high ideal in the home, and in his own soul; who longs to stretch

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