

MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXVII.

BLESSED is he that cometh in the name of the Lord."—St. Luke."—xiii., 35.

EAST CANTERBURY, N. H.

1897.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

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JANUARY, 1897.

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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 unfinishd. Remember the honest-hearted and obedient will receive a full blessing.

Mother Lucy seemed to be impressd 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.

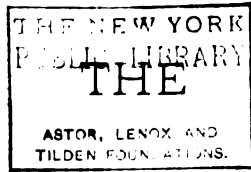
DO we not believe that the Great God and Father of all, whose love created this humanity of ours; who regards each member of this fallen race as a son; who has implanted in the heart of man his own great love of perfection, is in the tenderest sympathy with the yearning after perfection, and has come 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

	Page.		Page.
		O	
Orcutt, Daniel—Letter	39	Unselfish	28
Osgoodites, Among the	52		
		P	
Powers, C. R.—Letter	44	Vance, J. B.—Letter	31
Prayer, New Year's	"	Vance, J. B.	64
Patience	47		
Pickpockets	56	V	
Purity	136	Words, The power of	10
Peace, Rest in	156	Words, Kind	39, 104
Powers, Untried	172	Wright, Remarks of Mother Lucy	65, 113, 169
Promises	173	Way, Whichever	120
Poem, Christmas	187	Whittaker, Father James	181
		Writers and Speakers, Hints to	184
		R	
Relations, Natural and Spiritual	25	Year, The Coming New	185
Repose, Christian	32		
Repentance, Ninevah brought to	55	Z	
Reynolds, M. L.—Letter	70	Zion	92
Real, Idealize the	131		
Remembrance,—Kate Rankin	197		
		MUSIC	
		Songs of Cheer	15
		DEATHS	
		Blake, Rhoda	23
		Brooks, Lucinda	72
		Dillon, Judith	152
		Dunn, William	168
		Evington, Ann E.	152
		Freeborn, Johanna E.	88
		Jones, Mary Jane	72
		Landers, Lydia	39
		Manluff, Mary	120
		Newton, Ezra	104
		Offord, Emily	152
		Pomeroy, Bishop	56
		Ray, David	88
		Rushmore, Henry	120
		Rankin, Kate	198
		Tyson, Malinda	136
		Van Houten, Catherine	56
		Vance, John B.	72



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AURELIA G. MACE.

A CHAPTER ON LIFE-BOATS.

By George Baxter.

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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

out a helping hand to raise others? Let him turn away from the impotent, isolated efforts of the mere natural man; from the disappointing and conflicting struggles of self-constituted reformers; from the philosophies of the worldly wise, and the fantastic experiments of enthusiasts, to the one divinely-given means of perfection.

Mt. Lebanon, N. Y.

MINISTRATION.

By Martha J. Anderson.

PART of the whole I find myself to be,
 Living and loving for all human kind,
 Rising in strength the lower self to bind,
 Heir to the hope of immortality,
 Glad in the truth that blesses and makes free.
 Soul currents leap the bound of sensuous mind,
 Pure ministrations holy service find,
 Unfolding life of true divinity.
 Yet thought vibrations on their mission sent,
 Have power to bless or curse in their intent,
 Uplift, or downward draw to sin and pain,
 Make free, or stronger hold the captive's chain.
 Be mine the heart where hallowed thoughts shall tent,
 From whence sweet messages of good are sent.

Mt. Lebanon, N. Y.

IN this number we have adopted Rule 1st of the Simplified Spelling as recommended by the Philological Society of London and the American Philological Association, also by the Spelling Reform Association, and as found in the Standard Dictionary.

Rule 1st. Change final *ed* to *t* when so pronounced as in abashed (abasht) wished (wisht) etc. Retain final *ed* when the *e* affects a preceding sound.

“Better to suffer wrong than to do wrong.” Deliver my soul from hardness of heart; from bitterness of feeling toward others, however wrongfully they may judge me. All judge according to the evidence given and the conception taken of the evidence, and causes may be obscured from the sight of individuals so that effects may not be estimated aright, but time will make manifest all things, and all wrongs will be righted.—*Elder Richard Bushnell.*

PRAYER is a strong and loving companion who guides us gently and safely up the hill-side of life's troubles to the broad plateau of true pleasure at the top.—*W. C. McGinnis.*

THE MANIFESTO.

JANUARY, 1897.

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.

November.

	Thermometer.	Rain.	Snow.
1895.	39.93	3.75in.	3in.
1896.	42.67	2.125 "	4 "
Highest Temp. during this mo.	64. above 0.		
Lowest " " "	" "	" "	" "
Number of rainy days	" "	" "	5
" " snowy	" "	" "	2
" " clear	" "	" "	13
" " cloudy	" "	" "	10

C. G. Reed.

Dec. 1896.

COLD weather and frost has sealed up the tilling of the soil so that the major part of the work has to be done under shelter. Cutting and drawing wood for fuel, and journeying to exchange goods and fruit for money are the chief requisitions for out-of-door work.

As Florida contains a part of our family interest and members; for want of home

incidents that are perfected enough to be put in print, I will supply the deficiency with a sketch of proceeding in the Olive Branch Florida.

Spiritually they are making progress by some ingathering, and some more in anticipation. One man additional, John T. Roberts. He will occupy the Peterson House and he expects quite a number to follow him. There are some others in anticipation.

In temporalities their success is marked. They have set and are setting 63 guava bushes. 125 good peach trees. Banana promising. 100 peach to set. 40 orange trees. 6 grape fruit trees. 10 Japan persimmon. Henry has set out some grape and scuppernong vines, the latter to cover an arbor 70ft. long by 10ft. wide. One third acre of rice 5ft. tall. An addition has been added to the house, 15x16 ft. and two stories high. The rooms are suitable for angels to dwell in. "Our house is the color of old gold." So say they.

Calvin G. Reed

North Family.

Dec. 1896.

OUR proud old earth has successfully wheeled itself through the zodiacal signs of 1896 and does not seem to be discouraged at beginning another round. Some say that we live on the outside of it, some that we live on the inside, and some that there is no such thing as matter at all. However true or false these may be, the fact that we are here is self-evident.

The work of seed-time and harvest has been faithfully performed by willing hands, and the husbandman may well look with satisfaction on the year's rich store and thank God for the golden fruits, the early and the latter rain. Our apple crop has been enormous; 3,000 bushels of choice pickt fruit, besides hundreds of bushels of windfalls. Labor on the farm, in the shop and barn is progressing along the lines of the Brethrens' necessity, and the Sisters are doing their best to keep the house in order according to sisterly devotion.

On the evening of Dec. 4th we had a magnificent Auroral display; at first the sky grew dull and gray, then a pink glow spread over it from which issued an army of emerald flames which heaved and trembled for a moment like frightened ghosts, then marched majestically across the sky to make room for others. At their approach the very stars turned pale with surprise at so grand a phenomenon. That the Editor, and all the dear ones of the faith in New Hampshire and everywhere that our Communal homes are established may have a prosperous and a happy New Year, is the wish of all the members of our household, sent to you on the wires of love and union.

Cora C. Vinneo.

Shakers, N. Y.

Dec. 1896.

By the time these Notes appear we will have past the festive seasons of Christmas and New Year. It is fitting that they should be seasons of rejoicing, especially to the little folks, for the one whose name and birth we celebrate, said "Suffer little children to come unto me for of such is the kingdom of heaven."

Our Thanksgiving Day was observed by meeting in our home chapel. The theme of the service was that we realize the causes for our thanksgiving, by comparison with those who were needy and in bonds, and to pray that they may also be the recipients of those blessings which they need.

We cast in our mite of appreciation and thankfulness to those in whose care THE MANIFESTO is placed for its excellent typographical appearance and for the testimony of truth that has been manifest in its contributions. When we see the enormous amount of literature that is being placed before the reading public on every subject that can possibly interest them; the organizations that are supported by the free contributions of members who are largely of the working class; realizing the necessity of keeping before

the public their manifestos, many of them published weekly, our prayer is that our MANIFESTO may fulfill its mission and that it may be sustained in advocating the truth of higher life.

To all the readers of THE MANIFESTO we send greetings, wishing them a Merry Christmas and a Happy New Year.

Hamilton DeGraaf.

Pleasant Hill, Ky.

Dec. 1896.

BELoved GOSPEL KINDRED;—It is with kindly greetings that I go on my mission of love to greet the dear friends of our Communal home. My whole soul is interested in the peace and prosperity of God's people, who have consecrated their lives in honest endeavor for the good of humanity. Those who follow the spirit of Christ, in making a full sacrifice of all selfish relations, will be endowed with that love and charity, that will go far toward the saving of the world.

It is now a lovely Sabbath morning and my spirit goes out to meet those dear souls, with whom it was my privilege to walk in "Wisdom's ways of pleasantness," before they pass on, to enter the Father's house of many mansions.

With what trusting love my whole life, became a part of their life, and their wisdom and loving kindness inspired me with a confidence that time can never change. Through faith, even at an early age, I made the gospel my choice, and became fully assured that it was the power of God unto salvation.

With age came experience and I with many others still enjoy an unshaken faith in the fundamental principles of the gospel of Christ.

O that trusting love that forms a tie;
Too strong to break, too pure to die.

Nancy L. Rupe.

Enfield, N. H.

Dec. 1896.

A HAPPY and a prosperous New Year to all the readers of THE MANIFESTO. We are pleased to chronicle that we had

the honor of entertaining our esteemed fellow-laborer, Elder Calvin G. Reed, of Mt. Lebanon. He was our guest for several days during the month of November and long will the occasion be remembered, for like the vaulted heavens with its myriad of stars, were the discourses delivered by him in our Sabbath and Thanksgiving services, rich in expression and soul goodness. He went among us as a minister of light and good cheer.

We have also had the pleasure of entertaining several members of the Christian Endeavor Society of East Lebanon, and through the kindness of our friend Mrs. Jennie Paddleford, listened to an interesting report of their New Hampshire State Convention, held at Portsmouth, N. H.

In compliance with the Governor's suggestion, we devoted November 26th to the giving of thanks for past and present blessings. In the evening we enjoyed a pleasant and profitable season, in which the literary and musical ability of the younger members had the effect to cheer and edify the minds of all present.

Freighted with blessings has been the past year, prompting us to be wisely diligent in following the example of the arisen Christ, with "hands at work and hearts to God," endeavor to entwine about the lives of others, laurel wreaths of love, bedewed with Heaven's spirit of purity.

George H. Baxter.

East Canterbury, N. H.

Dec. 1890.

"TIME without end." There need not be so much anxiety about the time, as about the use that we make of the time. Faithful in duty toward God and man, will inevitably bring the reward of "Well done."

We have past our "Thanksgiving;" enjoyed our religious service; sat in the seat of the gastronomer and are now anticipating the coming Christmas.

Winter is with us but as yet, no snow and but little ice. The singing birds have all gone to their southern homes, but we

still have left to us the blackest of Crows, the beautiful Blue Jay, the incessant chatter of a Sparrow and the social, little Chickadee. For all of these we give special thanks.

Henry C. Blinn.

BANGOR, ME. OCT. 4, 1890.

ELDER HENRY;—With much interest I have read your article in the Oct. MANIFESTO, "Life in the Light." To me it has the right ring to it. How true the saying, "How very little is known correctly concerning us or our Community." This is a very sad confession to make after being in existence for over one hundred years. It goes to show the lack of the true Christ spirit and the disobedience to his injunction, "Go preach the gospel to every creature." You have been praying for nearly fifty years for an increase, for a tidal wave to flow to you from the outside world to fill up your scattered and broken ranks, and why has not your prayer been answered? The reason is very apparent as God never helps only those that help themselves.

You have prayed and trusted in God to do the rest, instead of going to work to have your prayers answered. Prayers amount to nothing without works, any more than faith does. When all the Societies combined, go to work in earnest with all sincerity to spread the gospel light of true salvation to the world, then that prophesy will come to pass, "They will flow to you like doves to the windows." If each Society had done no more than I have done for the last twenty years by putting their literature before the world, they would be much better known to-day than they are. I have been a subscriber to your little gospel messenger ever since its first issue and have bought many extras; have put a wrapper and a stamp on them and on all my subscription numbers, and have sent them out to do missionary work, without money or price, because I had an interest in the cause, believing it to be the only true way of salvation.

If all the Societies had been less absorbed in the root of all evil, and more interested in the spread of the light of gospel truth, there would not be that dearth there is among them now. The only way for the Shakers to be better known, is for them to flood the world with their literature without money or price, "Cast thy bread upon the waters, and thou shalt find it after many days."

Let all the Societies contribute what each can afford, more or less, for a missionary purpose, do your part to put the gospel light before the world and leave the rest with the Heavenly Host. My desire is, that the Shakers would wake up to this most important matter and go to work in real earnest. Now seems to be the time to sow the good seed. I will do what little I can in my humble way to this end. Let all the true servants of the Lord, let their light shine into the darkness of error. Where light penetrates, darkness disappears, passes away into the eternal light.

Yours Fraternally,
SIMON EMERY.

To the Memory of our Brother
WILLIAM THRASHER.

By Genevieve DeGraw.

"And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered."
—2 Chron., xxxi., 21.

And the doors of heaven swung open
A soul past thro' to stay,
Freed from the snares and cares of earth
And freed from mortal clay,
And that soul found a joy holy
A peace which the angels know
For his life was pure, good and true
While he journeyed here below.
And the angels came down to bless him
His deeds they gladly record
And now they come commissioned
To pilot him back to his Lord.
They sing him the glad song of welcome

As he enters the mansions above.
Well done Oh! thou faithful good servant
Enter thou in the joy of God's love.
'Tis the day of thy grand coronation
Go, wear the bright crown you have won,
Go, dwell with the ransomed in glory
Rejoice now your work here is done.
Rejoice and be glad it is wisdom
That dust unto dust must return,
Unhampered the soul may the better
The soul's needed lessons there learn,
We count it not death but awakening
This wonderful transfer from earth
A passing from shadow to substance
To treasures of immortal worth,
Our life there shall be restful action
With friends who have gone on before
Who know of that beautiful country
And dwell on its "Evergreen Shores."
Our brother has there found a haven,
A home by angel hands made,
In vision we clearly behold him
In garments of splendor arrayed.

"And thus this man died leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men but unto all his nation."—2 Mac., vi, 31.

Mt. Lebanon, N. Y.

THE heart that is emptied of evil imaginations finds no pleasure in stirring up strife.—*M. J. A.*

Deaths.

William Thrasher, at Mt. Lebanon, N. Y.
Sept. 24, 1896. Age 100 years 5 months
and 1 day. S. A. C.

Lydia Mariner, at Sabbathday Lake,
Maine. Nov. 16, 1896. Age 83 years and
16 days.

Sister Lydia has been a true and faithful member of this Society from early childhood. We shall miss her kind ministrations and loving words. A. G. M.

Books & Papers.

FOR PEACE OR WAR—WHICH? An address by Ellen Goodell Smith, M. D. Those who are interested in the subject of "Peace on Earth," will also be interested in the perusal of this peace loving address. "A thousand years hence, or less, the people of earth will look upon our shafts of granite, and terrible arsenals, the torn and battered flags and war equipments, battle ships and war histories and tales of Libbey and Andersonville, our traffic in slaves, and Sunday School church brigades, with feelings akin to our own, as we look backward upon the relics of the dark and middle ages."

Publish at Dwight, Mass. Price 10 cts.

GREEN'S GREEK-ENGLISH LEXICON, TO THE NEW TESTAMENT. This is a small work of some two hundred pages, and yet it contains several thousand words and may be obtained at the trifling expense of thirty-five cents. The Preface to this little work is from the pen of H. L. Hastings, who writes, "This Greek Concordance obviates the necessity for an exhaustive citation of the passages containing any particular Greek word, and brings us back to the proper sphere of a Lexicon, as a book defining the words contained in the language." Publish by H. L. Hastings, 47 Cornhill, Boston, Mass.

Whatever may be said about the publications of Rev. Iri E. Hicks by those who do not fully understand the facts, there is no denying the truth that his paper and Almanac have come to stay. His splendid journal, **WORD AND WORKS**, is now entering its tenth year, largely increased in circulation and in every way improved, until it deserves the national reputation it has attained. His 1897 Almanac is now ready and is by far the finest and most beautiful he has yet issued. It contains 108 pages, including cover artistically printed in colors, and is filled from back to back with just what is wanted in every shop, office and home in America. One feature of the Almanac for 1897 is a series of 12 original, beautifully engraved star maps, with explanatory chapters, which could not be bought for less than five dollars in any work on astronomy. As Mr. Hicks has so correctly and faithfully warned the public of coming droughts, floods, cold waves, blizzards, tornadoes and cyclones, in the years past, aside from the other varied and splendid features of his paper and Almanac, these considerations alone should prompt every family to subscribe at once for 1897. The Almanac is only 25 cts. a copy. **WORD AND WORKS** is one dollar a year, and a copy of the fine Almanac goes as a premium with every yearly subscription. Write to **WORD AND WORKS Publishing Co.** St. Louis, Mo.

The twelfth annual issue of the **COLUMBIA PAD CALENDAR** has made its appearance in more pleasing form than ever before, having scattered through its daily leaves many charming illustrations, with an appropriate thought or verse for each day in the year. Among the topics are bicycling, outdoor life, and good roads. The cycling fraternity, to say nothing of the general public, has acquired a decidedly friendly feeling for the **COLUMBIA CALENDAR**, and its annual advent is always looked forward to with interest and pleasure.

The 1897 calendar contains a unique arrangement of dates that will prove very helpful and convenient to busy men, and plenty of space is allowed for memoranda, so that the book may be used as a diary, or in any event will become a storehouse of the many little things one desires to be reminded of day by day.

The twelfth edition is bright with contributions from friends and riders of the Columbia bicycle, for such a host of friends has the calendar acquired that it has become a customary practice for wheelmen all over the country to jot down their best thoughts and inspirations after the exhilarating influence of a Columbia ride and send them in to brighten the calendar's pages. In addition, the moon's phases are indicated for the benefit of those who wish to know the best time for night riding.

One feature of the calendar is its neat stand, so arranged that the book can either be used upon the desk or hung upon the wall.

The calendar can be obtained for five two-cent stamps by addressing the Calendar Department of the Pope Manufacturing Company at Hartford, Conn.

An even excellence makes the good things which **THE LADIES' HOME JOURNAL** promises unusually interesting and strong. The list is long and sturdy. One series of papers alone would sell the magazine; that is, the three White House articles which ex-President Harrison is to write. No man has ever done what General Harrison will do in these articles; show us what "A Day With the President at His Desk" means in one article; in another tell of "The Social Life of the President," and in a third article describe "Upstairs Life in the White House." Each of the articles will be profusely illustrated. Another series equally fascinating is the one called "Great Personal Events," in which some of the greatest enthusiasms which have occurred in America will be revived; those wonderful times when Louis Kossuth rode up Broadway; when the young Prince of Wales was here; when Jenny Lind sang in Castle Garden; when Henry Ward Beecher electrified his congregation by selling slaves in his pulpit; when Grant went round the world; when Henry Clay bade farewell to the senate; when John Wesley preached in Georgia, of which so few know. All these memorable events and others will be vividly recalled, told more graphically than ever before, and illustrated

with pictures which have occupied twelve artists for over a year. A third series is unique and valuable from the fact that it will give women scores of ideas for their homes. It will reveal what there is "inside of a Hundred American Homes," and carefully reproduce pictures of one hundred completely-furnished rooms in homes in this country—from Maine to California—where taste has gone farther than money. Two new department writers have also been exclusively engaged by the JOURNAL; Mrs. S. T. Rorer, who will hereafter have entire charge of the domestic department and give a series of cooking lessons, and Dwight L. Moody, the famous evangelist, who is to put the result of his life study of the Bible in a department entitled "Mr. Moody's Bible Class." The artist Charles Dana Gibson, who created the Gibson girl, will present six full page pictures showing "The People of Dickens," while Alice Barber Stephens will alternate with Mr. Gibson and present her idea of Six Types of American Womanhood," showing the American woman in society, in religion, in business, in summer, in the home, and as a mother. Mary E. Wilkins, the New England writer, will revive the old quilting-party, the ancient singing-school and the apple-paring bee in "The Pleasures of Our Neighborhood." Sir Henry Irving is to tell how to study, read and present "Shakespeare in Small Communities." Tosti, the song writer, will give his first piano composition. Sir Arthur Sullivan is to present the first true and correct copy of "The Lost Chord" ever printed in America. Reginald DeKoven, John Philip Sousa and Jakobowski (who wrote *Erminie*,") have each written a waltz, while Ira D. Sankey has composed a hymn which he considers greater than his famous "Ninety and Nine." Ian Maclaren will have a story, while Herbert D. Ward's humorous serial, "The Burglar Who Moved Paradise," will run through the year, followed by Hamlin Garland's new novelette, "The Spirit of Sweet-water." Jenny Lind's daughter is to sketch "My Mother as I Recall Her," while George W. Smalley is to show "The Personal Side of Bismarck," and "The Personal Side of the Prince of Wales" in two lavishly-illustrated articles. Altogether, no magazine gives a list of attractions so interesting and promising as does THE LADIES' HOME JOURNAL, and certainly no periodical does it, as does the JOURNAL, for only one dollar per year. If it has become a fad, as it seems, for every girl and woman to take this magazine, it is an excellent one, and, unlike many other fads, a sensible one. The JOURNAL is published by The Curtis Publishing Company, of Philadelphia.

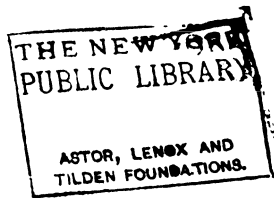
THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for December, opens with the Phrenological character of Horace F. Brown,

of Michigan. This article is prefaced with a beautiful illustration. Then follows Auntie J's story of a poor little boy. Phrenotypes with mirthful illustrations is the kind of Phrenology that interests many readers. A quartette of writers by Jessie A. Fowler, illustrated with portraits of Rev. John Watson, James M. Barrie, Mrs. Humphrey Ward and the late Wm. Morris. No. 5 of Phrenology and Psychology by John W. Shull. Children precious and promising by Nelson Sizer. This is beautifully illustrated. A large number of excellent articles beside those that have been mentioned, may be found in this number of the JOURNAL. Published by Fowler & Wells Co. 27 East 21st St. New York City.

The Order of the King's Daughters and Sons is described in an interesting and well illustrated article in FRANK LESLIE'S POPULAR MONTHLY for January. The author is Louise Seymour Houghton, one of the leading spirits in the organization. It contains portraits of the principal officers and many attractive views. Another important paper in this number is one on Bryn Mawr College, by Madeline Vaughan Abbott, Secretary of that institution. It is the third article of the series on "American Universities and Colleges," and is profusely illustrated with interior and exterior views of the buildings. General Thomas L. Rosser contributes an able article on "Personal Traits of Robert E. Lee, and there are papers on "Canoeing Down the Rhine," "The Egyptian Army," "The Philippine Islands," and "Among the Waikato Maoris," all splendidly illustrated. Frank Lee Farnell, the editor of the magazine, writes of "Books as Christmas Presents;" there is some interesting matter about plays and players; several excellent short stories are given, with an installment of Edith Sessions Tupper's fascinating serial, "Father John," and the young folk's department is as attractive as ever.

The RECORD is indebted to Elder Greaves for a copy of a prettily bound volume entitled MOUNT LEBANON CEDAR BOUGHS, being a collection of original poems written by members of the North family of Shakers. There are 315 pieces in the book and their uniform technical excellence is perhaps the most striking thing about them. A great many of them are carefully written sonnets, several in the Shakesperian style, and there are all varieties of metres. The verses show the study of good models. Very naturally most of them are of a pensive, religious character, and there is scarcely a gleam of humor in any. The influence of Bryant can be traced in some of the poems of nature and this excellent sonnet to his memory appears on page 274:—

A century's close dims not thy glorious fame,
Thou loyal son of brave New England sires,



The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII. FEBRUARY, 1897. No. 2.

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

HISTORY OF THE SHAKERS.

By Henry C. Blinn.

WITH the advent of the testimony of "peace on earth and good-will to men," that was heard in the streets of Galilee, in the halls of Capernaum, and in the city of Jerusalem, came the gathering together of kindred souls who accepted the gospel of Jesus Christ and separated themselves from sin and sinners, that they might become the sons and daughters of God, and be able "to live soberly, righteously and godly in this present world."

That the work was for the direct growth of the moral and spiritual faculties, no one can dispute. It was the prayer of Jesus;—"Thy kingdom come, thy will be done on earth as in heaven."

It was the establishing of a kingdom among men that should embody the divine element of repentance and forgiveness. In this progressive work the spiritual faculty of man was stimulated to move into a higher and purer element, and this change has been beautifully and forcibly held up to our view through the practical righteousness which Jesus has taught.

"Blessed are the peacemakers for they shall be called the children of God," and "the pure in heart for they shall see God."

Men were to become brethren and learn to do unto others as they would that others should do unto them. This was the higher law of life, the great and good law for humanity.

The testimony of Jesus condemns even the manifestation of anger, and

no less that of slander. The very thoughts were to be under the discipline of advanced law, and through this remoulding of the individual, the Christ life was to be manifested.

The disciples and apostles accepted these truths and presented them fully and plainly to the children of this world, and it is these same great truths that have ever been struggling to be recognized as messengers for the deliverance of man. Witnesses for freedom of thought as well as for religious liberty have arisen from time to time and delivered their testimony as they were able, in favor of righteousness and against the sins of the world.

During those long, dark ages when the consciences of men were bound by ecclesiastical bigotry, many faithful witnesses for the word of God, testified against the dominant rule of an antichristian order and looked forward to a new day of spiritual light. It matters not that they have been denominated schismatics and heretics, their lives of self-sacrifice for the promulgation of the principles of truth and for the good of humanity are known and are on record in their favor.

In France the Albigenses were ridiculed as the pure and the Beghards as those who cry for mercy. In the caves of the earth, in the depths of the wilderness and in the privacy of the chamber, these despised outlaws cried day and night for the blessings of the son of God to be with them. As long and as fearful as the night may have been, the anticipated morning of their deliverance was hailed at last.

The Friends or Quakers were the last witnesses that suffered persecution unto death in consequence of their testimony before the world. A spirit of protection and toleration had so grown in the minds of men that religious persecution through sectarianism, creedal power, churchal authority and religious bigotry, had in part, lost its power.

Through these humble and faithful Christians, the light from God has made its manifestation upon the earth and been the guiding star to many weary pilgrims, into the light of a pure, Christian element. As the love for religious freedom began to claim the attention of reasonable and progressive minds, revivals of the Pentecostal season were witnessed in many parts of the country of France and Germany and more or less throughout all Europe.

Among those who had accepted this revelation of divine light was a large class of zealously, devoted minds, soldiers of the cross of Christ, and souls gifted in the spirit of prophecy. Like the Baptist at the river Jordan, they warned the people of an approaching day of God's power. "Amend your lives, repent ye, the end of all things draws nigh."

Their cries were for mercy, for their own order, and then for the world. This was the voice of God to the children of men. It past from country to country, and from city to city and entered England about the year 1706. Here it was the means of a great awakening and many were baptized into the spirit of a new life.

During the year 1747 a small body of these people who had been recipients of the divine Spirit, were led to form themselves into a society under the ministry of James and Jane Wardley, of Manchester, England. These leaders were sincerely devoted to the cause of truth, and were most signally blest with manifestations of spiritual light. "They possess great meekness and were very plain in their apparel, and unassuming in their manners."

Their testimony was like that of the primitive Christians, as they, through visions and revelation, testified that Christ, the anointed Savior, was at hand and that the Church was rising in its full glory and would increase till every divine promise was fulfilled. It was the outpouring of the holy Spirit upon honest, prayerful souls.

The public devotion of the Society was in diverse operations of the power of God according as they were impressed at the time. Silent meditation for an hour was not uncommon. At other times they exercised in violent shakings, then changed to singing, dancing, shouting or walking the floor. Sometimes they would pass and repass each other like clouds driven by a strong wind, and from these exercises the people received the name of Shakers.

To this little band of worshipers it was the manifestation which God had promised by the prophets;—"Yet it is a little while and I will shake the heavens, and the earth, and the sea, and the dry land."—Hag. ii., 6, and hence the name Shakers was very appropriate although given in derision.

The Society, however, at a subsequent date, arranged a name by which they wish to be known and which was illustrative of their religious calling, "The United Society of Believers in Christ's Second Appearing."

In 1758, Ann Lee accepted the testimony of these people and was baptized with them into the same inspiration that gave life to their gospel mission. The religious light of the order had led them to an honest confession of every sin, and to the bearing of a full cross against that which they knew to be wrong.

This work continued to increase in divine power until the year 1770, when the present testimony of eternal life was preached by the special revelation of God, through Ann Lee, who was at this time acknowledged by the Society as their spiritual Mother in Christ, and has ever been called by the Believers since that date, "Mother Ann." *

Ann Lee was born on the 29th of February, 1736, in Manchester, England. "The powers of her mind were remarkable, and under the operation of the holy Spirit, she appeared divinely beautiful. At an early age, she was peculiarly favored with religious impressions, and often a witness of heavenly visions."

Mother Ann and her people, like all other true witnesses of God were rejected by an unbelieving world. They were cast among the false proph-

*For a more extended notice, see "Life of Mother Ann Lee." Price 10 cts.

ets and their testimony greatly perverted and misrepresented. At the hands of persecuting mobs they were exposed to extreme cruelty. Their houses afforded them but slight protection, as the lawless mob assaulted them with clubs and stones, breaking the doors and windows and shamefully abusing the Brethren and Sisters.

The last imprisonment of the Believers in England, was under the pretense of a profanation of the Sabbath. This appeared to be a concerted plan of the enemies of Christ to prevent Mother Ann and her little family from worshiping God on that day. A number of spies had been placed in the streets under the pretense of preventing the people from profaning the Lord's day.

The Believers assembled that morning at the house of John Lee and began their worship as usual. The spies gave the alarm and a mob was soon raised, directed by the principal warden. They surrounded the building, burst open the doors and past to an upper story where the Believers had assembled. The whole company were arrested and inhumanly dragged from the house and thrown into prison.

All, however, were set free the next morning except Mother Ann, who was held under arrest for several weeks. In 1774, Mother Ann received a special revelation of God to repair to America, at the same time, receiving the divine promise that the spiritual work would be blest with a great increase. This revelation was placed before the Society and permission was given to all who were able, to accompany her. Those who became the companions of Mother Ann on this voyage, were William Lee, James Whittaker, John Hocknell, Richard Hocknell, Abram Stanley, James Shepard, Mary Partington and Nancy Lee.

This little company of Believers left Liverpool, England on the 19th of May, 1774 and after enduring the storms and dangers of the great ocean, in an unseaworthy ship, they reached New York on the 6th of August following. In America, Mother Ann and her band of followers suffered many privations. For two years, they were obliged to find employment in different places, as they were not able to move to their anticipated home in the wilderness of Niskeyuna, till the month of Sept. 1776, when they took up their residence in the town of Watervliet, about seven miles N. W. from the city of Albany.

In this place they toiled industriously for a temporal support and through agonizing prayers, offered up their devotions to God for the opening of the testimony of the cross of Christ. At this time, the whole country was involved in the war of the Revolution, and all persons coming from England, were lookt upon with suspicion and the charge of treason was publicly preferred against them, which resulted in the imprisonment of Mother Ann and several others of the family in the old fort in Albany. An attempt was subsequently made to banish Mother Ann to the British army. Failing to ac-

compish their object in this, she was imprisoned in the jail at Poughkeepsie, but subsequently released by order of Gov. Clinton of N. Y.

While engaged in divine service, the Believers proclaimed a strong testimony against all sin, and through the gifts of the spirit, manifested the most convincing proofs of a pure and living work of God. In the spring of 1780, large numbers of people visited Mother Ann and the Elders, to hear of the new and living word, and to witness the operations of divine power among them. Mother Ann Lee and Father William Lee, died in the year 1784, and Father James Whittaker in 1787. During this progressive, religious work that had been conducted by the Believers since their arrival in America, a preparation had been going forward, the consummation of which, would be the formation of societies, based on the principles of united inheritance and separation from the world, and like the Apostolic church, all their interests would be in common, and consecrated to religious purposes.

The first society was formed at New Lebanon, N. Y. in the year 1787, and has from that date, been denominated the parent Society of the Order. Persons from almost every religious denomination, embraced the faith and accepted the cross of Christ.

They were also afflicted with mockers and scoffers whose object was to seize every occasion to scandalize the work. Through good and evil report, the Elders workt faithfully to establish righteousness among the people.

Communities may now be found in New Lebanon and Watervliet, N. Y., Hancock, Harvard and Shirley, Mass., Enfield, Conn., Canterbury and Enfield, N. H., Alfred and Gloucester, Maine, Union Village, White Water and Watervliet, Ohio, and Pleasant Hill and South Union, Ky.

East Canterbury, N. H.



THE VOICE OF THE GUARDIAN SPIRIT.

By Cecelia De Vere.

Look to the end, when the Tempter allures thee,
O beware of his fell, subtle schemes!
'Tis by degrees and by craft he secures thee,
Filling thy spirit with unfounded dreams.

He would not boldly invite thee to error,
He would not openly bid thee do wrong,
Lest thou should'st flee from his presence in terror,
Or, like young David with pebbles be strong.

Well, well he knows that truth's weapons will slay him,
Tho they are simple and ever at hand;
Seeks he for victims, he first will betray them
Into the trap he has secretly planned.

He may approach thee with calm, pleasant greeting,
 Wishing thy road were less rugged and straight,
 Ah well! he knows at the very first meeting
 Whether his triumph be speedy or late.

Thy sword with its two glittering edges he praises,
 Its steel, hilt and point, he examines them all,
 Then carelessly o'er thee his keen blade he raises,
 And keeps thee in dread lest it on thee should fall.

Here is a stone that thy faith would have lifted,
 Had not the Tempter been clearing thy path,
 By his adroitness it onward is shifted,
 Yet thou shalt meet it a mountain of wrath.

There is a vine that thy faith would have mangled,
 Torn from thy way and cast into the fire,
 Now in its poisonous branches entangled
 Thou to be rid of it hath no desire.

Here is a fountain of zeal that is frozen,
 Chilled by the breath of the Tempter's cold scorn,
 Death and not life for its tide thou hast chosen,
 Better for thee thou hadst never been born.

There is a cloud that thy faith could have broken,
 And shown the bright rainbow concealed in its fold,
 Now it remains as a burial token,
 Over the spirit that Death grimly holds.

Mt. Lebanon, N. Y.

THE GOSPEL OF PURITY.

By Charles Jay Maclaughlin.

“**B**LESSED are the pure in heart for they shall see God,” is the most beautiful and the most blessed of all the beatitudes. Purity is the basis of all goodness, truth, beauty and strength as well as of all real civilization. God is love and love is purity itself. The practical value and importance of this gospel of purity becomes more apparent every day in these times of degenerate morals.

Men and women in the world of progressive and aspiring tendencies, see it to be the pearl of great price, the stone which the builders of so-called civilization having rejected, must become the head of the corner. A nation is great in proportion to the purity of its citizens and when general degeneracy and profligacy prevail, the nation's doom is sealed as was notably instanced in the Grecian and Roman empires. Since the fall of man, howev-

er, we have been without that spotless purity which was the gift of the gods, the race having inherited the mark of the beast, and, as a consequence, all human efforts at self-government have been ignominious failures.

The prophet Daniel interpreted Nebuchadnezzar's dream of the four kingdoms which were to be destroyed and succeeded by the kingdom which the God of heaven should set up and which should never be destroyed because founded on the chastity of Christ. This kingdom had its foundation in the mission of Mother Ann who laid the ax at the root of the tree, in her testimony against all the works of the serpent. Paul says: "For other foundation can no man lay than that is laid which is Jesus Christ," whom Mother Ann acknowledged to be her head and Lord. No one but God could lay such a foundation. He sent his only Son into the world that the world through him might be saved.

The chaste life is not and can not be sustained by mere mental determination, and by this life we mean of course, the pure, virgin life of thought. Intellectual celibacy is sure some day to meet its Waterloo. "Not by might, nor by power, but by my Spirit, saith the Lord." By the spirit alone, then, can we sustain that purity which is the food of angels. All the afflictions that flesh is heir to, are traceable to the serpent, whether they be of war, famine, pestilence or poverty. It is the sensual gratification that robs mankind of that indispensable prop to true, living, pure love. Love is the fulfilling of the law, and purity of thought and of life, brings forth fruits of love, while impurity generates hate. If mankind were bereft of all purity, by the entire withdrawal of the Christ Spirit, the race would destroy itself.

It is the gospel of purity, not "the blood of Jesus," that must be the battle-cry of the next great religious army to sweep over the world, calling many to shine as the brightness of the firmament and turn many to righteousness as foretold by the Prophet. It is this everlasting gospel, to be proclaimed to all peoples, nations and tongues, that will snatch mankind from the yawning chasm of sin which threatens to engulf all. It is only by the power of the spirit of Christ that humanity may be cleansed from the leprosy of sin.

Every one truly called to the higher life is a witness for truth. Only by the daily cross, where religion is an ever present reality and not a Sabbath specialty, can the spirit and power of the gospel so well up in the human soul as to draw all men unto it. Those who are called to this life, have a great privilege in Zion. To be a good Shaker involves purity, humility, gentleness, long-suffering, loving-kindness and industry. To reach that point in the growth of the soul where the things which are real, are clearly discerned to be the things which are eternal and the visible to be but the outward expression of the invisible, is to grasp and cherish the divine and drink at that fountain of eternal love which never faileth. John wrote: "We know that we have past from death unto life because we love the brethren. He that

loveth not his brother abideth in death." This sentiment should be the expression of every dweller in Zion. This is a love the world knows not of, because it marries and is given in marriage. By no other gospel than that of purity can mankind be lifted to those supernal heights where there is neither sighing nor crying and where they learn war no more.

"To him that overcometh will I give to eat of the hidden manna and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Mt. Lebanon, N. Y.

FATHER SAMUEL.

Dedicated to Samuel Kendrick, Sabbathday Lake, Maine.

By Elizabeth C. Durgin.

A FAR there glimmers out a morning star,
 And softly shine the lights of dawning day:
 Lo! unseen hands the gates of life unbar,
 And bid a child fare through the earthly way.

The babe knew not what perils round him prest:
 Love held him fast; and, as he wept and smiled,
 An angel said: "With peace he shall be blest;
 He shall not feel life's tempests fierce and wild."

Through fourscore years and five his soul hath found
 In quietness and confidence its strength,
 And still he seeks that knowledge without bound,
 Of love the wondrous height and breadth and length.

O happy soul, turned ever toward the light!
 For thee with light all life and death shall shine;
 Rare Heavenly visions open to thy sight:
 All good thy heart can hold is freely thine.

O Breath Divine! Thou Spirit of our God!
 Breathe through this soul whom years can not make old!
 When through this life his patient feet have trod,
 Before him may the endless bliss unfold!

Deering Center, Maine.

THROUGH innumerable instrumentalities the oracles of God have been and are, voiced to the denizens of earth, but whatever the means employed or the ideas received, some important principle has always been embodied.

C. Allen.

IN regard to times and places of devotion, the will of God is the time of times, and the place of places.

THE IDEAL LIFE.

By Hamilton DeGraw.

THAT it shall be superior to the external, is not merely desirable but necessary, if, as every intelligent person is supposed to admit, that life is progressive; for if not, it would be a contradiction of terms and not be life. The present ideal, when attained, only finds the vision extended and the possibilities greater for a further advancement. Reasoning from these premises, the reply to the question,—Can we attain unto the perfect ideal? must be answered in the negative. This is eternal progression.

The environments which, dependent upon education and temperament, have given the limit, beyond which our comprehension does not extend, are only removed by the operation in our lives, of a superior force which we may term the higher will power, which is inherent in every soul, however undeveloped; but ready to respond when the proper conditions exist for its growth. The experience of missionaries among the lowest types of humanity, is evidence that in the majority of cases, the presentation of advanced ideas, finds conditions ready for their acceptance.

This ideal life is at times personified in individuals who, having attained unto that exalted state which enables them to understand truths, that to the masses, are a sealed volume; and being placed where they can point the way that must be traveled to reach the higher vantage ground that is seen beyond. The worshipful faculty in the soul, that causes it to deify the being who has made these attainments, is a legitimate one, being the most powerful incentive known, to stimulate its progress.

The good old adage that "a contented mind is a continual feast," does not imply a state of lethargy. There is a nobler discontent; and the races which to-day lead the world in all that pertains to true progress, were the ones that dissatisfied with present conditions, and perceiving the truth with less mixture of error boldly proclaimed their independence of antiquated forms, and moved forward in the increasing light.

The restless condition of modern thought, in its religious, scientific and miscellaneous departments, indicates not a fevered condition of an ebbing tide, whose mighty flow has borne it upward to its present position; but that the current of its life forces is strong, and will carry forward human life to that exalted ideal which the most advanced minds have given it illustrations. The danger lies not in the quickening into more life the latent forces that dwell there, but in their suppression. The upheavals, that in the past have overthrown governments and destroyed civilizations, were the result of efforts to suppress investigation and compel the mind to wear garments that were outgrown and only adapted to the infancy of the race. When the advocates of that infernal system of chattel slavery, undertook to prop it up, by striving to suppress the efforts to enlighten, the words of the Divine Teacher be-

came appropriate, "For men love darkness rather than light, because their deeds are evil." That testimony can be applied to every phase of human existence.

The powers that for ages have claimed the divine right to rule, are being disturbed by the quickening of that divinity in the soul which has so long slumbered but is now asking, Are not those fountains of living waters whereof if a soul drinketh it shall never die, also for us? That all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. This ideal, illustrated in that immortal document, the Declaration of Independence, must be actualized before that day which is reasonably expected will dawn,—The Millennium. Class distinctions and all the artificial barriers that at present disintegrate society would disappear, "for the knowledge of the Lord would cover the earth as the waters cover the sea."

It has been truly said, that human life is better than its creeds; proving the fact that the interior or soul life, no matter how much encumbered by externalities can not be effectually hindered in its upward march. That every action which is in accord with the ideal, is a force which helps to realize the truth "that each to-morrow finds us farther than to-day."

Looking down the dim vistas that separate the present from even the historic past, we see that progress has been made. Looking forward, we see greater attainments to be realized. For whoever seeks to place limits to the development of the soul, is in danger of being crushed in its onward march. For like an army with banners, are the hosts that have been marshaled to aid in the uplifting of human life above the mists and shadows, and where can be seen the glorious ideal of a perfected humanity.

Shakers, N. Y.

GOD OF THE MARTYRS.

By Cora C. Vinneo.

GOD of the martyrs, lend thine ear to-day,
 While we approach Thy throne on bended knee,
 And ask for strength that comes alone from Thee.
 O God, we've felt the pain that made us pray!
 We've felt as well Thy love without delay,
 Like balm that gushes from the wounded tree.
 Help us to live in sweet sincerity,—
 We all are martyrs in our humble way.
 We ask for power to be true and good.
 Give us O Father, sight to plainly see
 The place that brightened where the martyrs stood
 Where last they gave their holy vows to Thee.
 Give us the seal of love that made them calm,
 To find in trembling flames the healing balm.

Mt. Lebanon, N. Y.

THE MANIFESTO.

FEBRUARY, 1897.

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

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TERMS.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

December.

	Thermometer.	Rain.	Snow.
1896.	31.52	4.5 in.	2 in.
1896.	24.42	½ "	8.5 "
Highest Temp. during this mo.	46. above 0.		
Lowest	"	"	8 below "
Number of rainy days	"	"	1
" " snowy "	"	"	2
" " clear "	"	"	16
" " cloudy "	"	"	12

C. G. Reed.

Jan. 1897.

EDITOR MANIFESTO;—I have just been filled with the life-giving spirit of the gospel, having freely partaken of the bread and waters of life fresh from the spiritual conservatory of heaven. To-day the North family met with the Church in worship and the heavenly avenues were opened and the indwellers of the celestial temple were with us in spirit and in truth. Elder Giles was with us as a minister of the

power of the world to come. He repeated some things that he had spoken before, viz: Hear ye my people! The Lord's work is in its infancy. You will be surprised at the manifestations of his power. There is light emanating from the Spirit world that will prove the fulfillment of the prophecies delivered to the Shakers during the period of time between 1837 and 1846.

Ministering spirits are busily engaged in sowing the seeds of a Spiritual Revival among mankind that will raise them from the mire of worldliness and its degradation into a higher life emanating from God the Father and Mother of all the souls of the human family.

There will be a sifting and a separation of the chaff and the wheat. The wheat among my people will be pure, and will yield unto the needy and the hungry, the bread of life and living fountains will pour forth for the thirsty, the waters of eternal life. They that truly drink thereof, shall not thirst again for the bitter waters of Sodom.

Tribulation lies in the pathway of my people. I see it rise like a dense, dark cloud. When the harvest day shall come, those who shall garner the wheat, will need the whole armor of God.

Our meeting was one that will not soon be forgotten by the thoughtful who attended it. Many were deeply impressed, as the emanations of their overflowing spirits clearly indicated.

It is a time of general health in our family, also of the Society, and a spirit of unity prevails, feeling—

"Tis selfishness only that hides from another
The things that we so greatly enjoy: [other,
Then keep not the heaven-born thots from each
For selfishness will real pleasure destroy.

Calvin G. Reed.

South Family.

Jan. 1897.

"OLD things have past away, behold all things have become new," even a New Year, the year of our Lord 1897. Righteousness belongs to the Lord thus; "Holi-

ness unto the Lord," is a fitting password for the present year.

The past season is pleasantly remembered by the visit of Eldress Alvira Conklin and Sister Harriet Jones of the Albany Co. Community. Sister Harriet was formerly a member of the Philadelphia Society.

By kind invitation, a party from this place, attended the Christmas Entertainment held at the Second family. The afternoon was devoted to musical recitations and dialogs. The singing of that choice hymn, "There'll be no dark valley when Jesus comes," contained in the Christmas number of the "Christian Herald and Signs of our Times," was one of the fine features of the Sociable. The musical dialog, "What did Jesus say?" was most creditably rendered by six young Sisters.

The military march given by the junior members added largely to the interest of the occasion. Br. Henry Hallett's personification of an English Auctioneer, Dry Goods' Merchant and Landlord, produced a spirit of mirth among his audience. Another lively event of the proceedings, was the rendering of a dialog on Physiology by three boys; the article was prepared by Br. Ernest Pick. "The Coming Woman," perfectly executed by four little girls. At the close of the program, dainty refreshments were liberally served.

We were all blest by the pleasant service, and we live in the pleasant anticipation of another reunion at the next Christmas day.

Genevieve DeGraw.

North Family.

Jan. 1897.

TO-DAY, as on several previous Sabbaths, we attended religious service in the Church family's home chapel. They have a most beautiful room, large and convenient for seating a goodly company in the centre and for exercise in the march when the outer circle is formed. We have been greatly strengthened in spiritual union

and Christian fellowship, by frequent mingling and commingling of soulful gifts, uplifting testimony and inspiring song. How pleased we would be, to meet with all the-families in turn during the winter months. Our dear Canaan friends spent the Sabbath with us at the close of the year and we were only too glad to have them feel that we loved them as only gospel kindred can love. We would be happy if some generous hand would give them a lift in building up and sustaining their lovely home.

May God bless all Zion through his instrumentalities, that prosperity and peace may reign in her courts.

The spiritual cause is first in our hearts; but while we are inhabitants of this mundane sphere, we are under physical necessity and have material needs. Job said that "He never saw the righteous forsaken nor his seed begging bread." So if we work along the lines of righteous endeavor in earning our bread, and keep free from the entanglements of the world, we shall be "blest in our basket and in our store."

We have no sleighing as yet; mountain roads are rough. Brethren are threshing by water power, and sawing wood when the mill pond is low.

There are five members in our home that were not here at the beginning of the past year.

Our good Brother, Levi Shaw, now nearly eighty years of age, is an honor to the Christian Communism, a shining light among the upright in character, and a blessing in his home where he is much beloved.

Beloved Brother Alonzo Hollister, who occasionally attends our Sabbath evening meeting, is always a welcome visitor; his beautiful, chaste spirit wears the mark of angelhood.

Love, joy and peace be with the whole household of faith. An especial blessing to those who sustain and continue our monthly MANIFESTO. May the increase of precious truth, be borne on its leaves for the uplifting and "healing of the nations."

Mortha J. Anderson.

Shakers, N. Y.

Jan. 1897.

BELoved ELDER HENRY;—We thought while our Christmas celebration was being enacted, how nice it would be if our Editor was with us to view the characters as they were portrayed by the actors. The young people managed the entertainment, which reflected great credit in selections and rendering.

We send program as it was enacted Christmas evening at the South family. Our home talent from the North being represented in the following.

Golden Bells,	Song.
The Seasons,	Dialog.
What ailed the Pudding,	Recitation.
The Banker's Charity,	
Holy Song,	Song.
Little Nut People,	Recitation.
The Geography Demon,	
Christ is Incarnate,	Song.
A Bad Cold,	Recitation.
Charity that Pays,	Dialog.
Song by Quartet,	
The Last Hymn,	Recitation.
The Fountain of Peace,	Dialog.
The King of Nations.	Song.

The young people of the South family entertained the company with the following, which was very nicely rendered.

Twelve Christian Virtues,	Dialog.
Jesus' Seat,	Recitation.
The Answered Advertisement,	
The Ship of Life.	

That ancient and honored prophet of the Lord, Melchisedek, appeared in the entertainment, clad in the robes of his priestly office, on his mission of collecting tithes, with which he set up an altar and offered a burnt offering. The entertainment lasted from 4 till 7 p. m., when, adjourning to the dining-hall, refreshments were served.

We have been both entertained and instructed, in the perusal of some of the writings of Thomas A. Kempis. Living in what is termed the dark ages of the Christian era, his was a mind largely free from theological bigotry and had an understanding of spiritual gifts, which places

him in the ranks, as one of the inspired teachers of the race. He was translated in the year 1471 at 91 years of age.

Our friend, Simon Emery hits the nail on the head in his letter in the Jan. MANIFESTO. We fully endorse the sentiments there expressed. Whoever receives the gift to minister the gospel, must let their light shine, and proclaim from the house-top, that testimony which has been unfolded to their spiritual understanding.

Hamilton DeGraue.

Alfred, Me.

Jan. 1897.

THE Christmas and New Year greetings will have long been past before this comes to the readers of THE MANIFESTO.

Yet is not every day that comes to us a part of the New Year, and shall we not strive to make it a happy one for our fellow men? Life is made up of such little periods and if we would live righteously one day at a time, not only one year would be pleasant and happy, but the whole life time would be filled with true pleasure and happiness.

Christmas with us was a very pleasant season. Santa Claus did not forget to visit the children, much to their delight; neither did he pass the older ones by; every one from our aged fathers, who are in the eighties, to the little one seven years old. The Christmas dinner was a feast of goodies. Our meeting was a season filled with rejoicing over the victories won through the faith and life of Him whose birth we celebrated. Peace on earth good-will to all was our theme, with many new resolves to walk more closely in the footsteps of our blessed Lord and Savior.

In the evening the members of the Bible Class and Sunday School, gave an entertainment, which consisted of singing, reading compositions, written expressly for the occasion, and reciting dialogs, all of which occupied two hours. The time was very pleasantly and profitably filled. At the close, Elder Henry

Green made some very appropriate remarks and all were invited to the dining-room where they partook of ice-cream, cake and chocolate, after which "Good Night to all" was sung and we retired to rest, feeling it had indeed been a Merry Christmas. It is hoped that love and good-will filled the heart of every one.

At this writing, the ground is bare. Ice thick enough to cut, but prefer sledding before harvesting it. Two carloads of apples shipped this week to Boston.

Health of Society is good. May peace and prosperity attend the inmates of our Zion homes, is the prayer of your Alfred friends.

Fannie Casey.

West Pittsfield, Mass.

Jan. 1897.

SINCE our last call at the "Home Corner," the holidays have come and gone, with all their messages of love and courage. We have exchanged the "Merry Christmas" greetings, and have felt the renewal of the Christ spirit, a new birth into the divine life, so many years ago personified.

The New Year has presented us its sealed volume, and as we commence the daily writing, we resolve to follow closely each line of the divine copy, that each day present a well written page in the year's history. Tho we know not how difficult may be the lessons on the pages that follow, yet with true Christian faith to control and direct, we will endeavor to pen each page with care.

Snow has not been very plentiful with us as yet. At present there are a few lone flakes, wandering in an aimless, bewildered manner through the air, as tho uncertain that they had appeared in the right place, and finally falling to the earth and disappearing from sight.

The channel of life, connecting our world with that above, is flowing smoothly at present. We feel daily the blessings borne on its waters, to us, and our gratitude flows back in an equally warm and

bountiful current to the wise Giver of these blessings.

Still amid its ebbs and tides, which once in a while, rise above the daily mark and threaten our coast, one has visited us by the illness of Br. Ira. We trust it will break and roll back to the sea, foaming and bright, for the greater force of its action. Our hope and earnest prayer is, that our loved Brother may soon recover. Yet not selfishly would we desire it alone, but that we might see him free from the suffering which his illness involves.

We see in the morning, the sturdy teams ascending the rugged mountain sides, and judge that the wood-choppers are wielding their axes to advantage. Cruel indeed, as when in the early colonial days, men were mercilessly snatched from their native homes, by the greedy invaders; these kingly trees are torn from their forest homes, to be slaves of their owners.

We hesitate about sending our New Year greeting when we look at the calendar which says "10 days past," but reading further, we find, "to come, 355," and conclude that a sufficient number of days are left before the year grows old. So to all gospel kindred, far and near, from the rugged mountain home, to the level plains, we extend our best wishes for a happy and blessed New Year.

Fidella Estabrook.

Sabbathday Lake, Me.

Jan. 1897.

"HE leadeth me in the paths of righteousness for his name's sake," are the words printed at the top of a calendar some good friend presented to the writer at Christmas time. Surely I have been led in the paths of righteousness where the Lord is my Shepherd and I need never want, while I rely on his promise; "Lo, I am with you always."

Winter set in quite cold, and froze the ponds and streams at an early date. Ice is said to be 16 in. thick on the lake and our Brethren prepared for cutting it, but a warm spell came, accompanied with

heavy rains, which covered the ice and that business had to be suspended. As it is colder now, they will complete the work the coming week. There has been no snow to speak of in this section thus far.

Our good Br. Samuel altho feeble speaks of the Brethren and Sisters and is continually blessing them. He often notices the faithfulness of Br. Pliny who is seen about the place these cold days with fuel to keep the fires burning brightly.

The Brethren have sold 1,000 cords of fire-wood on the stump to the Ricker Brothers.

At this time the cellars are full of apples, and no sale for them.

Flowers are blooming in the greenhouse for us, and this is indeed very cheering. Flowers, by some, are considered among the non-essentials, but they certainly are beautiful, and cause one to have pure and holy thoughts that are uplifting, inspiring and divine.

Ada S. Cummings.

Enfield, N. H.

Jan. 1897.

WE extend our thanks to our friend Simon Emery, for his practical interest in circulating our Church literature, also for his timely suggestion that we act our part as is becoming a class professing the name of Christ.

What does it profit a society if its ability to help humanity is kept in a nutshell of spiritual apathy? If God helps those who help themselves, gospel kindred what shall be the harvest of this New Year? Golden grains of sentiment only? No souls gathered from the quick-sands of engulfing evil?

Society and individual betterment is gained by toil of mind, heart and hands. The spirit of indecision falters as it reaches the stairs of tedious circumstances, yet they who would reach their ideal of Christianity must expect to become weary sometimes. Storms are necessary gifts of creation; they invigorate more than they

destroy, and no mortal can under all conditions be full of merry, rippling joy, for the innate elements that crave better qualities must expect hard trials and only by a strong spirit of decision that sounds a genuine yea to right and a decided nay to wrong, can reach the top of progression's steps, where victory over all that debases stands radiant in her glory, giving to all victors her rewards of joy, rest and soul happiness.

On Christmas evening, we enjoyed an entertainment, in which thirty of the younger members took part.

The manufacturing of nine hundred corn planters is claiming the attention of several of the Brethren, and harvesting of ice, ten inches thick, is in operation.

General health and prosperity prevail among us.

George H. Baxter.

East Canterbury, N. H.

Jan. 1897.

"PEACE on earth, good-will to all men." It may be well to anticipate the good time that is coming, as that may afford us an opportunity the better to prepare for it. If the voice of prophecy is to be relied on, there is a time coming when nations shall learn war no more. The savageness of human beings in war and the savagery of wild beasts seem quite alike in the results, and it is a wonder that after so many thousands of years so little has been learned of the loving kindness of our God.

This testimony of peace on earth, which the Christ mission, publisht, should be the accepted mission of Believers, and faithfully publisht to the world.

With the return of Christmas comes the renewed Christian thought of God's love to man, and to know that this has been generally observed throughout the several Communities of Believers, adds much to the pleasant remembrance of the day.

By the young, especially, the yearly visit of St. Nicholas is one of great joy, and it is well for old and young to have pleasure in the anticipation. The receiving of

gifts, and the cheerful entertainments may all contribute to the great sum of human enjoyment, and be the means of helping forward the beautiful mission of peace.

Like our Brethren and Sisters in other Communities, East Canterbury had its program for an hour's Entertainment as follows:—

Christmas Chorus,	Quartet.
The Sister Years,	
A Child's Dream,	
Jesus Calling his Disciples,	
The Humanophone,	
Jacob's Ladder,	
The Lost Umbrella,	
Mariner's Song,	Quartet.
What we do at Home,	
To the Palace of the Heavenly King,	
The Rainbow,	by seven little girls.
The Ducks,	by the Quartet.
The Finished Education,	
Joseph and his Brethren in seven scenes.	
Goodnight,	by the Quartet.

It may be that after these illustrations of spending Christmas our friends abroad may become better informed.

Henry C. Blinn.

LOSS BY FIRE.

THESE items were taken from a letter received from one of the Sisters of Enfield, Conn.

At 7-40 on the evening of the 12th of January our large barn was discovered to be on fire. Sixty-five head of cattle were in the barn, but the Brethren were able to unloose and drive out all except five quite young animals. As the herdsman was in the family Dwelling at the time of the alarm, the origin of the fire is not known.

The barn was 124 ft. by 45 ft. Several other buildings adjoining the barn were burned at the same time. There was a loss of 150 tons of hay, 30 tons of meal, an ensilage cutter, a corn husker and several other farming tools.

Elder George Wilcox says he would not have taken \$20,000 for the loss. The hay

and grain and also the cattle were insured some \$6,000.

The friends from Hazardville, which is several miles distant, rendered valuable assistance in extinguishing the flames and saving the property.

Deaths.

Nathan C. Prouty, at Shirley, Mass. Nov. 21, 1896. Age 70 years, 5 mo. and 11 days.

He has lived in the Community from a child. Br. Nathan went to Ayer twice on the 21st and the next morning was found dead. The Physician who was acquainted with Br. Nathan, certified that it was a case of heart failure. J. W.

Thomas MacRae, at South Union, Ky. Dec. 27, 1896. Age 65 years.

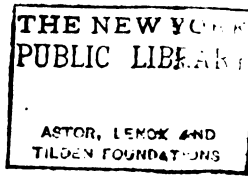
Br. Thomas has lived in the Community some thirty years. He was greatly beloved, and especially by the children. He had charge of the school and was an assistant in the office. J. W. P.

Emily Robinson, at Union Village, Ohio. Jan. 17, 1897. Age 58 years, 10 mo. and 25 days.

Eldress Emily died of pneumonia, complicated with other distressing ailments. Her death is a very serious loss. She was brought to us by her parents when about eight years of age, and a more faithful, devoted and loyal Believer, has seldom been raised in our Society. If she could have been restrained from doing so much for others she might have lived longer, but she never seemed to be able to stop while she could do. Indeed, she was an uncommon example of zeal and self-abnegation. But it is all over now and we are left to toil on; pray on, and abound in more faithfulness and charity, for

"The days of man are few,
And swiftly pass away,
As clouds flit o'er the breezy blue,
And deck the vernal day."

O. C. H.



The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII.

MARCH, 1897.

No. 3.

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

*The foundation of the Shaker Society is the Spirit of Peace. The
Pure in Heart, Separation from the World, Confession
of Sin and United Inheritance.*

By Henry C. Blinn.

A SOCIETY or Community of Shakers, is a religious body for the promotion of the spiritual interests of the Brethren and Sisters. Its government is through rules and regulations that are consistent with reason, with the free agency of man and with the gospel of Jesus, the Christ.

For its foundation, it has the principles of godliness. This includes a separation from the spirit of the world, and the dedication of the body and soul to God. Jesus has said, "Ye are not of the world, even as I am not of the world." "My kingdom is not of this world."

It presents the spirit of peace and teaches us that Christians can not fight with carnal weapons, in the destruction of human life. "Blessed are the peacemakers, for they shall be called the children of God."

Human governments are the governments of this world, in which we find all the elements of selfishness as well as of strife and contention, and we have learned that these can not operate in harmony with the pure spirit of Christ. "Blessed are the pure in heart, for they shall see God," hence, the great care which should be exercised in keeping honest and unspotted from the world. Through this, the whole man is brought under a discipline which shall have regard to the words he speaks, to the daily actions of life, and even to the very thoughts.

“We are not called,” says the apostle, “unto uncleanness, but unto holiness, without which no man can see the Lord.”

As the mission of the Christ spirit is for the cleansing and salvation of the soul, we learn from the Scriptures and from experience, that an honest confession of all sin to God, in the presence of his witnesses, is a saving grace.

“He that covereth his sins shall not prosper,” is quite universally understood, as well as by the word of the good apostle, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

To be wholly cleansed from all unrighteousness, should be the earnest prayer of the soul, as by this work of purification, we are made heirs of the promist inheritance. With this dedication, we accept the order which Jesus introduced among his disciples, and which was more freely and fully carried into practical operation by his faithful followers, at the time of the pentecostal feast.

Jesus and the twelve disciples, were the first persons that ever formed a spiritual order, which was actualized in their lives, as the principle of United Inheritance, or in other words, a Community of consecrated Interest. “Go sell all thou hast, give it to the poor, then come and follow me,” was the spirit of the first church. As an encouragement to those who would forsake all that belongs to a private, selfish interest for the kingdom of heaven’s sake, Jesus promist an abundance in this world, and in the world to come, Eternal Life.

By these promises and through this hope, we are enabled to consecrate our lives to the religious and social interests of the Community.

GENERAL RULES.

1. A person uniting with a Community of Believers, must act freely and voluntarily. It requires but a moment’s reflection to impress this fact upon the mind of the reader.

Whatever is done, must be with a free-will for the benefit of the Society, and for the mutual protection of each other. We could not wish any one to enter into the relation of our Order, unless he considered it a privilege to accept the system of government which has been established for the peace and prosperity of the members.

2. An explicit statement of the faith and principles will be made to the enquirer, as we prefer to have all persons receive a correct representation of the general management of the Community.

Too much care can not be exercised in this respect. No information is intentionally withheld from those who solicit a fellowship with the Order, and

should an instance occur that admission into the Society has been obtained before the rules and regulations were fully understood, it must be attributed to the lack of enquiry.

3. We should not wish to exclude any class from fellowship with the Society that can give satisfactory evidence that they wish to become peace-makers, pure in heart, and followers of Christ in the regeneration.

4. The Society can not become responsible for debts contracted by persons, previous to their initiation into the Community; nor after they become members, unless by agreement.

5. Any person becoming a member, must rectify all wrongs, and discharge all just and legal claims. We should prefer that every person would cancel his just debts, and live honorably and honestly within his income, and should give this advice to every one who contemplates a fellowship with our Society.

6. Probationary members may retain the lawful ownership of their property, but the interest accruing from said property, will be devoted to the benefit of the family in which they reside, until by their own free-will, and the consent of the Trustees, they shall consecrate it to the support of the Society.

7. No believing husband or wife should separate from an unbelieving partner, except by mutual agreement; unless the conduct of the unbeliever be such as to warrant a separation, by the laws of God and man. The husband or wife who has abandoned his or her companion, otherwise than as stated above, can not be received into communion with the Society. If we were to deviate from this salutary rule, in regard to the admission of members who have accepted the marital obligations, we should undoubtedly become peace-breakers instead of peace-makers. It is not our right to trespass upon the laws of the State, but we leave the parties to act according to the dictates of conscience.

8. Parents that enter the Society, having in charge one or more children, will be expected to conform to the rules and regulations of the family they enter. The general management of their children must be arranged by the officers of the Society.

9. Children are not taken under the immediate charge of the Society, except by the request or agreement of those who have the lawful right, together with the consent of the child.

10. It is expected that children admitted into the Society, will receive an education suitable for the general management of business.

11. In the government of the Society, no corporal punishment is approved nor any external violence exercised on any rational person who has come to years of understanding.

If the law of love and kindness fails to work a reformation in the minds of either children or adults, it is very questionable if any corporal punishment could effect it. If a child can not be persuaded through kindness, it

should be the duty of the Society to see that he is returned to the care of his parents or guardians.

12. A private correspondence with persons either in or out of the Society, is not admissible, as it will readily be seen that evil minded persons could seriously injure the Community.

IN MEMORIUM.

By Nancy Clark.

THEY say that Sister Emily is dead,
That to the bright galaxy of earth's departed saints,
Her stainless soul has fled.

And tho the saddening news gives bitter pain,
We feel our loss to be her well establisht gain,
For none with worthier zeal from day to day
Has borne the duties of our self-denying way.

With willing hands and meek obedient will
In humbleness of heart, she sought
Her mission here to fill,
Nor paused to murmur by the way
But faithfully performed the work appointed for the day.
Nor did she stoop to pain's o'er-mastering power
But met with fortitude the last, soul-trying hour.

Conscious of having left no work undone
She met death's chilling tide
With strong unshaken faith
In Christ her counselor and guide.
Through pastures green and by faith's tranquil stream
She walked with him from earthly ways aside.
And when the dark, dark vale she came to tread
She leaned upon his staff and knew no cringing dread.

No more her lithesome form shall greet our eye,
No more her cheery voice fall on our ear,
But when the evening's soft gray curtain drops about the earth
Her hallowed soul will hover near
And by its shadowy presence give sustaining power
To those whose strength to bear is waning;
And by that strength we'll from the ashes rise
And bear our burdens uncomplaining.

South Union, Ky.

In Memory of our Beloved
Eldress EMILY ROBINSON.

By Nancy L. Rupe.

AND hast thou departed, pure angelic spirit;
To fathomless regions, from whence none return,
Vacated thy beautiful casket forever,
The mysteries of unexplored countries to learn?

We sorrow and wonder why thus unexpected,
That one so exemplary, faithful and true,
A pure, stainless virgin, from youth to the present,
In this time of trial should bid us adieu.

We'll miss thee dear Sister in life's vast transactions,
In council and labor, so helpful and kind;
Thy self-sacrifice and thy loving devotion
To pure gospel precepts so wholly resigned.

Ah well may the elements join in our sorrow,
Congeal the green foliage and bright river's flow,
All frozen,—depicting the gloom of our feelings
As thou hast so suddenly left us below.

Go rest, precious jewel, a Crown doth await thee,
In mansions supernal where thieves can not come,
Where all is felicity glory and honor;
Blest angels convey thee to thy final home!

O Father of mercy direct us in wisdom,
Send angels to guide our frail footsteps, we pray,
And bring us all back to the fold of our Savior,
From whence we have wandered and been led astray.

Thou knowest, O Lord the dark cloud that hangs o'er us,
May humble contrition and pure love abound;
Cement us together, a oneness in spirit,
In duties unselfish, forever be found.

Thy numberless blessings have showered upon us,
Through all our life journey as pilgrims below,
Altho so unworthy, pray, never forsake us,
But guide us in wisdom, as thither we go.

Pleasant Hill, Ky.

SPIRITUAL SIGHT.

Alonzo G. Hollister.

FAITH is a gift of God and without faith, it is impossible to please Him. For he that would come to God, must first believe that He is, and that He is a rewarder of them who diligently seek Him. Faith is sometimes said to be belief, trust. It is that and much more. It is spiritual sight. It is the spiritual eye of the soul.

Animals of the cat family are born with their eyes so fast closed, that they do not get them opened for several days. So souls are blind and ignorant of spiritual things till that faith which is spiritual sight is bestowed on them by the gift of God. The natural, animal man receiveth not the spiritual things of God because they are foolishness to him; neither can he know them, for they are spiritually discerned.

He that is spiritual, searcheth all things, even the deeps of God, but himself is discerned by none but those who are spiritual, like him. The unspiritual can know almost nothing about God and the great world of causes which lies beneath this world of effects. He knows nothing but effects. The visible world is the world of effects. The unseen world which builds and beautifies it with light and living forms, is the world of causes, and God is the Great First Cause of all.

It may be clearly understood from these remarks, that unbelief, or disbelief in spiritual things is spiritual blindness, and that very one who makes a boast of unbelief in a spiritual world—in a life hereafter—who does not believe in spiritual gifts and manifestations,—we say such an one displays ignorance, narrow-mindedness and folly, before all intelligent people who know these things to be so.

It is equivalent to boasting that one does not know how to read or write, and pluming himself upon his voluntary ignorance when he has had an equal opportunity to learn, with those who do know. But he threw it away on trifles. It is as if one blind should boast of his inability to see, after refusing the aid that would enable him to see. The boast is proof that he regards belief as voluntary, for if the will had no control over belief, there would be no ground for the boast, nor for praise or blame in the matter. People are endowed by nature with different powers or degrees of belief—but that is no reason why some should refuse to believe that which is true.

It is the state of the heart, desire, or affection that determines belief. If the heart is pure and upright, it is ever ready to receive the good. It turns ever toward the good and drinks it in as the thirsty drink water, or as living forms absorb food to grow. If the heart be perverse or corrupt, it will reject the good which interferes with its worldly, perverse, and sensual attractions. This is why Father James taught that unbelief in the truth—in the word of God spoken by his messengers, is a damning sin. And those who sow unbelief, as opposed to the teachings of the gospel of Christ will reap a double condemnation; perhaps ten or a hundred fold, according to the injury done to others. It will come back with all the increase to block the path of the Sower, when he begins to retrace his steps toward heaven.

O then purify your hearts ye who would forsake the wilderness of this world,—ye who would shun the paths of sin and folly,—ye who would become the children of God and of a heavenly Parentage,—ye who would become sons and daughters of Eternal Wisdom, whose ways are ways of pleas-

antness and all her paths are peace,—ye who would become self-conquerors and rise triumphant over sin and sorrow and delusive snares of the world, to quaff never ending glories and joys of the redeemed in heaven. O seek this pearl of great price, this gift of faith.

Yea, search for it as for hidden treasures. Wrestle for it in prayer, resolve every day and hour to obey the light as it comes to you. Persevere till you can say in truth, that you know God lives,—and that He has revealed his law and commandments of Eternal life, love and goodness to his servants who have sought him with singleness of heart and purpose that would not be denied, nor put off with a counterfeit. People are differently endowed naturally, and are not to be blamed for what they inherit of excess or deficiency if they will improve all opportunities to cultivate those good faculties in which they are deficient. Every one has the germ of every faculty possessed by every other being, and there can be no excuse for not cultivating and strengthening those faculties that are weak, when the knowledge is given us.

If the heart is pure, it will certainly have the desire that will inspire efforts in that direction. Unbelief never accomplisht anything good or great. It never accomplisht anything but the destruction of the unbeliever. All the best people of the world in all ages, all who are honored for their good deeds have been believers in the unseen Powers and ministering spirits who move and guide those who will seek their aid. They have been people of faith in God and in Revelation. Even the great in a natural sense have been so, because of their faith in the unseen and the strength they derived from thence.

As soon as you begin to put forth a persistent effort to obtain this faith those conditions begin to form and to grow by the continued desire and effort, that will ultimate in producing in our souls a revelation and birth of the Christ Spirit. When you have received this revelation, you will know it. It will not be belief, but knowledge,—and you will know and own your spiritual Parentage.

Mt. Lebanon, N. Y.

A HEATHEN philosopher disputing with the Christian Bishops (so-called) of the counsel of Nice was so subtle he could not be overcome by them, but yet by a few words spoken by a simple old rustic was presently convinced by him and converted to the Christian faith. Being inquired of how he came to yield to that ignorant old man and not to the Bishops, he said, the Bishops contended with me in my own way and I could still give words for words; but, from the old man came that virtue that I was not able to resist.—*Selected.*

HE who can not live contented anywhere, will live contented nowhere; a contented mind is in itself an empire.—*Seneca.*

THE MANIFESTO.

MARCH, 1897.

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.

January.

	Thermometer.	Rain.	Snow.
1896.	21.9	.625 in.	5 in.
1897.	23.68	.75 "	18.5 "
Highest Temp. during this mo.	54. above 0.		
Lowest " " " " "	8 below "		
Number of rainy days	"	"	2
" " snowy " " "	"	"	7
" " clear " " "	"	"	5
" " cloudy " " "	"	"	17

C. G. Reed.

North Family.

Feb. 1897:

THROUGH a drizzling rain we again went to the Church to attend meeting. Our meetings there are always fraught with a living inspiration. We realize that we have indeed "One Lord, one faith and one baptism" and feel the bonds of union strengthened in sustaining our precious cause. Our family gatherings also abound

with food for spiritual, intellectual and social needs.

In temporal affairs we have nothing unusual to report. Duties incident to the season are carried along by willing hands and devoted hearts. When prime apples are taken over mountain roads and delivered at \$1.00 per. bbl. straw and other farm produce at corresponding rates, it is quite easy for us to understand the apparent cause of the thousands of mortgaged or deserted farms.

Many students of Political Economy agree that the real cause lies in those vast systems of monopoly which will be impossible when the land, like air and sunlight, shall become the birthright of the people.

May not the same necessities which will compel the masses to co-operate for mutual blessing, also urge those within our Order to take measures for a broader communism and fuller manifestation of Christian brotherhood? As a people are we not suffering from a narrow-mindedness and lack of spiritual faith in many among us who are not develope to an appreciation of the spirit of our founders or a capacity to grasp the principles and work understandingly for their increase?

We exist not as a sect, an institution or a community, but as a Church; therefore the sources of our life must be spiritual.

With the injunction to "Seek first the kingdom of heaven and its righteousness" was given the promise that "all other things should be added." Have we ever yet suffered any lack in the latter when we had been faithful in the former? God is just and his laws are unchanging.

Catherine Allen.

Shakers, N. Y.

Feb. 1897:

WHATEVER an individual has his mind firmly fixed upon, he is determined to attain. Many times circumstances make it impossible as regards our material life for success to come, but in the spiritual realm the forces that operate and are dominant there, move with a reliability

which leaves no place for doubt as to the final result, and while viewing it in this light it is pleasant to note the interest which is growing to present advanced truths; those that pertain especially to the evolvement of the Divine life and to have them unmixt as far as possible with creedal forms which reflect the development of the medium through which they are given.

That our dear friends who have past over the mystic river come to us as ministering angels, impressing us with thoughts and desires, many times beyond our normal comprehension, we believe.

While perusing the Feb. MANIFESTO and noting the harmony of thought that pervaded it, we were imprest to say, Blessed are our gospel kindred! whether in the sunshine or walking through the valley or the shadow, we will fear no evil, for we are compassed about by those spiritual forces that to the honest soul are a wall of protection.

We are blest with health to perform our daily duties for which we render thanksgiving. While our aged Brethren and Sisters are preparing to lay their earthly burdens down it is joy to know that they have a blessed heritage who have grown up in the nurture and admonition of the Lord.

The winter up to present date Feb. 4th, has given us but very little snow, not enough for good sledding and now we are thinking how soon the time will come when preparations will be made to cultivate the soil. We can welcome the beautiful spring with its birds and flowers.

Hamilton DeGraw.

Enfield, N. H.

Feb. 1897.

Not until the New Year had well advanced, could we say that we were having real winter weather. Mercury has fallen twenty below zero, and snow enough to afford good sledding for our hired help to draw logs from the surrounding hills to the amount of fifty thousand feet of lum-

ber, also one hundred and fifty cords of fire wood.

Yea, "flowers are beautiful," and they are not "non-essentials." God, through them speaks to humanity of things good and pure. Even the fine frost lace-work interwoven in the branches of the trees and shrubs remind us of God's creative power, also of the powers within, consistent thought and will-power that maketh beauty and fineness of life, like unto the exquisite work of the Infinite frost-maker.

We were pleased to read the remarks of Elder Giles in Elder Calvin's last note. Our spirit friends and those of earth's inhabitants who have become spiritually illuminated know that before the brilliant curtain of human artificiality, life is dramatized in phases not real and pure. And should not professing Christians be as "Battle Axes?" with voice, examples and pen, to cut away the evil that good may grow? Ah! if we would keep our sight upon the beautiful rain-bow of promise that spans our life, "Lo, I am with you always," life's duties would be less irksome, and the halo of Christ's spiritual presence would prove sufficient strength to sustain through all burden and trial.

Aye, if every soul burdened with grief
Would seek in social communion relief,
There would be less ingratitude and pain,
Less censure, evil striving and disdain,
In hearts where should exist naught but true
love,

As wise as the serpent, mild as the dove.

George H. Baxter.

Pleasant Hill, Ky.

Feb. 1897.

We had beautiful weather till the night of the 24th of January the mercury then dropt to 8 deg. below zero. The next day it was 9 deg. below with two inches of snow. The weather soon became warmer and most of the snow disappeared. Our ice-houses are filled with good ice, one inch thick.

Nancy L. Rupp.

Shirley, Mass

Feb. 1897.

Good health prevails. Are enjoying a call from Elder George Wilcox, of Enfield, Conn., who notwithstanding recent losses by fire, is bright and cheerful as usual; reports all well at his home.

The tempest tost and sadly shorn,
Our barque in safety shall be borne,
And we to peaceful rest, shall come
Mid shouts of Glory! Glory! HOME.

*John Whiteley.***West Pittsfield, Mass.**

Feb. 1897.

LITTLE FEBRUARY, altho the shortest of the Year's children, should not be slighted we think, for great size does not always increase value, nor length of time insure happiness, and does she not bring to us some of the brightest, merriest days? During her stay she extends many invitations to those who delight in sleigh-riding and her merry bells are heard tinkling merrily on the air.

We gaze on the newly fallen snow, after a night of busy work by the snow fairies, and we think how like it is to the lives of true Christians, whose kindly deeds, falling as quietly as the snow-flakes, cover all around them with brightness, making the dark places light and changing the dreary mountains to immense mounds of beauty brightening all with which they come in contact and proving true, that the steepest difficulties, once surmounted and beautified, become the greatest blessings.

Eldress Marion from Canaan, called here with her four little girls for a few hours' enjoyment, and we were glad to feel her genial, motherly presence.

Last week huge cakes of clear, crystal ice, were conveyed from nature's refrigerator, up among the hills to a more permanent one, in the valley. It was of excellent quality, being about fourteen inches thick, and plentiful in quantity, giving about two hundred tons.

La Grippe, of past renown, has been trying to renew old acquaintances, and

form new ones, in our family, and, like the "Spider and the Fly," famous in rhyme, if not reality, many have fallen victim to his endearments and become entrapt, much to their sorrow, but none have become so closely wound but that exit was possible.

Brother Ira, we think has taken a start on the road to recovery, and tho the progress is slow, we trust it is sure. Anxious friends are for furnishing this road with resting places, and smoothing and levelling as much as possible. Yet withal it is a weary journey, and we look to our Guide who we know is "able to keep us from falling."

*Fidella Estabrook.***Whitewater, Ohio.**

Feb. 1897.

EDITOR MANIFESTO;—In looking over this (Jan.) and previous numbers of THE MANIFESTO, I fail to see any letter from Whitewater in the Home Notes, which I think an oversight.

We have had a mild winter, with the exception of about two weeks of severe weather during the latter part of January. During the cold weather we put up a supply of five inch ice for the summer.

Since last spring we have put a line of two and a half inch pipe from the tank by the windmill to the Dwelling House. As the tank is forty feet high it gives a good pressure, so we have a plenty of water for house use as well as a good protection from fire.

We were blest with large crops of peaches, corn, oats and potatoes. The wheat crop was a failure in this section on account of the wet weather during harvest. The Sisters sold poultry and eggs last summer to the amount of \$297. (two hundred and ninety-seven dollars.)

Alexander Smith.

FICTION throws a glamour on life that both exalts and depresses creating abnormal states of mind and feeling.—*M. J. A.*

[Contributed by Eldress Rosetta Cumings.]

[Extract from a sermon by Rev. Philips Brooks.]

THE POWER OF INFLUENCE.

O THIS marvelousness,—this awful power that we have over other people's lives! O the power of the sin that you have done years and years ago. It is awful to think of it. I think there is hardly anything more terrible to the human thought than this—the picture of a man who, having sinned years and years ago, in a way that involved other souls in his sin, and then having repented of his sin, and undertaken another life, knows certainly that the power,—the consequence of that sin, is going on outside of his reach; beyond even his ken and knowledge. He can not touch it.

You wronged a soul ten years ago. You taught a boy how to tell his first mercantile lie; you degraded the early standard of his youth. What has become of that boy to-day? You may have repented. He has passed out of your sight. He has gone years and years ago. Somewhere in this great multitudinous mass of humanity, he is sinning and sinning, and re-duplicating and extending the sin that you did.

You touched the faith of some believing soul years ago with some miserable sneer of yours; with some cynical and skeptical disparagement of God, and of the man who is the utterance of God upon the earth. You taught the soul that was enthusiastic to be full of skepticism and doubt.

You wronged one years ago and his life has gone out from your life; you can not begin to tell where. You have repented of your sin,—you have bowed yourself, it may be, in dust and ashes. You have entered upon a new life. You are pure to-day. But where is the skeptical soul? Where is the ruined one whom you sent forth into the world out of the shadow of your sin years ago? You can not touch that life. You do not know where it is. No step of yours, quickened with all your earnestness can pursue it. No contrition

of yours can draw back its consequences. It makes life awful to the man who has ever sinned, who has ever wronged or hurt another life because of this sin, and no sin ever was done, that did not hurt another life.

I know the mercy of our God, that while He has put us into each other's power to a fearful extent, He never will let any soul absolutely go to everlasting ruin for another's sin; and so I dare to see the love of God pursuing that lost soul, where you can not pursue it. But that does not lift the shadow from your heart, or cease to make you tremble, when you think of how your sin has outgrown itself, and is running far, far away, where you can never follow it.

Thank God, the other side is true, as well. Thank God, that when a man does a bit of service, however little it may be, of that too, he can never trace the consequences. Thank God, that that which in some better moment—in some nobler inspiration, you did ten years ago to make your brother's faith a little stronger, to let your shop boy confirm and not doubt the confidence in man which he had brought into his business, to establish the purity of a soul instead of staining or shaking it, that in this quick, electric atmosphere in which we live, that too runs forth. Do not say in your terror, "I will do nothing." You must do something. Only let Christ tell you—let Christ tell you that there is nothing that a man rests upon as he looks back upon it when it has sunk into the past, with any satisfaction, except some service to his fellow man, some strengthening and helping of a human soul God-ward.

EVENING STAR BIBLE CLASS.

Held Dec. 20, 1896.

By Celia Thorpe.

OUR class, twelve in number, met as usual, at 8-30 o'clock Sunday evening. The lessons for the last quarter have been teaching us about Solomon. But on this

occasion it was to learn more of the life of Christ.

We opened our school with the song "Seeking for Me." Then followed the Lord's prayer. For class Bible reading, the subject, "Christ." A report of the lesson of Dec. 13th was given. Memory exercises were next repeated consisting of bracket verses, nail heads, teaching practical thoughts, etc. The lesson story perused was upon the Birth of Christ. Text—"And the Angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people."—Luke ii, 10.

This great joy was the birth of a Savior, who was ushered into the world for the redemption of mankind.

Jesus was born in the days of Herod, in Bethlehem, and a manger was his cradle. Yet, strange enough, no enquiries after him; even Herod, only enquiring when he became alarmed for his throne.

Herod was the son of Antipater, and had obtained the Kingdom from the Romans to whom Palestine was now subject. He was called "Herod the Great," because of his splendid talents, and we might say, because of his splendid(?) sins! He was so afraid that Jesus was the look for Messiah, and would take the throne that he ordered all the infants killed, to make sure of his own safety as King. But this did not secure him, for God's plan can not be overthrown by man. Jesus is King to-day. No one need feel so poor, so young, or so outcast but they can find in him a Father and a Friend.

Therefore let us draw near to him, follow his footsteps, in the uplifting element of meekness, purity and love.

We then listened to a piece from one of the pupils, giving her ideas of the lesson and how we could learn to follow his beautiful example.

After the closing song, we parted, each feeling spiritually benefited by what he had heard and received.

East family, West Pittsfield, Mass.

SPEAK gently to the erring.

[Contributed by Elder John Whiteley.]

"IN the early Centuries of Christianity, when religious fervor extinguished every other kind of enthusiasm, marriage was denounced as worldly, and celibacy was preached and practised as the one thing for people who were expecting the heavens to open at any moment. In consequence, the best and most earnest Christians left no posterity, and the fervor which blossomed into activity while they were upon earth, faded out of existence when they past away. The world now and for all time, is in the possession of people who crowd into church when some one is being married."

[Elder Henry;—The selection of the following article was made by our departed Sister, Martha Crooker. It so compares with the value of life to her, that we would re-read it often in her memory, giving broader circulation that many thoughtless minds may be benefited.—M.]

THE DECAY OF SERIOUSNESS.

ONE of the depressing signs of the times is the general decay of seriousness, which shows itself in many ways—in conversation, in literature, and in the occupations of life. How hard it is to engage anybody in a sober and earnest conversation! People like to talk well enough, and will talk without ceasing on the most trifling subjects. They are ready to gossip, to entertain each other with the small talk of society, but it is rare in comparison that we sit down with one who seems to delight in conversation of a higher kind. The mass of people do not even think seriously. They have no convictions, and do not care to have any, even while life is so solemn and earnest, and so swiftly passing away. They do not care to think deeply about anything outside of their special lines of business. They avoid the trouble of a real intellectual grapple with any of the great problems of life. They do not want to be burdened with opinions which are only formed as the result of thought, and which may compel them to some positive

action or to sacrifice. They would get their views as they get their dinners, where they can be had the easiest, and take their creeds as they buy their clothes, "ready made," and as easy to put off as to put on. In politics they go with a party; in religion with a sect; to which they give up their own independent thinking, content to have it done for them.—*New York Evangelist.*

THE CHURCH-BUILDERS.

By John G. Saxe.

A FAMOUS King would build a church,
A temple vast and grand;
And, that the praise might be his own,
He gave a strict command
That none should add the smallest gift
To aid the work he planned.

And when the mighty dome was done,
Within the noble frame
Upon a tablet, broad and fair,
In letters all aflame
With burnisht gold, the people read
The royal builder's name.

Now when the king, elate with pride,
That night had sought his bed,
He dreamed he saw an angel come,
(A halo round his head,)
Erase the royal name, and write
Another in its stead.

What could it mean? Three times that
night
That wondrous vision came;
Three times he saw that angel hand
Erase the royal name,
And write a woman's in its stead
In letters all aflame.

Whose could it be? He gave command
To all about his throne
To seek the owner of the name
That on the tablet shone;
And so it was the courtiers found
A widow poor and lone.

The king, enraged at what he heard,
Cried, "Bring the culprit here!"—
And to the woman trembling sore,
He said, "'Tis very clear

That you have broken my command;
Now let the truth appear!"

"Your Majesty," the widow said,
"I can't deny the truth;
I love the Lord—my Lord and yours—
And so, in simple sooth,
I broke your Majesty's command,
(I crave your royal ruth!)"

"And since I had no money, Sire,
Why—I could only pray
That God would bless your Majesty;
And when along the way
The horses drew the stones—I gave
To one a wisp of hay!"

"Ah! now I see," the king exclaimed,
"Self glory was my aim;
The woman gave for love of God,
And not for worldly fame;
'Tis my command the tablet bear
The pious widow's name!"—*Selected.*

THE BIBLE AND ARCHÆOLOGY.

By "Observer."

ARCHÆOLOGY is throwing a great deal of light on the Scriptures. To Sayce, Rawlinson and other eminent Orientalists the Christian church is indebted. Passages of Scripture which were severely criticised by infidels have been vindicated by the researches of the archæologist. The existence of Edom was repeatedly denied until a few years ago, when Prof. Sayce discovered the name of Edom on one of the cuneiform tablets, and the question was settled.

The Old Testament speaks of the existence of the Hittites as a great nation of antiquity. One of the principal arguments of infidels has been, that had a nation really existed so powerful as the Hittites are declared to have been, profane history would surely have referred to its existence; and as there is not the least mention of such a people by secular historians, the Bible record is purely a fabrication. Archæology has, however, settled the matter. The Hittites are described on the monuments, and skepti-

cism is forced to acknowledge the Biblical references.

Christians, who have put the promises of God to the test, have no need to seek confirmation of their faith in the historical evidences, as they have the "Witness within." But as infidelity is widely propagated, it is the duty of every believer to familiarize himself with the subject of Christian evidences, and thereby be prepared to confute unbelief.

Of prophecy and the proof of its fulfillment afforded by archæology, no evidence could be stronger. The present state of many Oriental lands as brought to light by the antiquarian, marvelously proves the truth of prophecy and the inspiration of the Scriptures. H. L. Hastings, the anti-infidel writer and publisher of Boston, tells us in his essay on "The Inspiration of the Bible," of a skeptic to whom he gave a copy of a work on prophecy and which resulted in his conversion. Mr. Hastings well knows how to deal with infidelity and after years of acquaintance with infidel methods he declares that altho error is widely circulated by unbelievers, and therefore does harm to the ignorant, yet infidelity makes as much impression on the truth as peas would fired against Gibraltar. Let us all familiarize ourselves with the argument for Christianity and show skepticism that unbelief is founded either on ignorance of, or enmity to the truth.

The following, from one of H. L. Hastings' tracts, may well be given in conclusion;—

"Lord Shaftesbury tells of two sailors, cast away on a cannibal island, who were in great fear; but while creeping cautiously around the island they came upon a cabin. There was no one there, but on venturing inside they found a Bible. That book banisht all their fears."

"Every one knows that where this book has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. In New York there is a kind of rogues' museum,—a place where they have

all kinds of skeleton-keys, jimmies, brass knuckles, dirks, pistols and implements of mischief, which they have taken away from roughs and criminals. Do you suppose there is a single New Testament in the whole lot? Why not? If it were a bad book you would expect a rogue to have a revolver in one pocket, and a New Testament tucked away in another. There was a quarrel the other night, and a man used a—Bible? No! it was a *bottle!* Where the Bible bears away, quarrels do not come.

[Contributed by Eldress Lois Wentworth]

YOU NEVER CAN TELL.

You never can tell when you send a word
Like an arrow shot from a bow
By an archer blind—be it cruel or kind,
Just where it will chance to go.
It may pierce the breast of your dearest
friend,
Tipt with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Tho its harvest you may not see.
Each kindly act is an acorn dropt
In God's productive soil;
Tho you may not know; yet the tree shall
grow
And shelter the brows that toil.

You never can tell what your thoughts
will do
In bringing you hate or love;
For thoughts are things, and their airy
wings
Are swifter than carrier doves,
They follow the law of the Universe—
Each thing must create its kind;
And they speed o'er the track to bring
you back
Whatever went out from your mind.
—Selected.

Sanitary.

REMARKS ON FOOD.

By Joel Shrew, M. D.

BUTTER is very moderately used. At Pricessnitz table, I doubt if six persons, as a rule, use more than one in this country. There is but little upon the table. A very thin small roll of it is seen here and there. Some of the patients appear to take none. As is the case in Germany, generally, the butter is salted but very little. Perhaps this is one reason why so small an amount is taken.

If a larger quantity were used, it being nearly saltless, the effect would be decidedly less harmful than if it were salted, as in this country, for salt is in every sense a drug, and one that should be avoided.

PURE cold water is the best drink that God ever gave to man, and foolish are they who do not avail themselves of the blessing.

[Contributed by Amelia Tait.]

"**THERE** is one little piece of kindness which almost all, old and young, have opportunities to perform, and by the practice of which they can very materially add to the comfort and happiness of less fortunate persons. It is to avoid looking at deformities or marks of disease when they are met in the street or the home. The keen suffering given to a sensitive person—and all persons with a noticeable deformity may well be supposed to be sensitive on that subject—is such as one who has felt it can alone understand. Of course it is the most natural thing for the eye to fall upon that which is marked or unusual; but that is a poor excuse for unkindness. We ought deliberately to school ourselves not to add by look or by word to the unhappiness of those who have already enough to bear."

☞ THE Community at Altruria, Cal. has disbanded. They were not able to meet their obligations.

☞ OLD broken down horses are killed and made into "Beef Tea." Those who anticipate being sick, and being served with beef tea should be comforted.

☞ THE Adonai Shomo Community of Athol, Mass. has just lost its President by death, Asa F. Richards. The Corporation has been declared insolvent.

☞ A NEW religious movement in the State of Maine. The Rev. Frank W. Sandford has dedicated an unfinished building in Durham. He is confident his movement is to extend around the earth and to embrace all nations.

Deaths.

Frederic Sizer, at Mt. Lebanon, N. Y. Jan. 27, 1897. Age 90 years, 8 mo. and 25 days.

For the few past years, he has been gradually declining, until his earthly tabernacle becoming uninhabitable, the spirit, the real man, vacated it and sought a more acceptable dwelling place.

Our Brother has proved himself a noble, honest, upright, faithful, prudent, devoted, consecrated man of God. Having been trustful over the things put under his care, having honorably discharged the duties of this lower sphere, the call now to him is, come up higher.

Brother Frederic joined our Community when he was twenty-two years old, and has spent sixty-nine years in unselfish service. The pursuit of a secular life was open to him. He had a profitable trade and was proficient therein. He did not espouse Shakerism through poverty, but because he felt that he could live more acceptably to his own understanding of what he felt was the requirement of God.

All without or within our Community have deep respect for Brother Frederic Sizer.

C. G. R.

Books & Papers.

ART IN THE CLASS ROOM, The Workshop and The Home, is a new illustrated Monthly from the Art Pub. Co. of New York. "Art in the house," will treat of The Principles of Home Decorations and their practical application; artistic, yet inexpensive furniture, fittings, draperies, embroideries, etc. and in a word, all that goes to make The House Beautiful.

Address Art Pub. Co. 411 Pearl St. New York City, N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH FOR FEBRUARY, has a welcome notice of the Hon. John Wannamaker, by Prof. Nelson Sizer. A careful reading of the article would prove valuable to any one.

Two Noble Birthdays: the 12th and the 22nd of February. The first will bring to remembrance the birth of Abraham Lincoln and the other, that of George Washington. Phrenotypes No. 8, by Prof. Drayton, makes a very interesting study. English men of note by Jessie A. Fowler, introduces us to some of the foremost English Barristers. Locality, by Prof. Sizer, will be interesting to a great many readers and may be to those who will get lost before they go a half mile from home. Physical culture has the portrait of Sandow and that of itself, is a powerful chapter of illustration. Child Culture, is a story of the "Precious and Promising," and beautifully illustrated, as are many of the other articles.

Published by Fowler & Wells Co. 27 East 21st St. New York City, N. Y.

THE PULPIT for January, publishes a long list of Contributions for 1897. Almost every Protestant denomination is represented, so that on the subject of sermons, it would seem that every reader might take the acceptable message, even tho it be to call the seventh day his Sabbath. In the Magazine for January, will be found an abundance of religious instruction by President John S. Stahr; Rev. S. L. Stiver; Rev. F. B. Meyer; Dean Mallett and Rev. J. T. Ward.

Published by G. Holzapfel, Cleona, Pa.

HUMANITY for February is full of interesting articles. A special feature of this magazine, is the illustrated poetical articles so full of suggestions and which can not be found in any other publication.

Published by Humanity, Kansas City, Mo. at 50 cts. a year.

THE JOURNAL OF HYGIEO-THERAPY for January 1897 has for its introductory address, "A New Comer." This teacher of the "New Way" tells us of beautiful things that may enter into our life, if we are ready to accept the message. The eighth chapter in the Science of Life, by T. V. Gifford, M. D. is Hygiene in relation to Exercise. Phrenology in the Medical Profession, by Ella Young, M. D. is the closing part of an address read before the Indiana State Phrenological Convention. The Anti-Vaccination Department is full of interest, as indeed are all the other departments.

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

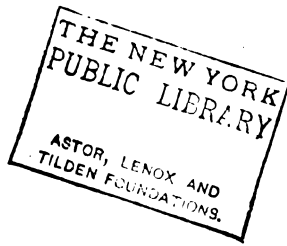
A particularly bright and attractive number of **FRANK LESLIE'S POPULAR MONTHLY** is that for February. It has a long list of good articles and capital short stories, and almost everything is illustrated. The opening paper is a sketch of "Life in Russia," by Sophie Friedland, describing a month's visit at a little Russian country house. There is an excellent article on "The University of Pennsylvania," by Dr. Lewis B. Harley, forming the fourth paper in the **MONTHLY'S** series on "American Universities and Colleges," which has previously treated of Yale, Cornell and Bryn Mawr. Other good things of this number are: "A Visit to the Syracuse Salt Works," by S. Turner Willis; "Ants of the Tropics," by A. James Miller; "The Development of the Modern Hotel," by John P. Ritter; "Some Stories of Cats," showing their habits, characteristics and affections; "The Character of General R. E. Lee," by Edmund Jennings Lee; "A Railway Ride from Edinburgh to Balmoral," by M. E. Leicester Addis, etc. There is an installment of Edith Sessions Tupper's serial story, "Father John;" some interesting matter about new plays, with portraits; a young folk's department, containing a Cuban war story and other things; and gossip about the new books.—*Frank Leslie's Publishing House, New York.*

[From *The Outlook*—February Magazine Number.]

ONE writer asks, proposing his question as a conclusive objection to my method, if I am not acting on the principle, "Assume the truth of evolution and then go head." This is exactly what I am doing. I have no desire to persuade Christians to become evolutionists; I desire to show evolutionists that they can be Christians. My aim is not at all scientific; it is purely religious. The object of the series might be stated in a sentence thus: Assuming evolution to be true, it does not weaken, it strengthens, Christian faith.

We accept the testimony of the experts when they have reached a conclusion. This is my first reason for being an evolutionist. Practically all scientists, I believe absolutely all biologists, are evolutionists. They have proved themselves careful, painstaking, assiduous students of life. I assume the correctness of their conclusion. I have, indeed, studied somewhat the writings of Darwin, Huxley, Haeckel, Tyndall, and the later epitomes of Le Conte, Drummond and Tyler, and have read something of the criticisms on the other side—enough to see that the hypothesis of evolution has a groundwork of fact and reason. But I accept evolution, as a statement of the process of physical life, not from personal scientific investigation, which I have not the training to conduct, but upon the substantially unanimous testimony of those who have such training.

The success of ex-President Harrison's articles in *The Ladies' Home Journal* has been so pronounced that three additional ones will be given. These are likely to prove the most interesting of all that General Harrison has written, in the sense that they will be more personal. His first paper will show what "A Day with the President at His Desk" means giving glimpses of the President in his private office. His second article will deal with "The Social Life of the President," which will cover the President's obligatory social duties and his part in great State functions. The last article will go into the President's domestic life and portray "The Domestic Side of the White House." All these articles will be specially illustrated. This will be the first time that an ex-President of the United States has ever written of his office and of his home. The articles will all appear in early issues of *The Ladies' Home Journal*.



The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII.

APRIL, 1897.

No. 4.

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THE SHAKERS.

GOVERNMENT OF THE SOCIETY.

By Henry C. Blinn.

AS it would be impossible for a Community to maintain harmony, without a system of rules and regulations, it has been found necessary to appoint directors over the several departments.

The Covenant * belonging to the Order, determines clearly and fully the course to be pursued, both for the establishment and perpetuity of the several departments and their officers.

THE MINISTRY.

This Order consisting of Brethren and Sisters, is the leading authority of the Society.

Extracts from the Covenant.

ARTICLE I. *Section III.*

“It becomes the special duty of the Ministry to guide and superintend the spiritual concerns of the Society as a body of people under their care and government, and in connection with the Elders in their respective families and departments, who shall act in union with them, to give and establish such orders, rules and regulations as may be found necessary for the government and protection of the Church and Society within the limits of their jurisdiction, and also to counsel, advise and judge in all matters of importance, whether spiritual or temporal.

* *Church Covenant, Price .05 cts.*

The said Ministry are also invested with authority in connection with the Elders as aforesaid, to nominate and appoint to office, Ministers, Elders, Deacons and Trustees, and to assign offices of care and trust to such Brethren and Sisters as they, the said Ministry and Elders shall judge to be best qualified for the several offices to which they may be appointed." This order of ministers may have the oversight and direction of one or more Societies.

THE ELDERS.

These are appointed as the directors of each family. Their office is to take charge of the spiritual protection of their respective families. It is their duty to instruct the members in their duties, to counsel, encourage, admonish, exhort and reprove as occasion may require; and to see that the rules and regulations pertaining to their respective families are properly regarded.

THE TRUSTEES.

"The Trustees are invested with power to take the general charge and oversight of the property, estate and interest, dedicated, devoted, consecrated and given up for the benefit of the Church, to hold in trust the fee of all the lands belonging to the Church; also all gifts, grants and donations, which have been or may hereafter be dedicated, devoted, consecrated and given up as aforesaid, and the said property, estate, interest, gifts, grants and donations shall constitute the united and consecrated interest of the Church, and shall be held in trust, by the said Deacons, as acting Trustees, in their official capacity, and by their successors in said office and trust forever."

DEACONS AND DEACONESSES.

These are appointed to take charge of the domestic affairs of the family where they reside.

These several orders of Officers constitute the general government of the Community.

MEMBERS OF SOCIETY.

A person receiving faith and still preferring to remain within his own family, may hold his union with the Society. In this case he will continue the management of his own business, having the entire control of all his property. It is expected that such persons will conform, inasmuch as they are able, to the principles taught by the Society. They are to provide for their family by honest and industrious labor, and to watch over their children with a faithfulness that belongs to the gospel of Christ.

Those receiving faith but who are under no embarrassment to the world, through the relations of business, or the burdens of a family, may prefer to

enter the Community and enjoy its benefits and privileges. This class agree to devote their time and services to the support of the family in which they are members, stipulating at the same time to claim no pecuniary compensation for their services. They also have the privilege to give to the family, the improvement or any part of their property as a free-will gift.

Members of this class may retain the lawful ownership of their property, so long as they choose. After having a clear and full understanding of the Community life they may dedicate a part or the whole of their property and consecrate it forever to the support of the Community.

COVENANT MEMBERS.

Those who have become sufficiently acquainted with the religious and social life of the Society, and have accepted the faith, are prepared to enter fully into a united and consecrated interest. These covenant to dedicate themselves, with all that they possess, to the service of God, and support of the gospel forever, promising never to bring debt nor damage, claim nor demand against the Society, nor against any member thereof, for any property or service which they have thus devoted to the uses and purposes of the Community.

OBLIGATIONS OF COVENANT MEMBERS.

“The united interest of the Church having been formed and established by the free-will offerings and pious donations of the members respectively, from the commencement of the Institution for the object and purposes already stated, it must be considered a consecrated whole, and devoted to the uses and purposes of the Gospel forever, agreeably to the established principles of the Church. Every member, while standing in Gospel union and maintaining the principles of this covenant, shall enjoy equal rights, benefits and privileges, in the use of all things pertaining to the Church, according to their several needs and circumstances; and no difference shall be made on account of what any one has contributed and devoted, or may hereafter contribute and devote to the support and benefit of the institution.”

“It is also stipulated that the benefits and privileges secured by this covenant, shall not be considered as extending to any person who shall refuse to comply with the conditions of this association; or who shall refuse to submit to the admonition and discipline of the constituted authority of the Church; or who shall willfully depart from the principles and practice of those religious and moral obligations which have been established in the Church, of which refusal or non-compliance the leading authority acknowledged in the first article of the covenant shall be the proper and constitutional judges.”

If the Whole World should become Shakers, What then?

If—and that diminutive word—if—admits of so much doubt. It is surprising to see upon how small a pivot some of the greatest works in this

world will so readily turn. Other vital questions like the above might be raised with equal propriety and yet they would vanish as the morning mist. No one would care to give them a second thought.

If all men should insist upon following one occupation, what then? And if the whole world were anxious to live on some special island in the Pacific Ocean, what should we do? These are very singular interrogations, and yet about as momentous as the first.

The Shakers are not particularly interested in holding a controversy on the subject of marriage. As it is a civil right and is held under the law of the civil government, every person of lawful age can enter the marriage relation if he so chooses. If and if—it should honor God's law, through nature, God's law will evidently honor that relation through the laws of nature.

Jesus when he referred to the kingdom of God, and defined very particularly what all must do to enter this abode, closed by saying,—“All men can not receive this saying save they to whom it is given.” He knew quite well that his testimony would not be received, except by those who are prepared for it.

Mankind, as a whole, care but very little about what may become of the world, if it can be made subservient to their selfish ends; and the plea so often and so carefully presented for their maintenance of God's laws, is used only as a convenient quibble. God's laws are carelessly thrown aside whenever they are found to enforce a disciplinary order of life; and the sins of indulgence among the pleasure seekers of one generation are without reserve transmitted to the generation which follows.

It is not especially necessary that we enter into lengthy details upon this subject, as all professors of Christianity, as well as all readers of the New Testament must unavoidably come to the same conclusion. The subject of generation and re-generation are so distinct one from the other, that there need be no danger of confounding the terms. The first is universally understood as belonging to this present life, and that it forms the foundation pillars upon which the world stands. The other is “the entering into a new, spiritual life; a principle of supreme love to God and his law,” through which the sons and daughters of the New Creation become heirs to the Kingdom of Christ.

Adam and other sons of God, lived in and encouraged with commendable zeal the order of natural generation. It has been, largely, the life work of all races of men, and continues unchanged with those who hold a relationship to the old inheritance. So far generation may have been honorable, in that it conformed to the laws of nature.

At the advent of the Christ a new and living way was opened in which all souls were invited to walk. The kingdom of God was established among men. A new heavens and a new earth were formed wherein should dwell righteousness. In this kingdom, old things would be done away and all

things become new. The voice of Jesus was heard to say, "Follow me and you shall find rest to your souls." How should we follow him? Not in the order of generation, for he never walkt there, nor did he encourage others to walk there. Not among the military heroes, for he deprecated war.

Then how shall we follow him? We can follow him by entering the order of the spiritual resurrection and rising from dead works to serve the living and true God. By becoming a disciple of the Christ and under the discipline of the testimony be made able to care for the things that belong to the Lord. By living in that ministration, that the world may be crucified unto the world. Among the many who are called to step forward into the elements of a new, spiritual life, but few avail themselves of the privilege. The cares of this world have so absorbed their minds that they have no time for religious contemplation.

Again the Christ speaks to us;—"Ye that have followed me in the regeneration and have forsaken houses and lands, or brethren and sisters, or father or mother or wife or children, for my name's sake, shall receive a hundred fold and shall inherit everlasting life."

"When Jesus Christ came among men, he promulgated not the work of generation but of regeneration. It was the resurrection to a new and spiritual life. This life was brought to light by his gospel, and the laws of nature with regard to this generative work were clearly defined. The children of this Christian resurrection neither marry nor are given in marriage, but are as the angels. They are not called into the work of generation. That mission belongs to another class."

Altho the Gentile Christian church have tried hard to amalgamate the two orders, that of generation and regeneration, they can never succeed so long as the testimony of the cross of Christ is maintained in the soul. That which is born of the flesh, is flesh, and following the testimony of Jesus through the apostle, "They that live in the lust of the flesh can not please God." And "that which is born of the spirit, is spirit," and these conditions will not be very likely to amalgamate.

[This poem is an inspiration. The heading is a revelation. I was passing from our Infirmary on Monday, Jan. 25, three days previous to Brother Frederic Sizer's decease. When I was midway between the street gate and the house, in the air above the house these words were repeated,—“My Father, my Father! the chariot of Israel and the horsemen thereof.” These words sounded new and strange to me. Israel being referred to, I inferred the statement must be in the Bible, and found it as quoted above. I questioned what the meaning of this manifestation could be, and was strongly imprest that it referred to Br. Frederic's demise. I returned to the Infirmary and said to the Sisters, “Frederic is not long for this world, he will soon pass away.” He deceased Wed. Jan. 27, at 4 o'clock p. m. The poem is the result of this revelation. I do not now call to mind any incident of my life that has so deeply and almost uncontrollably affected me as this has, and still does. The

funeral was held Sabbath, Jan. 31, at 2 o'clock, p. m. At the opening of the service I read the poem with a swollen heart and tear-stained eyes. C. G. R.]

*O My Father! My Father! the Chariot of Israel,
and the Horsemen thereof.—2 Kings, xiii, 14.*

By Elder Calvin G. Reed.

THIS passage I heard in the midst of the air,
As tho it descended from regions on high.
I lookt for it seemed that a spirit was there
Repeating these words;—Tho I could not descry
The form or the visage. But the letters were plain;
They were written with light, transcending
In brightness, the light of the sun! They remain
In my mind, as I saw them that day,—peuding
On air. But what was its meaning? thus written
So plain! so radiant! so impressive! so grand!
So presented with pathos! I was smitten
With awe! The sublimity caused me to stand,
And view it, as the Sovereign of Israel did
The Prophet Elisha; repeating the word;
“My Father, my Father! the chariot of
Israel and the horsemen thereof!” What accord
Had this passage, with events now transpiring,
That it should be thus impress on my mind?
I reflected with heartfelt emotion; enquiring
What import the manifestation designed?
The mystery opened. The true revelation
Unfolded the vision, as clear as the light
Of the sun at noon-day. The presentation
Removed the obscurity blinding my sight.
It brought two conditions thus plainly to view;
Elisha was closing his labors in time,
And the Patriarch Frederic was bidding adieu
To all that is earthly, for regions sublime.
As Israel of old, bound by Syrian chains,
Appealed to Elisha to guide her aright,
In her efforts for freedom from Syria’s domains;
The Prophet directed her how she should fight—
Not alone by the weapons of human device,
But by obeying the wisdom directing—
She thus should be able o’er Syria to rise,
Instead of obliged her will to subject to.

Ah,—has not our Israel need of assistance,
 To help her to wrestle with powers, that would fain
 Bind her with bands to prevent her resistance,
 To hold her in darkness,—in death to remain.
 Does it not behoove us, in humble submission
 To seek for assistance from powers divine?
 Shall we not appeal to our Father,—ascending
 To join our relation in regions sublime,
 In that blissful sphere of joys yet unspoken
 To more earnestly labor,—unflinching, ne'er yield
 But keep the pure laws of Mount Zion unbroken,
 Make them our phylactery, signet and shield?
 Shall we not appeal as did Israel of yore;
 With the very same message she then humbly bore?
 Shall we not appeal to our brother, ascending
 To dwell in the mansions of life never ending,
 Shall we not repeat,—“O my Father, my Father!
 The chariot of Israel and the horsemen thereof!”
 That he may present it to each loving brother,
 And kind-hearted sister in mansions above?
 And to our fathers and mothers who suffered,
 And stood as firm pillars in gospel relation?
 By sacred devotion and toiling they proffered
 And reared up the standard of the New Creation.
 Ah! will they not listen to our intercession
 And kindly assist us in this hour of need,
 To climb the high hill of unsullied progression
 And join the bright ranks of those truly agreed?
 And will they not in their wisdom direct us,
 And shower upon us divine inspiration
 That will enlighten, guide, protect,
 And clothe us, at last, with the robes of salvation?
 If we truly follow the heavenly Instructors;
 Are careful to stand in unsullied light,
 They never will fail to be our Conductors,
 They ever will guide us in paths that are right.

Mt. Lebanon, N. Y.

“DREADFUL things slip off one’s tongue when angry, things that spring up
 at the moment and come out hot, and which one afterward repents of having
 said.” The only way to curb this unruly member is to use it in slaying the
 life of nature; this tames it most effectually. Let us take heed that we sin
 not with our tongue.—*Anna White.*

JESUS.

By Frank O. Libbey.

“**T**HOU shalt call his name Jesus, for he shall save his people from their sins.”—Matt. i., 21.

These are the words of the angel to Joseph the father of him whose birth nearly nineteen hundred years ago, is kept in remembrance by all Christian nations. Perhaps in some cases it is carried out in a spirit of selfishness, giving gifts to those of whom a return is expected or to those bound by natural ties only, instead of to the poor and needy. This day brings to our minds the manner of the birth and the lowly surroundings amid which our Savior was ushered into this world.

Instead of a palace of wealth and luxury he had a manger for a birth-place, and his associations and work through life were among the lowly. The Jews had long lookt for a Ruler who was to come in great pomp and splendor, under whose leadership they were to become the most powerful nation of the world. When Jesus the son of the lowly carpenter declared that he was the long lookt for Messiah, they were filled with wrath, and would have killed him, had he not escaped from their midst.

It also brings to our minds what the mission of Jesus was. He was sent to bring about a new order of things. The old Mosaic law was “an eye for an eye and a tooth for a tooth,” but Jesus said, “love your enemies,” and do good to those who persecute or wrongfully use you; to love, not only those who love you, but to love all. If some one injures or wrongs us, the natural man says, “Resent it; injure him; pay him back.” The spirit of Christ says “forgive him,” “render good for evil.” It was this spirit he carried out in his daily life, so that he was able to pray for those who crucified him, “Father forgive them, they know not what they do.”

He was to save his people from their sins. To a large part of the profest Christians of the world this means being saved in their sins, or in other words, being saved from the awful punishment that would otherwise be meted out to them for their sins. That they were to be saved from sinning, by accepting Christ’s life and ceasing from all sin was too much for the natural man to accept. By placing Jesus above his fellow men, and proving that he was born perfect, some even went so far as to call him God himself come to earth in human form and therefore, impossible for him to sin. Thus it was no use for poor fallen man to try to live as he lived, but that his death on the cross paid the whole debt. Altho sin they must; they will be saved from the consequences of their deeds and get to heaven at last by simply, “accepting Christ,” as they term it and believing on his blood that was shed on Calvary.

Jesus said, “Unless a man deny himself and take up his cross and follow me, he can not be my disciple.” These words were true then and they are

true to-day. No one ever was or ever will be saved from his sins, except by ceasing to sin and accepting Christ's life and teachings and putting them into daily practice. Let us accept the spirit of the Christ with the resolve to bring our lives nearer to Christ. If we are inclined to speak hasty or unkind words, or to have hard or unkind feelings toward a brother or sister, think of him who could forgive even those who were cruelly taking his life.

If some of us think that our lot is a hard one and we have more to contend with than others, let us think of what his trials were. We need more of the earnestness and zeal of those early saints who were ready even to the laying down of their natural lives for the cause of God, and the saving of their souls. When we think of the hardship and persecution they were willing to bear and of their thankfulness if they could but gain their soul's salvation, our greatest suffering seems small in comparison.

I want all the world to know that I am striving to be a Christian and in this work I will go with you, dear gospel friends, through all the years to come, even to the end.

Alfred, Me.

AN INSPIRATION.

By Ann Cumings.

I SAT in quiet musing, while all around was still,
 And felt an Angel presence, which did my being thrill.
 It whispered, "Be thou joyful; cast off all doubt and fear;
 For to the loyal number, deliverance is near!
 Look up, and see the sunshine; the night has past away;
 The night of creed-bound fetters, all hail the coming day!
 The day when truth shall triumph, and error disappear;
 Sing, Zion's sons and daughters, deliverance is near.
 The clouds of doubt and darkness, shall disappear from view;
 The Lord is thy salvation, his promises are true.
 He'll be thy rock of refuge, thy fervent prayers will hear;
 O sing aloud for gladness, deliverance is near!
 The work of separation, most surely has begun;
 Heed ye the call in mercy, O heed it, every one;
 Come to the fold of safety, you have no need to fear,
 The Lord, thy God is calling, deliverance is near!
 Array thyself, O Zion, in vestal garments fair,
 And thus thy habitation for angel hosts prepare;
 Then will they come with blessing, with courage, hope and cheer
 And cause thy inmates all to know, deliverance is near.

Brfield, N. H.

THE MANIFESTO.

APRIL, 1897.

OFFICE OF PUBLICATION.

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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.

	Thermometer.	Rain.	Snow.
1896.	24.69	2.75 in.	25 in.
1897.	26.5	.25 "	15.75 "
Highest Temp. during this mo. 46. above 0.			
Lowest	"	"	2 " "
Number of rainy days	"	"	1
" " snowy	"	"	5
" " clear	"	"	8
" " cloudy	"	"	14

C. G. Reed.

March, 1897.

A VERY changeable world is this, and changeable people live in it. Migration and transmigration is the spirit that inspires people of to-day whether political, agricultural, scientific or spiritual. All are on the "qui vive," as unsettled as the waves of the sea.

The religious element is all in a foam. Even the Shakers are affected with the

mania. One family after another is seeking other quarters or regions. The South family of Canaan formed the introduction; next the Center family became non est; and now the North family of Canaan are vacating and casting their lot with the people at Enfield, Conn. What next stands on the program of revolution? This is the moving current at Mt. Lebanon. A like tidal wave has swept over communities, and some of these have become extinct and others stand on the verge of an avalanche.

Our founders predicted seven essential changes would take place among us in spiritual degrees of evolution. The spirit world appears to be aroused with various aims for the improvement of mankind.

The Lord of all who reigns above,
Does, from his heavenly throne,
Behold what children dwell in love,
And marks them for his own.
Then let us strive while here in time
To make our birthright sure;
That we may dwell in realms sublime
Among the just and pure.

Calvin G. Reed.

South Family.

Mar. 1897.

DEAR EDITOR:—I can not "blot myself quite out," so thought I would write some news,—

Spring is coming, 'tis almost here,
The birds will sing and give us cheer;
Trees will blossom, flowers bloom,
Filling the air with sweet perfume.
Lambs in the meadow, far away,
Will leap and bleat and skip and play,
While in the kitchen just below,
I'm making cake and kneading dough.

But my occupation will soon change, in this place, and other business must be looked after more closely, as we can not yet live without the "mighty dollar" and must obey the injunction, "keep out of debt."

We still find time to read and write, as we do not wish to be behind the times. The Christian Herald and Ladies' Home Journal are our good old friends, and we have been interested in reading a brief ac-

count of the life of Maceo, hero and martyr who was at last betrayed by Zertucha. Deliver us from traitors,—from one who violates his trust.

When the millennium is fully ushered in, fighting will be no more, and the truly good and loyal will have peace and joy. Lord, hasten the day when revengeful, grasping natures will have an end. This is an individual work and what people want they willingly suffer for. If the gospel work is the object of life, they will do the work it requires. They will gather the fruits of the Spirit,—“love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.”

“My brain power may be very small,
No matter,—it is mine,
And from the hand of nature's God,
I caught the spark, divine.
And be the talents one or ten,
Committed to my care;—
He only asks that worthily
I use and prize my share.”

Sarah A. Collins.

Shakers, N. Y.

March, 1897.

THE poet Longfellow in his poem “The Builders,” beautifully illustrates the unity of all the forces that emanate from the Divine mind.

“Nothing useless is, or low;
Each thing in its place is best,
And what seems but idle show,
Strengthens and supports the rest.”

The faculty that is termed the sense of beauty manifests itself in various forms to different minds. To some the beauty of flowers is the ideal to which they are attracted; some, of which our poet is an example, see it illustrated in varied forms and none can be rejected that tend to unify and exalt the life, bringing it nearer that universal mind, which from the crude material, is developing the beautiful and true.

We can not but realize the unequal balance of life's necessities, when with the appalling famine in India our western farmers quote corn at eight cents per bushel and are using it for fuel. When will the balance be adjusted? Echo an-

swers, When? We can only realize with more clearness our own blessings and give our sympathy to the suffering although unable to render them tangible assistance.

To be able to view the problems of life seriously, does not imply that we should look at them with a sense of gloom and be misanthropic, but while realizing them in their importance take a cheerful, prospective view of the situation and look up through the clouds, to the sunlight of heaven. But with the two hundred and fifty thousand dollars that were recently spent on a dress ball in New York, the flaunting of such immense wealth in the face of gaunt poverty, rousing passions that will only give might the power to grasp it regardless of laws divine or human; to see the multitudes who are so absorbed in the rush after wealth as to give no thought to the many moral and social problems of life that are calling for adjustment, causes us to have serious thoughts as to the result.

Hamilton DeGraw.

East Canterbury, N. H.

March, 1897.

WITH the coming of spring, comes some very pleasant anticipations. We are thinking of the maple syrup harvest, although we may not be able as a Society to enter into its manufacture. We are thinking of the return of the singing birds, as their presence exerts a salutary influence upon a great many minds. We are thinking of milder weather, after a long, northern winter and of the flowers that will very soon bud and blossom to our very great pleasure.

Already the days have increased in length (March 8,) two hours and thirty-one minutes, which blesses us with so much additional light; and light adds much to the life of the world. When this number of THE MANIFESTO reaches its readers, the day's increase will have reached not less than three hours and forty minutes and the sun will shine upon us so

early as twenty-nine minutes past five, in the morning.

Before that date reaches us, we are promist more snow-storms, more high winds and more rain, with an accompaniment of colds and coughs. As they can not all come on any one day, we must devise plans for our personal protection. We will think kindly of the winter that has given us a liberal supply of snow, and made many hearts glad, and has also frozen the water in our lakes some sixteen inches, so that our ice-houses have been filled with an article of the best quality.

Henry C. Blinn.

Narcoossee, Fla.

Feb. 1897.

We have made for ourselves and others a happy little home, from which will pass the testimony of everlasting truth. We have not been dilatory in sowing the seed, and have distributed many of our publications to those who are interested to read them. About 100 rods from our dwelling is a house that was formerly owned by a family of Swedes. It is now rented to a man, a leader of a Society of celibates. He has several followers, and is expecting others. They are strictly non-resistant.

It is astonishing to see the rush of people to the shores of Florida. Many who have good, comfortable homes in the north are leaving them for the sunny south. We have been fighting pine trees and palmetto roots for two years, and we think we are coming out on the right side. One year since we planted three acres of sweet potatoes. We have sold 100 bu. at forty cents per. bu. and shall sell as many more at a later date, and still have enough left for our own use. We sold 100 pine-apples at fifty cents each. From the same piece we sold considerable garden produce.

We had a slight frost, which did some injury, but by building fires on the lot we saved most of our property. We planted two acres of northern potatoes, and th ese

are doing nicely. We now have 600 peach trees, and about one third of these will bear fruit. 100 orange trees are growing, but we must wait a few years before we can gather much fruit. We also have 60 guava bushes.

We are intending, by and by, if prosperity attends us to put up a dwelling near Alligator lake, some two miles distant from our present location. That will be a much better building spot and may be better every way. We have just put up a Fairbank's wind-mill and a 5000 gal. tank for irrigating and also for domestic purposes. A pipe passes 150 ft. into the lake and this gives us the best of drinking water.

In our Sunday service we sometimes read from the book of "Living Witnesses." Some of our neighbors from our other house attend religious service with us and we sing or speak as imprest by the good Spirit.

Andrew Barrett.

Enfield, N. H.

March, 1897.

As long as our glorious Republic exists, the memory of George Washington will be feted with due homage. In commemoration of his natal day, we gathered in our Hall which was decorated with flags, hatchets and other emblems of Washingtonian integrity, and enjoyed a pleasant and instructive entertainment. The principal feature was the rendering of a dialog by thirteen Sisters, the subject, "Ye Hatchet Partie." Representing presidents from George Washington to Millard Fillmore. The hatchets were designed to cut down the huge tree of intemperance, the speakers giving information how the cause of temperance took root on American soil and of its branches which have borne such prolific fruit of reformed souls from the deadly sap of inebriation.

A thorough knowledge of the great event, when the Golden Rod of American Independence burst in its rich glory, being necessary to the education of the

children of to-day, so is a full knowledge of the history of the founder of our own Church, necessary to us, that we may be able to give an intelligent reason for living as we do.

The last Sabbath service in February, was marked with appropriate songs and testimonials adapted to the memory of Ann Lee, of whose life mission we can not have too much knowledge, as the principles she advocated form the basis of our Church and afford a sanctifying power which liberates the soul from error and the bondage to sin.

So long as wrong exists the true spirit of peace can not bear sway; there will be a contending for right till the cause of wrong is removed. So let us continue to hope that our country will soon pass from the school of independence, into the university of universal brotherhood, where nation will walk hand in hand with nation, manifesting a broad international relation fashioned in mutual love and toleration, and regard all implements of war as relics of a barbarous age.

George H. Baxter.

Sabbathday Lake, Me.

March 7, 1897.

ONE week of March has already sped away, but we are still having zero weather. There is more snow on the ground now than there has been at any time this winter and the lumbering business is booming. Large loads of logs are being hauled to the saw-mill daily.

We have been very fortunate in the sale of our Baldwin apples, getting over \$2.00 per barrel while our neighbors have been selling for 75 cts or less.

Notwithstanding the cold weather we have two toads in the green-house, that are enjoying themselves very much. They were not observed until about a fortnight ago when one was found on the flower bench close beside the roots of a large pink where on looking closer we found he had a fine warm home and a safe retreat from the cold. Later another one

has come and both must be getting a good living as they are fat and ungainly-looking.

The blessing of health has been ours for some time past; a blessing we know how to appreciate as in times past we have had our share of affliction.

We united with the Society at Mount Lebanon, in favor of the Treaty of Arbitration, and sent our petition to our Senator Hon. Wm. P. Frye for its speedy consummation. He has presented the petition to Congress and written us that he thinks the Treaty will be ratified by the incoming administration. Thus the day will be hastened when the nations of the earth will learn war no more.

Asta S. Cummings.

Mt. Lebanon, N. Y.

North Family.

March, 1897.

BEFORE these lines reach every branch of our Zion, there will have been a very important move made. Canaan, the land spoken of in Scripture as "flowing with milk and honey" will soon be desolate, as her inhabitants are fast leaving to take up their abode in a land deemed more desirable in a temporal point of view.

Enfield, Conn., is their place of destination. Some have gone before to prepare the way; by the first of April all will have left for their new home.

While Enfield gains in strength by the accession, Mt. Lebanon loses not only in numbers, but a large proportion of its spiritual life and substantial good. The family attended meeting with us on the sixth, and spent the day as a farewell visit.

Sister Fannie Tyson, for many years a member of this family—is spending several days at Mt. Lebanon.

Br. Wallace Rogers' companion, and three small children are incorporated in the large family group.

We are striving to keep the spiritual interests of our home uppermost. Our frequent meetings tend to quicken the dor-

mant faculties of the unregenerate man and woman and help also to bring into union and harmony the diverse elements that are naturally disintegrating. With thankfulness for the good that is, and hope for Zion's increase. Ever striving to reach the best, we are with you.

Murtha J. Anderson.

Sanitary.

THE great majority of men like to eat what they have been accustomed to eating; it is no real indication that food is of the right kind because it tastes good to us. We can form our own tastes by the force of our own will if we choose to do so.—*World of Mystery.*

WE have eminent medical authority for saying that a meat diet is a direct stimulus to the passions.

HOW TO PURIFY WATER.

WATER containing vegetable or animal impurities, even in small quantities, may be purified by putting into it about two grains of alum. The alum acts as a sort of coagulum on this matter, causing it to curdle, and settle to the bottom of the vessel. No taste or unpleasant effect is produced, as the alum goes with the suspended matter. It requires about ten or twelve hours to effect the cleansing. The purified water may be decanted and kept in bottles in an ice chest until wanted. Still another way is to boil the water for about fifteen minutes. The boiling softens hard water and kills all germs but does not remove the organic impurity—only cooks it, and renders it inert.

Many families boil their drinking water, bottle it and keep it in a cool place until needed. Water containing fifteen grains of alum to the gallon, by boiling briskly for a quarter of an hour, will show only four or five grains—a quantity about equal to spring water.

Pure water is of the greatest necessity

for drinking and cooking purposes, and every successful effort to secure it will yield good results healthwise.—*The Journal of Hygiene.*

EATING too fast often causes indigestion. The food should be masticated and insalivated thoroughly.

Salt, pepper, spice, mustard, cloves, etc. all tend to cause indigestion.

THE FIRST TANGLE.

By Anna Burham.

ONCE in an Eastern palace wide
A little child sat weaving;
So patiently her task she plied,
The men and women at her side
Flocked round her, almost grieving.

"How is it, little one," they said,
"You always work so cheerily?
You never seem to break your thread,
Or snarl and tangle it, instead
Of working smooth and clearly."

"Our weaving gets so worn and soiled,
Our silk so frayed and broken,
For all we've fretted, wept and toiled,
We know the lovely pattern's spoiled
Before the King has spoken."

The little girl lookt in their eyes,
So full of care and trouble;
And pity chased the sweet surprise
That filled her own, as sometimes flies
The rainbow in a bubble.

"I only go and tell the King,"
She said, abasht and meekly,
"You know, He said, in everything"—
"Why, so do we!" they cried, "we bring
Him all our troubles weekly!"

She turned her little head aside;
A moment let them wrangle,
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

O little children—weavers all!
Our broidery we spangle
With many a tear that need not fall,
If on our King we would but call
At the first little tangle!—*Selected.*

[Contributed by L. Willard.]

THE CURRENT OF LIFE.

DON'T look for flaws as you go through life,
And even when you find them
It is wise and kind to be somewhat blind,
And look for the virtue behind them
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better far to hunt for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean.
Don't set your force 'gainst the river's course,
And think to alter its motion.
Don't waste a curse on the universe—
Remember it lived before you;
Don't butt at the storm with your puny form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whim to the letter; [long
Some things must go wrong your whole life
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle;
The wiser man shapes into God's plan,
As the water shapes into a vessel.—Selected.

THE Divine Lecturer by displaying the principles of science in the structure of the Universe, has invited man to study and imitation. It is as if he has said to the inhabitants of the globe, and I have made earth for man to dwell upon, and I have made the starry heavens visible, to teach him science and the arts. He can now provide for his own comfort, AND LEARN FROM MY MUNIFICENCE TO ALL, TO BE KIND TO EACH OTHER.—Thomas Paine.

Deaths.

Eldress Betsey Smith, at South Union, Ky. Feb. 21, 1897. Age 83 years 6 mo. and 25 days.

Eldress Betsey entered the Community when ten years of age. She has been a faithful supporter of the principles of our faith, and was greatly beloved by all. During forty-five years she officiated in the order of Ministry. J. C.

Books & Papers.

Ex President Harrison has written of "A Day With the President at His Desk" for the March *Ladies' Home Journal*. The article is said to be singularly interesting in the detail with which it describes the wearisome routine of the President. It is said that General Harrison, in this article, has delivered himself with great directness and vigor, relative to the annoyances that are visited upon a Chief Executive by persistent office-seekers, and he suggests a unique plan, by which the President's burdens in that direction could be greatly lightened, and he be enabled to devote more attention to more important matters. A feature of the article that will have a timely interest to those ambitious to serve the country under the incoming administration, describes very fully how the President makes appointments to office. "A Day With the President at His Desk" is unique in being the first time that the daily life of the President has been described by one who has filled the exalted office. Articles upon the social and domestic life of the President by General Harrison will follow in successive issues of the *Journal*.

The widespread interest in the coming inauguration ceremonies at Washington gives timeliness and value to the article entitled "Ninety-seven Years in the White House," which forms the leading feature of FRANK LESLIE'S POPULAR MONTHLY for March. It is written by Joanna R. Nicholls, and is profusely illustrated with portraits and interior views reproduced from new photographs. Then there is a vigorous description of the great Lincoln Inauguration, by Hon. A. Onkey Hall, who was a participant in the ceremonies. This is illustrated with a reproduction of a sketch of the inauguration made at the time, and a drawing of some of the picturesque costumes worn at the Inauguration Ball. There are many other interesting and important articles in this number, and some clever stories and poems. "Vassar College" is described in a splendidly written paper by Blanche A. Jones; Frederick A. Ober writes of "Some Natives of North Africa," which include the Arabs, Berbers, Touaregs and Moors; there is the concluding paper of Edmund Jennings Lee's excellent estimate of the character of General Robert E. Lee; "A Thousand Miles Up the Amazon" is entertainingly described by Clarence B. Riber; Commissioner Blechenden tells of life in India; the city of St. Louis comes in for an appreciative paper by Charles Thomas Logan; and there is some illustrated stage gossip, a young folks' department, talks about new books, and many other things.—Frank Leslie's Publishing House, New York.

SPECIMEN BRICKS FROM THE BABEL OF HIGH-CRITICS, by H. L. Hastings. This is No. 41 of "The Anti-Infidel Library,"

and is an examination of some statements that have been made in reference to the Scriptures. The mistakes of the Old Testament Prophets, which were brought forward in a lecture by Prof. H. G. Mitchell are carefully analyzed and it is concluded that "the guides which the Prof. seems to have followed in his investigations exhibit great aptitude for confounding all things sacred, profane, divine and devilish."

Br. Hastings has no mercy for the Biblical critics. "A man who pronounces the Books of the Bible forgeries, its history fictitious, its miracles impossible, is none the less an infidel because he writes 'Rev. Professor' before his name and 'Doctor of Divinity' after it. A lie is a lie whether uttered in a church or a beer garden."

Pub. by H. L. Hastings, 47 Cornhill, Boston Mass.

WORD AND WORKS for March opens with an interesting chapter on the "Moon and the Planets." With the accompanying pictorial illustration we are pleasantly introduced to the heavens, and can see how nicely we are all "swinging around the circle." Just now it will make but little difference whether we live on the outside or inside of the earth, so long as we are assured of a safe passage around the sun.

The "forecasts for March" are as we have been taught to expect. The snow-storms and high winds will probably be with us to the end of our days, but when WORD AND WORKS urges us to make special preparation for tornadoes and blizzards, it is time for us to be on the thoughtful side.

A large amount of good reading on varied subjects will also be found in this number, while the "query corner" will give pleasure to many, especially the careful answers about a perpetual motion, and about Br. Cain and his lady.

WORD AND WORKS Pub. Co. 2201 Locust St. St. Louis, Mo.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for March has a "Personal Reminiscence" of Rev. F. B. Meyer, by J. A. Fowler. He is from Christ Church, Westminster, London; "His Pleasant Sunday Afternoon services have been richly blest. The accompanying illustration of the man, shows that "Hatred and narrow-mindedness claim no place in his character."

The Organ of Continuity, by D. T. Elliott, will be of interest to many readers as through this they will learn the "why" of many things

Phrenotypes and Side Views, by Dr. H. S. Drayton is an illustrated article of special interest, for those who are studying the life of man. English Men and Women of note, by Prof. Sizer; Convincing a Skeptic, by E. E. Youmans; The Convicted Firebug, by N. Sizer, Anthropology is an interesting, illustrated article, having reference to the Flat-Headed Indians of Victoria, B. C.: Simple Lessons in Physiology; an illustrated article on Physical Culture; Child Culture, by Prof. Nelson

Sizer occupies several pages and is beautifully illustrated with "Children Precious and Promising," etc. etc.

Fowler & Wells Co. 27 East 21st St. New York City, N. Y.

THE PULPIT for February, has Law and Liberty, by Rev. Benj. D. Thomas; The Human Power to Forgive Sin, by Rev. M. C. Lockwood; The Program of Jesus Christ, by Rev. S. H. Howe; For the Gospel's Sake, by Rev. Philip S. Moxom; The Virgin Mary, by Rev. E. H. Rudd. Two of these sermons are by Baptist Ministers, two from Congregational and the last by a Protestant Episcopal. As these are the best that our good Editor could obtain for this month, and the best that the several writers could prepare for us, we will accept them with thanksgiving.

Edited by G. Holzapfel, Cleona, Pa.

The March Magazine Number of THE OUTLOOK, published in Inauguration Week, is appropriately, a "Washington Number." Under the title "The New Administration" a careful estimate is given of President McKinley and his Cabinet, with sketches of the lives of the members of the Cabinet and with excellent portraits. A companion article is found in the editorial review of President Cleveland's administration and discussion of his character and place in history. The New Congressional Library (or National Library, as it might well be called) is the subject of a fine article by the famous artist and novelist, Mr. F. Hopkinson Smith; this is illustrated by four full-page reproductions of water-color pictures painted by Mr. Smith expressly for THE OUTLOOK. Still another timely feature of national interest is the article on "Civil Service Reform; Its Origin, Progress and Prospects," in which the advance made under the several Presidents from Grant to Cleveland is traced in an interesting way, and with frank criticism as well as praise. Mr. Justin McCarthy's "Story of Gladstone's Life" continues and this month the feature of illustrations includes several beautiful views of Hawarden photograph expressly for this purpose. Mr. Homer Folks, Secretary of the Charities Aid Society, in "Reform and Public Charities" makes a striking contrast between Tammany methods and those of the present New York Administration. (Illustrated.) In fiction the feature of the month is a strange story of New Orleans life and character by Miss Grace King. [\$3.00 a year. THE OUTLOOK COMPANY, 18 Astor Place, New York.]

THE JOURNAL OF HYGIEO-THERAPY for February has chapter nine of the "Science of Life" in relation to Clothing, by T. V. Gifford, M. D. "Science of Phrenology," by Ella Young, M. D.; Enemas, by Susan E. Collier, M. D. The Anti-Vaccination Department has an article by George Dutton, M. D. on the Decline and Fall of Vaccination; and then we have Winter Sunshine, by Elsie C. Smith; Character Building, by Mrs. J. Campbell; and the Chess-Board of Life, by the Editor.

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



The Manifesto.

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THE SHAKERS.

ITEMS OF DOMESTIC ARRANGEMENT.

By Henry C. Blinn.

NOW that we have made extended remarks on the religious side of Shakerism, a few items in regard to their social order may not be out of place.

We readily admit that the Shaker Community is a peculiar organization, and that the people to a certain extent have chosen to keep themselves separate from the general order of society. This is in accordance with their views, and seems perfectly consistent, as well as in harmony with their religious experience, as it affords advanced privileges in all that pertains to their religious and secular life, and yet it has not a shadow of unpleasant seclusion or dislike to mankind.

It may also be very natural for those who are not fully acquainted with the Community to wonder how the Shakers live,—what food they eat; how they manage their domestic affairs; and in fact, whether they do live like other people.

A Shaker family may contain ten, twenty or an hundred persons, and by their system of Christian fellowship maintain a united interest in the peace and prosperity of each other and work industriously for the temporal support of the whole family. By adopting this system of religious belief, and organizing a home so distinct from the homes of Christians generally, it has at times aroused those of an inquisitive mind; and while wondering, they have supposed many things, guessed many things, and then asserted many things

that never existed only in their own fertile imaginations. This wondering becomes contagious and hence our willingness to illustrate the social side of the many little affairs of community life.

The Shakers have consecrated to God all their time, with all that they have or may have in possession. Their lives are then given for the good of humanity, agreeably to the testimony of Jesus, the Christ, as found in the New Testament. Some have gone so far as to assert that the Shakers neither read nor believe in the Bible. A more correct statement would be made by saying,—But few of any class of Christians can be found who have given closer attention to the reading of the whole Bible, or encouraged the study of it more fully, among those of all ages, than have the Shakers. The war of words that has arisen over the plenary inspiration of the Book, is of about as much value as the chaff that is blown away by the wind. Christian pugilists and active infidels are readily found on every corner who enjoy the opportunity of giving vent to their pent-up zeal. Neither party cares a straw whether Saturday or Sunday is observed as a day of rest, but make it more of a matter of "might over right."

The Shakers believe that the Bible is the best inspirational record of the doings of God's peculiar people in all ages of the world. That it contains wonderful revelations through dreams, visions and trance inspiration, and abounds in prophetic knowledge. To study the Bible that we may walk more in harmony with God's law for the best good of humanity, is of much more consequence than to champion the Book because of sectarian influence.

It is quite common to be asked,—“How do you settle difficulties that arise between individual members of your Society?”

In a Christian Community the members must be governed by the spirit of Christ. The contract which has been signed by those entering the Society, and the Rules and Regulations of the Order, which are for the same purpose as the by-laws of other societies determine quite clearly the course that must be taken by each member toward every other member. To injure another person by word or report or by deed produces disunion, and the trespass must be corrected by confession or acknowledgement. The correct government of the mind is an essential Christian discipline, and to be able to maintain a gospel relation, a good union and fellowship must be sustained. No member has a right to trespass upon the privileges of another, and if this is done, either carelessly or willfully, an apology must be made, or it should be made a subject of confession.

As there are some sixty or more Shaker families in the United States, and as these families are in a liberal degree quite independent of each other in their domestic arrangements, it would be about as difficult to write concerning them as it would be to write of so many individual families in any village. The directors of these Communities generally designate the time for rising in the morning and of retiring to rest at night, and yet this may be so

varied in many ways, for the aged, for the infirm, for those deprived by special cares, and for the little children, that it can not by any means become a fixed rule. The custom of rising and of retiring becomes so much a matter of habit that "Poor Richard's" advice is readily accepted,—"Early to bed and early to rise."

A class of people who retire at midnight or even later must also rise late if they are to obtain sufficient rest. The hour for breakfast, dinner and supper are determined by each family as may best suit themselves through the different seasons of the year. In the preparation of food for the table no special rule can be carried out unless all should agree to a certain kind of diet. In the several villages may be found a variety of classes, and some of these like good Bible students follow the counsel of St. Paul;—"Whatsoever is set before you, eat, asking no questions for conscience sake." Others having entered the ranks of the Reformers anticipate a brighter future for both soul and body. Swine's flesh is not eaten in any Shaker family, and indeed, no consistent Bible Christian would make use of it. Eating and drinking have become largely a matter of taste, and "every man must be fully persuaded in his own mind" what is conducive to health and happiness.

Coffee of many varieties and tea of many shades are used in the several Societies, but I have never heard of a Shaker who reached the half dozen cups that Carlyle is said to have taken. In connection with eating and drinking, so essential to the health, comes the general care of the body. This is one of the great blessings of God. The air we breathe; the food we eat; the garments we wear and the rigid cleanliness we maintain, should all be intelligently reduced to practical usefulness.

Every family of Shakers keeps a herd of cows and manufactures more or less butter either for use at home or for the market. Since the introduction of the silo and the raising of ensilage, the farmers have been able to increase the number of animals kept during the winter season and since the introduction of the separator, several families have availed themselves of this wonderful machine. The Ferguson and the Cooley creamers are also in use, and some still retain the pans and the accompanying rack.

Carlton, in his journey around the world, found the boys and girls in every country, just the same as those that he had left in his own home. They can no more avoid running and jumping and sliding, and laughing than they can avoid breathing, and it is well that it is so. The children of a Shaker Village can not be other than children. God bless them and their active, well-disciplined and joyous life. No system of religion will ever be able to drive out the fun that bubbles up as naturally in childhood, as the water from the spring. Age will bring the burdens of a more mature manhood and womanhood and then the duty to God and the responsibilities before man will fill the mind and bring burden and care.

Some who have written about the Shakers must have been somewhat dis-

ordered, as their articles have been so sadly distorted, or as Samantha says, "they must be meaner than pusley." The Shakers are very much like the inhabitants of the section of country where they reside. Their general cultivation and customs, habits and manners if better in any degree, must be made so by conformity to the mission of Jesus, the Christ. To read the third chapter of James occasionally will have a very salutary effect upon the mind for reading or speaking.

I think it would be the exception to find a Shaker family that was not well supplied with reading matter, either in books or papers, or that did not understand the general topics of the day. In some families, even the children in common with others, have the active events of the day read to them from a daily paper, while they have ample opportunity to acquaint themselves with other forms of literature, if they so choose.

(The End.)

[Thoughts suggested on receiving an ivy leaf from Westminster Abbey.]

AN IVY LEAF.

By Annie R. Stephens.

As clings the ivy unto ruins old,
 So to my heart fond memories ever cling,
 Adown the aisles of years, faint, distant voices ring,
 I pace again that spectral silence cold,
 See cenotaphs and urns and arches bold.
 The chancel-light reveals each cloistered thing,
 The sacred shrine of prophet, hard and king,
 A treasure-house of riches manifold.
 And so I tread the vast sepulchral gloom,
 'Mid trophies proud that chronicle high fame;
 The dust of kings that lies in sculptured tomb
 Shall vanish, and forgotten be their name;
 But those who spoke for God, we all adore,
 For kingly souls shall live forevermore.
 Mt. Lebanon, N. Y.

TO THE CEDARS OF LEBANON.

By Aurella G. Mace.

"The Lord is in His holy temple; let all the earth keep silence before him."
 "His foundation is in the holy mountains."

THEREFORE, "my heart is inditing a good matter." It is of the "Mount Lebanon Cedar Boughs." A book the literature of which is of the highest type; gems of poetic genius, written by the Queen's daughters

whose clothing is of wrought gold. By them it is dedicated not only to the household of faith, but to all souls in the wide, wide world.

They are boughs from the Cedars of Lebanon. The trees are still there, waving in grandeur and beauty. They are poems sent forth to enlighten and educate and to make manifest the intellectual power that has been attained in the spiritual, communistic life.

Under no other condition can a door be opened for such a pure and refined education as that gained in the home that has been prepared, whose foundation is in the holy mountain.

Here in this favored retreat, minds have been disciplined until sordid desires have been subdued, selfishness destroyed and the animal nature overcome. From this altitude they look upon the children of men, ever ready to lend a helping hand to draw them up to the higher and purer life. It is to this cause they give their strength from day to day. But as they give they renew their strength from the overflowing fountain of God's love. They walk and do not faint,—they run and do not weary.

Here also is found that mine of intellectual wealth from which these Cedar Boughs have emanated. We read one poem,—it is beautiful and we want to call your attention to it. We read another,—it is equally good; and so from the beginning to the end of the book.

The Mother in the Diety is here made manifest. The Mother in the New Creation here stands in her place. The virgins that follow her are brought unto the King in raiment of needle-work. With gladness and rejoicing they come, for grace is poured into their lips. They ride prosperously, because of truth and meekness and righteousness.

Thus the Cedars of Lebanon wave in majesty, distilling dew and sending forth 'Boughs' for the healing of the Nations.

The Daughters of Zion have arisen to thresh and to beat in pieces many peoples, and they will "consecrate their gain unto the Lord and their substance unto the Lord of the whole earth." Amen. Even so let it be.

Sabbathday Lake, Me.

RIGHTEOUSNESS.

By Joanna J. Katme.

"HANDS at work and heart toward God," was the injunction given by Mother Ann Lee, the founder of our Order. To the faithful observance of this exhortation by her loyal followers, our Church owes its successful establishment, its maintenance and its power. A practical application to the daily life of the principles embodied in these two simple sentences, has proved to us that one is not without the other in securing satisfactory results.

Perchance some might claim that the first requisite of material success is

in putting "hands at work" without being supplemented with "heart toward God;" but would not the elements of selfishness bear away in this way? With the heart fixt upon God and sustained by godly principles what can not a Christian or a body of Christians achieve?

During the lapse of a hundred years has the Shaker Church stood successfully upon this combined temporal and spiritual platform when looking to God for direction and sustaining power. Called, as we have been, to share in the communal blessings with which a kind Providence has so signally favored us, it becomes us to offer our best gifts in deepest gratitude.

To those who leave the order of generation, is granted the privilege of becoming the children of the Resurrection, and according to their several abilities such are responsible that every consecration be made in view of the best improvement of time, physically, mentally and spiritually considered, and thus enhance in a three fold measure the welfare of our home as well as the comfort of its devoted members. Without a conscientious regard for the performance of every duty, personal and selfish interest would be inclined to rule and the higher spiritual law of communistic principles be lost to view.

In the time of the Apostolic church St. Paul commanded "that if any would not work neither should he eat." He further states, "We hear that there are some which walk among you disorderly, working not at all, but are busy-bodies; now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread."

Who is there with much experience in life that has not realized the train of mischief and even crime which follows in the wake of the idle and thoughtless individual unemployed with hand or heart in some honest, and consequently worthy occupation.

The question often arises,—Are there not some of the present day who might profit by St. Paul's advice? That there is a diversity of gifts in every church is very true, and every one who improves these various talents for the good of the whole is personally benefited and blest to share the hundred-fold advantages of a Christian, communal home.

East Canterbury, N. H.

MOTHER ANN LEE.

By Sadie Webber.

THIS day, March 1, 1897, we commemorate the one hundred and sixty-first anniversary of the birth of Mother Ann Lee. To a humble home, in England, she came, and tho her parentage, was the most common and lowly we know her life work has been no common mission. Many incidents may be compared with the life of Jesus. Her lowly birth,—was he not cradled in a manger? Her religious fervor and conviction, both for her own soul, and for humanity,—and greatest of all the freedom which she brought

to woman. Whether it is recognized as a truth or not, by the world at the present day, the foundation stone of the great "Woman's Rights Movement," which agitates the minds of so many, was laid in the gospel work of Mother Ann Lee. It began in America, more than one hundred years ago. At the age of thirty-four, Mother Ann was recognized as standing at the head of our Church. Her Ministry was wrought out through the deepest tribulation; and through mental and physical suffering she obtained the just title of "Mother." Indeed the mother spirit was ever manifest with her. At one time she said, "I only chasten you that I may bring your souls nearer to my soul." No reasoning mind can doubt that her ministrations were from God.

Never has a woman been ordained for so divine a mission. Many have come like wolves in sheep's clothing, declaring themselves to be the Christ, but inevitably their purpose has been traced to some selfish design. Not so, our Mother; as the years have rolled by, her name has grown brighter and more exalted. Let us speak and live in honor to her name, as she taught that "Those who voluntarily take up their crosses in this world, and faithfully endure to the end, will be bright and more glorious than will other souls, they will be kings and priests unto God." With this beautiful life before us, we can but exclaim;—

"O my Mother, my blessed Mother,
Her name to me is dear,
I'll praise her name, I'll spread her fame
And kings and priests shall hear.

Enfield, N. H.

WATCHMAN, WHAT OF THE NIGHT?

By Hamilton DeGraw.

"I see a light,—a light on the distant horizon,
Its rays illumine the path of the pure
And betoken the coming morning."

HOW many anxious souls have askt,—"Watchman, what of the night?" and have heard the answer, but through human weakness impatiently inquire, When will the morning dawn?

An editorial on the labor question in a metropolitan journal commenting on the fact of there being over one hundred thousand idle men in that city who were looking for work; willing to do whatever they could to earn an honest dollar to support those dependent upon them asks, "is there not something wrong in our civilization when it is possible for such conditions to exist?" and questions "where is the remedy?"

It is not difficult to see that something is wrong for like a ghostly shadow it haunts human society by day and is in their visions at night. But the remedy! Ah! like a mathematical problem it is easy enough after the solu-

tion, but at present the bare suggestion of starting a movement which would be expected to change existing conditions is sufficient to brand the originator with the epithet "anarchist,—enemy of society,—let us crucify him."

Selfishness is the foundation of this condition. We quote from an agricultural journal. "The prospects for the American farmer are brightening." How? "Failure of crops in Europe and famine in India." There must be something wrong when Christianity for two thousand years have been seeking to incorporate the Divine principle of the brotherhood of man into the life of the races that claim to represent that faith; and they rejoice in the affliction of their fellow-beings if it replenishes their own coffers. By a false interpretation of that doctrine it has been made to represent and sanction a system of life that is at variance with its precepts. This arises from the undeveloped state of the soul; but as it advances and comes to a more perfect understanding of its true destiny and realizes that the law of reaction is such that if one portion of the human family suffers the rest through sympathy must also suffer no thought but the desire to help those in need will urge them to action. Whittier has truly voiced the sentiment of every one who believes in human progress,—“We only know that God is just and every wrong shall die.”

Fear oppresses society with the thought of the conditions that may possibly exist in the transition from the present social order to the new, and it acts as a barrier to prevent the inauguration of a reform movement. That fear should be groundless, for with an honest desire to remove the conditions now existing would come the knowledge by which it could best be accomplished.

The presentation of ideas to those who can not accept them and intelligently realize their obligations is casting pearls where they will be trodden under foot. President Lincoln when urged to issue his emancipation proclamation said, "not yet, the people do not understand and will not accept it at present." Those who have received that spiritual unfolding which places them in the vanguard as the true leaders of the people; while realizing the necessity of educational labors are cautious to know that the soil is prepared before the seed is sown. The adage to "strike when the iron is hot," is applicable to the present. When conditions are properly adjusted and the soul has been enlightened to that degree that it can understand advanced truths, then will the light break upon the world.

The unification of thought in religion and politics that is actively engaging the attention of advanced thinkers, while it may not be possible on the lines they have drawn, to remove the barriers which produce the political distinctions of the world, yet unity can and will be accomplished and the comprehension of the divine ideal toward which human life is traveling will be realized; but in the details there will be harmony in diversity. Observed from different positions the goal appears to each school of thought on the direct line of their vision, all others varying in different degrees from that; but as they



FAMILY DWELLING, SHAKERS, SABBATHDAY LAKE, ME.



advance, the diverging lines become less and all will reach the same goal. The growing interest in arbitration for settling international difficulties is proof that one more ray of light has penetrated the darkness and is announcing that day "when the war drum throbs no longer, and the battle flags are furled." The terrific forces that the human mind is developing to carry on offensive and defensive warfare may be a factor in the accomplishment of this result. Racial distinctions which are produced by climatic conditions will remain a permanent factor; but those barriers which are the product of man's inability to grasp the truth of the brotherhood of man will, through divine evolution be removed as he grows to a more perfect understanding of the higher law.

Shakers, N. Y.

ERECTION OF THE SQUARE HOUSE.

By Eunice Bathrick.

SHADRACH IRELAND came from Charlestown, to Harvard, Mass., and became a convert to the "New Light" doctrine of the then famous George Whitefield. He was a most powerful preacher, and his influence pervaded cities, towns and villages in the Northern and Southern States, from 1740 to 1770.

He visited England, his native country, several times, and finished his earthly course at Newburyport, Mass., Sept. 1770.

It appears that Shadrach Ireland became a convert to Whitefield's doctrine and entered upon the service of spreading the doctrine with increasing light, in and about Boston, which gave displeasure to the different orders of religionists of the day, in that vicinity. His denunciation of the dead state of religion among the Orthodox, could not be endured by them; hence they were aroused and went legally to work to have him arrested, alleging that he had blasphemed God and that his tongue should be bored with a hot iron. Being apprised of their design he fled to Harvard, where some of his converts lived, who gladly received and secretly entertained him.

It seems that his opposers had some pretext for the course they had taken as he said he had been called of the Lord to forsake his wife and family and join himself in spirit to another woman, professing at the same time to live a pure life.

Shadrach, finding it unsafe to return to his former place of residence, continued to find protection with his friends who lived in Harvard, which at that time was a thinly inhabited part of the town. It seems he had other disciples in more distant localities, even to the distance of fifty miles. His people gave evidence of their love and respect for him, as it appears they soon learned his place of retreat, and united in building him a house.

A wilderness spot was sought out and a building erected by a united gift,

six furlongs from the house of Isaac Willard. This house was large for that day and had a square roof. It was called the Square House and was built in 1769. The timber for the frame was cut on the farm and the work performed under Shadrach's directions. Some of it was done by his own hands, as he was by trade a carver and joiner.

Here the standard was erected and Shadrach's people gathered to hold meetings. Samuel Cooper and his family moved into the house with Shadrach. His spiritual companion remained in seclusion till his decease, a term of ten or eleven years. None but Shadrach's followers knew that he resided in the town. The Northwest chamber was his workshop. In this room was a bell, and the cord extended from it to the kitchen, so that when strangers entered the house he could be notified to keep silent. He also had a very contracted staircase, extending from the cellar to the lookout that was built upon the roof. This staircase went up by the west side of the chimney so that in case of danger he could flee to the lookout and see who was on the premises.

His followers often visited him for instruction and those of his disciples who were of the most moral and virtuous class bore the cross with him. At this time it was evident he was clothed with the true spirit that he might prepare a people for the work of final salvation which he had already commenced. Mother Ann Lee saw this place and people in vision before she left her own country, and then believed she would be led to the spot in God's own time, which was fulfilled in 1781, but not until after the decease of Shadrach Ireland. Altho he lost his rectitude, some of his disciples remained true and were ready to embrace the testimony of Mother Ann and the Elders, when it was opened to them.

Shadrach testified that his body would never die: and this belief was shared by his followers, but it appears he was mistaken, for some time in the year 1779 or 1780, he left the mortal form something in the following manner. On the night of this event he walked the floor in great distress of mind and groaning deeply, said;—"I feel the wrath of God." In the course of the night, Abigail Lowgy called a Sister to bring a light, which she did with haste, but when the Sisters arrived his spirit had departed.

Shadrach had said,—“If I should die, I shall rise again on the third or ninth day.” Accordingly, at a suitable time for interment some of his followers prepared a tomb in the cellar of the house, in which they placed the remains. This place was bricked up and a board placed over the top. In this the body remained until it became offensive, when it was removed. It was taken by Abijah Worster and David Hoar to a corn field about forty rods south-east from the Square House. Several hills of corn were removed and a grave was made. After the burial, the corn was replaced to prevent all knowledge of the interment. This remained a secret for some time.

(To be continued.)

*How Would a Union of Church and State
Effect our National Liberties?*

By Catherine Allen.

UNDER the present development of the race, that which we understand by a reunion of Church and State would prove disastrous to our national and individual liberties and rights, because it would inevitably give control to the strongest religious party, which in our nation, is the Roman Catholic,—the best organized and most powerful religious association of which history gives record.

The religious sentiment and the love of power, are the two strongest factors in human nature. No matter what the beliefs or enlightenment of a sect or body of people, there would always be danger in making it possible for these two factors to combine and serve each other. If Protestants were as powerful a body as the Catholics, their denomination in the affairs of State would be equally objectionable. In either case the union of civil with ecclesiastical power would mean the loss of free speech and free press;—the warping and narrowing of all educational efforts, public and private, to the standard of creed-bound minds;—the conversion of all thoughtful people who have not the courage to endure physical torture into hypocrites and slaves, for a legal creed, must in the nature of things create these. Its tendencies are to stupify the conscience, and stultify all the diviner qualities in humanity;—to wither genius and paralyze every progressive movement. In short no influences are so powerful, no tyranny so oppressive and destructive to the highest interests of the race, as supposed religion backed by unlimited political power.

Mt. Lebanon, N. Y.

TWO PILGRIMS.

By Frederic M'Kechnie.

“THE Way of the Crown is the Way of the Cross”
The sad Pilgrim sighed, as he trod a strait Way.
For his sore-stricken soul was still heavy with loss,
And his gaze on the ground, saw each thorn where it lay.
But the glad Pilgrim said, with a light in his eye,
“Nay, Brother, not so: look thou up and not down!
From thy house upon earth, see thy Home in the Sky,
The Way of the Cross is the Way of the Crown.”

Mt. Lebanon, N. Y.

A PERPETUAL calm, would hinder the fructification of flowers. Let this console us under sufferings.

THE MANIFESTO.

MAY, 1897.

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.
1896.	26.5	4 in.	5 in.
1897.	33.	2 "	8.25 "
Highest Temp. during this mo.	56. above 0.		
Lowest	" "	" "	0 " "
Number of rainy days	" "	" "	4
" " snowy	" "	" "	7
" " clear	" "	" "	10
" " cloudy	" "	" "	10

April, 1897.

THE wheels of time keep steadily revolving, and bucket after bucket empties its contents of good or ill upon earth and its inhabitants. Vice and virtue; health and disease; accumulation and dissolution; prosperity and adversity; stability and fickleness; sunshine and showers; placidity and tempests; peace and anxiety; life

and death; et cetera, follow each other alternately, in close proximity.

Human plans and projects, generally, have their ephemeral existence which are soon displaced by other novelties to be equally short lived. Even human compacts and organizations are subject to birth and dissolution. Religion has its ebb and flow. Progression is the ultimatum of the human race in all things essential to its proper development in intellectuality, morality and spirituality. The ideas of one hundred years ago will not supply the necessary aliment for the present time. People are not content to travel or live in the old-fashioned way. They must be propelled by steam or electricity on land and water. Their living must be of a superior grade than satisfied our ancestors. Business must be done by telegraph and telephone, seemingly, the world over. Shorthand displaces the old and slow chirography. The go-ahead spirit is full of invention and push.

Once upon a time a man of eminence advised young men to go West; now they are advised to go South. Some of both sexes are acting on the latter advice, and are going South. The Shakers have imbibed the spirit and have gone to the peninsula of Florida and according to their report are doing well. Like all new enterprises, one class advocates the undertaking, and another class objects to it, chiefly the class who have never been there. Those of our people who have been to the location speak in glowing terms of it. Sister Elizabeth Sears, Mar., 29, in company with Brother Benj. Gates, started by railroad, for Olive Branch, Fla.

I am an advocate for Florida, and if the way would open I should soon be there. I am far from pressing any one to go there that does not wish to; neither would I deter any one from locating there who desired to, when proper preparations were made to receive him. Those who prefer the cold northern snow and frost to the sunny South, by all means let them enjoy it to their heart's content.

Calvin G. Reed.

North Family.

April, 1897.

To the majority of Nature's worshipers spring offers the most beautiful and varied themes for admiration. Now that the opening promises of the year are before us we take the same delight in our surroundings as the seasons come and go and exclaim, "Beautiful for situation" is Mt. Lebanon! her hills are crowned with majesty, her valleys rich with beauty and blessedness. Our Zion is like unto Jerusalem of old when her people awaited with anxious hearts the coming of the Savior:

And so we wait, hoping through faith love and good works to make ourselves worthy of the day that is before us. The times are according to the prophecies, therefore we should be ready to perform our labor willingly, trusting to the Hand that hath led us thus far, to deliver us.

The work of the season is being hurried by devoted hands and we are glad to write that our Brethren, as they have for many years past, will do with less and less hired help. The hireling system is a menace to every grade of society, and especially is it so with those who have a high understanding of the law of love and truth. Through the consideration of our Brethren we have found a long and welcome release from the care of hired men and now await the time when all our lands shall be tilled by consecrated hands and none other.

We are contemplating re-flooring and wainscoting our large dining-hall which has become much dilapidated through use and old age. Brethren and Sisters each furnishing half of the necessary funds. When it is finished we would like to invite all the members of the household of Faith to a union feast,—but must not hope for the impossible.

On the first day of April the last inhabitants of the Canaan family bade farewell to their old home, made sacred to many by memories of a long life of devotion. We trust that in the fertile valley of the Connecticut they will take up the threads of experience and find new life and love

in their accepted home, where some of the worthiest of our forefathers and mothers lived, suffered and died. Our united prayers for every good gift have followed them and shall continue.

May peace rest on our banners, and prosperity attend the labor of our hearts and hands, is the wish of each for each, extended through the hand of the writer.

Corra C. Fitch.

Shakers N. Y.

April, 1897.

WHILE writing, the merry notes of the robin and bluebird greet me with the announcement that spring has come. For the last month the greenhouses and hotbeds have been brought into requisition for starting early vegetable plants.

The report of George H. Baxter on the anniversary of Washington's birthday was interesting. The observance of those days which remind us of the lives and deeds of the great and good who have honored history's pages is beneficial; for "lives of great men oft remind us we can make our lives sublime."

It is a beautiful coincidence that the two most prominent names in American history have their natal day in the same month. Washington and Lincoln are associated as the founders of the hope of the world, and the liberator from the thralldom of the dark ages. It is pleasant to share in the benefits that have come from the labors of such souls, but also to be willing to suffer that the truth may prevail is another question. Wherever the Divine Spirit may lead, may we be willing to give all we have to God and his blessed cause.

That there is an indwelling spiritual force able so far to triumph over the physical as to heal its infirmities is well known to those who have been privileged to enter that spiritual temple and partake of the fruit of the tree of life. Why it does not at all times come as a healing power we can not answer but the many manifestations of that gift which have been record-

ed in history and revealed in our own Church prove its reliableness. That there will be a revival of that power is our prayer.

Hamilton DeGraw.

Enfield, N. H.

April, 1897.

WELL may each mortal be termed a miniature world, embodying all the elements of the universe, affected by the magnetic current of others. The governing power of each human world should be Truth, and its resources of good should be dealt out by the hand of Consistency. In taking a retrospective view of the world within, we see intricate boundary lines separating the good from the evil. We recognize streams of love which refresh whomsoever they feed or forces so soiled with the mud of passion, that pollution is the natural outgrowth. Beautiful with mental flowers of holy thoughts that refine life or darkened with poisonous germs of evil. These elements combined with ore of nature, are the portable merchandise we give to each other in our daily intercourse.

It is the Christian's duty to so rid himself of evil that he gives to his fellow-beings only the purifying fruits of truth and justice. To do this a knowledge of human nature must be acquired and society's best interest be at heart.

"For the wrong that needs resistance,
For the cause that needs assistance,
For the future in the distance,
For the good that we can do."

We have had the pleasure of entertaining Sister Martha Wetherell of East Canterbury, for a few days in March. We hope that more of such pleasant visitations will transpire during the year.

Maple harvesting is in full operation and present prospects bespeak a good yield.

We hail with joy the pleasant chirpings of the robin redbreast as his cheery song floats out upon the morning air.

Altho the cold season has not been unusually severe and general health has pre-

vailed in our Society, still we are ready to sing,—“Winter, adieu, your time is through.”

George H. Baxter.

Shaker Station, Conn.

April, 1897.

THE Brethren and Sisters once forming the Canaan family, near Mt. Lebanon, have all reached this place and are comfortably situated in their new home.

We are busily engaged in laying the foundation for our new barn, which will take the place of the one that was burned last January. The oversight of the work is quite a burden on Elder George Wilcox, and yet he carries it quietly and patiently, for the good of the Community.

Spring time has returned to us, and is spreading for us a lovely carpet of green, and also sending to us the many little birds of song.

Sophia Copley.

East Canterbury, N. H.

April, 1897.

WHAT wonderful changes have taken place within the space of a few weeks. At the time of our last writing, snow-storms and snow-drifts were the order of the day. Now, the snow-storms have given place to April showers, the grass is springing up in all favored places, the birds are singing, and really it is like stepping into a new world.

The good Book says, “First that which is natural, and afterwards that which is spiritual,” and the natural is sure to be on hand. The changes that take place in our lives are, no doubt, as wonderful as are those in nature, and then being so closely conjoined to them that many times they run along on parallel lines.

New thoughts, new aspirations and new revelations are constantly unfolding to those who are looking toward a better order of life, in anything that may elevate the standard of humanity. No useful life can run wholly on one line. St. Paul says,—the body, soul and spirit; each

must have its special care under the laws which come from God. On this subject it does no harm to take thought.

While we say that with the spring comes the return of the little birds, we must not forget the little chattering English sparrows, that have maintained the most friendly relations all winter. Up to date, we have not seen cause to wish them out of mind or even out of sight. Their song is not as melodious as some birds, and yet it may be an improvement on the crow and possibly on that of the blue jay.

Certainly it can do no harm to stimulate the mind a little more in favor of loving-kindness toward all useful birds and beasts.

The maple sugar makers have been happy this spring, as their sweet harvest has been more abundant than what had been anticipated.

Henry C. Blinn.

TRIBUTE to Eldress BETSEY SMITH.

By Nancy L. Rupe.

A MOTHER in ISRAEL hath flown from our midst,

A star of effulgence and grace; [wore,
For over four score Christ's mantle she
Thus found in the kingdom a place.

Her peerless example and trials, untold,
Are found in the great Book of Life.

With charity crowned she ever was found
A pure, valliant soul in the strife.

When war did rage and darkness prevailed
She stood as a pillar of light;
She silenced the foe by love, at a blow,
Who sought our fair Zion to blight.

Horrid our feelings when soldiers rusht in
By hundreds, by fifties, by scores; [pride
She was our safe guide, our pilot and
We felt in her counsel secure.

We firmly united, an innocent band,
So helpless against this great foe,
But trusting in prayer, the angels were near
To seal our protection, we know.

[true
With such a brave Mother and comrades
We faced every danger; and when [store
The conflict was o'er, scant baskets and
The Lord soon replenisht again.

Sad recollection! Depart from our minds,
We're musing on themes more sublime,
Our Mother, our friend has past from our
sphere,

No more shall we meet her in time.

Pray come from that mystical, fathomless
realm

And tell us of dear kindred, there;
Do they talk, act and move,—Is hatred
and love

The same as in this mundane sphere?

Pleasant Hill, Ky.

HUMILITY is the prop to be placed under one, to prevent him from being borne down by the weight of Worldly Honors, into the mire of Self-glory. Blessed is he who evermore uses this prop.

W. C. McGinnis.

BE content with the station God has assigned you, and do not wish to appear greater than you are.—*Martial.*

Deaths.

Alexander Milne, at Shakers, N. Y.
March 1, 1897. Age 87 yrs. 8 mo.

Abram N. Kulp, at Pleasant Hill, Ky.
March 28, 1897. Age 64 years.

He was brought to this Society by his parents, when a small child. He has for several years managed the farm and for more than two years been the business manager for the Center family. His death was the result of an accident, a fall from a horse. He never regained consciousness, but lived seven days in this condition. We are in deep sorrow at our loss.

J. W. S.

Books & Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for April has an article from personal observation on Herbert Spencer by J. A. Fowler. Among a long list of good things that is said of the great man is this: "Herbert Spencer has a grand head, and almost better still, he has been able to use it availably."

Phrenotypes No 10 by Prof. Drayton includes Hellen Keller, who "lost by a severe illness, all the senses but touch and was deemed therefore, fated to a life of helpless dependence," is now a college student. English Men and Women of Note, by J. A. Fowler, includes Mrs. Oliphant and Dr. Conan Doyle. The Organ of Conscience by Wm. Brown, J. P. The value of the article can only be obtained by a careful study.

Phrenographic Sketch of Eugene Lightle, by Prof. Sizer; Composing before or at the time of writing, by E. E. Beaton. "The ideas are interesting from a Phrenological point of view." Editor P. M.

Child Culture, by Prof. Sizer; of Children Precious and Promising. This as well as many of the other articles are beautifully illustrated and the whole book will be read with growing interest.

Fowler & Wells Co. 27 East 21st St. New York City, N. Y.

THE JOURNAL OF HYGIEO-THERAPY for March has:—Hygiene in Relation to Mental and Social Influences, by T. V. Gifford, M. D.; Women in the Profession, by Ella Young M. D.; Nerve Harmony, by B. F. Pratt, M. D.; Reply to a Vaccination Lecturer; Religious Conversion; Trance Condition; The La Grippe etc., etc. Publishd by Dr. T. V. Gifford & Co. Kokomo, Ind.

THE PULPIT. A magazine of sermons, for March has the Beatific Vision, by Rev. R. S. McArthur; The Attraction of Sacrifice, by Rev. A. B. Wilson; Our Spiritual Foe, by Rev. C. T. Wilson; Fighting a Good Fight, by Rev. S. S. Kaufman; The Servant of God, by the Lord Bishop of Toronto; The Stone Wall Breaking Down, by Dr. Joseph Parker; THE PULPIT deals liberally with its Readers and presents the best life work of the several denominations. The truth that is to be found in these labors of love will help to make us free. Pub. by G. Holzappel, Cleona, Pa.

WORD AND WORKS for April makes its Forecast for the month with all the assurance of a well directed mind. There will be no anxious waiting this time as the Editor says, "a regular storm period is central on the 2nd day of the month, and that April will bring an unusual amount of rain and some violent Venus storms." If there is not, on that day, a regular blizzard in our town, we shall make arrangements to enquire of the man in the Moon. April is to bring us storms of rain and

hail and thunder, but the Editor says.—"Let no one be foolishly alarmed, as though we predicted unknown calamity, but let all calmly watch and provide against nature's regular visitations."

The articles on Temperance have a leading value for the paper, and the writers are the manifested friends of humanity. In the Department of "The Word," are to be found some very pleasant and timely religious remarks that must have been written by thoughtful minds.

WORD AND WORKS Pub. Co. 2201 Locust St. St. Louis, Mo.

ART for April is a beautiful magazine for the Classroom, the Workshop and the Home. It is liberally illustrated and abounds in lessons of instruction. This number opens with the 8th page and closes with the 15th. Read what the Publisher says, "As art is for all time its enjoyment, study and practice are not the privilege of any one class, but the heritage and birthright of all and it is the object of the proprietors of ART to give a first class practical art magazine so low-priced as to be within the means of every art student and art worker. Art Pub. Co., 411 Pearl St., New York.

HUMANITY for April has a nice Table of Contents and as it says, "Fearless in Thought." Some articles have very unique illustrations. Publishd by David B. Page, Kansas City, Mo.

THE AMERICAN FABIAN is the name of an excellent paper for the education of the people for a higher order of society. Its Contributing Editors are distinguished as writers and social reformers. Upon the labors of such, Believers are largely dependent for the ripening of grain for their own garnerers. Those who would keep in touch with the thought and work of society's true leaders will subscribe for this monthly journal; price per year 50cts. Address.—The Fabian Educational Company, 973 Lexington Ave., New York City, N. Y.

Ex-President Harrison, whose articles in *The Ladies' Home Journal* are creating such widespread interest, will write about "The Social Life of the President," in the April issue of that magazine. The ex-President will tell of the dinners, receptions etc., that are given by the Chief Executive, and detail the great social demands made upon him. He gives a peep into the White House dining room and silver closet, and notes the beauty of the service used for State dinners, which was bought at second hand. It is said that he also pays heed to the oft-repeated question, "How much of his salary can a President lay aside?"

The Book of Daniel in the Light of the Higher Criticism; by I. D. Steele.

The object of the author of this little pamphlet, aided by the timely Notes of Br. H. L. Hastings, is to prove that the Prophet Daniel and the Book of Daniel are just what they purport to be. True to the man, and true to his writings. Sometimes the Higher Criticism

THE NEW YORK
PUBLIC LIBRARY

The Manifesto.

PUBLISHED BY THE SHAKERS.

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JUNE, 1897.

No. 6.

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

HAVE JUSTICE.

By Henry C. Blinn.

WHAT a lesson in life! Its simplicity and its powers so in contrast. A fable and yet so true. Written to amuse for the moment, it stamps an indelible impression upon the heart. The fable says,—“A man on his daily mission through life carries two sacks. The one in front of him was a receptacle for the faults, or crooked ways of his neighbors, while the one upon his back was a deposit for his own faults.”

How easy it was for him to see that directly in front, and how utterly impossible for him to see that which was behind him. It might have been much better for the man as well as for his neighbors if he had occasionally changed the position of the sacks, as this would have brought his own errors in sight and possibly have changed the whole course of his life.

It may be very true that our neighbors and even our dear friends may have faults that are not agreeable to our minds, and may sometimes seem almost startling, and then what? How about our own faults, our own darling, selfish, crooked ways? While the sins of our neighbors have been under a crucial examination we become astonished to learn that some one has made a report of the course of our procedure.

A close observation of our own case might many times ameliorate the conditions so essentially, that instead of censure or unkindness, we might be induced to manifest the spirit of charity and then that of love. What says Jesus on this subject? “By this shall all men know that ye are my disciples, if ye have love one for another.” Jesus is good authority for this form of

righteousness. It is the seal of Christian discipleship and to secure this, there can be no place for malice.

Those who live in the elements of the world know quite well that its influences lead to hatred, wrath, strife and sedition, which are the destroyers of peace and happiness among men. On the other hand the elements of a Christian life are love, joy and peace, and those who are interested in the promotion of joy and peace among their neighbors, certainly would not care to magnify their faults, or place barriers in their line of progress.

A much better course of procedure would be to accept the doctrine inculcated in the first sermon that Jesus preached. It is a marvel of brevity, but of just the right length to be of immense value in making a deep impression upon the mind. "Repent for the kingdom of heaven is at hand."

Those who repented were expected to change their minds. They then must walk in strait paths. As Christians, they must treat others as they would like to be treated. Nothing less than this was worthy of the name of a Christian. It was the work of a revival and men needed to have a change in their life work, for the kingdom of heaven was now at hand, and was to be established on the earth.

Here commenced a new life, and Jesus and his disciples began to pray, "Thy kingdom come." They were anxious to make this demanded change as essential to their present and future happiness. "Thy will be done on earth as it is done in heaven." People who enter into the spirit of this prayer become "new creatures," and instead of seeing so clearly and so fully the faults of their near neighbors, they soon find that these are vanishing and others stamped with their own signature have become the most conspicuous.

Those who are anxious for the coming of the kingdom of God, will make all due preparation for this wonderful event. The tabernacle of God will be placed among men, and God will dwell with them as with his sons and daughters. Is there not great necessity for a consecration of the life to God, for preparing the way of the Lord and making his paths straight?

Indeed, this spiritual work must eventually result in a new life and in a life where the foundations will be established in righteousness. It would be the building of a new city, where holiness will find a dwelling-place, and where the spirit of consecration will find an abiding home.

East Canterbury, N. H.

LOVE OF NATURE.

By Martha J. Anderson.

In love with nature, how my heart is sighing,
 For woodland copse, or some sequestered dell,
 Where simple beauty grandest art outvying
 Seems weaving there some calm enchanting spell.

The soft dark earth from out her heaving bosom
Sends up the tender shoots of tree and fern,
And early, buds the sweet and lowly blossom,
Whose roots defied the winter cold and stern.

As spring awaked the latent seed-germs sleeping,
From dells where long a wealth has hidden lain,
So in my heart I find there is in keeping,
Some good to resurrect to life again.

My pulses throb in unison with nature!
Her Maker gave my being form and birth;
And life adapted to each living creature,
Links all in harmony with mother Earth.

And when the breath of southland comes upon us,
When Blue-birds warble and the Robins sing,
When gentle showers drop dewey freshness o'er us,
I hail with joy these harbingers of spring!

It is a festival of joy and gladness!
My heart would join Creation's rapturous lays,
Not keyed in minor tones of pensive sadness,
But rich and full the swelling songs of praise!

O hasten to the forest girded upland!
Where long the trees have stood so grey and bare,
Which now seems vieing with the beauteous lowland,
To greet sweet spring in vestments bright and fair.

In yonder haunt—'tis nature's quaint seclusion—
The low Arbutus trails along the ground,
Blue Violets and white, in rich profusion,
With tiny Hare-bells blooming may be found.

The Maple leaves ambrosial nectar's swelling;
The Pine and Fir in brighter robes appear;
The Ash, the Beech and Chestnut, all are telling,
That rosy June her wonted smile will wear.

The Shade tree first the vestal garment wearing
Stands like a spectre 'gainst the Oak and Bay,
Whose dark green leaves with virgin white comparing,
Cast sombre shadows o'er the woodland way.

The Black Birch tempts us with its twigs so tender,
For roots of Sassafras we search the ground,
The Spruce and Hemlock healing juices rendet,
For Esculapian balsam there is found.

The noble Elm that graces yonder meadow,
And towers aloft beneath the sunny sky,
With spreading branches forms a grateful shadow,
For the contented flocks that graze near by.

Soon will the Ash with coral clusters bending,
Look like a queen in Orient array;

THE MANIFESTO.

The low Sumac with opening plumes ascending,
 Skirts all the forest by the hedge and way.

The Poplars tall come forth in shining vesture,
 And Popple leaves still tremble as of old,
 For nature, true to every form and gesture,
 Transcends no law as life and growth unfold.

Where Balm of Gilead fills the hillside clearing,
 The mountain rises in its majesty,
 And on its slopes between the rocks appearing,
 The clustering Pinksters grow all wild and free.

The Willows wave with lithe and gentle motion,
 Beside the streams that flow from wooded hills,
 And fragrant as the flower extracted lotion,
 The air with perfume from their censers fills.

The Squirrels pace the outstretched Walnut branches,
 Their storehouse in its trunk is now quite bare,
 Instinctively they cast their wistful glances,
 As though a future feast was growing there.

The flocking Crows their former nooks discover,
 And in discordant cawing seem to vie,
 As hither—now the wintry storms are over—
 To tree-top tall to build their nests they lie.

How beautiful the Lichen and the Mosses!
 Which ornament each ancient tree and stone,
 This network fine, Time's hand with care embosses,
 By mystic art as yet to man unknown.

Just place them under microscopic glasses,
 And you will see in miniature portrayed,
 The woodland, glen, and field of emerald grasses,
 With curious forms that grow in damp and shade.

The orchard dons its garland fair and youthful;
 In wealth of floral beauty lavished here,
 Behold the blush of promise—proving truthful—
 'Twill crown the golden harvest of the year.

I love the flowery vales and dimpling meadows,
 The pebbly brooks and fields of waving grain,
 The changing colors of the light and shadows,
 That play with zephyrs o'er the hill and plain.

Oh God is good! His loving care bestowing
 On honest labor of the tiller's hand;
 He that goes forth the seed of Spring-time sowing,
 Shall reap a blessing from the fruitful land.

Mt. Lebanon, N. Y.

SHAKER VILLAGE, ENFIELD, CONN.



ERECTION OF THE SQUARE HOUSE, NO. 2.

By Eunice Bathrick.

MOTHER ANN and those who came with her from Niskeyuna, now Watervliet, arrived at Harvard in the latter part of June, 1781. They soon came to the "Square House," but were coldly received by the followers of Ireland, in consequence of having been disappointed in their former leader. They said they did not want to be deceived again by a people, whom they had heard held corresponding doctrines to those advanced by Ireland.

Before the setting of the sun, Mother and the Elders had gained their love and were made welcome, and ever after found a home and firm supporters in that place while they remained on earth. The house and farm were deeded to Shadrach Ireland and he kept it without conveyance to any one, but as most of the donors or contributors embraced the gospel, no trouble was experienced on this account, till David Hoar made known to Shadrach's lawful heirs the state of the case. The heirs accordingly came and made their demands, putting Mother and the Elders to much trouble, from which they could not get free except by paying a large sum of money.

Mother Ann wishing to retain the right of the place paid as her share \$144. (one hundred and forty-four dollars.) The other Believers united by their contributions and secured the residence. Some thirty other Brethren and Sisters made contributions to the fund.

It appears that the testimony brought forward by Ireland, and manifested by his disciples to the world had served to arouse a spirit of bitterness against it so that when Mother Ann came forth with a greater light and testimony against sin the spirit of bitterness was prepared to oppose it to its fullest extent. While the preceeding work had prepared a people for the gospel who received it with gladness, it had also prepared others to oppose the same testimony, and rather than be annoyed by a testimony which condemned them for their sins it is no wonder that there should be formed a combined force to drive the subjects from the town of Harvard.

It appears that these people were prepared to persecute and were one generation older in bitterness than were to be found in any other place where the gospel was planted. By their united exertions they desired, if possible, to overthrow the work of God.

The Square House was raised in August, 1769, in the night, and in so quiet a manner that not even their children knew it at the time of its erection. Jemima Blanchard, an adopted daughter of Isaac Willard, who was then living in his family, said she frequently carried refreshments to the workmen, but some one always met her when half way there, so that she never saw them at work but once. Jemima was then about twelve years of age.

The principal builders and proprietors were David Hoar, Isaac Willard,

Abel Jewett, sen., Zacheus Stevens and Malabar Bean. Several others made small contributions, but the above named persons resided in Harvard and its vicinity. Everything in relation to Ireland was conducted with the greatest secrecy. His followers seldom used his name before each other, but called him "The Man."

Abigail Lougee, Shadrach's spiritual companion, was still living at the Square House when Mother Ann arrived. Mother manifested a very tender care for Abigail, who died before Mother Ann left Harvard. The money paid to Shadrach's heirs for the Square House and farm was added to their other property and laid out in building a large and spacious house, which was not long afterward burned to the ground.

The Square House was not finished until done by Believers after Mother Ann's arrival. The South west chamber has pannel work in it now which was done by Shadrach Ireland. The present stair-railing and posts are supposed to be his work. The deed of the house and farm was given to Shadrach in confidence, to be held as a united and consecrated property for the use of those who consecrated it, and for their security in the faith which they had espoused; but for lack of such specification in the deed, they lost it.

The following are the names of the persons who paid toward the purchase of the Square House and farm;—

Mother Ann Lee.	\$144.19.
Jonathan Clark.	2.00.
Amasa Turner.	10.00
Phinehas Ames.	9.00.
Zacheus Stevens.	18.89.
Aaron Williams.	5.56.
Hena Robbins.	2.00.
Ruth Robbins.	2.25.
Sarah Robbins, sen.	1.00.
Jonathan Wetherbee.	20.00.
David Melvin.	2.50.
Hannah Wait.	11.19.
Susannah Willard.	8.83.
Jonathan Wood.	11.00.
{ Peter Ayers,	31.11.
{ John Spires.	
Sarah Whittemore.	5.23.
Benjamin Ellis.	2.25.
Robert Cunningham.	1.98.
Elizur Goodrich.	4.67.
Daniel Rathburn.	6.67.
Asa Bacon.	1.11.
Jonathan Kinney.	2.00.

Ethan Philips.	\$41.97.
Ivory Wilds.	4.94.
Jonathan Slosson.	1.00.
Daniel Clark.	1.00.
Joseph Jewett.	1.67.
Samuel Whittemore.	15.67.
Amos Hammond & others, a part in cattle.	165.86.
Tabitha Green.	19.58.

Total \$536.74.

In the year 1805 the Square House was repaired, re-shingled and clap-boarded; the porch on the north side taken away and a new one built. In 1835 the roof was altered and slated, the chimneys taken down and rebuilt, and considerable work done inside the house. The building, however, still retains its former name, "Square House."

Harvard, Mass.

A REVIEW.

By George Baxter.

AFTER giving according to our profession, our undivided interest to the maintenance of our Communal Home, our motto, "All for Each and Each for All," made practical by word and deed, and bringing the same united consecrated spirit into the house of worship, we can not fail to attract pure and heavenly ministrations, which like the morning dew upon the thirsty plant, invigorates our spiritual aspirations, teaching us to endure patiently, the little annoyances incident to life, creating an earnest desire for a love that is higher, broader and purer than is found in the things of earth.

If as individuals we fall below our standard, are false to our colors, then the fault is ours and should never be laid at the door of the Shaker Church. Our honored parents suffered too deeply, workt too incessantly and prayed too earnestly for the continued prosperity of their united efforts in establishing gospel principles in consecrated homes to admit of anything but that of the highest regard. They entertained great hope for the future and it is not for us to say that they were mistaken.

If Shakerism is yet in its infancy and some of us believe it is, we have nothing to fear. We may rejoice at the progress already made. Nothing should prohibit us from proclaiming the truths revealed to us, remembering it is our duty to sow beside all waters, and in trusting faith and confidence leaving it to a higher power to bring in the returns. The words of the Rev- elator, "Whosoever will, let him come and partake of the waters of life freely," applies to the members of our Church.

There may be no compulsion in the gospel of Christ. Brethren and Sisters who claim a relationship are justly entitled by virtue of their uprightness, honesty and fidelity to the best that heart and hand could offer. I would say to every young person, Beware of the sin of ingratitude. It is well to bear in mind that we are indebted to an older class of Brethren and Sisters for many of the spiritual and temporal blessings which we now enjoy, while many of those have past beyond our mortal vision. Let us remember that the spiritual and temporal inheritance placed in our keeping is not to be used for any selfish purpose.

In Christ's kingdom there are no rich, no poor, no high and no low. In that perfected kingdom the golden rule which is the outcome of the pure, unselfish love by which the disciples of Christ are known, will be in active operation. The doing by others as we would wish to be done by will settle all difficulties between capital and labor in that kingdom ruled by the Prince of Peace. It will be impossible for strife and contention to exist, and it is our duty as Christians to be cultivating in our own hearts the elements which constitute the kingdom of heaven.

We may feel as we often do that our lives are obscure and that other Christian workers are coming to the front, and leaving us in the rear so far as the evangelization of the world is concerned, yet the youngest child in our midst is being taught the very principles which will be prominent factors in this work of redemption and the angel voices are already crying to us,—

Zion be no longer dumb, Let thy sons declare
What thy wondrous love hath done, What thy daughters share.
Of the sacrifices tell, Which the work requires;
Of the light, the truth and love, Which the cross inspires.

Enfield, N. H.

DARKEST BEFORE THE DAWN.

By Ada S. Cummings.

O MY soul, why need you falter, tho the waiting seemeth long?
Know you not the hour is darkest, just before the morning's dawn?
What tho clouds are gathering round you,—clouds that speak of heavy storm
It may be that they will vanish with the coming of the dawn.

Yonder, in the dark horizon, even now there may appear,
Glimmering through the lingering shadows, light that will your spirit cheer.
Then, my soul, why need you murmur tho your pathway is not bright,
For perhaps the sun is shining just behind the shades of night.

Lo! the clouds are upward lifting and behold the sun shines through,
Filling all the earth with gladness, ushering in a day that's new.
And, indeed, the silver lining streaming through the mists afar,
Make the clouds that once seemed darkest, glisten as a glowing star.

Then, my soul, faint not, nor falter, tho the waiting time be long,
But remember, 'tis the darkest just before the morning's dawn.

Sabbathday Lake, Me.

THE MANIFESTO.

JUNE, 1897.

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.
1896.	48.	1 in.	4 in.
1897.	45.77	3.5 "	0 "
Highest Temp. during this mo.	80. above 0.		
Lowest	" "	" "	16 "
Number of rainy days	" "	" "	9
" " clear	" "	" "	11
" " cloudy	" "	" "	10

May, 1897.

It being customary to use our Periodical for recording notes of the weal and woe of our various organizations, I take the liberty to present a picture in brief of how things move in and around our domicile.

It is the vernal season of the year, when "Vernal flowers are preparatives to Autumnal fruits." It being seed time we are busy in making preparation, by plowing and sowing, for the future harvest. The earth is attired:—

"By the soft season, when descending showers

Call forth the greens, and wake the rising flowers."

If old Tyrant Frost is firmly kept in check and martingal, the indices point to a fruitful season.

Sr. Amelia Calver having taken a trip to the United State's Capitol City and vicinity and having surveyed the works of art and monuments of wealth returned to her mountain home April 30.

Some others have made an eternal visit to the New Jerusalem, the City of Heavenly Light. May 2nd, Sabbath afternoon, a company from the Mount went to Hancock to attend the funeral of Eldress Lois Wentworth. This afternoon we are summoned to attend the funeral of Sister Olive Chapel of the South family.

"On Faith we have no abiding place
But rest as billows beat."

My wandering thought sometimes runs against a query, that may not, at present, admit of a definite solution.—Example: Is the earth plane a nursery for producing intelligent individualities to people the spirit spheres? Were there individualized spirits without first being developed in the matrix of materiality? If so, why were not all created spirits at first, uninfected by materiality? Why?

Cedric G. Reed

North Family.

May, 1897.

YESTERDAY there past through our peaceful village, seven teams heavily loaded with gun-powder; whither bound we are not yet informed. We hope it may not be for human destruction, but the thought gives us a shudder while the news of war and rumors of greater war are daily reaching us.

Greatly in contrast is this to the sights and sounds which greet eye and ear at the present moment. The strife may not be less—but how different in motive and effect. The "shouldering arms" with lumber and garden implements by the Brethren, with equipments for housecleaning and window painting by the Sisters, while the wondrous miracle of spring unrolls as

a beautiful vision to the inner as to the outer perceptions when we read what it symbolizes in the life of humanity.

Surely as the gushing life of spring and the golden wealth of harvests are wrapt in the cold bosom of winter, so during the long period of seeming spiritual inertia which has brooded over the world, vital forces have been concentrating that ere long will find expression in a more enlightened and advanced people than have ever before been the subjects of a deep spiritual revival.

Let us who have years and responsibility before us renew our faith in God, in the potency of justice and in its fuller meaning—*Love*, and whatever the present seeming advantages, bear always in mind that no blessing to the individual or community can ever accrue through a compromise of righteous principles. Many before us and with us have set noble examples while some have mist the mark. We are debtors to the wise and to the unwise.

By kindness of Editor in sending copies we are glad to know that "History of the Shakers" has been put in pamphlet form entitled "A Christian Community." We think it the most agreeably written and, for its length, the most comprehensive of any sketch which has yet been issued. In appearance and worth it is a twin to "Advent of the Christ in Man and Woman," by the same author. The latter is equally graceful, clear and well-adapted for present circulation among refined and intelligent people. Blessings to all who are spreading the light.

Catherine Allen.

West Pittsfield, Mass.

May, 1897.

As I tried to recall some item of news by which I might interest the members of the Home Circle, and finding none, Susan Coolidge's beautiful poem came to my mind so appropriately that I "pass it on" for the benefit of others.

"A commonplace life we say and we sigh,
But why should we sigh as we say?"

The commonplace sun in the commonplace sky

Makes up the commonplace day.

The moon and the stars are commonplace things,

And the flower that blooms, and the bird that sings,

But dark were the world and sad our lot,
If the flowers should fall and the sun shine not,—

And God, who studies each separate soul,
Of our commonplace lives makes His beautiful whole."

Daily duties, enobled by Christlike motives may, like the diamond, be transformed from stones in the pathway to bright jewels in a crown. -

Housecleaning has been the chief industry during the past few weeks, and the "Little drops of water, and little grains of sand," have found a more practical use than "making mighty oceans" or "forming beauteous lands."

Nature's artist is busily at work adorning the hills and valleys about our home. The sweet Trailing Arbutus, which in part recompenses for the long cold winter, has brightened us with its star-like blossoms, and the friendly wild flowers, respond in answer to the "Roll-call," of the sun. The birds are daily holding long sessions of a Congress for the purpose of discussing summer residences of safety and comfort.

Among other welcome spring arrivals was that of Eldress Miriam Offord who alighted at our home and spent a short time with us, but she "spread her wings for flight" and disappeared, ere we had but heard the flutter of her wings. Elder George Clark also spent a few hours with us.

We are at present enjoying the presence of our loved Ministry. We would chain the feet of Father Time if by so doing we might hinder his flight, and thus make their stay with us longer, but he is a swift traveler, and each day disappears with "King Sol" in his journey beyond our mountains in the west, before we can capture him.

Eldress Lois, of East family, left us, the last day of April for a home in the Sum-

mer Land, where we are told the beauties of summer are never interrupted by the cold winter.

Her friends, including some from Mt. Lebanon, met to say farewell, only for a time, however, for we wish to join her in that heavenly home, at some future time.

Fidella Estabrook.

Shakers, N. Y.

May, 1897.

ACTION is the watchword at present in the agricultural and horticultural domain. The tillers of the soil are preparing it for the reception of the good seed and will anxiously watch its growth and defend it against its many foes in the shape of weeds and injurious insects. We hope that the harvest will be one that will gladden their hearts.

That nature abhors a vacuum is proven by the fact that whatever the preparations may be for sowing the good seed if it is not placed in the ground where it can receive warmth and moisture to cause its latent powers to come forth into a more advanced life, its place will be filled by the tares which will be a hindrance to its development.

The harmony that exists in the forces that are denominated the material and the spiritual is such that the line can not be drawn which is to decide where one ends and the other begins. In both there are the seasons of seed-time and harvest, and also the silent winter of rest waiting for the resurrection of the spring-time. May not the present be that season in which our spiritual forces are being strengthened for the coming campaign?

The prospect at present is looking favorable for all kinds of fruit. We would just whisper to our good Editor that we planted some melon seeds a few days ago and will guard their growth very carefully, hoping the Editor will make his appearance when they are ripe.

Hamilton DeGraw.

Enfield, N. H.

May, 1897.

ON May 5th, our Society met with an irreparable loss in the demise of Sister Julia Russell. The departure of so valuable a member is only consolable in the sweet anticipation of our future meeting when we exchange the germ of materiality for a spiritual robe of immortality.

Living justly and purely, life becomes glorified in Christ. Should grief assail, if out of the waters of tribulation we pass upon the golden sands of moral solidity, we shall receive from the spiritual censor of God's love, soul strength and consolation.

Difficulties insurmountable? "Where there is a will there is a way;" and in the wilderness of human imperfection, the ax of industry in the hands of earnest heartedness only hews off all unprofitable branches that disfigure the tree of life; whereas the jump rope of pleasurable ease never rids of that which defileth.

Thus in the life of Christ, and with the knowledge of right and wrong which experience gives, no one has an excuse to walk blindly from the way which requires willing service for the good of home and humanity, that tones life to the key of harmony with Christ and enables one to read the notes of Christian service in every law of righteousness, prompting the strife to "go and sin no more."

Sister Fanny Fallon has opened the summer term of school with twenty-two pupils.

Our maple harvest was very short, consequently the yield was less than that of last year, yet one hundred and ninety-five gallons of syrup were made.

Our kitchen garden, under the fostering care of Brother Fred Houndslow, gives promise of a satisfactory yield of good things. While busy hands are active in caring for the temporal needs of our Society, may our lives yield but those fruits which bless Zion and fashion us after the Christ life.

George H. Baxter.

Sabbathday Lake, Me.

May, 1897.

MAY comes in quite cold, with frequent frosts. On the 6th inst. we had a thunder shower accompanied by hail which fell in solid globules. During the past week we have set out two thousand strawberry plants which are in a fair way to yield a good crop another year.

Notwithstanding the low price of apples we have taken courage and are setting out two hundred apple trees. Elder William Dumont has planted chestnut trees for each of the children and if they grow into big trees, how happy they will feel by and by. The young Brethren are setting out raspberry bushes and caring for tomato, celery and cabbage plants and at this time the green-house is much crowded and the many blooming plants make it quite an attractive place. We have nearly three hundred potted plants for sale besides many dozen boxes of flower seedlings. Our usual amount of sweet pea seed is already in the ground and before long we shall be making the beautiful flowers into bouquets.

How much we should enjoy attending the Union Feast with the North family at Lebanon, but we too must not "hope for the impossible."

Not long since our boys had a picnic dinner which they took to the Lake, where they spent the day in fishing. All day—in a boat—first in one place then in another they fished and not a fish did they catch!

Ada S. Cummings.

Narcoossee, Fla.

May, 1897.

BELOVED EDITOR;—We have just received a beautiful letter from Elder Abraham Perkins requesting a few items from us, as to our present standing.

It is now over two years since the first two pioneer Brethren came to this place, and just two years since the Sisters came. Looking back over that time and comparing notes with the present we must say we

have been greatly prospered and blest beyond expectation. We have about eight acres of land cleared and in good order for cultivation, two and one half acres to sweet potatoes, two acres to Irish potatoes and the remainder to orchard and garden and one fourth of an acre to pine apples of which we shall receive about seven hundred apples from our first planting. To our main building which is 20x30 feet two lofts and attic high has been added another small building 15x10 two lofts high.

As to farming we have done but very little in the original line tho we are now keeping one hundred eighty head of cattle hoping to receive enough to compensate for expense and be able to do more farming. We are now growing one third of an acre of Cassava root which is destined to be in the future the main crop for feeding stock. The only stock which needs feeding are the horses and milch cows. The main herd roam at large on the ranch and is driven up at night for cow penning.

At 9:30 a. m. we have a general meeting every Sunday. Our friends from Order No. 2 are regular attendants this gives us a chance to compare faith with them. They are an open hearted, true and loving people, holding strongly to the principle that all difficulties will finally be settled by the spirit of love. We are resting in hope. If God has intended the building of a city here to his name and honor, we that labor will not labor in vain.

Andrew Barrett.

**In Loving Remembrance of
Sister OLIVE CHAPEL.**

By Sarah A. Collins.

"She hath done what she could."—*Mark,*
xiv., 8.

"She hath done what she could"
With willing hands and true,
In service ever faithful
Where duty called her too.
Now rest our Spirit Sister
A rest from toil you claim

We grieve at your departure
 But our loss to you is gain.
 You're only homeward going,
 With dearest friends to dwell
 In mansions of bright glory
 Where all with you is well.
 Ah! only homeward going!
 Beautiful change is this;
 From earthly shades and shadows
 To a life of perfect bliss.
 A trusting, brave disciple
 Of truth, has markt each deed
 A record free from blemish
 The angels gladly read.
 You're only homeward going;
 Still you will bless and love
 And waft to us kind greetings
 From your happy home above.
 You're only homeward going
 Not far, but ever near
 Shall be your presence, Sister
 To guide and give us cheer.
 You're only homeward going
 Away from earth's rude care
 Away from pain and sorrow
 Mid peaceful joys to share.
 You're home at last kind Sister
 Where no more death can come
 Where angels chant sweet music
 Of Rest, your work is done.
Mt. Lebanon, N. Y.

In Memory of our Sister

JULIA RUSSELL.

By Sadie Y. Webber.

WHEN the angel, Death, entered the home of the great poet Longfellow, separating him from a dearly loved friend, he fashioned his grief in these beautiful lines,—

“Good-night Good-night, as we so oft have said
 Beneath this roof at midnight, in the days
 That are no more, and shall no more return.
 Thou hast but taken up thy lamp and gone to
 bed;

I stay a little longer, as one stays
 To cover up the embers that still burn.”

Dearest Sister, thus, we bid thee, a kind “Good-night.” There are embers still burning which we must cover, before

we retire, and tho the hours may often seem long, we will work with hope, and trust that a glorious, eternal morning will break for each of us, when we shall meet thee in spirit life, never to part.

Thy call was sudden, but it reminds us that “We are but tenants in the Lord’s house, we must assure ourselves of this, for shortly the great Landlord may give us notice that our lease has expired.” Wise indeed, are they who live in constant preparation, and can meet this call with a justified conscience and answer, “Lord, thou deliveredst unto me five talents, behold I have gained beside them five talents more.”

Our departed Sister needs no eulogy of words to portray her character, her example of daily consecration speaks for itself and we know her to-day, as an earnest, devoted spirit. Not alone have her hands toiled for temporal interests, even to the last moments of consciousness, her consecrations for the upbuilding of a religious home, have been manifest to all. While her life was molded by Godly principles, she earnestly exhorted others to the same care. We shall miss her voice which has so constantly joined in the service of God, but we pray that her ministration will remain to bless the labors of her companions.

From the young, especially she receives a tribute of deep gratitude; many times have they realized her Christian charity, and none can say they ever failed in duty through her influence. We realize all too deeply that the home-circle has been broken and a gem of worth has been snatched away. We mourn thy absence dear Sister as we would the loss of a beautiful treasure at the zenith of its usefulness; the bereavement is too great. In our grief we turn to our Heavenly Father who knoweth the depth of every mystery, and give thy life into His keeping while we pray for guidance to fashion our own after the pattern of Christ.

Rest in peace; already thou hast heard the summons, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” Thy works merit this, and as a

flower in Paradise we leave thee till we,
through good works, are permitted to
swell the ranks of the redeemed.

Enfield, N. H.

◆◆◆
In Memory of **ROBERT OLARK.**

By Marian Johnson.

WEARY and worn with life's journey,
With its sun sinking low in the west;
A pilgrim has lain down his burden,
And peacefully past to his rest.

Like a sheaf of grain fully ripened,
Garnered safe from all mildew and blight,
In our Savior's beautiful mansions
Thou hast entered those portals, so bright.

Our Father gives sleep to his loved ones
When life's fitful fever is o'er;
And resting secure on his promise,
They rise to that immortal shore.

"With the golden bowl broken at the fount
And the silver cord loosened for flight,"
O rest from thy toil, weary traveler,
Leave behind all the shadows of night.

The radiant morn breaketh o'er thee,
Of that land that is fairer than day,
Where no sickness, no sorrow can enter.
And old things are all past away.

The throng of the loved gone before thee,
Awaits thee o'er death's rolling tide,
And their blissful songs greet thy coming
As thy barque nears the heavenly side.

Canterbury, N. H.

◆◆◆
In Memory of our Beloved Elder,
CLINTON BRAINARD.

By Alma J. Shattuck.

AGAIN the veil is lifted,
Another gone from view;
A kind and loving Father,—
A brother, good and true.
The chain of love is broken,
A soul refined and tried
By fires of the gospel,
Has past from our side.
We bow our heads in silence
And say, "Thy will be done."

Go rest in peace, dear Brother,
Thou good and faithful one,
A crown of peace rests o'er thee,
That thy honest works have won
For thee a crown of beauty
And welcome sound "well done."
We miss thee, yea, our Brother,
For thee we look in vain;
Our hearts are filled with sorrow,
Thy absence gives us pain.
We loved thee and we prized thee
Thy form we do not see;
With aching hearts we ponder
O'er life's great mystery.
Thou wearied with earth's troubles
And toil-worn were thy feet,
From thee no murmur uttered,
No doubt and no retreat.
Thy true and good example,
Thy virtue—self-control,
A monument of goodness
Erected in each soul.
And when the veil is lifted
For us, to enter there,
We hope to meet thee brother,
And with the ransomed share.
Mt. Lebanon, N. Y.

Sanitary.

PURIFYING A ROOM'S AIR.

THE air of a room may be purified in two hours by setting inside of it a wide-mouthed pitcher filled with pure cold water. In three hours at most it will have absorbed all the respired gases in the room, leaving the air purer by that much, but the water will be too filthy to use, if one but knew and see what it has taken in. It is estimated that a common pail-full of ice cold water will absorb in six hours one quart of carbonic acid, and several pints of ammonia from the air. For the purpose of purifying the air the water is all right, but do not use it to wash in or to drink. For those purposes use fresh water just drawn, or use from vessels that are already covered either by metal or china or by several folds of cloth, like a

clean towel. Care in the use of drinking water would avert many calamities as typhoid and other malarial fever.—*Washington Star*.

THE CARE OF CHILDREN'S TEETH.

THE care of the teeth can not be begun too early. If a child loses those of the first set prematurely the jaw contracts, there being nothing to prevent it from so doing; the second teeth have not space to stand properly and are crowded. Particles of food lodging between the teeth cause them to decay early. It is a wise precaution to teach a child to pass a thread of silk or dental floss between the teeth after eating, as well as to brush them regularly. Salt and water is a good antiseptic, and answers for a dentifrice as many more elaborate and more expensive preparations.—*Ladies' Home Journal*.

It is estimated that 22 acres of land are necessary to sustain one man on fresh meat. The same space of land, we are told, if devoted to wheat culture would feed 42 people; if to oats 88: potatoes Indian corn and rice, 176, and if to the plan-
tation or bread-tree over 6000 people.

[What a sad commentary on the use of meat for food.—D. C. Brainard.]

[Contributed by Amelia Tait.]

“Of all negatively disagreeable qualities, indifference is the most trying, for the victim of its cool disregard is not only hurt by it, but furthermore is made to realize his own nothingness in a way which not even true humility accepts willingly. Our own trials and pleasures are so interesting to ourselves that we can not quite understand why they are of such small consequence to others, and then we make the fatal mistake of letting them obscure our perception of what we in our turn owe.

There are, it is true, many selfish, self-indulgent natures to which the blessing of giving is quite unknown but which demand an inordinate share of attention.

We all know them, and after a while we avoid paying the heavy taxes which intercourse with such people so heavily imposes. But it is not of them and their boundless egotism that we are speaking, but of our obligation to the dear every day and all day friends whom we love, but whom we sometimes forget to cherish. We must not be too busy to say a kind word of sympathy when little pleasures or little trials come, for if we can not help in any other way, our readiness to feel with them is welcome and appreciated.”—*Selected*.

Deaths.

William H. Bussell at Shakers, N. Y. April 8, 1897. Age 87 yrs. and 4 mo.

Br. William had been a member of the Community more than thirty years, and as a teacher had few equals. He was a Professor of languages before uniting with the Believers.
H. DeG.

Robert Clark, at East Canterbury, N. H. April 29, 1897. Age 80 years 10 mo. and 24 days.

Olive Chapel, at Mt. Lebanon, N. Y. May 2, 1897. Age 52 years 6 mo. and 17 days.

She has always been good, true, upright and faithful.
S. A. C.

Julia A. Russell, at Enfield, N. H. May 5, 1897. Age 58 years 3 mo. and 4 days.

She has been with the Community since a child, an active Christian woman, and a dearly loved sister.
R. C.

Elder D. Clinton Brainard at Mt. Lebanon, N. Y. May 10, 1897. Age 69 years, 1 mo. and 12 days.

Came into the Community at the age of two years.
E. P.

Lydia Elliott, at Enfield, N. H. May 19, 1897. Age 82 years, 3 mo. and 19 days.

Books & Papers.

THE JOURNAL OF HYGEO-THERAPY for April has Chapter xl., of the Science of Life by T. V. Gifford, M. D. This chapter treats of the Disposition of the Dead. That it is of vital importance to those who "still live," will become an assured fact to those who study the subject carefully. The Preparation of Food, by Susan E. Collier, M. D. This is also a valuable article for those who are interested in the present or in a future life. Germs, Animal and Vegetable; Typhoid Fever and How to Treat it, by Ella Young, M. D.; Nerve Harmony, by B. F. Pratt, M. D.; Anti Vaccination, etc. etc.

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

WAS MOSES MISTAKEN? This is the title of a nicely illustrated pamphlet from H. L. Hastings of Boston, Mass. Someone has taken the liberty, either carelessly or willfully to make the statement, Moses was Mistaken, and things were not as he stated them to be in the Biblical History. Br. Hastings becomes an advocate for Moses and in this little pamphlet proves to his own satisfaction that Moses was right and that Sacred and Profane History are able and truthful witnesses of the correctness of all that he said and did. Read what Br. Hastings says on the subject and then if you are not fully persuaded to walk with Moses, you can make farther investigations.

H. L. Hastings, 47 Cornhill, Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for May has President McKinley and his Cabinet, by Nelson Sizer. Very nice illustrations of all the officers accompany the article. Phrenotypes and Side Views by H. S. Drayton, M. D. includes Paul Verlaine, the unfortunate French Poet. Gen. Grant's Memorial, by Nelson Sizer; English Men and Women of Note, by D. G. Elliott; Burns and Scott, compared by L. F. Piercy; The American Home Culture Society, by J. A. Trope; Physical Culture Exercises; Children Precious and Promising; etc. etc. Many of these articles are beautifully illustrated, and will be appreciated by careful readers. The group of 250 children will not only interest the artist, but all who are so fortunate as to have the illustration in possession.

Fowler & Wells Co. 27 East 21st St. New York.

The Rev. Irl R. Hicks Almanac for 1897 is well worthy of a careful perusal. It contains an abundance of profitable and interesting subjects, that must do good to those who read to become intelligent. Storm Diagrams and Forecasts are arranged for every month in the year. A Star Map also represents the heavens every month which will make the Almanac doubly interesting to those who wish to "seek him that maketh the seven stars and Orion and turneth the shadow of death into the morning."

WORD AND WORKS Pub. Co. St. Louis, Mo.

FIGS OR PIGS? This is a pamphlet on Vegetarian Philosophy, by James M. Allen. The Author in his preface says,—“The food of human beings, except infants, should be derived directly and wholly from the Plant Kingdom. No food should be used which necessitates slaughter.” He then proceeds to tell the reason why and the why must be ascertained by reading his book which is very interesting as it includes testimonies from many deep thinking minds. The tenacity of habit, rather than careful reason, holds many to the system of eating slaughtered animals. It becomes a matter of education from early childhood and is not easily laid aside.

Publisht at 233 Commercial St. Springfield, Mo.

Few people know that John Wesley was ever in America. Few know that it was he, and not Robert Raikes, who establish the first Sunday-school in the world. It was John Wesley who preachd the first Methodist sermon delivered in the United States. In *The Ladies' Home Journal* for June Rev. W. J. Scott will tell in the "Great Personal Events" series the story of "When John Wesley preachd in Georgia," which is said to be one of the most interesting narratives in this most successful series.

HUMANITY for May tells how a pious Millionaire does business; Love for Fellow Man; The Illustrated, poetical pages are of the two souls made of the Self Same Clay. Send for it. Kansas City, Mo.

WORD AND WORKS for May has a chapter on "May Star Study" and the Chapter becomes very interesting as it informs its readers so carefully and so clearly how to make a nice map of the stars and how to study the map so that anyone can read the stars for themselves. Everyone will want to see the "Great Dipper" which has a liberal sized bowl and a nice long handle. The whole of it is made of beautifully bright stars. The people who live on or in those stars can boast of having the largest Dipper that is in the heavens.

The passengers for this month have a very interesting page. In their "Chats" they tell some wonderful stories; and these are illustrative of a great many subjects.

WORD AND WORKS Co. 2201 Locust St. St. Louis, Mo.

A Volley of Grape Shot. This is No. 46 of The Anti-Infdel Library, by the Editor of the Christian. The little book has several illustrations but the first one is special in its lesson of kindness. There is not the least suggestion of "Grape Shot" and indeed should not be.

This pamphlet of some 28 pages contains several short, interesting articles, well calculated to awaken thought on these special subjects. In the contents may be found, Playing with Gunpowder; It makes things Safe; The Price of a Man; Priests and Bakers; The Earl and the Cannibal, etc. etc.

H. L. Hastings, 47 Cornhill, Boston, Mass.

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII.

JULY, 1897.

No. 7.

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

THE VALUE OF A NAME.

By Elder Henry C. Blinn.

IS there any value in a name aside from the work which the name has wrought out? As a religious body we have given ourselves a name and we have thought that it represented an order of religious life. Others have seen fit to give us another name which they thought would designate us better than the one already in use.

It seems that it is the good or ill fortune of many religious denominations to be provided with a name, not of their own forming; but its value to the Society depends very much upon the influence it produces in their own home and also among the children of this world from whence it came. Some of these names at first were given in derision, and upon which the Merry Andrews have played to please their silly listeners, but subsequently these same names became the honorable and honored sign of Society, which like the Sun of Righteousness arose with healing in his wings.

The Primitive Church was not permitted to enjoy the simple name "Disciples of Jesus," but were soon laughed at as "Nazarenes," or men who had taken a set of vows that kept them, more or less out of society. The several forms of religious doctrine that have followed in the order of time have shared the same experience. The Holy, Apostolic, Catholic Church, is known as the Roman Catholic, and another Holy, Catholic Church is known as King Henry's Church. The Methodists were known by the name of Ranters, and the Baptists as Dippers, while the more quiet and humble Friends are universally known as Quakers.

Our Church name, so significant of the religious life that we have accepted "United Society of Believers" has been largely laid aside and that which was brought forward by the enemies of the cross of the Christ, is now our accepted name before the world. But why did the sons of Belial call our gospel fathers and mothers by the peculiar name of Shakers?

We may expect that those good God-fearing pioneers who loved righteousness and hated iniquity were worthy of the designation and demonstrated by their zealous forms of worship, and their quotations from Scripture that they also hated the spirit of the world, that they might become the friends of God. One of their familiar quotations was from the prophet Haggai, ii., 6.—"Thus saith the Lord of Hosts. It is a little while and I will shake the heavens and the earth, and the sea and the dry land. I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory."

From the use of these Scripture quotations came the name of Shaker. It is a good Dictionary word but it has no honor of being classical. Does this say that the rabble knows better how to name a religious body appropriately than do these religionists how to name themselves? We might with all propriety ask,—What is there in a name? The Revelator, under an inspirational influence breathes forth this loving word,—"To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

This was the beautiful promise from the spirit of God, and the new name was of inestimable value. Written as it was by the finger of God in the white stone, it became a most precious treasure. In this case the new name could not be tarnished by unclean hands, nor injured by the voice of the unregenerate heart.

But religious societies are no better for the acceptance of one or more names which are used to designate them among men,—even if used with deep religious significations as Christian, Apostolic or Evangelical; nor are they the worse for being known by the opposite class of names as Heretic, Infidel or Schismatic. The good and the bad occupy, unmolested, the same pages of history, and dwell side by side in their silent homes.

This strange record begins with the race of man. We have the two brothers, Cain and Abel, then Esau and Jacob and among the long list of the right and wrong we find Alexander, Peter, John and James with Judas, Nero and Attila. Then Augustus, Henry the VIII, Napoleon, Washington and Benedict Arnold. And yet there may be great power for good in a name that has an honorable record attach to it for deeds of mercy and love and charity in the interest of the human family and men are made better as they read or think of those who have given their lives to God for the good of mankind.

Before one name it is said,—"Every knee shall bow and every tongue

confess," but with our present understanding we should suppose that the very foundations of the earth would tremble to bring this about. In this work the Shakers are at home as sons and daughters of the living God. They can have but one testimony, and that will be—Truth. Those who have any light from God, even in the least degree, should let that light shine. To neglect this duty is to fall into darkness and ultimately into death.

We can take a review of the past and there read what God has designed to do in the earth. Isaiah tells us that the Lord will shake terribly the earth and that men shall cast away their idols of gold and of silver and hide themselves among the rocks through fear of the Lord. That mighty visitation will be the day of the willing and unwilling Shakers, when that only which is on a sure foundation will be able to stand. In this wonderful work that will extend throughout the whole world, those who are interested in the elevation of manhood and womanhood, whether it be in civil or religious liberty, will be denominated the friends of God, as they are the friends of humanity. They will work with and for God and by their lives of unselfishness and of honesty and of strict self-denial, they will help to shake the earth from all that fetters either the body or mind.

Should we prove unfaithful to our name and to our trust, we know without a doubt, that the end is death. Nehemiah the prophet has written,—“God will shake every man from his house and from his labor that does not keep his promise,” to walk uprightly. Time only is needed to verify the truthfulness of this word by the prophet, as we are the witnesses of its fulfillment on every side. There is no escape even down to the third and fourth generation if the law of God is violated.

To be called of God is not an idle story. It means active labor, and here it is,—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength,” and when this is consummated then will come that beautiful promise of God,—“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

Every religious denomination has a special work, which points more or less directly toward the life of our divine Teacher, and in this righteousness, will have the reward of “well done.” Whatever this may be for humanity, we need not occupy their ground.

Our lines are well drawn. Our work is distinct from all others, and our name is significant of the work which we have espoused and will be our witness before the world. If like the wise virgins we keep our lamps trimmed and burning, we may hope to find a place in the ranks of the redeemed and be able to enter into the Holy City, the habitation of our God.

East Canterbury, N. H.

MEN believe more by what they see than by what they hear.

SPIRITUAL GARMENTS.

Alonzo G. Hollister.

MOTHER ANN told a certain Sister that she would find her nature like the coats of an onion. When she had stripped off one, she would find another under it, and so on till she came to the core. What is the core of human life? Is it not the heart with its varied affections and interests? "The heart is the governing part. 'Tis the heart the hand doth wait for."

The outside coats of an onion, unfold from within. They are not put on as are our earthly garments. The matter composing them, is drawn from the soil by fine rootlets, and from air by the leaves, and the vital chemistry of the plant, forms within and thrusts outward the matter which constitutes the exterior coats of the vegetable.

Just so with the human being spiritually. The garments worn by the spirit are not manufactured from foreign substances and put on from outside as our earthly garments. The garment of the human spirit is its character. The least spiritual of my readers know what character is. They know it is not made as a mechanic makes a machine. It is not woven in an iron or wooden loom. It is not cut out of some stuff by a pattern and sewed together as a tailor makes garments from cloth.

Yet in speaking figuratively we say without being misunderstood character is woven in the loom of life. In the upright and virtuous it is formed by pattern, Jesus Christ being the purest and best. But there are many patterns of particular virtues and graces. Hence we say he or she is a pattern of meekness. Another is a pattern of industry, another of constancy and faithfulness in duty, another of self-control all of which virtues and many others are elements of the true Christian character. One may be a pattern of all these and many more.

Whoever gives serious thought to this subject can see that character is not a sudden creation nor is it subject to transfer but it grows from the heart of the wearer or from within outward. The finer, vital and more sensitive part is within. The coarser, tougher, less impressible part is without as protector and conserver of that which is within.

The heart has its rootlets of affection which are like magnets that draw from whatever the thoughts feed upon, the material which is elaborated in the mind and thrust forth in conduct, whereby it is made fast in the web of life. In this way we are continually weaving our spiritual garments out of our affections, our thoughts and our conduct. Now it is plain that if our hearts are pure, and our affections clean no defiled thing can enter nor adhere to become part of our spiritual garment. If it pass in review or jostle us in the crowd it will be put aside as with tongs and leave no shade nor stain upon the perfect transparency of our minds. And if we subject ourselves to order, fulfilling all stipulations of our covenant in the gospel there will be no break

nor flaw in the character we weave. It will be that of wise and noble sons and daughters of God.

Our thoughts when free from service required by temporal duties instead of turning to the world for satisfaction, will be attracted to the higher and substantial things of our existence. We shall delight in meditating on the things that belong to our peace that we may draw from thence the jewels of Christian grace and virtue which will adorn our conduct and beautify our spirits. Such souls are co-workers with God and thereby add to the felicity and glory of heaven, making a heaven wherever they dwell.

But if the heart is impure, what then? Jesus taught, From within, out of the heart, proceeds evil reasoning, i. e. false reasoning. The natural heart of man is the field in which the Father sowed only good seed, but the enemy while men slept, or were careless or thoughtless, neglecting their true interest, sowed his tares.

Jesus said to the Pharisees who were relying on ceremonial performances for justification,—Ye appear unto men to fast, but God knows your hearts. Hypocrites make clean the outside of the cup and platter but within are full of extortion and all manner of excess. First make clean the inside of the cup or platter, the heart, which leavens all, and the outside will be clean also.

The Apostle tells us,—The law can not take away sin, nor make the comers thereto perfect, because it was weak through the flesh, the works of which it condemned without abolishing them. It was given to restrain transgression; to bind man's lawless nature till the seed should come whose are the promises of eternal redemption. This refers to the woman's seed that was to crush the Serpent's head, the sensual nature, and purify the heart by confession and repentance.

All the righteousness of the world and all its systems of religion can not take away sin from the heart. They may restrain sinful desires within narrow limits and the most virtuous do, but only by continual conflict.

The gospel of Christ in a virgin life, as taught in his second appearing,—the gospel of the harvest of the world through cross bearing,—the gospel which proclaims the season of God's judgment now come, obeyed, will take away sin completely and so purify the heart that sin can not return. Those worldly professors claiming to be rightful interpreters of the will of God to man who teach that it is impossible to keep the commandments of God and to live in this world without sinning, do thereby accuse God of being arbitrary, unjust, tyrannous and cruel, severely punishing his creatures for not doing impossible things.

Such have evidently adopted a false ideal of God and are blinded by the false prophet who teaches lies in the name of God and of religion for gain and whose end is destruction in the second death.

The true prophet teaches us to crucify the flesh with its affections and lusts on the daily cross of Christ and to expose all its hidden works to the

light in his Witnesses. This cross and the testimony of truth that attends it is the ax that is laid at the root of the tree of human depravity to hew it down and cast it into the fire of truth which every true Christian must necessarily pass through to become refined and separated from the dross of nature.

For as the Apostle says,—They that are in the flesh can not please God, because the carnal mind is enmity against God. It is not subject to the law of God neither can it be. It is therefore lawless and all who yield to be led by it are its bond-slaves and come under the same category of inability and lawlessness.

May all my young readers carefully attend to the following reflection. Our material bodies are like a chemical laboratory wherein the vital action extracts the finest essences of food, drink and air which are used by the spirit in constructing its future mansion or psychic body in which it must dwell and which it takes with it until it has ripened for further change. In this body is the record or stored up fruits of all the deeds and experiences of things done in the body and they can be read like an open book by comrades and superiors in the spirit spheres,—except those which have been erased by confession and repentance.

As it is easier to change the forms of figures while they are being woven into cloth than it is after the piece is finished and taken out of the loom so it is easier to weave beautiful spiritual garments by carefully regulating our motives and conduct while in time by the law and testimony of the gospel, than it will be afterward to remove the effects of negligence and exchange deformity for the splendors which would have been and are the result of discipline in the way of the pure in heart.

Mt. Lebanon, N. Y.

RETROSPECT AND FAREWELL.

A TRIBUTE TO D. CLINTON BRAINARD.

By Cecelia De Vere.

WE knew for many a day that death might come
 And breathe his strange weird music in thy ear,
 Or strike the harp of life and make it dumb
 Before thy thought had any pulse of fear.
 But when it came we felt the sudden pain
 And awe that mingles sorrow with surprise,
 The sharpness of the tension-weight of strain
 That he can bring upon our tenderest ties.
 And tender were the ties that formed the bond
 With thee our brother, tender, close and strong,
 Yet with reliance on the world beyond
 We say to grief "Thy time is not for long!"
 The law of sorrow has its work to do,



FAMILY DWELLING.—UNION VILLAGE, O.



We must accept it in its highest sense,
 The storms of winter late in fury blew,
 But bloom of promise now is recompense.
 We could not penetrate the dreary cloud,
 But trust and memory taught of coming spring,
 We may not pierce these heavy glooms that shroud,
 Yet faith and gratitude their solace bring.
 We were sustained through trials hard to bear,
 Let us give thanks, and ask for aid anew,
 Let us bow down in sweet dependent prayer,
 Let us again our covenant renew.
 Our loss is great, our brother stood the tests
 That challenge all who tread the upward way,
 Met them sublimely, there the glory rests
 That made his life a blessing and a stay.
 The ancients of the people oft recalled
 The little child that into wonders pried,
 The gentle youth by faith and duty walled.
 The manhood lofty in its native pride.
 Named for the Governor—his father's friend—
 Endowed with statesman's dignity and grace,
 With kindred proud who glad their powers would lend
 To lead him on to wealth, to fame and place.
 'Twas thus the kingdoms of the world were spread
 Beneath ambition's mountain, and the voice
 Of the old luring tempter archly plead,
 Yet he lookt up and made his heavenly choice.
 Again when war produced the torturing draft,
 And men were mad with valor, greed and fear,
 Some called him "Captain," while they mocking laughed
 And claimed him as "recruiting volunteer."
 But still he walked unharmed, aloof, serene,
 His mind his fortress and his faith his tower,
 From which the will of God for earth was seen,
 From which he saw the dragon's cruel power.
 His first brave leaders past the mystic bound,
 Companions sometimes faltered, fell or died,
 Yet with the true he firmly held his ground.
 And on the truth his inner soul relied.
 We give him honor such as angels prize,
 And wealth of love that earth could never buy;
 Happy his place among the pure and wise
 And bright the fields that now before him lie.
Mt. Lebanon, N. Y.

If you know aught against another's name,
 Repeat not thou the fault to any one,
 But speak the word of kindness, not of blame,
 And greater service hath no hero done.—*C. C. Vinneo.*

By how much thou art attacht to places and creatures, by so much thou lackest
 of being wholly devoted to God.—*R. W. P.*

THE MANIFESTO.

JULY, 1897.

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.

	Thermometer.	Rain.
1896.	61.71	2.25 in.
1897.	55.74	3.625 "
Highest Temp. during this mo.	80.	above 0.
Lowest	" "	" " 33 " "
Number of rainy days	" "	" " 10
" " clear	" "	" " 10
" " cloudy	" "	" " 11

June, 1897.

WE have had an unpleasantly cool chilly vernal season. Spring has been a week or more later than last year. Altho it has continued cold until the close of May, yet we have not had vegetation nor fruit injured by frost; for this we are thankful. Our crops, except fodder corn are planted. This has been done by the Brethren, with cheerfulness and pleasure.

We have released our hired help with the exception of two. This reduces our

expenses from last year \$2000 for hired help This is so much gain temporally and spiritually. The sooner Believers depend upon themselves without hiring, the better off they will be. We have planted six and one half acres of potatoes, two and one half acres of sweet corn, eight acres of oats and several acres of fodder corn. We are also able to do our own mechanical work.

On May 8, Elder Wm. Wilson and Frank Theobald of Enfield, N. H., arrived here and we spent a week with them very pleasantly and profitably. May 14, they went to Hancock.

With but few exceptions the family and Community are in usual health. May 11, we were startled by a telephone announcement of the death of Elder D. C. Brainard. The funeral of the deceased was held at 2 o'clock, May 13th, in the Meeting Hall of the Church family. Several friends not of our Society were in attendance. Such is life! to-day, apparently, we are full of life and vigor; to-morrow we sleep the sleep eternal.

Calvin G. Reed.

North Family.

June, 1897.

THE rare quality of June weather is better expressed in poetry than in experience in this latitude. Mitchell came nearer the truth than did Lowell when he wrote that "June usually came in with a cold in her head and a shawl wrapt closely around her," but in the "Vision of Sir Launful," Lowell struck the key-note of a happier thought, and while human hearts admire the beautiful, his wonderful picture poem will be repeated.

So much for an introduction to the far weightier items of interest. Eldress Anna White and Sisters Lydia Staples, Julia Lincoln and May Rullhausen have painted three hundred and twenty-five windows twice over. This represents an amount of labor and patience which it is difficult for some of us to realize.

The dining-room of which we wrote as undergoing repairs two months ago, is

finish and is very handsome in its rich coverings of wood and varnish. Seven varieties of timber were used and we will promise to see any number of our Brethren and Sisters out of the woods who choose to meet us there.

Sister Maria Blow who has been quite sick for some weeks has recovered and is as ready as ever to help and bless.

We have just received a box of pond lily roots from Enfield, N. H. They bring to mind the recent visit of Elder William Wilson and Br. Frank Theobald, the only fault to be found with their visit was that they brought no Sisters with them.

In our family meetings we have adopted the plan of having the Sisters conduct the services alternately with the Brethren and think it both wise and just and in accordance with the principles of our Order.

Cora C. Vinneo.

Shakers, N. Y.

June, 1807.

If the poetical aphorism is true that

"A cold and wet May,

Fills the barn with grain and hay,"

we may expect a bountiful supply of these products the present season. In this section of the state the spring rains have more than equalled that of the two preceding seasons.

As we reviewed the list recorded in the June MANIFESTO of those who had past over the mystic river a feeling of sadness came over our spirit as we realized that our friends are passing one by one from our mortal sight. But why should we be sad? Steadily the procession moves on and we lose sight of the head of the column,—but only for a little while and then the joy of our heavenly reunion. Since our last communication we have witnessed the translation of one of the veteran souls who gave all they had to the cause. On the 17th of May our gospel Mother Lydia Dole was received into that mansion not made with hands. Over sixty years had been spent in the Community and many of them, years of heavy burden and care

for the people. Such are numbered with those that the Revelator saw "who had come up out of great tribulation and made their garments clean and white." Heavenly Father and Mother we thank thee for the inspiration and blessing that comes from such as these, for in their presence there is no darkness nor death but all is light and life.

Hamilton DeGraw.

Whitewater, Ohio.

June, 1807.

THE wheels of time have brought us around to June,—the month of roses. Our crops are in good condition altho we have had a cold, late spring which has retarded the growth of corn. Wheat and clover are doing well.

We have removed the hot air furnace, that was in our family Dwelling and now use steam and hot water heaters. The Trustees' Office is furnisht with a hot water apparatus. These changes we think will be a great improvement. Some painting has been done in the family Dwelling which will improve the general appearance very much.

Alexander Smith.

Enfield, N. H.

June, 1807.

THE June MANIFESTO containing sentiments fragrant with "Love of Nature," with counsels to "Have Justice," and the cheery song, "Darkest before the Dawn," like all preceding ones is welcomed at our home. Credit to whom it is due, is a law of justice. The essay "A Review" in the last MANIFESTO credited to me, (and which I should feel honored to claim) belongs to Sister Isabella Russell.

Elder Calvin's query, as stated in his last Note, brings to mind the text, "First that which is natural then that which is spiritual." The outgrowth of the law of evolution; from earth life developot and spiritualized as intelligence masters

all forces and habits that are akin to animal life.

To affirm that there were individualized spirits without first being vested in materiality, not only explodes the immutability of nature's laws, which throughout all ages have ever chimed out the fact, first the seed, then the blade, after which the fruit; typical of progressive human life, but also heralds the fact that God's work was a failure; for degeneration began after his construction of the Adam's family.

Reason can not view the Infinite, individualized with characteristics of a butcher and a sensualist. Therefore, the honored, dearly cherished poem of mythology, "God made man in his own image," should become as obsolete as monarchical government in America. Mere tradition that conflicts with scientific facts as regards human creation, is as unsatisfactory to the light of reason, as must have been the results to our young kindred of Sabbathday Lake, who "fisht all day and caught none."

In the valley of meditation I culled a flower of soliloquy; its petals of thought, questioning, "Is it possible for any class of people to deal with each other as they would be done by, under the pressure of such vastly different ideas of things essential and non-essential?" The glorious failure of the Greeks in behalf of the oppressed Cretans, the lamentable, cruel conditions of the Cubans and home affairs, all present many answers, but the bell of brevity rings down the curtain of silence for this time.

George H. Baxter.

West Pittsfield, Mass.

June, 1897.

JUNE,—the month whose praises poets have sung, whose bright days are so joyfully anticipated through the cold season preceding them, is with us. But how different is the reality from the picture. Since her entrance not a cloudless day have we seen, but steadily night and day,

with only slight pauses, in which to gain renewed force, the rain has descended.

Some few days ago a slight tremor of the earth was felt by several members of our family, but as it occurred at night and was of short duration it was attributed to a strong imagination. But upon reading of the earthquake shocks felt in different parts of the country, our belief was confirmed, that we also had received a slight touch of the shock.

A company of Sisters attended a meeting held in the Baptist Church of Pittsfield for the purpose of listening to a sermon delivered by the Rev. John McNeill, the Scotch evangelist who has conducted revivals in many countries, and received a hearty welcome in our own. His address was plain, pointed, pleasant, practical and interesting to all. We would encourage all such workers, for like the forerunner, who so many years ago taught the necessity of repentance, they are preparing the hearts of men for the reception of divine truth,— opening the field of the world to receive the seeds of spiritual life.

We, who claim a wider knowledge, who by divine mercy, have been given a clearer light, should welcome all such evidences of the world's advancement. Grateful for our light realizing the responsibility of extending it to others, applying our faith to daily life, thus proving its practical value. Not echoing the Pharisaical prayer "God, I thank thee, I am not as other men are," but "I am thankful I am not tempted as they."

We received a very pleasant call from Elder William Wilson and Frank Theobald of Enfield, N. H. and we hope the visit will be renewed at some future time.

Fidella Estabrook.

Narcoossee, Fla.

June, 1897.

If we are poor because we stand true to life and duty, we are poor only as the sower is poor because he has cast his seed into the furrow, and then waits for the fully ripened sheaves in the harvest. We are

not realizing the full blessing as yet, and do not expect it for some time to come. The pioneer who takes his ax upon his shoulder and enters the wild woods, soon finds unseen difficulties in his way, as to working a home of wealth and comfort.

His motto is—"Nothing venture, nothing have," and he enters upon his allotted work, when by continued perseverance he begins to see that all his efforts are not a failure. The truly courageous man or woman is the one who is going to succeed, and he must apply intelligence, thought and his best judgment to the question in hand. He must abide by the results, till new light brings something better to view.

Our cool, invigorating weather has now changed to the severity of summer heat, and for a few days old Sol has sent out his rays with the greatest intensity. The mercury stands at 90 deg. and we shall in all probability have settled weather for the next four months,—and this will be the rainy season. The heat will be somewhat modified by frequent showers, and the farmer will have a good chance to plant his sweet potatoes.

We are having a few visitors from the surrounding towns to investigate our material success. We hold very closely to the testimony of Mother Ann Lee,—“Hands at work and hearts to God.” All success in a life of virtue is gained by a willing heart with willing hands.

Our crop of rice is beginning to put on new life, and our peach trees are springing forward as by magic. The pine-apples are ripening and everything is saying,—“With a little patience you will build up a good home in Florida.”

The happiness of life depends largely on little things and we will have a contented mind by doing a little good every day. We are building a spiritual home for the soul as well as a home for the body.

Andrew Barrett.

East Canterbury, N. H.

June, 1897.

It has been the beautiful snow, now it is the beautiful rain, and the beautiful

grass. By and by it will be the storeroom full of hay and the other nice things that the farm produces.

Two or three of the houses have been visited with a coat of paint, and under this special privilege they form a conspicuous contrast with those less fortunate. Several rods of new fence have added to the value and beauty of our earthly home, while a visit from the painter to other fences that so sadly needed a new coat, now gives joy to every one who passes on the street.

Some several years ago every new building must have a flat roof and this must be covered with gravel or tin. Sometimes old things pass away, and sometimes things not so old. Most of these flat roofs have not proved satisfactory. At the present time one of these roofs is being removed and a gable roof covered with shingles takes its place.

Farewell to the honey bees. The last colony has gone. Some have been lost through improper care during the winter, while the bee thieves have also secured a share. We may not have so much honey and we may not have so many bee stings. This however, is the first time since 1860 that we have been without a colony of honey bees.

The bird that interests us the most at present is the Whip-poor-will. In the early morning and just after the closing of the day, he comes quite near to the buildings and gives a private recital of his peculiar and interesting song. While he may be so distinctly heard but few persons are ever able to see him. As the Whip-poor-will belongs in the same family with the Night Hawk, some have thought it to be the same bird.

Henry C. Blinn.

THAT which ascends must be the same as that which descends; would I have good things in life? then as every good and perfect gift is from above, so must my prayers be good and perfect—always seasoned with submission and sincerity.

—*W. C. McGinnis.*

In Loving Remembrance of our Sister

LYDIA DOLE.

By Louie Bussell.

A MOTHER IN ISRAEL has left us;
 A loved one has gone from our sight;
 To reap the reward of her labors,
 In mansions of eternal light.
 We're stricken with grief and sorrow,
 We miss her wherever we roam,
 But know it is well with our Mother
 For angels have welcomed her home.

For years she has toiled in the vineyard,
 Has filled many places of trust;
 And others will rise up to bless her,
 Her words were so loving and just.
 As strong as the oak in its planting,
 Unswerving in duty and truth,
 Whatever her station or calling
 She blest both the aged and youth.

Her life to the gospel was given,
 Her toil was for triumph o'er sin;
 She sacrificed all in the conflict,
 Full vict'ry her labors did win.
 Many a soul has she guided
 Into paths of virtue so bright;
 Stood by them thro' doubt and trial
 And led them from error to right.

And now we're bereft of her presence,
 But know her spirit is near
 To bless every earnest endeavor
 To give us both courage and cheer;
 Her life and example shall guide us,
 And this is the prayer that we breathe,
 "O help us to 'go and do likewise,'
 Our all for the gospel to leave."

Shakers, N. Y.

TOO GOOD TO BE LOST.

WHEN the Shakers organized their Society in Kentucky it was then one of the slave states. Men and women were held as chattels, which seriously conflicted with the anti-slavery views of the Shakers that came from the free states. They could not harmonize the gospel of Jesus Christ, which brought freedom of soul and body, with the southern Christian view of mak-

ing merchandise of the souls of men. In some instances these views of the Shakers proved to be a very objectionable feature.

It seems that one of the good Deacons or Trustees had taken the liberty to express his mind a little too freely on the subject, to suit one of the slave holders and was informed very decidedly,—“Mr. Shaker, I am your enemy, and if I should meet you alone, and away from your home I would kill you.”

Nearly two years had past before the anticipated time came. The Deacon had been from home on business. One day on entering a piece of woods while on his return home, he saw in the distance his avowed enemy coming toward him. When within a short distance of each other, the Deacon sprang from his horse and threw the lines over a small tree. Off went his coat and rolling up his shirt sleeves, he hailed his enemy,—

“My friend, this is the place the Lord has appointed for you and me to meet. Now we will see who is on the Lord's side.” Not a word was spoken by the slave holder, but by the use of his spurs, the horse and his rider were suddenly out of sight and the good Deacon remounting his horse rode pleasantly to his home and never afterward was troubled by his enemy.

Sanitary.

IN order that sleep be sound and refreshing the bed should be a hard one, as cool and with as little clothing as may be. Be a little too cool rather than too warm. Feather beds and feather pillows should not be used, except possibly, for the aged and infirm.

LIGHT is as essential to the growth and healthy development of all animal bodies as of plants.

IT was a wise command in the Jewish laws,—“Thou shalt eat no manner of fat, of ox, of sheep, or of goat.”

THE teeth should always be thoroughly cleaned by means of pure water and a brush, immediately after each meal. Persons who eat food prepared with lard, animal oil, broths, etc., will find it necessary at times to make use of soap. Quill tooth picks are the only ones that should ever be used. Tea and coffee blacken the teeth by their color.

[Contributed by Sarah A. Collins.]

FAITHFUL TO PRINCIPLE.

By C. H. W.

FAITHFULNESS to principle should be intelligently maintained. There is a vast difference between blindly holding to a certain creed, upon the advice and recommendation of some religious leader or personal friend, and that of intelligently believing and practicing a true and well defined system of Bible truths and doctrines. He who believes and practices certain religious rites and doctrines, simply because his father and mother have told him that he ought to do so, will not be likely to intelligently maintain his position. It may be that his parents intelligently maintain a true fidelity to principle; but it does not follow that he does, if he simply relies upon what his parents have told him.

Neither should a person be governed by what some minister may tell him to believe and practice. The minister may be far better informed upon correct interpretations of the Bible, and the duties which it enjoins, than some of his hearers are; but this is no good reason why they should not think for themselves and study for themselves and invoke the wisdom of God upon their efforts, that they may intelligently apprehend those truths and doctrines and commands which they ought to believe and practice. It matters not how highly they respect the intelligence and piety of their parents and minister and friends, they should not blindly follow their belief and practice. Instead of all this, they should form an enlightened and independent judgment, from what they,

themselves, may obtain by prayerful investigation and thorough study. By pursuing this method, they may arrive at the same conclusion which their parents, and minister and friends have, or they may not. But, whatever may be their convictions and conclusions, they should be obtained in a thoroughly understanding manner, and then they can afford to be true to them under all circumstances and for life.

Too many get their religious views at second hand, and can no more tell why they believe them than they can tell how old the fish was that swallowed Jonah. Let us have more intelligent faithfulness to principle.—*Holland Patent, N. Y.*

[Contributed by A. G. Hollister.]

I CAN DO SO LITTLE!

By Warner Snood.

So little! Why? 'tis not dreamy pride
Self-righteous preaching will bring content
But just the task you have thrown aside,
There lies the way that your Master went!
Your lot to-day is no thrilling deed
No martyrdom that all eyes may see;
But common duty—and this your need
"Ye do it all for the sake of me."

The quiet stand for the true, the right—
A sharp retort—for his sake kept down,
The hard work done—aye, with all your
might

These form the gems of a victor's crown.
For work is worship, and patience prayer,
Not mere eye service that all may see,
But humblest toil done with faithful care
And then the guerdon "'Twas done for
me."—*Selected.*

AN Indian admonition to trust in God was given to Captain John Smith as follows,—“Brother, as you have lived with the white people, you have not had the same advantage of knowing that the Great Being above feeds his people, and gives them their meat in due season, as we Indians have, who are frequently out of provisions, and yet are wonderfully supplied;

and that so frequently, that it is evident that the hand of the Great Owaneego doeth this. Whereas the white people have large stocks of cattle, that they can kill when they please, and also their barns and cribs filled with grain, and therefore have not the same opportunity of knowing that they are supported by the Ruler of Heaven and Earth. Brother, be assured that you will be supplied with food, and that just in the right time; but you must continue diligent in the use of means;—go to sleep, and rise early in the morning and go hunting, be strong and exert yourself like a man, and the Great Spirit will direct your way.”—*Selected.*

[Contributed by M. Witham.]

THE DAILY CROSS.

HE who would follow Jesus,
A daily cross must bear
With never ceasing patience,
With watchfulness and prayer;
And morning after morning,
Must tread the upward way
That leads through pain and conflict,
To Life's, eternal day.
He who would follow Jesus,
The Master's life must heed;
Must spend his life for others,
And oft the hungry feed;
There's a daily cross for all,
And then the crown and palm,
Here loss and many a trial,
There Heaven's unending psalm.
—*Selected.*

THE ANGEL OF PATIENCE.

By J. G. Whittier.

To weary hearts, to mourning homes,
Gods's meekest angel gently comes;
No power has he to banish pain
Or give us back our lost again;
And yet in tenderest love, our dear
And heavenly Father sends him here.
There's a quiet in that angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,

Nor wounds with words the mourner's ear
But ills and woes he may not cure
He kindly trains us to endure.

Angel of patience! sent to calm
Our feverish brows with cooling palm;
To lay the storms of hope and fear,
And recognize life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will.

O thou who mournest on thy way,
With longings for the close of day;
He walks with thee, that angel kind,
And gently whispers, "Be resigned;
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"

—*Selected.*

No answer comes to those who pray
And idly stand;

And wait for storms to roll away
At God's command.

He will not break the binding cords
Upon us laid;

If we depend on pleading words,
And do not aid.

When hands are idle, words are vain
To move the stone;

A Heaven-sent angel would disdain
To work alone.

But he who prayeth and is strong
In faith and deed;

And toiled earnestly—ere long
He will succeed.—*War Cry.*

[Contributed by Eldress J. J. Kaime.]

GEN. HARRISON AND THE WINE-CUP.—
The following story is told of Gen. Harrison in connection with a public dinner given him on one occasion; "At the close of dinner, one of the gentlemen drank his health. The general pledged his toast by drinking water. Another gentleman offered a toast and said, 'General, will you not favor me by taking a glass of wine?' The general, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat, and said in the most dignified manner;

'Gentlemen, I have twice refused to partake of the wine-cup. I hope that will be sufficient. Tho you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated together. The other sixteen members of my class now fill drunkards' graves and all from the pernicious habit of wine drinking. I owe all my health, my happiness, and prosperity to that resolution. Would you urge me to break it now?'—*National Temperance Advocate.*

[Contributed by Genevieve DeGraw.]

THE BATTLE OF LIFE.

THINK not that all warriors fight
 Where blood dyes with crimson the field,
 The unknown who dare to do right
 Are unhampered by warlock or shield.
 When neither the trumpet nor drum
 Incites the bold spirit to strife—
 In ranks where the victor is dumb—
 Waits the hardest combat of this life!

The soldier who falls by his gun
 Sleeps well beneath laurels and bays,
 But unwept—how many a one
 Fights, conquers and dies without praise,
 The loyal may long to retreat
 From carnage so stript of renown;
 But the glory is full and complete
 When the soul lays its own tempter down

Only dare to be honest and brave;
 Stand guard by what virtues you own;
 From the cradle straight on to the grave
 Do the right, tho unseen and alone.
 It is harder to vanquish, by far,
 One's self and life's pitiful ills
 Than even to stand up in war,
 Where slaughter the flesh only kills.

The wounds that are deepest must bleed,
 Untended by surgeon or friend;
 Give your arm where you see the most need.
 As a private be firm to the end.

The lip neither falters nor boasts,
 And true valor knows not of fear;
 Each day sees unbroken the hosts
 Who war with us ceaselessly here.—*Sel.*

Deaths.

Lydia Dole, at Shakers, N. Y. May 17, 1897. Age 80 yrs. 1 mo. and 20 days.

Sister Lydia has lived among Believers from early childhood and has filled many places of care and trust. She bore spiritual burdens for more than forty years as one of the Ministry and also an Elder of the Society in Groveland, N. Y. She has faithfully borne the burden and heat of the day and blest us by her consecrated labors. She was truly a Mother in Israel and we can but mourn her loss while we ever cherish her memory. E. E. W.

Eldress Louisa Farnum, at White Water, Ohio. June 2, 1897. Age 81 yrs. 3 mo. and 16 days.

She entered the Community at the age of eight years. She was appointed to the order of Elders at the age of twenty-two years. She moved to Watervliet, Ohio in 1859 and to Union Village in 1868. At the last named date she was appointed senior Eldress at the West family. In 1879 she was appointed to the order of the Ministry, but on account of ill health returned to White Water in 1889. She was true and faithful in every duty and through an upright life became an honored Mother in Israel. H. B. B.

Anna R. Dorrington, at Sabbathday Lake, Maine. June 4, 1897. Age 14 yrs. 8 months and 25 days. A. G. M.

Almira S. Elkins, at Enfield, N. H. June 11, 1897. Age 47 yrs, 4 months and 3 days.

No account of the death of Eldress Lois Wentworth has yet been received.

Books & Papers.

Many important articles and striking stories have been secured by FRANK LESLIE'S POPULAR MONTHLY for publication during the coming year, among them an illustrated paper on "The King's Daughters and Sons," by Louise Seymour Houghton, one of the leading spirits of that great order.

Mrs. Rorer's magazine, "Household News," has been absorbed by *The Ladies' Home Journal* in order to make it possible for Mrs. Rorer to form an exclusive editorial connection with the latter magazine. All of Mrs. Rorer's literary work will hereafter appear exclusively in the *Journal*, of whose domestic department she will have entire charge. Several pages of the magazine will be given her each month, and in these she will begin by giving a new series of simple cooking lessons to be followed by domestic lessons treating separately the care and arrangement of each room in a house.

The August number of THE OUTLOOK will be its annual Educational Number. It will contain several features of special interest to teachers and students. One of these will be an illustrated paper by Professor Todd, of Amherst College, on modern methods of astronomical work, with special reference to the trip made by Professor Todd and his party to Japan for the purpose of observing the last eclipse of the sun. Rodolf Lanciani, the famous archeologist, has written for THE OUTLOOK a peculiarly interesting article on Modern Rome, which will be profusely and beautifully illustrated furnished by the author. Miss Susan E. Blow, perhaps the highest American authority on the Kindergarten, will write on that subject; Professor A. C. Lane writes on Religion among Men of Science; Rev. E. Ross, on Educational Functions in the Church; and other distinguished writers will treat various important educational problems. [\$3.00 a year, THE OUTLOOK Company, 18 Astor Place, New York.]

THE PULPIT for May has four interesting sermons and an address at the National Cemetery, at Marietta, Ga. The Rev. Newell D. Hillis writes of The Gentleness of Jesus. It is not all ministers that can write of the gentleness of Jesus. They carry too many swords, spears and revolvers. Heart Thoughts, by Rev. S. L. Krebs; Glorifying Jesus, by Rev. O. P. Gifford; Seed-Time and Harvest, by Rev. H. P. Burdick; and the Decoration Day Address, by Rev. Wilbur P. Thirkield.

Published by G. Holzapfel, Cleona, Pa.

THE JOURNAL OF HYGIENE-THERAPY for May has Science of Life Papers on Hygiene, by T. V. Gifford, M. D.; Germs and their place in Nature, by T. V. Gifford, M. D.; Breathing, by Susan E. Collier, M. D.; Emaciation in

Acute Diseases, by Ella Young, M. D.; Anti-Vaccination; Death by Anti-toxine; My Impressions of the Invalids' Home by Louise E. Francis; Keep thyself Pure, by Elsie C. Smith; etc. etc.

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

THE FAMILY CIRCLE, OR ORIGINAL AND SELECTED ANECDOTES. Edited by H. L. Hastings.

This work of more than 300 pages, contains some 240 anecdotes, and several illustrations. This is one of the stories. "A silly school-boy was one day boasting how many rich and noble relations he had;—and having exhausted his topics he turned with an important air and asked one of his school-fellows,—

Are there any lords in your family. Yes, said the little fellow, there is one at least, for I have often heard my mother say that the Lord Jesus Christ is our elder brother."

The boy was right; and as he grew up it was his privilege to know more of this elder brother and to tell the perishing multitudes the tidings of his grace. Blessed are they who have our Lord in the family, and who know him as their elder Brother and their everlasting Friend."

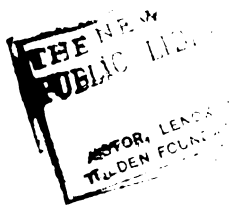
Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

PHRENOLOGY IN THE HOME OR THE ETHICS OF FAMILY LIFE by Jessie A. Fowler. This little pamphlet is filled with lessons of useful instruction and is also beautifully illustrated.

Published by Fowler & Wells Co. 27 East 21st St. New York.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for June has an illustrated article referring to the Queen of England; The Prince of Wales; The Princess of Wales and the Duke of York. Phrenotypes No. 12, by H. S. Drayton accompanied by some curious specimens of physiognomy. Educational series No. 5 with a portrait of Miss Pascal; Several other illustrations accompany the article and one is the Boy's Military Company, where the children are learned to fight each other by rule. Burns and Scott compared by Louise F. Piercy; Simple Lessons in Physiology, by an old Ambulance; Machinery and Division of Labor, by Nelson Sizer which is very interesting. Children Precious and Promising, by Prof. Sizer. This department is always very prettily illustrated and one that gives pleasure to all ages. American Ambassadors, by J. A. Fowler has portraits of Col. John Hay and Gen. Horace Porter. Other interesting articles will also be found in this same number.

Pub. by Fowler & Wells Co. 27 East 21st St. New York.



The Manifesto.

PUBLISHED BY THE SHAKERS.

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FOR WILLING HANDS.

By Elder Henry C. Blinn.

SO long as there are children and youth, there evidently will be no lack of work for willing hands and Christian hearts. If love is to be the redeeming advocate that shall save souls from the many low estates, it must work where it can become effectually recognized.

The testimony of Jesus, the Christ, as we understand it, is the embodiment of all the gifts and graces which should adorn the mind. The injunction which was given to the disciples to "go forth into all the earth and preach the gospel to every creature" has a significance as full and as broad as the command itself.

Everything must come within the boundaries of the mind; and be readily comprehended or it fails to produce the desired results. The words must be easily understood, or a mysticism will soon ruin their force. As all undeveloped faculties are characteristic of childhood, a man's age is determined by this fact, rather than by the number of years he has past upon the earth.

If he is to be led on to a higher life, it must be through the culture of all the faculties in their respective orders. Good manners must come first as a necessary preparation for the more advanced moral education which at its best serves only as a teacher to bring the life to Christ. The sensualist must repent,—change his mind and walk circumspectly before he can be able to walk with God. The self-conceited must learn to love his neighbor as himself or he would be inclined to pray,—My Father who art in heaven, instead of—Our Father, as was taught by Jesus. The beauties of neatness

must be preached to those who are predisposed to slovenly habits as a part of the foundation on which to build the more exalted work of Jesus the Christ.

To be chaste and to be pure seem like a pleasant association, opening to us a harmony that can not be obtained by a neglect of either. If the highway to the Kingdom of Heaven begins at the lowest strata of human minds, and every one who turns his face and directs his steps toward the Holy City becomes a fellow-pilgrim, then we can see why some are drawn to benevolence, others to order or prudence and those more advanced in the regenerating life of the Christ to a baptism of the Holy Spirit and of fire.

Jesus in one of his remarks has said;—"It is not given to all men to receive these sayings," Perhaps he thought they had better be educated first in good manners, in civility or in the elementary work of the Mosaic Law.

We well remember a visit we once made to a Theological Institute by invitation of a young friend who was preparing for the Ministry. After he had given us an introduction to the Bishop and to several of his fellow-students, we past on from room to room till we reacht his own private apartments. Here we rested for conversation. It was his home and the place where he retired for communion with the spirit of his God. Here he was silently being molded by the influences and conditions that were with and around him. At some future day, after his Greek and Latin and Hebrew were committed to memory, he would go out into the world to repeat them to other minds, and with them he would give all the chaotic and undisciplined forms of life in which he had lived.

We wondered! Everything was in confusion. A regard for order or even for rules of propriety were entirely ignored. His apology for a bed occupied one corner of the room, while his wardrobe, more privileged than his bed, was only limited by the four walls of the apartment. The legitimate use of the broom or brush, if they were there at all, had been sadly neglected.

We could but feel sorry for the young man as well as for those to whom he was to be an apostle. He was now spending his months and years learning to repeat a form of prayers and to become skilled in certain ceremonies of the church and also in developing himself into a stumbling-block as a Christian, by the cultivation of these slovenly habits.

Side by side these conditions are to pass with this student through all the walks of life. Attaching themselves with the same tenacity to the mind, they are reflected alike upon every company, whether at his home or in the church among those who have come for divine worship, which should be in the beauty of holiness. The spirituality that could rest satisfied in the ministration of such an element must, indeed be very crude.

When we speak of the gospel of Jesus, the love of God to lost souls,—that to be made partakers of its divine beauty, we must bear his cross; then there are but few who realize the depth of its spiritual meaning. We say that sin must be washt away; but what is sin? There may be a list of trespasses

which the disciple is expected to guard against, for Paul has said that a transgression of the Law is sin, and as the disciple of Jesus we sin and come short of the glory of God if we fail to repent,—to change our lives, to become new creatures by which every habit and practice may be brought under gospel inspection.

We must live soberly, righteously and godly. The gossiping busy body and mischief-maker must give place to the loving peacemaker, indolence to industry, and slatternly conditions of the mind to neatness. These are the elementary lessons of the seeker after righteousness, as preparatory to the entering upon that more exalted state of spirituality;—purity of heart. Like all the developments of life, righteousness is seen in every phase, from the first germ to that of the Angel sphere.

It is sometimes difficult to reconcile our minds to the many incongruities that present themselves under the guise of redeeming influences while the mind is callous to the refining process which it is said shall work like the refiner's fire and like fuller's soap.

East Canterbury, N. H.

THE FUNERAL OF ELDESS LOIS WENTWORTH.

By Cecelia De Vere.

WE all have experiences at times that we know are not exclusively our own, and we long to communicate them to kindred souls. In the departure from this life of beloved Eldress Lois we met a loss,—we feel a sorrow that should be shared by the Household of Faith for she loved all Zion. Firm, true and hopeful was her spirit, broad was her mind and warm her affectionate parental heart. We loved her as a mother in Israel. We saw her enduring and faithful in the duties of her cherished home and there we honored her, not only as a mother but as a Queen, crowned by angels and commissioned to administer the virgin laws of their holy life.

By her wise tenderness she gathered and held twelve young girls,—they were her treasure. She labored to implant in them the principles she had tested and the virtues that were her own. If the good Brethren and Sisters in all our consecrated homes could have seen that stricken band they would pray for those young people that they may still prove loyal to her and make her glad by their confiding obedience to her beloved successors, the sincere and worthy souls who are now appointed to be the visible guides.

It was a solemn assembly on the day of the burial. The ever helpful Ministry were present, going about as comforting angels to the bereaved little family. The memorial services were feelingly opened by Elder Louis Basting and the Ministry's words of appreciation for Eldress Lois covered her life from childhood to the close of her seventy-five years that kept her still bright and active.

Her unreserved devotion to the welfare of others and her living spirit that went forth to humanity, making her an Elder indeed, were most lovingly spoken of and the tributes that followed their testimonies resembled the jewels in the Breast-plate of old, beautiful and of great value. The tides of sympathy that swelled even from the hearts of the silent were like the waters of life. Although the day was dark, and cold gusts of wind brought rain, into that house of sorrow came a spiritual light and warmth that shed consolation.

Trusting the dear ones to immortal guardians we left Hancock in the spirit of prayer.

Mt. Lebanon, N. Y.

Correspondence.

EAST CANTERBURY, N. H. JUNE 8, 1897.

MY DEAR ELDER HENRY;—Your remembrance of me in your letter to our dear Eldress pleased me more than I can tell you. Indeed, I had been intending to write you these three days past to tell you how much good I received from my interviews with you while you were here. Your interest in me is one of my most precious thoughts. I trust I may prove worthy of it.

As I feel at present I can only keep thanking the good Father over and over again for all his goodness to me. What a happiness to feel one self among living souls that belong to that one true church which Jesus founded when he preached his ever memorable sermon on the Mount! I wish, dear Elder Henry, I could in some way make you understand my happiness.

As the days pass, and the world and its frivolities recede to a dim remoteness, I feel that God is drawing nearer and nearer to my own heart. Believe me when I tell you I would rather fill the humblest place in the Society of Believers than to occupy the most influential pulpit in the land. Pity fills my soul when I think of those whom I have left, and who can not see as I see. I wish they could all come into my happiness. Poor blind souls! drifted about on the restless current of a world's applause, their pursuit after worldly pleasure is like a hunt after weeds and carrion. How often in their own lives they catch glimpses of their folly, but the flesh preventing them from deeper search, they struggle on without once experiencing the unspeakable happiness of seeing God.

Ministers of the gospel may preach until the end of time the possibility of seeing God but not a single soul that listens to that preaching will ever enjoy the beatitude until sensuality is completely overcome. When ministers preach this doctrine, how little they themselves know of what is truly meant by seeing God! How unwilling to pay the price of seeing Him! Of course we all know that when we speak of seeing God we are using a figure of speech.

But there are various ways of looking at the figure. I believe that in the mind of Jesus, "seeing God" meant nothing more than the complete victory over the lower nature, a constant and daily growth of the spirit into a fuller sense of the divine, which will enable us to rise out of the body, and soar away above the lusts of the world finding no object worthy our capacities until we rest in God's own heart. Then comes the peace that can not be defined, which we would not change for all the wealth of the kingdoms of the earth combined.

In accepting this view of the figure it is plain that our vision of God depends entirely upon ourselves. As we are, so is the God we see. Each time we violate the divine command, or willfully close our eyes to the light, we shift our point of vision of God. We know how differently sensible objects appear according to the manner in which they are viewed. The sun appears to be one thing when we view it with the naked eye, but a very different thing when we view it through the lens of a powerful telescope. So it seems to me it is with God. He is one sort of being to the soul that views Him from the sunny height of a pure heart, but a far different sort of being to the soul that views Him from the low, dark vale of sensual appetite and gratification. Is it not strange that intelligent, professing Christians, do not see this grand truth which is as plain as the noon-day sun? If they did see it, instead of regarding our precious faith as the height of folly, and we ourselves as fanatics, they would see in our *faith* the ripest wisdom, and in ourselves true followers of the meek and lowly Nazarene.

I think that the Master saw into the future when He said, "Fear not little flock. In the world ye shall have tribulation, but be of good cheer I have overcome the world." He well knew his true followers would be a small minority. He knew how hard it would be for the natural man to discern the things of the Spirit. But tho we are a little body, misunderstood, often despised and calumniated, who of us would change *that* happiness we feel within, that divine guest our hearts entertain, for all the wealth and power our despisers may possess. We have a feeling towards them of pity,—a feeling voiced on the Cross of Calvary, "Father, forgive them for they know not what they do."

Pardon me if I seem too profuse, but dear Elder Henry my heart is so full of joy that I feel I could ascend the house-tops and preach the glad tidings to all the world. I would that all men might see that there is something, yea, the greatest happiness obtainable in the "despised little Nazareth." Oh how I wish I had entered this blessed Society before any sin of the world ever stained my soul! During the years I spent in the ministry my position was that of poor blind Bartimeus by the wayside, crying, "Lord open my eyes that I may see!" I am firm in the belief that my petition has been heard. My being here is sufficient proof of that.

We had a very helpful service last Sabbath morning. I must confess a

feeling of regret stole over me each time I lookt at your vacant place. But we must not be selfish. You are doing the Master's work where you are. We know you will come back to us. What a glorious meeting that was we had when the good Sisters from Enfield were here! It took my thoughts back to the first gathering in the upper chamber at Jerusalem, and the Pentecostal descent of the Holy Spirit. May we enjoy such meetings in the future.

I long to make myself useful. I want to learn everything. It will require time and patience; but it will all come. Hoping, dear Elder Henry, that you will be able to return to us soon, I remain, with much love,

Yours in the Faith,

THOMAS A. DWYER.

*Selection from a Tribute read at the Funeral Services
of Sister ANNA DODSON.*

By Amelia J. Calver.

"A morning glory o'er a ruin
The blue sky seems to-day."

AS such is the clear sunshine, the cloudless sky, of this beautiful June day, in contrast to the leaden clouds which have settled over our hearts and our home. A life, a love, an ornament is taken from our midst which nothing can replace.

Other friends are kind are good and true, but it is not justice to the loving nor to the loved, to feel that their place can be supplied, that the ranks can be closed up, and we miss them not.

Each dear and loving friend, true as the needle to the Pole, rears in our hearts a shrine to which we bring the best offerings of our lives; offerings which to each is meet; and which is sacred to each.

Then when a dear one passes "within the veil," can we set that shrine aside, and place another in its stead? Would it be justice to the living to feel that "to be absent is to be forgotten?" Is it conducive to the growth of a tireless pure affection, to know that it is transient and ends with time? Ah nay! A thousand times Nay!

But how can we speak of the loved one whose sacred memory we are vainly endeavoring to honor. Vocal sounds seem but a mockery, when feeling is too deep to even be mirrored on the surface.

From our earliest childhood dear Sister Anna, has been so woven into the web and woof of our lives, that it seems there almost needs come a flaw in the pattern, when such needed such strong material is taken out. Only in loving memory to the good she has done, we must like the tapestry weavers of the far famed East, keep our eyes on the pattern above us, and following that, toil on e'en tho the web is reverst, knowing that when the material is completed, the true pattern will be represented.

We who were under her kindly instructions when a teacher, who were blest with her spiritual guidance in youth, know how much we owe the solid principle for which we have worked, to both her precept and example; and the deference, love and honor we have ever accorded her, proves the truth of the poet;

“Our hearts ne'er bow but to superior worth
And never fail of their allegiance there.”

When in our riper years her burdens fell on those she had instructed, she did not leave her places of trust as vacancies to be filled, but as a sturdy oak, she maintained her superior talent, on which we as vines could cling; and all through the long years of change, it has ever been thus; so that those who are now bearing the burdens in the heat of the day, have found that in every emergency, in every want and need of life, we could turn to her for strength, for advice, for sympathy and were ever sure of parental love and care.

“Those there are
Whose hearts have a whole look southward
And are open to the whole noon of Nature.”

Such we found our loved sister. To the young her sunshine was a magnet; to mature life a strength, and to the aged a healing warmth. To the erring she was charity and courage, which virtue alone would ever hold her memory dear; for only those whose hearts can sympathize with the weaknesses of frail humanity are worthy to bear the name of our worthy Exemplar whose words were “Neither do I condemn thee, go and sin no more.”

One mark characteristic of her noble nature was her inability to take offence. She allowed no imaginary trials nor burdens to mar her peace, nor to take the sunshine from the lives of those about her.

But it is needless to say more. She has written her character, builded her monument, in our home and in our hearts; and dear Sister Anna will live ever with us, her virtues growing more resplendent, as time bears us on, and tho we may feel that such love as we bear to her is “like seeds taken from the Tropics, and planted where the winter comes too soon,” we will think of her as “Not lost, but gone before.”

Mt. Lebanon, N. Y.

*Obituary Eulogy for Sister
ANNA DODSON.*

By Elder Calvin G. Reed.

STEADILY the sands are falling in life's Time Glass, one by one;
And the moments gliding swiftly o'er Life's Dial, soon are run.
Thus the millions start the journey, thus the millions end the race
And by other millions followed, supersede and fill their place.

One by one our friends are passing to that silent, unseen shore,
 And again to us returning, after exit, nevermore.
 Nevermore shall we behold them while we tread this dusty ball;
 We must wait for this reunion till we meet Death's solemn call.
 Thus the ties that now confine us to this busy, earthly sphere,
 Weaker and more weak are growing as we fill each passing year.
 When we feel the cords, so tender, by a sweet communion spun
 Must be severed for the present, and the new one just begun
 Can continue but a season, and unfinished, we must part,
 Solemn are the contemplations clustering round the thoughtful heart.
 What is life, and all our knowledge, but the drama of a day!
 Soon their measured, joys and sorrows, forming but a curt relay.
 Here we ride the swelling billows, of their ruthless foam, the sport,
 Aiming still to guide our vessels, safely to their destined port.
 Winds, and storms, and tempests, ended; conflicts over; labors done;
 All our yearnings; anguish; turnings; bring us to life's rising sun,
 Where we view in unveiled lustre, the eternal realms of Light
 And upon its shores we enter to regale our newborn sight.
 Mortals paint in magic beauty, glories of the world to come,
 All so purely beatific, and entrancing is that home,
 That it fills weak minds with longings to repair there ere their time;
 Making this a veil of sorrows, shorn of every grace sublime
 That would yield the fruits of courage and the weary heart solace,
 Prompting unto noble action which ensures abiding peace.
 But when earthly years are garnered with perfected righteous toil,
 And the lamp of wisdom burneth brightly well supplied with precious oil;
 When the days are fully numbered in the calendar of life;
 When assured we've won the victory in the noble glorious strife
 And have kept the Faith unsullied and with honor closed the race;
 And surveying our sojournings, find no traces of disgrace,
 Then it is we part the curtain; enter into open day,
 And receive the righteous sentence to our souls most joyfully.
 So we view our noble Sister, as she breathes her kind farewell
 To her Brethren, Sisters, kindred, in the Summer Land to dwell.
 She has been a faithful toiler, guarding well her Savior's fold;
 Caring tenderly, parentally, for her people young and old.
 Patient, merciful, forgiving, in charity abounding, kind;
 Self-denying, peaceful, solace giving to the burdened mind.
 Precepts lead! Examples draw! This sterling maxim gray with age,
 Embodies in its excellence, the wisdom of the sage.
 Our Sister's bright example is an evidence of this
 A Christian exposition, made by works of righteousness.
 Her mandate was not, Go! and without me, perform the task,
 But, I will take the burden. Come, follow! This only will I ask.
 And thus she filled life's measure, and rounded her three score and ten,
 And that she has been faithful, unitedly we say, Amen.

THE ANGELS JUST OVER THE WAY.

A kind, gentle whisper came wafted along,
 An impress it made on my feelings so strong,
 I listened, assured, the sweet accents belong

To Angels just over the way.
 The longer I listened, the more I felt sure
 The melodious breathings, so holy and pure,
 Were only the pulsings of those who secure
 A birthright with Angels to stay.

As I pensively mused, in a querying mood,
 Whence came this effusion, so cheering and good,
 Spreading o'er and around me like aerial flood,
 All pure and entrancing to me?
 The whisper replied, as tho from the sphere,
 Where nothing but goodness could ever appear,
 'Tis the bond of true friendship, untarnisht, sincere,
 Of Angels just over the way.

Can it be? I again askt the ministering Guest,
 That earth ever garnered a treasure so blest,
 So lofty, so noble, so fully possest
 Of sacred felicity, boundless and pure?
 Once more the sweet spirit replied: It is true.
 This good is the solace that Time brings to view
 And this tow'ring upward, will ever be new,
 Eternally, heavenly, socially sure.

The joys and the pleasures which true hearts possess,
 The sweet consolation which naught can repress,
 Will brighten in lustre as Godward they press,
 With Angels just over the way.
 And there the strong bond of true friendship will be
 Unfailing and cheering thro Eternity,
 And unsullied union and felicity
 Will make all such Angels forever to stay.

Thus our Sister has woven her garments divine,
 By virtuous actions with beauty they shine,
 Her life work of goodness has made her sublime,
 An Angel of eternal day.
 Her robe and her crown are spotless and white,
 Her spirit refined with Christianity's light
 Has made her credentials a compromised right,
 With Angels of glory to stay.

Mt. Lebanon, N. Y.

WILLIAM H. GLADSTONE is credited with the following remarks; "Talk about the questions of the day; there is but one question and that is the Gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with the divine revelation."—*Exchange*.

THE MANIFESTO.

AUGUST, 1897.

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.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

June.

	Thermometer.	Rain.
1896.	63.03	4 in.
1897.	61.66	5 1/8 "
Highest Temp. during this mo.	86.	above 0.
Lowest " " " "	38	" "
Number of rainy days	" "	20
" " clear " "	" "	12
" " cloudy " "	" "	8

July, 1897.

THE scythe of Time, or of Eternity, at present, appears to have a very keen edge, and its wielder is engaged in making thinner our already depleted ranks with a ruthless hand. One by one the ripened sheaves are garnered in the Lord's illimitable store-house. We now have to add to the long list of garnered the name of our

worthy sainted Sister, Anna Dodson. She doffed the mortal and donned the immortal, and spread her angelic wings and soared to the Celestial Sphere to join the ranks of those who dwell in the City of the Living God, which has no need of the sun to shine in it; for the glory of God doth lighten it. The funeral was held on the 27th ult.

Descending from the celestial to the terrestrial, I will simply state: We are celebrating the Independence of the United States of America on this Fourth of July, by opening Public Meeting in our Church edifice. We shall hold Public Service so long as the weather will permit. The opening meeting was a success.

The hay harvest now occupies our time and strength. It has been cool and wet enough to render the grass crop heavy and splendid. We are thankful for this blessing. Crops, generally, are luxuriant especially the potato beetle and apple tree worm; but a dose of paris green and hellebore puts them to rest.

In the spring of 1896 we set a sixth of an acre to strawberry vines; this year on June 19th we began picking; between that date and July 3rd we have gathered 26 bushels. We gathered at one picking seven and one half bushels. A large number of the berries measured five and one half inches in circumference.

It has been too cold for asparagus to do its best; but bad as it has been we have taken 80 bushels from the bed.

Our milk is so flush, and the apparatus for preserving it is becoming so dilapidated we are under the necessity of setting up a separator to take the cream from the milk.

The Ministry at present are with us; but as they, of necessity, are migratory Officials, their tarry with us is very precarious.

It is a time of general health in the Community. Eldress Ann Taylor is not long for this world unless all signs fail. She is so as to be about, leaning on her staff for very age.

Calvin G. Reed.

South Family.

July, 1897.

THE sunny months of May and June have past away all quite too soon. On a sunny Sunday afternoon of May last, we paused in our occupation to listen to the music in the air, it was like the voice of many waters, as the voice of harpers harping with their harps, and we lookt and lo! a company from the North and from the Church and from the neighboring family, were singing, and they sang an old song which we all well knew as they approacht our home on the hill, meeting in pleasing communion with we southerners, the family hall resounded with vocal and instrumental music intersperst with compliments and greetings of all concerned. Thus happily an hour past when the stern duties of life called us back to our respective posts.

Among the transfers of the good and just to spirit life we record the departure of our dearest friend and mother Sister Lydia Dole whose beautiful life well filled with grand and noble deeds will ever remain as a guiding light inspiring us on to more loyalty in the service of God's kingdom. Her going from our vision is not death but renewed life, it is but "an event in a continuous existence."

June was made decidedly agreeable by the coming of two of our Sonyea Sisters, Elizabeth Sidell and Eleanor DeGraw who spent a brief time visiting friends in this Community. We hope when they come again they will forget to remember their return trip and extend their tarry beyond the limits of a few days.

July with its torrent of burning sun has come to stay till it goes. We are having a quiet celebration of Independence day by trying to keep cool.

Genevieve DeGraw.

North Family.

July, 1897.

HEAT is intense. An abundant cherry harvest gives more than abundant employment to Brethren and Sisters; other fruit will soon demand attention. All kinds look promising.

Two young men and one of riper years have been added to our ranks since early spring. All seem interested in giving freely of their best efforts. Two women who have been corresponding with a view to membership are expected to visit us soon.

Public meetings were opened July 4th; an excellent beginning has been made. The removal of the Canaan family leaves a lamentable space in our large meeting house. We miss them in the singing and in spiritual ministration.

We are receiving invitations from several leaders in the social movement for a company of Brethren and Sisters to attend meetings in Chicago to give suggestions and otherwise aid in the organization of a new co-operative society. It is but natural that those who have so long held together on the basis of radical communism should now be solicited for help in solving the difficult problems of our time. We know that we have some yet to solve for ourselves. Experience has taught us that the religious impulse alone, based on strong conviction will prompt to that self-denial which will insure success in any organization beyond a mere business compact. The present systems of industrial and social life have evidently reacht their day of doom. God speed all workers toward those conditions of justice which must ever be the foundation of "peace on earth good-will to men."

Catherine Allen.

Shakers, N. Y.

July, 1897.

ON a neat little memento presented us by a friend to be used for removing the dust from the eye glasses was printed the motto,

"If you would see the world aright,
Be sure and keep your glasses bright."

It led us to reflect that in all the phases of life objects apparently partake of the condition of the medium through which they are seen. The mind inclined to be misanthropic, looking through the vision

of the pessimist sees life as it were moving backward toward universal collapse.

But to a mind which has a clear sight, viewing aught existing conditions knowing that out of the conflicts of opinion and clashing of interests that seem at present to absorb and turn to a sinister use human life; above it all there is the good angel of concord, more powerful and far-reaching in the results than all the rest. We do not accept the doctrine of a chance world, nor that of fatalism. The one leaving everything to go hap-hazard; the other accepting what ever is as final with no power to change for the better.

We would suggest the fact that the good Deacon in his controversy with the slave-holder believed that the Lord would be on the side of the one who was ready to help himself; at least the slave-holder thought so judging by his conduct when they had their last meeting.

The prospects at present indicate a heavy hay crop. Spring crops are late, the last corn planting on the 25th of June. When we compare conditions with the flooded districts of the west and the sufferings from the violent wind-storms that have devastated sections of our country we have reason to be thankful for our exemption from those destructive elements.

Hamilton DeGraw.

Enfield, N. H.

July, 1897.

We are pleased to report visits from gospel kindred. For a short season we enjoyed the presence of the first order of Ministry of Mt. Lebanon, and whose ministrations we trust will add to the spirit of concord and fellowship so essential to make home a "sweet home," especially important to keep the torch of truth burning, so that others seeing its beams of goodness may safely follow its onward and upward wake, from all that defileth or maketh a lie.

A company of six Sisters from East Canterbury, have spent a few days with us, adding to our lives good cheer, for

soul communion and interchange of thought, giveth new inspirations, not only to abhor evil and cleave to the good, but inspireth new zeal to do greater good for others, practical righteousness the true spirit of Christianity.

What exalted thoughts flash upon the mind at the name of home. Well may the children of God sing, "Be it ever so humble there is no place like home." When we think of the homes under the thralldom of the demon of licentiousness, stricken with soul-blighting diseases, tinctured with the curse of intemperance, fettered in the chains of tyranny, homes wherein the angel of purity never enters and the song of gladness never sounds, how our hearts ought to throb with sympathy for the unfortunate, and with gratitude for our own blessing.

Is not home life made harmonious and prosperous by the congregated efforts of her inmates to establish justice, morality and integrity of the highest order? and should not home be of such worth to us that we exert our abilities to get rid of all that is disagreeable and debasing? thus adorning home with virtues and joys of more value than the costliest gem we could possess, or the finest works of art we could hang upon the walls. True,

Home's not mere roof and room,
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it.

George H. Baxter.

Shaker Station, Conn.

North Family.

July, 1897.

BELOVED EDITOR;—We contribute a few lines to THE MANIFESTO and thus add to Home interest we trust. We are enjoying one of the best of God's blessings—good health.

The Brethren are having great success on the farm. Not because of the great numbers toiling thereon, but because God is in the midst of those who serve Him faithfully, and whose interests and loves

are universal; no one claiming aught as mine or thine. Jesus said, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." Showing we can not love and serve God unless we love and serve one another.

We have taken advantage of the pleasant Sabbaths, and held our morning religious services at the Church. In the afternoon they meet with us for Singing. We enjoy this interchange very much.

Our dear Father, Gilbert Avery is enthused with the vegetarian principle and says he is going to be a vegetarian the rest of his life. If he at the advanced age of eighty-nine years can change his diet, should those who are younger think it such a task?

The Brethren are drawing coal for winter use. The haying is already commenced. The cherries are almost all gathered. Through the liberality of our friends at the Church we have enjoyed quite a feast of strawberries; another year we hope to have some from our own garden. The peaches are fast ripening. The Sisters are painting and improving all that needs this attention round about home.

We hope Elder Andrew Barrett will continue to keep us informed through the Home Notes as to the progress they are making in Florida, as we are much interested that they prosper.

Love to all our gospel kindred.

Edith E. Shuffelt.

EAST CANTERBURY, N. H.

June 24, 1897.

B. L. G.—,

MY ETERNITY SISTER;—So short a time since you left us for your long-anticipated, happy visit to our dear friends at Enfield, yet we have missed you. How could it be otherwise! Faithful stewards you have been, and for this claim our love and blessing. This is another seal placed upon your loyalty to your friends, your Church and your God. We are all the while breathing prayers that the Father's Angel messengers attend you.

I am sitting at the type case and as I think of you and your dear companions, there rushes to my mind so many thoughts of days of happy interchange, now past, yet to be renewed in days to come, that I can set them in type as readily as I could write with the pen. I shall be glad to welcome you again to the dear old Printing Office where you and I have loved and lived and worked together until—Let us draw the curtain, and at the holy shrine whereon we have offered our vows of consecration as a sweet-smelling savor before the Lord let us ask angels to bless our past efforts to do the right and so chasten us, in the wisdom of the Divine Spirit, that we may become subjects of the Resurrection order wherein old things have passed away. May our friendship be after that pattern which makes us friends of God, and friends to each other whose love never waxeth cold.

Whisper comforting messages to each one, to the Mother Queen of your party, Sister Ellen Myers, crowned with her years of rich and ripened experience; give her the kindest wishes of her girl subjects at home. Love to your mates, and kind remembrance to the dear Sisters in the Office, to our absent Ministry, and finally to all. Lovingly,

Josephine E. Wilson.

WANTED—MEN!

GOD give us men! A time like this demands
Strong minds, great hearts, true faith and
ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagog
And d— his treacherous flatteries without
winking!
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble with their thumb-worn
creeds,
Their large profession and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice
sleeps.—*Dr. J. G. Holland.*

Sanitary.

POTATO PIE.

POTATO PIE may be made by lining pie tins with ordinary pie crust, and filling with mashed potatoes seasoned with a little fried onion and summer savory. Put on an upper crust, and bake from twenty to thirty minutes. Serve hot.—September *Ladies' Home Journal*.

"Blood being made from the assimilation of food, it is, therefore, to food itself we must primarily look for the origin of these earthly deposits. Besides providing the requisite elements of nutrition, food contains calcareous salts, which, upon being deposited in the arteries, veins and capillaries become the approximate cause of ossification and old age."

"The action of distilled water as a beverage is briefly as follows: First, its absorption into the blood is rapid; second, it keeps soluble those salts already existing in the blood, thereby precluding their undue deposit; third, it facilitates in a marked degree their elimination by means of excretion. After middle life a daily use of distilled water is highly beneficial to those desirous of retarding old age, and it is also a useful adjunct for averting stone in the bladder and kidneys."

Distilled water, diluted phosphoric acid, glycerine and some of the aromatics constitute a most delicious drink—a very nectar. And this nectar, drank freely, tends to remove calcareous deposits, thus prolonging human life.—*Temple of Health*.

FOODS FOR THE AGED.

SOME foods contain too much calcareous substance for health; but fruits, nuts, fish, venison and wild game contain only a very trifle of these calcareous salts and earthly particles, and are, therefore, very healthy for the aged. Fruits and distilled water are specifics for ossific depositions.

A French physician observes That man

begins in a gelatinous and ends in an osseous condition. . . . In the human body water forms 70 per cent. of its aggregate weight; in fact there is not a single tissue which does not contain water as a necessary ingredient. Now water holds certain salts in solution, which become more or less deposited, notwithstanding the large proportion eliminated through the secretions. Nevertheless it is only a matter of time before these minute particles deposited by the blood have a marked effect in causing the stiffness and aridity of advancing life. The reason why in early life the deposits of earthly salts are so infinitesimal is simply because they have not had time to accumulate. It is the old kitchen boiler which is found full of incrustations, not the new one, time not having been sufficient for their deposit. M. LeCann proved by analysis that human blood contains compounds of lime, magnesia and iron, averaging 2. 1 in every 1,000 parts. This clearly demonstrates that in the blood itself are contained the earth salts, which gradually become deposited in the system."

A SABBATH PIECE.

By Cora C. Vinneo.

THIS is the Sabbath!
From my window looking west
The stately hills arise,
Splendid in all their wealth
Of emerald robes brodered with gold
and white,
Shaded with mellow light,—
That light that falls through mist veils,
When the sun hides like a priest
Kneeling in silence at a holy shrine.

And souls sometimes
Must take a Sabbath rest,
Must gather strength to meet
The cares that come with mailed feet,
Clanking adown the chambers of the soul
O cares that come!
O mighty griefs that roll!
Go back and let us rest.

Ah! this is my Sabbath day,
 My very own!
 And in it I will meditate and dream
 Of life and all its blessedness,
 Of Prayer, the white-winged messenger
 that steals
 Noiselessly through our cloister's door
 ajar
 Bringing sweet tidings from the world
 afar.
 Of Faith, the divine preceptor
 And Hope, the angel standing at her
 right.
 Of Love, that makes us think
 And do more holy things than aught
 beside.
 Prayer is a power,
 Faith and Hope are powers
 But Love combines and comprehends
 them all.
 So in this Sabbath, holy and divinely
 still,
 There comes a bliss
 Whose name I feel but can not tell.
 And from the Sacred Place
 I hear this message to my soul:
 "Silence and wait
 And all things will be well."
Mt. Lebanon, N. Y.

WHAT WAS HIS CREED?

He left a load of anthracite
 In front of a poor woman's door
 When the deep snow, frozen and white,
 Wrapt street and square, mountain and
 moor.
 That was his deed,
 He did it well;
 "What was his creed?"
 I can not tell.
 Blest "in his basket and his store,"
 In sitting down and rising up;
 When more he got he gave the more,
 Withholding not the crust and cup.
 He took the lead
 In each good task.
 "What was his creed?"
 I did not ask.

His charity was like the snow—
 Soft, light and silent in its fall;
 Not like the noisy winds that blow
 From shivering trees the leaves; a pall
 For flowers and weed,
 Drooping below.
 "What was his creed?"
 The poor may know.

He had great faith in loaves of bread
 For hungry people, young and old,
 And hope inspired, kind words he said
 To those he sheltered from the cold.
 For we must feed
 As well as pray.
 "What was his creed?"
 I can not say.

In words he did not put his trust;
 His faith in words he never writ;
 He loved to share his cup and crust
 With all mankind who needed it.
 In time of need
 A friend was he:
 "What was his creed?"
 He told not me.

He put his trust in Heaven, and he
 Workt well with hand and head;
 And what he gave in charity
 Sweetened his sleep and daily bread.
 Let us take heed,
 For life is brief.
 This was his creed,
 This his belief.—*Selected.*

Deaths.

Eldress Lois Wentworth at West Pitts-
 field, Mass. April 30, 1897. Age 73 years
 3 mo. and 28 days.

Anna Dodson, at Mt. Lebanon, N. Y.
 June 25, 1897. Age 79 years, and 23 days.

J. Sullivan Wright at East Canterbury,
 N. H. June 28, 1897. Age 87 years 10
 mo. and 5 days.

Br. Sullivan entered the Community in
 1846. During this pilgrimage he has been
 a faithful Christian worker.

Eldress Lydia Annas, at Shakers, N. Y.
 July 10, 1897. Age 80 yrs. and 10 mo.

Books & Papers.

HUMANITY for June has the Question of the Hour, and gathers its inspiration from the Bible. The Christians who believe in preaching the gospel to the poor, may find in this a valuable lesson. The poet asks,—Is it so? Then we have—Charity against Justice. Metaphysical Jim tells a long story in a few words and he tells it without "sarpints and trees and woman, A foolishin' with Satin." The poetical story of the Tariff and of Cuba are fully illustrated and will be read with much interest. Other pages of the Journal abound with many good things. Publishd at Kansas City, Mo.

WORD AND WORKS for July has an interesting chapter on the Sun, Moon and Planets. Every reader can in this place study the heavens at his leisure, and learn of many wonderful things before he bids adieu to his home on the earth. A long chapter on the study of the stars abounds with information and illustrates the heavens so clearly that all of these wonders are brought right into our own homes.

Clinch nails No. 7, is a sermon of the first quality and worthy to be read in the pulpit or in the home of highest culture. Passing hurriedly over many interesting articles, Justice attracts our attention, for the article is true to its title. The Chat with Passengers, tells of the wonderful things that have been seen and heard and felt during the past month. Many gems of worth follow, but we will only stop at the Query Corner and witness a strange exhibition. The dear Doctor's heart must flutter at the sight even tho he is able to clear up the mystery of the many queries. Every paper remembers the children and their little letters that are publishd tell many a nice and wonderful story. Pub. by Word & Works Co. 2201 Locust St., St. Louis, Mo.

An important and very interesting historical paper is the leading article in **FRANK LESLIE'S POPULAR MONTHLY** for July. It is entitled, Heroes of the Neutral Ground, and treats of the little-known history of the patriots who protected the homes and people of the Saw Mill Valley, N. Y., from the raids of the British during the Revolution. It is written in an attractive style by John P. Ritter, and is profusely illustrated. There is an article on Syracuse University, by Jennie M. Bingham, the ninth in the excellent series on American Universities and Colleges, and beautifully illustrated with views of the buildings, Greek Letter Society houses and portraits. The markets of the Mediterranean are picturesquely described by Margaret Seymour Hall. A paper on banana-growing, by A. James Miller, tells of the production of that delicious fruit in Central America. Colonel Nicholas Pike, the prominent naturalist, talks entertainingly about his adventures in hunting the crocodile and alligator. The Story of a Passport, by Cecil Burrell, describes the trials and tribula-

tions of the career of such a document. In *A Shelf of Birds' Nests*, Elizabeth Nunemaker gives an interesting account of her observations among the homes of "our feathered friends." There are a number of good short stories. The absorbing serial, *The Catspaw*, is continued, and the department for young people is as attractive as usual.—*Frank Leslie's Pub. House, New York.*

THE PULPIT for June has a large amount of good reading. *The Mastery of Self*, by Rev. Calvin S. Gerhard; *Modern Missions*, by Rev. J. L. Smith; *The Church against Societies*, by Rev. C. L. Scott; *Fourth of July Address*, by Hon. S. B. Elkins; *Resurrection*, by Rev. C. H. Parkhurst, D. D.; *A Life Greater than Life Work*, by Rev. C. C. Hall; *Quiet Strength*, by Rev. R. E. Knowles, B. A.

Publishd by G. Holzappel. Cleona, Pa.

Among biographical articles of special interest soon to be printed in **THE OUTLOOK** will be a sketch of Joseph LeConte, the famous scientist of California, who has contributed more than any other American to our knowledge of evolution and one of General Lee, the great Confederate Commander, written by one who was a student under him at the Washington College, and telling for the first time many incidents and anecdotes of great interest about General Lee in his capacity as a college president. [\$3.00 a year. The Outlook Company, 13 Astor Place, New York.]

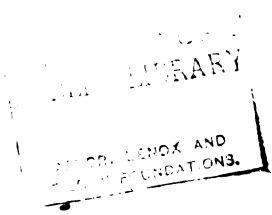
THE VITAL QUESTION, from The New Era Cooking School, Worcester, Mass.

"The object of this booklet is to turn the search light of intelligence on the great unrecognized incapacity of the material, out of which, in this age, the structure of man is built, to the end that its incapacity may be recognized as a cause now hidden, but the terrible results of which are known."

Pub. by The New Era Cooking School. Worcester, Mass. [Price 12 cents.]

In an historical article recalling the destruction of our National capital by the British forces in 1814, Clifford Howard in the *July Ladies' Home Journal* will show that Dolly Madison, the most beloved and popular woman of her day, was courageous and fearless in the face of grave danger. In the mad stampede from Washington, that preceded the invasion by the British troops, Dolly Madison was the last to seek safety in flight, and her final act before quitting the White House, as the enemy advanced, was to seize the Declaration of Independence and carry it to a place of safety. As the White House was immediately afterward looted and burned by the British, Mr. Howard declares that but for brave Dolly Madison the priceless parchment would have been destroyed.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for July has an article on Charles Scribner Sr., by Nelson Sizer; Two nice illustrations accompany this piece. *The Genesis of Thought*, by Prof. J. H. Shull; *Phrenotypes and Side Views*, by H. S. Drayton, M. D. Mary



The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII. SEPTEMBER, 1897. No. 9.

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

SELF-GOVERNMENT.

By Elder Henry C. Blinn.

IT was Jesus that complimented a rich publican whom he met on one of his journeys, and made of him a friend and an assistant in his religious work, instead of provoking a controversy and making him an enemy. Jesus evidently had some knowledge of this rich man previous to the visit, and felt quite well assured of a kind and pleasant reception. The singular story of their meeting, the informal manner of introduction and the final closing of the scene, evinces a care in both persons of well-directed self-government. It is a lesson that is well worthy of a Christian mind, and that need not diminish in its application to our daily life.

From the earliest history of the race, throughout all the savagery and ignorance that has so plainly marked its passage, and through all the dominant influences that have been exercised by the strong over the weak, there has always been found a growing, manly regard that has looked upon the government of one's own mind as being much in advance of the most refined slavery. The selfish influences in man, like the same qualities in the beasts of the field will ever struggle for the mastery, as these for ages have been, largely, the ruling power.

The march of man, however is upward into better regions of thought, into higher moral and spiritual conditions, which aids in the unifying of the race, more closely, and makes it more dependent as individuals upon each other. Thousands of years ago this excellent lesson was learned and placed on record as follows;—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Any savage conqueror, with a sufficient following might destroy many human lives and much valuable property, and then place himself as a ruler over others, who at once are made slaves to his dominant passions. In many cases the family of man has adopted this extremely selfish course, and made "Might to be right," and through this power of usurpation governed accordingly.

On the introduction of the Christian religion a better system of procedure was initiated and men and women were urged to change their minds by leading a higher order of life, and by walking in a new and narrow way. Instead of being so anxious to dominate over each other, for selfish interests, they were incited to treat others as they would wish to be treated if placed under similar circumstances.

At the same time that this Christian faith was made manifest it was found that two classes were now permanently placed before the world. The one to continue its ruling through inordinate selfishness, so far as was possible which was done in multiplied ways as the strong oppress the weak. The other class, under a different ministration was instructed to deal justly, to love mercy and to minister deeds of kindness to all of God's creation.

As human nature is quite the same in all ages of the world, and the selfishness of man so like the selfish, dominant nature in all the animal creation, it is sure to assert itself unless ameliorating influences of a strict self-denial are brought into daily practice. A professing Christian who fails to live in the spirit of gentleness and meekness, becomes a sorry specimen of a disciplined order, and the religion which is supposed to be the active exponent of an honest heart, is at best but a faint imitation of the Christ spirit. One of the Apostles in his illustration of religion, said it was to minister to the needs of the afflicted, and so to live as to keep unspotted from the world. And if a man thought himself to be religious and did not bridle his tongue, his religious experience was of little or no account. More wounds have evidently been made by unguarded expressions and sharp speeches than were ever made by poinards or daggers. A sacred writer also says, "the tongue is full of deadly poison," and this is literally true, when we make reference to an unbridled or undisciplined tongue. An education in ribaldry whether among the rich or poor, young or old becomes a prolific source of uncleanness and makes infectious even the atmosphere around us.

History informs us of a class of low, ignorant and selfish persons, whose disreputable language received the name of Billingsgate from the district where these people resided, so that now the coarse, undisciplined, vulgar language of one person to another is known by that name, to the disgrace of the one from whom it proceeds.

It is quite unfortunate that any circumstance should ever arise to call forth any expressions otherwise than those that have been well matured under the influence of a good spirit, as such things may be so thoroughly imprest upon

the minds of the young, that even in old age it may not become obliterated.

The Shakers in the early days of their organization dwelt long and earnestly upon the necessity of kindness of speech. In forming the Societies, their members were taken from the several Christian churches, as good men and good women, zealous for the honor of their religion and for the forms and ceremonies which were demanded. The baptism of the body, however and the fear of losing their place in the resurrection, had all failed to baptize many of them into an element that would wash away the selfishness of the human heart, or cleanse it from that inheritance of the flesh which abounds in the language not congenial to the spirit of the church of Christ.

The Shakers believed as was written by the prophet, that God would turn to his people a pure language, as well as clothe them with a pure spirit. They not only talkt about it, but they sang about it. They were emphatic in their declarations of right over wrong and testified that even a Christian faith was of no value only so far as it had an influence for good on the daily life. To make this change of the mind more effectual for good the testimony was clothed with musical harmony, to the decided advantage of every one. And here follows one of the simple lessons so potent for good.

“With a new tongue I now will speak,
My words shall be both mild and meek,
A gospel union I will seek
With all my dear relation.”

Other minds in other walks of life have been impress in the same manner and have given voice to their anxious hope, through these simple ministrations to cultivate the beautiful spirit of kindness.

“Speak gently, it is better far,
To rule by love, than fear,
Speak gently—let not harsh words mar
The good we might do here.”

No better admonition than the above could be placed before those who have accepted the testimony of Jesus the Christ which is the gospel of love, and the members of every Community of Believers should seek to emulate each other in the cultivation and use of a language so pure that it may be publisht to the whole world, to their honor and glory.

East Canterbury, N. H.

SELF-LOVE.

By Eldress Anna White.

SELF-LOVE leads to great efforts to establish our own righteousness on all occasions. Self-abasement leads to active exertions to detect and prove our unrighteousness and if by reason of faithfulness this can not be done in any matters of importance, then will there be the more diligent inquiry and search to do it in smaller matters.

“Confess your faults one to another” is a rule that if used every day, would

have a most beneficial effect upon the character. "Turn the battle to the gate" by as free and full a criticism of our words, intents of the heart and acts as we would use toward others.

Blessed is the man or woman who tells us of our faults; should be our motto. This would make even our enemies, as they might think themselves, our valued friends, for whom we can pray, that for the good they have done us, unintentionally it may have been, in helping us to perfect ourselves that some one will help them to correct their faults. It is thus, that if a man's ways please the Lord he will make even his enemies to be at peace with him.

Mt. Lebanon, N. Y.

Correspondence.

EAST CANTERBURY, N. H. JUNE 27, 1897.

OUR ABSENT SISTERS;—You may be a little surprised to learn that this letter was written by one who gives you so little attention at home, and yet you may have heard that distance lends enchantment, and it may prove so in this case. At an earlier date we visited Enfield where we formed new friendships and learned new lessons and made new resolves. May you do no less.

Our pilgrimage through this life is not upon flowery beds of ease, neither are we obliged to wear a crown of thorns. If the thorns are our choice, we must submit to the pain they cause us.

You all, doubtless, admire the rose, but did you ever examine it closely in the different stages of its growth? As you read this do you not call to mind the little rosebush all covered with thorns up to the very buds. What do you find? A bush without beauty, without fragrance, but not without form. All that is lovely, all that is fragrant, all that is beautiful is developing within.

Here then is the lesson. From a rough exterior, you can develop a well ordered and symmetrical character. From the rough ledges of granite and of marble have been wrought the most wonderful pieces of mechanism and art that the human mind is able to comprehend. Is this grand power of fashioning and forming to be left to be displayed on inanimate things? Is there not a possibility that the good things of God's Kingdom can be realized and perfected to the honor and glory of a virtuous cause by those who have shared the blessing of spiritual guidance for so many years?

As you walk over the consecrated grounds in the Community at Enfield, think of those devoted souls who have given their lives for the upbuilding of the Zion of our God, in that beautiful valley. I have nothing very sentimental to say and I need not tell you that my only anxiety is that you walk worthy of the vocation whereunto you are called. Be an honor to yourselves and to the Society that you represent, and whatever you may chance to see

even if it be of a worldly character, that may attract your attention from the path of duty, remember, that beneath every rose however beautiful, there is always a thorn.

Your brother,

WM. W. BRIGGS.

THE ANCIENTS OF THE CITY.

A tribute to our Sister ANNA DODSON.

By Cecelia De Vere.

ONE by one they leave us and our eyes
 Looking on them through the farewell tears,
 See the glories of the golden dyes
 Weaving coronals for closing years.

See the cast up pathway that they trod
 Over mire and maze of poisoning thorn,
 Steep the road the pilgrim's way to God—
 Rough, but radiant with the rays of morn.

Noble were the patriots of our land,
 Zealous to establish freedom's laws,
 Nobler far the self-denying band
 Pledged to suffering for Mount Zion's Cause.

Pledged to keep the holy helpful vow,
 To obedience pledged whatever came,
 We who share their fruits of labor now,
 Are we lighted by their quenchless flame?

Have we reacht the increase—vision seen
 By the prophets bidding but in tents?
 Have we access to the fountain clean
 At whose touch the soul to God repents?

Blessed sister, simple and sincere,
 Precious link between us and the past,
 May we often draw thy spirit near,
 May thy brave example with us last.

Sacred consecration unreserved,
 In a gift of faith by thee was made,
 Never from thy youthful promise swerved,
 Never let thy soul's white lilies fade.

To thy parents happy was the choice,
 In the hour when nature's claims assailed,
 On this mountain thenceforth to rejoice,
 More than Jephtha's daughter e'er bewailed.

Christian sacrifice they understood,
 Adverse logic gained but doubtful place,
 T'was a hawk that would destroy their good
 E'en though high and circling in its grace.

What a triumph when a holy child
 Filled with courage helpt her parents on,
 Turned herself from sin's deluding wild
 Where so many purblind ones had gone.
 What the pain and marvel still through life,
 When companions sometimes broke their clasp,
 And went down to earth's bewildering strife,
 Phantom joys and sorrows real to grasp.
 What straightforward loyalty was thine,
 What pure charity that seemed like prayer,
 Or like sunshine on a pagan shrine,
 With a smile concealing folly's glare.
 E'en when souls long cherish in thy love
 Gave ingratitude, thy lips were dumb,
 Thy reward was with thee from above,
 While thy thought was but for good to come.
 Faithful with the faithful hast thou been,
 Long thy home shall miss thy pleasant ways;
 Farewell dear one, till we meet again
 Safe within the pearly gates of praise.
 As the ancients silently depart,
 Shall we die in ignominious calm?
 Make no struggle to sustain our part
 And ignore the gift containing balm?
 Look we up to heaven, or down to earth
 For the impulse that shall mould afresh?
 Shall we draw from life's immortal worth
 Or be swamped in fallacies of earth?
 As new palms of victory we take,
 As we lift the spotless banner high,
 Every effort doth our souls awake,
 And we know God's work will never die.
 O, I hear sweet music roll and swell,
 Through the life-cloud screening from our view,
 That fair realm where our beloved ones dwell;
 Hark! each cadence will glad hope renew.
Mt. Lebanon, N. Y.

Sacred to the Memory of our Gospel Mother

Eldress LYDIA ANNAS.

By Orrin Beaver.

ANOTHER Spirit, after a long life of self-denial given to the cause of purity and virtue, has laid aside the vestments of mortality to don the spotless robe of the justified in the celestial mansions of the beautiful home above. Our beloved Eldress Lydia, was ever a tower of strength to all in Zion ea-

pecially to the young for whom she always manifested a deep interest, deeming no sacrifice on her part too great if thereby she might give them a fuller understanding of the saving principles of a Christian life. Possessing the wisdom gained through long years of toil and self-devotion to the good of souls, and deeply solicitous for their future good at all times, she drew them to her as with a magnet and they loved her with all the affection they could have shown a natural parent.

She had lived among Believers for over seventy-four years; was acquainted with many of the early founders of the society in Watervliet, and often spoke of the suffering they past through in those early days, when they lacked many of the temporal comforts they now enjoy. She ever manifested a spirit of thankfulness for her gospel call to prove herself a child of Christ and a daughter of Mother Ann.

I had the pleasure of her acquaintance for over thirty years, and during that time I never saw an element of weakness in her life, but she always rejoiced that she had set out in the way of God in her early youth, and had strength given to carry her safely through her earthly pilgrimage. She often gave a strong testimony in favor of a Christian life saying she thought the life taught by Christ if truly lived was the only one that could yield perfect happiness and justification to an intelligent being. Faithful in the performance of every duty appointed to her, she was one we shall truly miss in all the relations of life. Kind and charitable to all, a peacemaker at all times, loving with an unselfish love for one common humanity, I do not think the person exists, however low in the scale of humanity they might be who was beneath her love, or too inferior for her tender ministrations.

Farewell to thee Sainted one, we shall often miss thy cheering voice, and while we feel that our great present loss is thy eternal gain, we know that thy gentle Spirit will not leave us, but will often hover near to cheer us as we bravely bear the trials of life through the few short years of Time, so that when called to our Eternal home, it may be said of us as of thee, "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

Shakers, N. Y.

THE INDWELLING SPIRIT.

By Hamilton DeGraw.

THAT wise and very important counsel "neither cast ye your pearls before swine," was given with the understanding that we should not present the high and holy things of God to those who had not attained that degree of intellectual growth which fitted them to receive it; only by prayer and supplication and a complete renunciation of self, with an earnest desire to receive the indwelling spirit can it be given. The tendency of the materialistic mind even when cloakt under theological teaching, is to look away from the internal and spiritual life for a manifestation of the divine.

To those who are dwelling on the materialistic plane of their being, the divinity that dwells within is as foolishness; but we address those who have tasted of the fruits of the Spirit and without the shadow of doubt and with a knowledge of the truth have felt the opening of the internal sense, and know that to be "spiritually minded is life, joy and peace." That faculty in man that causes him to look above the conditions of physical existence, altho through his ignorance and inability to comprehend that faculty and in its manifestations it may appear vague and unreal, is, nevertheless, as permanent and reliable a condition of his life as those that are more directly connected with his existence.

The highest intellectual development is not always the one that has the largest scope and most expansive vision that enables it to grasp and view spiritual things; many times it is very crude, delighting in that which abounds in mystery and unexplainable power; but it satisfied for the time that internal longing of the soul which could not rest contented with dead forms or lifeless creeds and as the spiritual became unfolded what was once the sustenance upon which it maintained its life, proved to be worthless.

In the acceptance of the truth its possessor becomes as a little child, as it brings the soul into the conscious presence of the Infinite spirit, removing all egotism and pomp and self-laudation, at the same time imparting a dignity and grandeur to the life that the worshipers at mammon's shrine, are unable to understand or accept.

The saying that "speech is silver but silence is golden," has its basis on truth, but needing the exercise of wisdom to know when to give utterance to thought and when to remain silent. Many times the most effective method of bringing the soul into conscious communion with the Divine presence is silent meditation, gathering the sense away from the distracting influences of the outer life that it may accumulate a reserved force to be used when duty calls to enter the arena and grapple with the opposing forces.

The beautiful example and counsel of the Divine Master can be practised with profit by those who are desirous to develop their spiritual life. "When thou prayest enter into thy closet and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Altho the elements of spiritual decay have to a greater or less extent permeated their life, the monastic retreats when first established were based upon the necessity of having a place of retirement from the inharmonious conditions of the world; and the unsettled state of human society during the time in which they were organized, testified to the wisdom of their building. But "man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

While it is right that there should be seasons of retirement, it is also necessary that the soul should at times come forth where the conflict is waged the fiercest. The law of action and rest is as operative in the spiritual life

as in the physical. When the race has developed more harmonious conditions than at present and the indwelling spirit has asserted its right to rule the temple of life in both the inner and outer courts; when in the dealings of man with his fellow-man truth prevails and to do "unto others as ye would have them do unto you," is the rule and not the exception; then he will be enabled to enter into such close communion with the Divine that the exclusive retreats which were intended to give an opportunity for spiritual development will not be needed. The admiration of the world has been given to those who have in a large measure attained unto that exalted station; but to fully comprehend that life, it must be evolved from out of the crucible of suffering, and each individual must for himself test the virtue of that power.

When Savonarola was to suffer martyrdom on account of his testimony against the corruptions of the church, on being led to the stake the Bishop, in his excommunication said, I expel you from the Church militant and from the Church triumphant." Savonarola exclaimed, "not from the Church triumphant that is beyond your power." Every one who has experienced that divine illumination has at some previous time had to ascend the mountain and have the kingdoms of the world and the glory thereof presented to him and told that all these would be given if he would fall down and worship them. Those who refuse to give that homage know the joy that comes when "holy angels minister unto them."

Admittance into that temple whose occupants have received the divine illumination, can only be through the gate-way of self-abnegation; but to those who have arrived at the inner court and have for their guide the light of the Spirit, can view with pity the multitude that are groping in the dark, but are unwilling to accept the light. What can be the force that is impelling human life onward, urging it to reach higher than the present plane of thought and life? It is the indwelling spirit, that is the motive power which inspired the heroes and martyrs of the ages to deeds of self-sacrifice and a willingness to suffer for the truth; to give their whole life to the uplifting of the race. It is the power which at present is causing efforts to be made to cleanse the temple of life that its occupants may not be bound in slavery to the passions and influences that keep them from asserting their right to be sons and daughters of God.

Altho at times this divine overshadowing may come, lifting the soul above its present state and enabling it to realize what is possible for it to attain unto, but for it to permanently abide, there must also be the garden of Gethsemane, and through it each individual soul shall pass and the experience that is gained there, will enable it to realize the fact that "life is more than meat and the body than raiment." There is a condition the materialistic mind can not understand and only by obedience to the highest promptings will it be enabled to advance into the perfect light.

Shakers, N. Y.

THE MANIFESTO.

SEPTEMBER, 1897.

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.

July.

	Thermometer.	Rain.
1896.	71.19	3.128 in.
1897.	74. 3	15 "
Highest Temp. during this mo.	94.	above 0.
Lowest	" "	" " 56 " "
Number of rainy days	" "	" " 16
" " clear	" "	" " 8
" " cloudy	" "	" " 7

August, 1897.

JULY has been a very unpropitious month for either farming or gardening. Grass crops have been very abundant, but the month has been so very wet we have barely commenct harvesting the crop. 16 rainy days giving us 15 inches of water,

averaging about half an inch a day the entire month. One continuous rain gave us 7½ in. in twenty-four hours causing the water to overflow our dams, and making the valley below a lake from two to four feet deep. It has been such a month that we desire never to see another so destructive and so wide spread. It has spread E. W. N. S. destroying millions of property and multitudes of lives. One woman with her two children and house were taken by a tornado, carried to the center of the Hudson River and sunk and they were drowned. There might be a volume written if the entire sad catastrophies were chronicled that have occurred during July 1897.

With all the prevalling destruction, we are very much blest. At present we have plenty to eat and to drink. We are well clothed and housed from the storms. We have purchased cement and paint to preserve the roofs of the Meeting House, Office, Infirmary and Laundry, so they will not leak, if paint, cement and solder will prevent it.

A half mile more of the State Road between us and Hancock is being constructed. This will prove an additional blessing to travelers. We have gathered from our garden thirty-three bushels of strawberries and nine bushels of raspberries and have more of the last named to gather, then will come the blackberries. The early apples are fit for use. Cherries have been abundant. Our fruit crop is good, and abundant. The hot weather is injuring potatoes.

Sister Amelia Calver has become an apiarist. She has at present eight swarms. Yesterday she was taking up box honey. In doing so she became a veiled Nun. Elder Timothy Rayson is a Shaker Trustee. He takes Br. Benjamin Gates place who has resigned.

Thursday July 22nd the Ministry left Mt. Lebanon, and are now at Colonie. They left here in usual health. At present it is healthy among us. No one is indisposed to my knowledge.

Calvin G. Reed.

Shakers, N. Y.

August, 1897.

THE past month gave us a taste of tropical weather. One hundred in the shade! We were careful not to make any complimentary remarks about "Old Probabilities" for we might regret it when the blizzards of December were blowing; but we thought of the pleasure of Professor Andree's trip in an air-ship to the North pole or of Dr. Nansen's arctic explorations. But we will try and be philosophical and make the best of it whatever the variations of the temperature.

Those grand and inspiring words of Gladstone in the MANIFESTO were like a benediction rebuking the narrow spirit of sectarianism that would contract the sphere of human thought making it less able to comprehend the universality of truth which is the true goal toward which life is advancing. We admire the character of the man and have his picture framed in oak guarding the doorway of our domicile.

We think our little MANIFESTO is doing even better than the son of Erin's isle who said he had "started with nothing and had held his own." May blessings be with those who have the burden of its publication, and if interest could be quickened to the extent that would make it a semi-monthly, its work in the missionary field would be strengthened.

*Hamilton DeGraw.***Shaker Station, Conn.**

North Family.

August, 1897.

It is needless to say that we are having more cloudy than sunshiny weather, for this seems to be the general complaint. Farm work is much delayed by almost constant rain.

The Sisters have been, several times, to the distant hills, some two or three miles away, for huckleberries, but success did not crown their labors as the berries are quite scarce.

Two of our Sisters, Angeline Brown

and Florence Staples in company with Eldress Sophia Copley of the Church family are about to return from the sea-shore after an absence of sixteen days. They have been selling Shaker bonnets, fancy goods, confectionery etc., with considerable success.

Since our tarry in Enfield we have had occasion to attend one funeral,—that of Clarissa Lyman. She was an aged Sister of eighty-three years. Her acquaintances all declare her to have been a good, true mother.

Elder George Clarke is busily engaged in the laundry, making everything as convenient as possible. We have already a large engine and boiler combined, an improved mill, and at the end of another week our new wringer will be completed.

We bless the labor of consecrated souls and great will be their reward.

Edith E. Shuffett.

[As the following letter was received too late for insertion in the August MANIFESTO, we have thought best to hold it for the Sept. number. It contains some items that may prove profitable reading for many months to come. Ed.]

South Union, Ky.

July 21, 1897.

BELOVED BROTHER;—It has been some time since we heard anything through THE MANIFESTO about South Union. We have past through a very heated and dry season, the thermometer ranging from 100 to 105 degrees. From the first of May to the 10th of July we had but very little rain and the land was intensely dry. Within the last ten days we have received about one inch, with a prospect of more. As it is we have great reason to be thankful. We have been bountifully blest in a good wheat crop, and the Society has thrested some 5700 bushels. This we now have on hand waiting for a satisfactory sale. The prospect for a fair corn crop is good, but the hay harvest is quite limited.

Our home in the valley will afford us but few peaches, but there will be a better

crop on more elevated land. Apples will also be scarce. Of blackberries we shall have an abundance and then best of all, our Society is not in debt.

In the East family we have canned not less than fifty gallons of blackberries, while the other families may have done as much or even more.

John W. Perryman.

Mt. Lebanon, N. Y.

North Family.

August 6, 1897.

SINCE our last writing more rain has fallen than in any previous month remembered by the "oldest inhabitant." Our houses being on sure foundations remain secure, but tons of the best garden soil and some of their produce have been swept to other regions. Hay and grain have been greatly injured, some entirely ruined; damage to fruit has been as yet, comparatively slight. Trees and shrubs are being much benefitted under skillful pruning by one of our young Believers, our lawns and gardens by the care of others, while a markt interest is manifested by all in adding to the attractiveness and comfort of our home.

Many pleasant hours have been spent in the associated labor of Brethren and Sisters in gathering fruit, also when the entire family have met for pea-shelling where singing added much to our enjoyment.

Twice we have assembled to have heart and mind renewed from the thought treasury of Annie M. Moody, from Malden, Mass., a visiting friend of high culture whose soul development enables her to use intellectual attainments only, as the channel through which to draw the vital substance essential to a noble character and exalted life.

The date of our writing is the 123 anniversary of the arrival in America of Mother Ann Lee and her eight brave companions, and marks an epoch in history which we believe will be much more widely and clearly appreciated in future

years than at present. It seems a fitting time for all Believers who realize the value to mankind of the Gospel testimony, to recount the accomplishment of the past, consider the means of success and the causes of failure, distinguish between customs and principles, understand whether certain habits and rules had their origin in consideration of principles or of the necessities of the times, and while comparing present conditions of society with those which existed more than a century since let us adjust ourselves for present duty and future advancement.

Catherine Allen.

East Canterbury, N. H.

Aug. 1897

JUNE and July have given us an abundance of rain and two unprecedented freshets for this season of the year, have visited the valleys of New England. At our own home the roads and gardens have suffered the most. To "make hay while the sun shines" has been a difficult matter for the farmers, as the showers were of daily occurrence.

As a climax to this "down pour," we must note the 23rd of July. The heavens became darkened by the accumulation of clouds in the north, and at the same time in the southwest. One could hardly have believed that the winds would, in a few hours bring these together and form the severest thunder-storm of the season. However, at 10-30 a. m. the clouds had met directly over our village. The "windows of heaven were opened" and the thunder and lightning of that hour, we would not wish to have repeated.

Our large barn, 240 ft long, received one thunderbolt on the center cupola and passing down an iron rod into the barn, it made kindling wood of several boards, and in some mysterious way hurled a fire brand into the hay. The bolt then past out of the barn at the lower edge of the cupola and marked its path by splintered boards on the roof.

Two young men were in the building on

the lower floor, and both were rendered unconscious for a few moments.

A second thunderbolt immediately followed, but this was at the extreme east end of the barn. It was a mischievous flash as it tore the shingles from the side of the barn, demolisht a window sash, splintered the boards, and then spent itself by splitting some timbers.

The young Brethren soon recovered consciousness and found the hay on fire and the smoke pouring out at the windows. By wonderful self-possession they were enabled by the use of water and a fire grenade which were near at hand, to subdue the flames, and fortunately to save the building from destruction.

Through the ringing of bells and the cry of fire, there was for a short season an intense excitement in our home. Many of our kind neighbors, altho living one or more miles distant, hurried to the Village to aid in preserving the property, and this friendly care was much appreciated.

Henry C. Blinn.

Narcoossee, Fla.

Aug. 1897.

HAPPY are they who can see the nobility of living like Christ, tho their lot is pitched in among the pines and palmettos of Middle Florida. They receive the hundred-fold reward for the sacrifice of a life of transient pleasure and animal sensation. It is well worth the labor to be so consecrated that place nor condition will take away the enjoyment of a contented mind. Nothing in this life, will spoil the peace of that soul who takes his life in his hand and marches out to duty with every coming day.

It is now about three years since we struck the first ax and bog hoe into the pines and palmettos of our new home, and to-day we are receiving the reward of our labors with much satisfaction. A good comfortable house has been built and painted and ten acres of land have been cleared. A pinery built and planted and

now we are harvesting the crop which will be about seven hundred good, saleable apples. Four hundred peach trees have been set out, from which we expect a small crop, another year, Rice, orange, semen, persimmon, with smaller varieties of trees and pines fill the gap.

The garden in which the writer has toiled with unbounded patience, begins to show the bright side. With the addition of our wind mill, tank and water pipes, we feel we are well fortified against the coming drouths which invade Florida during the months of February, March and April.

The past month has given us plenty of rain to put in winter crop of sweet potatoes, also to re-set the shoots of pine-apples, from which we expect a crop the coming year. We have had two valuable additions to our numbers, Brother Egbert Gillette, a noble young man from Alabama, all ripe for the sickle of truth, and our well tried, veteran Sister, Elizabeth Seers, from the Center family at Mt. Lebanon. She is a mother in Israel, and fills a niche in our little home that but few can fill.

Why need we fear the future as "Heaven helps those who help themselves." There is virtue in suffering patiently and cheerfully. When the trial comes look up, take in a long breath and go forward. Dear friends, when you send us a thought it meets a response in us in being loyal to our faith.

Let us not judge a character hastily, for in the web of many a life, a golden thread twineth unseen, which may be woven into a crown of glory.

Andrew Barrett.

Enfield, N. H.

Aug. 1897.

NUMEROUS have been the companies to inspect our premises and carry away some home made fancy article, this season, amusing were some of the expressions of astonishment when they learned that we are unlike hermits, allowed to, laugh and converse with each other as brothers and

sisters. Can we marvel at such false ideas when so little is done to flood the world with knowledge about our moral and social life? Does not the spirit of selfishness and narrowness grow larger through laxity of personal life in regard to laws that not only better self-hood, but reveal the Christ spirit and life?

Separation of law abiding mortals from society, benefits not humanity. Such know there is a nobler life and a richer soul satisfaction than that found by a selfish, narrow life. We are in the world, but not of the world.

Aug. 8th we celebrated the 123rd anniversary of the landing upon America's shores, the founders of our Faith. An excellent program of instructive essays, with songs and music, afforded us and the large number of invited friends, much pleasure, and we trust that they as well as ourselves will have clearer conceptions about the essential features of our order of life.

Heavy and many have been the rain falls the past month, retarding the harvesting of the hay crop, which is more abundant than that of last year. Pears will be plentiful, but apples a small yield.

George H. Baxter.

[It is with a peculiar sense of regard and appreciation we publish for the benefit of all the readers of THE MANIFESTO, the following notice taken from a recent issue of the *Ave Maria* one of the most popular, and most extensively circulated magazines in the Catholic Church. In this day of trashy, frivolous literature, it is like a breath of pure air stealing into a noisome room, to come in contact with the chaste and wholesome reading which fills the pages of the *Ave Maria*.

As Shakers, interested in every movement that conduces to advance the kingdom of God among men by fighting the cursed vice of sensuality which is the chief cause of so much misery in the world, we never deprecate the movement because it comes from this or that particular creed or sect, we are only glad that it comes, only glad to help it on by our prayers and support.

We are thoroughly acquainted with the high standard of moral training which pre-

vails in Catholic schools and colleges. The pupils are taught to regard the holy virtue of purity as a thing divine, before which angels prostrate in adoring love. They are taught to believe that its observance constitutes the noblest manhood or womanhood that this world has to offer.

It is not surprising that such a magazine as the *Ave Maria* should issue from such a source. While we may differ from the *Ave Maria* in our views of the eternal truths of Christianity, yet we are one in our belief that sin is detestable, that it is man's worst enemy, and that the only power that can conquer it is the pure gospel of Jesus Christ. These being our sentiments we can say with all sincerity, God speed the good work of the *Ave Maria*.

The following is the note referred to—

THE editor of our Shaker contemporary, THE MANIFESTO, explains how the United Society of Believers came to be called Shakers, a nickname they have since adopted. The founders of this sect were God-fearing men, who dwelt much on the severity of the divine judgments. One of their most familiar quotations was from the prophet Aggeus, and from it their name is derived. In the Protestant version of the Scriptures it runs; "Thus saith the Lord: It is a little while and I will shake the heavens and the earth, and the sea and the dry land. I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory." The Anglican sect used to be known as King Henry's Church; the Methodists were called Ranters, and the Baptists were called Dippers; but the Shakers were the only sect, we believe, who meekly accepted a nickname invented in ridicule.

We wish we could share with our readers the pleasure derived from a letter lately received from the editor of THE MANIFESTO, asking an exchange with the *Ave Maria*—a letter breathing a beautiful spirit of Christian charity. It affords another proof that God's flowers bloom upon every soil, and that many who are geographically outside the Church are not culpably outside of it. If all Shakers are like the pious, prayerful, peaceful, God-loving, sin-hating Community from which THE MANIFESTO emanates, they can not be far from the Kingdom of God.

Sanitary.

HEALTH.

A MEANS of preserving health is the having a constant supply of fresh air in your bed chamber. It has been a great mistake to sleep in closed rooms, or in beds surrounded by curtains. No outward air, that may come to you, is so unwholesome as the unchanged air, often breathed of a close chamber.

It is recorded of Methuselah who lived to a great age that he always slept in the open air for when he had lived five hundred years, an angel said to him, Arise Methuselah and build thee a house, for thou shalt live yet five hundred years longer. But Methuselah answered and said,—If I am to live but five hundred years longer, it is not worth while to build me a house. I will sleep in the fresh air as I have been used to do.

TOO MUCH COFFEE.

Do you want to be blind? Drink coffee. Drink lots of it. Drink it with breakfast, lunch and dinner, and drink it between meals. Drink it when you get up in the morning and drink it before you go to bed at night. Drink it long and strong, and keep it up, and by and by you will be as sightless as the proverbial bat.

That is what the celebrated French physician, St. Arnaud, says, and there are New York doctors who indorse the declaration.

It is well known that the Moors are inveterate coffee drinkers, especially the merchants, who sit in their bazaars and drink coffee continually during the day. It has been noticed that almost invariably when these coffee drinkers reach about the age of 40 their eyesight begins to fail, and by the time they get to be 50 years old they become blind. One is forcibly impressed by the number of blind men that are seen about the streets of the City of Fez, the capital of Morocco. It is invariably attributed to the excessive use of coffee.

This opinion has been confirmed by the opinion of European physicians living there.—*Atlanta Constitution.*

THE JAMAICA GINGER VICE.

PEOPLE who do not wish to acquire a spirit-drinking habit while taking medicine should study the "Jamaica ginger" now so generally sold. The stuff is said to be composed largely of alcohol, and to have produced delirium tremens, the same as its near relatives, whisky, brandy and rum.

Be sure, no earnest work
Of any honest creature, howbeit weak,
Imperfect, ill-adapted, falls so much
It is not gathered, as a grain of sand
To enlarge the sum of human action used
For carrying out God's end.—*Selected.*

Deaths.

Charles Johnson at South Union, Ky.
June 8, 1897. Age 65 years.

Br. Charles has been in the Community 18 years. He was an industrious and excellent workman. J. W. P.

Elbridge Gerry at South Union, Ky.
July 10, 1897. Age 63 years.

He entered the Community when a child and became an honored member of the Society. For thirty years he officiated as a Family Deacon and was loving and conscientious in the discharge of all his duties. J. W. P.

John Wallace Lloyd at Watervliet, O.
July 25, 1897. Age 80 years 7 mo. and 23 days.

Bro. Wallace has been one of the faithful, burden bearers for many years. J. O. T.

Nancy Adams at South Union, Ky.
August 1, 1897. Age 26 years 6 mo. and 5 days.

Sister Nancy had been a member of the Community nine years, and was affectionately beloved. J. C.

Books & Papers.

A special fiction number is FRANK LESLIE'S POPULAR MONTHLY for August. There are seven complete stories, all illustrated, and all are bright and clever, the one by Margaret E. Sangster being particularly noticeable for its sweet simplicity. But the number is not given up entirely to fiction. There is an attractively illustrated paper entitled *A Grandee of the Fields*; in which Martha McCulloch Williams chats entertainingly of tobacco, its history and cultivation. The University of Virginia is the subject of an article by Richard Heath Dabney, forming the tenth paper in this magazine's popular series on American Universities and Colleges; it is illustrated with good portraits and views. Harvey Rowell describes Summer Logging in Wisconsin; there is a most interesting account of a visit to Japan, under the title *In the Land of the Mikado*; by Dr. J. Simms, with capital half-tone cuts; Colonel Alexander E. Sweet tells of an exciting German student duel of which he was a witness; *Beasts of Burden*; is the subject of an article by the well-known traveler-author, Frederick A. Ober; the department for young people contains a story, a paper on stamp collecting, and the continuation of Horatio Alger's serial. Then there are illustrated poems, talks about books, comments on pictures, and the Leslie Portfolio.—*Frank Leslie's Pub. House, New York.*

Ex-President Harrison will conclude his series of papers on life in the White House in the *May Ladies' Home Journal*, and take a respite from his literary labors which have so profitably and congenially occupied him for more than a year. General Harrison is the first President to show the public through the White House, upstairs, downstairs, etc. and to detail the President's daily routine, and the social and domestic phases of life in the Executive Mansion. He is also the first Chief Magistrate to crystallize his knowledge and the experience gained as Chief Executive in a series of lucid, instructive and interesting magazine articles on the functions of our government, such as were "This Country of Ours" papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for August has in the first department a portrait of Hon. William L. Strong, Mayor of New York City; One of Charles E. White, President of State Teacher's Association; John Jasper, Superintendent of schools; Hon. Charles R. Skinner, State superintendent Mr. A. T. Schaufler, Assistant superintendent of schools. John T. Nicholson, State executive committee and Miss Margherita A. Hamm who took a deep interest in both conventions. A lengthy article from the pen of J. A. Fowler fully illustrates the work of the State Teachers association. A very interesting article on *Why People are Unlike*, by Prof. Sizer; Phren-

otypes and Side Views by H. S. Drayton, M. D. Phrenology by George Morris, F. A. I. P.; Phrenology as an aid in teaching by Wm. Brown; Dr. Dio Lewis by Jessie A. Fowler; The Amateur Phrenological Club by Elsie C. Smith; Lessons in Physiology and Ambulance by John Allen and Physical Culture by Capt. Harrison Evans. All of these interesting articles are more or less illustrated and their value can only be known by careful study. Everybody wants to see the illustrations and read the articles about *Children Precious and Promising*, by Prof. Sizer. Other good things may be found in the same volume. Fowler & Wells Co. 27 East 21st St. New York.

WORD AND WORKS for August refers us to the 25th page, to study the forecasts for the month. With Mercury, Venus, Vulcan and the Moon all busy at work to create a storm, is sufficient reason why we should watch as well as pray.

Electrical storms are not especially interesting to many minds and any hint given of their anticipated presentation would be received with watchful care.

The Origin of Storms will be read with deep interest by those who are so fortunate as to obtain a copy of WORD AND WORKS.

Those who are not specially interested in studying the coming of the storms can read about the beautiful flowers, or even take the pillow shams, or they may read of "Our Homes."

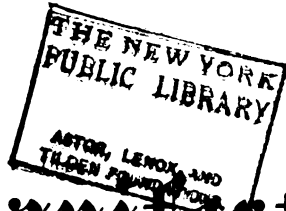
WORD AND WORKS has an abundance of good reading and can easily interest a large class of minds.

A WARNING WORD CONCERNING THE SPREAD OF INFIDELITY, by H. L. Hastings. Those acquainted with the author of this little book know very well how thoroughly he handles the subject and we can do no better than to quote what he says about Infidelity in America.

"We find throngs of people hanging upon the lips of some eloquent blasphemer, whose sophistries and misrepresentations warp their judgments and wreck their lives. We find infidel papers springing up on every hand. We find scientific sneerers at the Bible who seem to think that wisdom will die with them. We find tens of thousands of cheap infidel publications issued, scattered and exported to other lands. We find the elements of wild disorder on the western fringe of our civilization."

Published at 47 Cornhill, Boston, Mass.

The Tenth Annual Educational Number of THE OUTLOOK puts side by side personal sketches of two great educators, with unusually fine portraits of the two men. One of the two is an American—the great scientist, Joseph Le Conte, who has been the ablest American advocate of the theory of evolution as being in unison with the doctrine of Christianity. The other is the famous and eccentric English scholar and Oxford professor,



The Manifesto.

PUBLISHED BY THE SHAKERS.

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ESTABLISH THE HEART.

By Elder Henry C. Blinn.

JESUS stands in advance of all who have accepted the system of united inheritance, where the selfish interests are made to give place to a more universal care for mankind.

Paul in speaking to the Hebrews has said;—"Jesus Christ is the same yesterday and to-day and forever. Be not carried away with diverse and strange doctrines; for it is a good thing that the heart be established with grace."

From the earliest ages, God has called out his witnesses from among mankind and some of them have been as true as the needle to the pole, while others have failed to receive a very deep impression and have hardly been raised above the level of the world.

The first witness of God's power—the man in Eden—signally failed and years past away, before another special witness was called. These messengers of God, including a long list of prophets, judges, kings and priests have accomplished a wonderful work among mankind. The influence being more for good than for ill, is world-wide, and it will continue to increase toward God and for humanity while time lasts, and of this there need not be the least doubt.

The most remarkable of these witnesses is found in the person of Jesus the Christ. His work was wholly on the side of good, as righteousness became the foundation upon which his life and testimony were established. The disciples and apostles were also witnesses of the same good work.

Even of more modern date, without the knowledge of John Calvin, Martin

Luther, George Fox and Wm. E. Channing, thousands might have been left in greater darkness on the subject of Christianity. Prominent among all the witnesses of God, the Christ life of Mother Ann Lee has been accepted by the Shakers. As a preacher of righteousness, she taught her followers as did Jesus, to take up their crosses against the pernicious influences of the world, and to deny themselves of "all ungodliness and every worldly lust."

Her mission is wonderful in that a woman should dare to teach when the Bible, the Christian's word of God, was wholly revealed unto men. Paul had also expressly taught that the women should accept all religious instructions from their husbands. The unmarried, of course, were ruled out.

But Ann Lee broke all these barriers and taught publicly and privately, as did Jesus, that the pure in heart, the meek and the merciful, should be called the children of God, and that the disciples of our Lord could never engage in warfare with carnal weapons,—that in preference to all other things, we must seek the Kingdom of God and its righteousness.

Persecuted in England by the inquisition of the Protestant church, a few only of the number came to America and established a Community of united interest. In 1810 they were able to publish a book of some 300 pages. It set forth their views of the Christian life, and a review of the antichristian churches. This has been called the Shaker Bible, but the Shakers were innocent of the charge and went on as before, reading and making their sermons from the authorized version, by King James, which within a few years has been, and is still being so thoroughly pruned by the D. Ds. of the churches.

Referring to the united interest, we are justified in believing that it was the order of the Primitive church. Jesus and his twelve disciples are our first examples. They were Shakers in the full sense of the word. To the rich it was said,—“Go sell what thou hast, give it to the poor, then come and follow me.” To those who owned less of this world's goods, selfishly, it must be said in the words of the disciple, “Behold, we have forsaken all to follow thee.”

The rich and the poor gave all to Christ and became as brothers and sisters in the church of God. It was to forsake all. The Pentecostal church was organized on this same basis. They sold all their possessions and gave the money into the consecrated interest of the church, the same as the Shakers are doing at the present time.

While the Apostle Paul established a reformatory church at Corinth, Ephesus and at Rome, he at the same time established them on a very selfish foundation, and admitted all the relations of the old inheritance, which had been so thoroughly opposed by the testimony of Jesus. It was a Gentile, Christian church. It may have been the best that Paul could do under the circumstances, but it presented only a slight resemblance to the church of the disciples.

To let every man have his own wife and every woman her own husband, is

all Bible doctrine, and we only wish that the Christian conscience was strong enough to keep it as disciplinary as Paul felt authorized to organize it. The Shakers, however, have no controversy on this point, as they consider it a phase of life that no more concerns them either among the saints or sinners, than does any business relation which men and women may choose to follow. The Shakers have never looked upon the marital relations as being either very good or wholly bad. Marriage began very early in the history of our race and will, in all probability continue, so long as the race lasts, even tho it is in violation to the testimony of Jesus the Christ.

The Infidel and pseudo Christian churches, have tried to amalgamate marriage with Christianity, but have so far most signally failed. At best it is only a civil right and all its privileges, as well as all its penalties, are directed by the voice of the civil law.

Paul's advice to those carnal Corinthians, which the Christians so loudly eulogize, was perhaps, the same as a Shaker would be inclined to give to a polygamous church, but it presents a sorry picture of the gospel of Jesus, and after the experience of two thousand years, the Christians are looking back and claiming the indulgences of a lower order.

Very little did these people think of establishing the heart in righteousness, or of denying themselves of all ungodliness. The disciples of Jesus were higher types of character and were ministers of influences for which it would be an honor to contend. They were the guides to that place of rest, where "God shall wipe away all tears from their eyes, and where no more death, neither sorrow nor crying shall be known, for the former things have all past away."

East Canterbury, N. H.

INTEMPERANCE.

Will it be Abolishd by Legislation or Education?

By Catherine Allen.

AS every good is related to every other good, so is every evil, especially those of a public nature consequent to a wrong system that fosters many evils. While intemperance is in itself a cause of many ills, it is also an effect of still greater underlying causes, therefore so long as those causes exist, it seems that the wisest and most rigidly executed laws of State which should relate to temperance as a single reform, could at best prove only palliative and temporary in nature.

While the government is so constituted as to express the will of the governed, improved legislation can only be enacted as a consequence of a broader, higher and wiser education;—with that awakening of the National conscience which will insist upon the conditions of radical democracy. An in-

telligent study of public questions which will lead the people to adopt the simplest and most direct means of insuring this would, in our opinion, result more favorably to the cause of Temperance than all other measures combined.

When proportional Representation is adopted as a means of registering the real voice of the people, they will not be long probably in placing the currency under government control and in restoring the land to the people. This accomplished, all other monopolies will be thoroughly undermined; but there is little hope that these or other important reforms can be consummated until woman exercises the right of franchise. Then, we believe, there will be power to reach to the root of all the vice and misery by which the earth is afflicted, for the reason that so many noble women of clear vision are anxiously waiting that opportunity to use their influence in the purification of social life, when she will reserve to herself the right of choice in the duties of maternity. Of such measures, superior offspring will be an immediate result. The conservation of vital force is fundamental to the success of every true reform and will soon be manifest in a higher physical, intellectual and moral life in humanity.

Through the development of the divine and spiritual nature in man, the well-springs of life will be opened within, then the soul will thirst no more, neither will abnormal physical appetites and inflamed passions demand that hell-creating "fire-water" which ruins the body, blights and stultifies all that is noblest and highest of mind and soul. Intemperance having no longer a cause will then cease to exist.

Mt. Lebanon, N. Y.

TEACHINGS OF MOTHER ANN LEE ALPHABETICALLY ARRANGED.

By Belle Rullhausen.

- A**RM yourselves with meekness and patience.
- B**e clean and prudent, and always be kind to the needy.
- C**ry thou to God that He may give thee true desires.
- D**ress modestly and as becometh the followers of Christ.
- E**very soul can not be dealt with alike, some must be drawn to God through love; some through mercy, and yet others must feel the judgments of God.
- F**aith is the anchor of the soul, and holds it in times of trial and temptation.
- G**od will answer the prayer of those who call upon his name in faith.
- H**ate covetousness, be joyful, cheerful and diligent in doing good.
- I**f you wilfully do that which is wrong you debar your soul from the Kingdom of Heaven.
- J**ust in proportion as you heed the cries of the needy, God will heed yours.
- K**eeP the word of God and do his will and all that you do will be blest.
- L**abor to feel the life of Christ in your soul, make his way your way,—let it be your inheritance,—your occupation.
- M**an must first be redeemed from "the fall" before the animal creation will be subject unto him.
- N**o one can enter the kingdom of heaven with hard or unkind feelings toward another, for the law of this realm is Love.



ELDER JOSEPH SLINGERLAND.



Only through prayer and suffering are the gifts of God obtained.
 Put not your trust in man, but in the power and gift of God.
 Quell the spirit of fault finding; do not complain of the way of God until you
 have proved it, none ever thought it hard who really were in it.
 Remember the poor and suffering, feed the hungry and clothe the naked.
 Speak not harshly, but let your words be few and seasoned with grace.
 Those who through faith and obedience find a just relation with Christ will of all
 souls be most blest.
 Under trial be not discouraged, for your Heavenly Father seeth your soul in its ad-
 versity, and sendeth succor in time of need.
 Voluntarily bear the cross of Christ and faithfully endure to the end and ye shall
 become kings and priests unto God.
 Whoever follows Christ in the re-generation will be cleansed from all unrighteous-
 ness.
 Exact of no man more than is your due.
 Your lives should be godly; your conversation after the pattern of Christ.
 Zealously strive to do good, as if you had a thousand years to live, and as if you
 knew you should die to-morrow.

Mt. Lebanon, N. Y.

IN MEMORY OF ELDBESS LYDIA ANNAS.

By Elder Isaac Anstatt.

EVER and anon, we are called to part with our loved ones. Death, the great Harvester, is no respecter of persons, nor of loving hearts and even tho we know that Death must come to us all, expecting and knowing this, might reasonably lessen our grief, yet when called to part with those who by their faithfulness have won love and affection, our loss is nevertheless hard to bear.

No one was more sincerely mourned by those who knew her best, than was our precious Sister and Mother, Eldress Lydia. Not alone in her own home, but by all who knew her. She had lived a Shaker life for seventy-five years and had filled all positions of trust and care with that evenness of hand, and kindness of nature, that motherly feeling, all could realize that came in contact with her that she was a practical Christian.

To those under her care, she was the wise counselor, the kind mother and the loving friend. She was ever ready to extend sympathy and relief to those who needed it and by loving words and kindly acts proved that her interest in all was sincere.

As one writer in an obituary in one of our local papers express it; "Eldress Lydia Annas was a remarkable woman." Possess of a cheerful, loving disposition by nature, by living the Christ life she became more so in her advanced age. Altho she had reacht the ripe old age of fourcore years, she maintained that youthful, cheerful spirit to the close of life.

Perhaps it was the selfishness of our human hearts that made us unwilling that her precious form should be taken from us and laid in the cold grave

hidden from our mortal vision and made us unwilling to give her to the loved ones waiting for her on the other side, and perhaps this same spirit for our beloved Mother makes us still reluctant to say, "Thy will O God, not ours be done." May her Christian life example ever be a light, a guiding star to lead us to the home she has made and gained in heaven.

We know she will meet friends who will welcome her with those sweet words,—“Well done thou good and faithful servant, enter thou into the joy of thy Lord.” May her mantle rest upon us, is our prayer.

Shakers, N. Y.

In Memory of Eldress LOIS WENTWORTH.

By Lydia G. Tebbets.

THE Spirit world,—how near! the world we do not see;
 Yet the sweet closing of an eye may bring us there to be.
 Its gentle breezes fan our cheek amid our worldly cares;
 Its gentle voices whisper love and mingle with our prayers.
 And in the hush of rest they bring, 'tis easy now to see;
 How lovely and how sweet a pass, the hour of death may be.
 Scarce knowing if we wake or sleep scarce asking where we are;
 Death lifts the veil that lies between us and the "gates ajar."
 Sweet souls around us, watch us still, press nearer to our side:
 Into our thoughts, into our prayers with gentle helping glide.
 Let death between us be as naught, a dried and vanisht stream;
 Your glory the reality, our suffering life the dream.
West Pittsfield, Mass.

OUR SINS ARE FOLLOWING US.

By Edwin P. Sevester.

I HAVE been reading an account of Frank James, ex-member of the notorious band of train robbers, and brother of Jesse James, late chief of said band. Frank James repented of his evil ways, living now for some years, an honest, an upright, a sincere, and in every particular, a good life. Nobody has any fault to find with his present conduct.

That man complains that the newspapers of the West are constantly referring to his past life and in his despair he exclaims,—“Why can they not let me alone?” He is very anxious and ambitious to obtain an honorable position in society, aspiring to become Mayor Bourge-master of St. Louis, but he finds that his past life and bad record bars his progress, clouds his future, and prevents most effectually, his being taken into the circle of respectable

society. Managers of Theaters and Shows have offered him a large salary if he would give himself to be exhibited on the stage, but he sternly and steadfastly refuses to do so.

This account made a deep impression on my mind. We read in one of the Prophets,—“Our sins are following us, are hedging us in, are fencing us in, are building a wall around us.” How true this is! Not that our sins in themselves, as such, necessarily must follow us, for there is power in the gospel to overcome sin, but the consequences, the results of our wrong doing, are following us, are hedging us in. We can not escape them.

When a man has pursued a wrong course and the angel of conviction touches his soul, he is then awakened and convicted of his sinful course and wishes to lead a better and a purer life before God, and before all men. It is then every one is distrustful, and does not believe he is sincere. Paul found it so. After his conversion, he wisht to enter the room where the Apostles were, but they were afraid of him; did not believe his reformation was sincere and closed the door against him.

Those of us who are convicted and know of the better way must go straight forward, neither turning to the right nor to the left, being true to our convictions and living to our most holy faith, or publicans and harlots will enter the kingdom before us.

Shakers, N. Y.

ROCK OF AGES.

By William Offord.

ONE of the prophets, speaking in the Spirit, said, “Our God is a Rock.” Now a rock between two persons will certainly prevent them seeing each other. Our Rock is spiritual. Jesus said, “God is spirit”—the most substantial of all substances. Therefore it is impossible for a natural person to see any one that is shielded by this rock, that is, any one who is living a spiritual life in the inmost of his soul. Christ is a Rock, and Jesus said, “Upon this rock will I build my Church.”

Man has two natures—natural and spiritual. The natural or generative is first, and it develops first. As the person grows to a condition in which natural things will not satisfy the mind, he feels dissatisfied with all around him, relatives, friends, neighbors, with all the earth possesses and produces. When in that condition, there is nothing that can be presented to him that can satisfy the soul's cravings. What then is the matter? Why, the spiritual within him is beginning to develop, and it will not be, it refuses to be satisfied with anything that is of and from the mere natural and generative order. The soul now requires spiritual ministrations and sustenance from the Church whose rock, foundation and walls, are Christ.

On a certain occasion, when Jesus was preaching to the people, perhaps in a synagogue, some one went to him and said, "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."

We dare say his mother, the virgin Mary, as she is called and worshipt by millions, thought this was very hard talk. But he meant what he said. For his mother was no more to him than was any other woman, except she had more virtues, and was more in affinity with his spiritual life.

And so it is with us of the household of faith. We have entered, or ascended the spiritual sphere, and what have we to do with natural relatives, as such, or with those who live in the natural and generative sphere? Nothing at all. They also, every one of them, will develop, and will come to a condition in which natural things will not satisfy their soul aspirations. Then we can approach them and do them good.

But at present, we are similarly situated to the prophet Nehemiah, when he and others were building the walls of the second temple. He sent messengers to those who pretended to be his friends, but were indeed his enemies, and who would not assist him in the work, saying, "I am doing a great work, so that I can not come down; Why should the work cease while I leave it, and come down to you?" And like him we say to our natural relation, friends and neighbors; We are doing a great work! We can not come down to you! We can not fraternize with you! We do not hate you, but we do hate the elements and principles in which you live, and by which you are actuated. We love you as we do other persons, that is, with a willingness to do you good, if you could and would receive the good we have to give. But we can not come down to you.

You whom the things of this world can not satisfy, may come up to us, and then we will acknowledge you as our brethren and sisters and friends, and you shall realize the truth of the Savior's promise to those who will forsake all for his sake and the gospel. You shall have spiritually, a hundred-fold of all your relatives, friends and associates (excepting only the wife and the husband) and of all needed physical blessings.

God is our Rock, and all the so-called good things of the natural and generative order, including wife, children, friends, neighbors, riches, pleasures and honors of this world, which we have been called to forsake, are, compared to the spiritual good we are called to inherit, but as loss and dross, knowing and feeling that we possess the unspeakable privilege of beginning upon earth, to live as do angels in heaven, so that when we shall leave this body, we may find ourselves approved and accepted and dwellers in the society of justified and glorified spirits.

Mt. Lebanon, N. Y.

COMMUNITY HOME.

By Isabella Russell.

ACCEPTING the fact that we are apt to attach more or less importance to our earliest impressions of a religious life, and realizing that these are usually the most lasting, and as my experience has been confined largely, within the limits of the Shaker Church, I feel it my privilege and my pleasure, to speak of its benefits and manifold blessings. Indeed, I am under the most sacred obligations to fulfill the pledges honestly given to sustain its vital principles.

Notwithstanding the fact that in our Shaker Homes, as they exist to-day, there is abundant opportunity for those who have no more honor, or self-respect than to live a life of selfishness and idleness, let us remember that this is in direct opposition to the teaching and practice of the founders of our Church, whom we profess to love so well, and whose motto, "hands at work and hearts to God," is just as binding upon us, as it was upon them; and is just as faithfully carried out by every loyal member. If any individual violates this principle of hand and heart service, so essential to the maintenance, growth and prosperity of the communal home, while sharing its common blessings, then is he dishonest and disloyal, and no amount of charity or mercy on the part of others, can make such crooked paths straight; neither can it be a passport to the union and friendship of the consecrated.

If any individual in our ranks, is untrue to these vital principles of our Institution, and has not the moral courage to change his or her life, then, as beloved Elder Giles has said;—"War should be proclaimed to the subduing and casting out of such elements and influences of evil." We want no peace which involves the sins of ourselves or others. The peace and happiness which the gospel gives, is not to be bought at such a price. It is not to be obtained by coming down from our standard of virgin purity, or compromising with any spirit or influence that is below the standard of a Christian man or woman anywhere.

By this testimony of eternal truth we shall be judged, and not by the number of years spent in a community where our presence is an outward profession of faith. This has nothing to do with our merits or demerits, our justification or condemnation, only in the sense that "where much is given, much will be required," and if we have neglected our opportunities for moral and spiritual growth and development, then, instead of being a help and strength to others, we are simply as stumbling-blocks in the way and as such shall have our reward.

Enfield, N. H.

THE mind must be humbled before it can be elevated; the heart must be softened before it can be moulded.—*N. Hudson.*

THE MANIFESTO.

OCTOBER, 1897.

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,
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TERMS.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

August.

	Thermometer.	Rain.
1896.	68.58	4.375 in.
1897.	67.52	4.5 "
Highest Temp. during this mo.	84.	above 0-
Lowest	" "	" " 50 " "
Number of rainy days	" "	" " 11
" " clear	" "	" " 9
" " cloudy	" "	" " 11

Sept. 1897.

BEING blest—if it is a blessing—I improve this rainy opportunity for penning a few Home Notes for THE MANIFESTO. If it does not rain every day, we hope to finish our haying this present week.

Some of us are trying to mend our ways

both spiritual and temporal. The spiritual is an uphill path, straight and narrow but it requires a strong, unflinching will and a firm determination to ascend continuously the rugged hill of heavenly progression, and few there be who undeviatingly and successfully make the ascent.

Our temporal paths we have rectified in part, and if strength and life are continued to us, we may complete the work of leveling the pavements so that we may walk safely without stumbling.

Our harvest is great but the laborers are few. Grain is under shelter, also most of our hay. The gathering of apples, pears and plums call for preservation. We pickt the first ripe tomatoes this year on the 26th day of August. We ought to have had tomatoes at least a fortnight earlier, and doubtless should, if the rain and wind had not injured them sadly.

Public meetings opened July 4th and we have not missed a Sabbath since. There are several able exponents of our faith, so we are ably and honorably represented. Several novitiate members have joined the North Family.

"In love the righteous are remembered
While they journey here below.
Every toll and care is numbered
Grief and sorrow as they flow."

Calvin G. Reed.

North Family.

Sept. 1897.

THE slanting rays of the Autumnal sun, the opaline mists that enwrap the distant hills in dreamy radiance, the gorgeous and brilliant coloring of the foliage, all remind us that we are in the month of October. Despite the golden glory of the month, we know that death and decay have replaced life and growth.

But the year dies royally. And like a long and godly life that grows more beautiful towards its close, so the earth seems to enwrap herself in a soft, spiritual brightness, before the melancholy rhythm

of the wintry wind-harp sighs its last requiem.

The passing season has brought its usual activities. The Brethren have harvested over five hundred tons of hay, which has been secured under the most unfavorable circumstances. The heavy rains of the past season in this locality, have done considerable damage; the usually quiet, meandering mountainstreams have been swollen to impetuous torrents. We have gathered fifty-six bushels of cultivated blackberries; the greater part were sold in the Pittsfield market. Sisters Martha Anderson and Lydia Staples are spending the present week at the Chatham Fair, exhibiting the handiwork of the Sisterhood, from which they expect satisfactory sales. Several companies of the Brethren and Sisters have also visited the Fair.

We should be glad to speak of our spiritual status, but things that appeal to the inner senses are more difficult to describe, than those that speak to the outer eye and ear. Our wealth consists not in houses and lands, but in the noble, uplifted lives of inspired Brethren and Sisters, who are seeking for the highest expression of truth in their daily lives, having these, we are rich in all things.

Despite outward evidences to the contrary, never before was spiritual evolution in progress as to-day. It is the duty of each and all to cultivate the truth-seeing power of the soul, to follow the inner light that it may shine brighter and clearer. In doing this we may not only be able to flash its bright rays upon the pathway of others, but all errors, mistakes and seeming chains of spiritual bondage will melt away before the shining of the God light within. For are we not made to stand as sons and daughters of God holding all things under our feet?

Annie R. Stephens.

Shakers, N. Y.

Sept. 1897.

WHEN we read the editorial comments of the "Ave Maria" on the principles of

our Communities, and coming from an organ under the jurisdiction of that powerful ecclesiastical organization, the Catholic Church, we realized the fact that the boundary line of sects and parties could not prevent the communion of kindred souls and all who love the truth were as brethren and sisters, regardless of the organization, religious or political with which they are associated.

Let those who think that the testimony of truth which Believers have held forth has fallen on barren ground, because of our disparity of numbers, remove their doubts; there never was a time when the testimony was working with that fullness as at present. The more advanced minds are going deep to the foundation of the causes which are producing the discordant effects portrayed in our political and religious life. The opening years of the twentieth century will witness a quickening of the spiritual forces that have been dormant, for in the inspiring words of Gerald Massy,

"Tis coming up the steep of time,
And this old world is growing brighter,
We may not see its dawn sublime
But high hopes make the heart throb lighter."

Hamilton DeGraw.

West Pittsfield, Mass.

Sept. 1897.

SEPTEMBER, the month which summons the army of workers from their summer's rest, has come to us and we realize that our pen, having enjoyed the universal summer vacation must now resume its duties. But what can it relate that will interest or entertain? Certainly all of our friends know of the weather, of which we have had almost "too much" and of such variety, that there was no chance for monotony. The rain has fallen liberally and regularly, scarcely a day passing whose record does not tell of a shower. There has been a strife between the rain and the hay-makers as to which would secure the hay. No sooner would "the hum of the reaper be heard on the hills," than a distant mutter would resound through the

valleys, signaling the approach of the opposing forces, the rain. The farmers, I believe, expect to complete harvesting the hay during the present week. The potato crop through our locality is an entire failure altho that of our home is much better owing to the favorable place of planting. The corn also yields but little. Apples and pears are plentiful. Berries were of excellent quality. So we find in balancing each day's accounts that the mercies far exceed the ills, and thus our gratitude and trust is strengthened.

Our list of visitors for the summer is very short, but none the less valuable, for we were pleased with the brief visit of Sisters Mary Hazard and Hannah Ann Agnew of Lebanon, both true witnesses of the value of a long life of usefulness and true righteousness. Even now their hands and hearts are constantly employed in helping others. To such we are sure a full recompense will be awarded, for they who seek earnestly the best gifts are assured that no good thing will be withheld.

With hands earnest in labor, and hearts strong and true, our part is to work and to patiently wait.

Not only intellectual and spiritual gifts will insure a holy life, but a wise combining of the temporal with the spiritual, thus ennobling and beautifying daily life.

We rejoice that our loved Brother Ira occupies his place in our home once more, altho we are aware that often much exertion is required in doing so.

We think we can extend no better wish to our friends in parting, than that written so many years ago. "And the peace of God which passeth all understanding reign in your hearts and minds through Christ Jesus."

Fidella Estabrook.

East Canterbury, N. H.

Sept. 1897.

THE measure of life seems to be largely filled with hopes and fears. A part of this may be on the religious side and a part quite its equal on the side of the mere

animal nature. When we bear in mind that the righteous man shall receive the righteous man's reward we have through hope, an anticipation of a satisfactory reward, and for a season go on our way rejoicing.

Trials and crosses which are sure to come, change the whole order of our being, and then we bear in mind that "nothing that defiles or makes a lie" can enter into the Holy City; and we wonder what will become of us in that day of reckoning. If we are so lucky as to get "wholly saved" as some of the Christian friends express it, then we can laugh at all trials and rejoice in the midst of every burden.

As the season moves along, the usual changes take place, and already the singing birds have past to warmer climes. Scarcely a bird is to be seen on the premises. A growing anxiety is felt in regard to the apple and potato crops. Both will be very light. Pears are plenty, and many of these may be kept for winter use.

The Sisters who went from home to sell "Fancy Goods" have all returned. As a whole the sales have been very satisfactory, and a markt kindness extended to them in all places.

By invitation, the "Qui Vive" Quartet are on a visit to the "Poland Spring House" and will also visit the Believers at New Gloucester.

Henry C. Bliss.

Narcoossee, Fla.

Sept. 1897.

DURING this month we have been so blest with showers that they have modified the heat, and even those not working under shelter have been measurably comfortable. The pine-apple harvest is finished and we are resetting more slips and shoots for the harvest of another year.

We have secured five tons of good hay, which is needed for the horses and oxen. The sweet potatoes that were planted the 3rd of June, are now ripe for use. The cost of raising these, is about the same as

would be the white potatoes at the North.

Tomatoes furnish the best crop during the winter, and we are now preparing the land for the coming winter. Every month brings a little change for the better in our new home, and at the close of five years, the time given to us to make a home, we shall look upon the work of our hands and be satisfied.

Our stationary number still holds to the mystic seven. Our beloved Sister Elizabeth Sears entered our home just five months ago. She is one of God's noble women, and our doors are open to as many as may wish to come, who can make the same sacrifice, by living the same life.

In our new home we find it is a constant toil, filled with the spirit of perseverance. Decision and energy may be good in undertaking a great work, but in most cases, quiet perseverance must step in to complete the work. Our good Sister Nancy is trying to take a new lease of life by holding to the higher thought—there is no disease.

Andrew Barrett.

Sabbathday Lake, Me

Sept. 1897.

THE weather at this time is very warm. One would think that mid-summer was again upon us. Such hot days are a blessing to the farmers who have sweet corn for the canning factories and will ripen it in a short time.

We are enjoying a very delightful season with Eldress Dorothy Durgin and four of her lovely daughters, viz.—Jennie Fish, Josephine Wilson, Helena Sarle, and Jessie Evans, who comprise the Quartet of East Canterbury. On the eve of the 7th inst., a party of Brothers and Sisters from this place, accompanied the Canterbury Sisters to Poland Springs, where the Quartet gave a Concert in Music Hall. The guests were well pleased with the singing. Some of them said the Concert was the best entertainment that had been given in Music Hall this summer. This pleased us all very much, and we returned

to our home well satisfied with their success.

Not long since, two of the Brothers from the same place, gave us a call. Like John the Baptist, they proved the forerunner of the visit which is now ours to enjoy. Br. Arthur Bruce, we have heard of many times as loyal and true, and in Br. Henry Hathaway, we have hopes of fair promise for the future. Men of faith and courage are needed in this day. Their tarry, tho short, was one which all will long remember.

We are in usual health and trust the same blessing rests upon every household.

Ada S. Cummings.

Enfield, N. H.

Sept. 1897.

DURING the month of August, Eldress Rosetta Cummings, Sisters Isabella Russell, Lizzie Curtis, with the writer spent a few days at the Spiritualist's Camp-meeting held at Lake Sunapee, N. H. The evening of August 15th the Association tendered to us the use of their Hall and choir, so that we could let shine the light of Shakerism. A flash of Eldress Rosetta's illumination cast out. The Christ spirit to us means the spirit of truth, teaching that there will ever be a divine force intelligently working in humanity to accomplish divine ends.

In the year 1770, Ann Lee, while imprisoned in Manchester, England, on account of her testimony against sin, believed Jesus came to her as he came to his disciples after his resurrection and transmitted to her truths that led her to go forth with the resolution to teach as he taught humanity, a life of personal purity and fellow helpfulness and only as we come under the influences that lead from the world's corroding elements and make a personal application of his teachings, do we become the true followers of Jesus the Christ.

The inspiration which the thought of this noble life gives to us is the assurance that truth will finally triumph over error,

the spirit of equality aright injustice.

A ray from Sister Isabella's light heralded, resurrection from death to life is the forsaking of the sins and errors of the past and the soul henceforth walking in the light of truth. Always bearing in mind that only as we forego the pleasures of a sensual, selfish life, and cultivate the faculties which constitute our spiritual nature can we become co-workers with Christ in the redemption of mankind.

Years before the advent of modern Spiritualism, the light of Shakerism shed forth the fact of intercommunion between the spirit and material worlds. Also, that wicked spirits could visit their former abodes, mingle with old associates with appetites still alive and craving indulgence, but the power to satisfy those desires withdrawn.

Could the drunkard conceive a hell more to be dreaded than this? Is it any wonder that those interested in the welfare of humanity proclaim,—The Saloon must go? and that anti-tobacco societies are springing into existence to crush the evil which is threatening to destroy every prospect of a noble manhood?

It is indeed a blessing to those who have been educated in a manner that brings them into harmony with the advance truths of the present day, all of which bid union of spirit with the true and good, thus create a heaven within, and escape the reappings of a misspent life, in days to come.

George H. Baxter.

Sanitary.

THE DIETETIC INFLUENCE OF SALT.

THE excessive use of salt is a most common dietetic error, and yet one which, curiously, is seldom referred to by writers upon dietetics. The reason for this may be the fear of criticism in view of the experiments of Boussingault, which have been so frequently quoted in physiological treatises that they have assumed al-

most equal authority with the classical experiments of Harvey upon the circulation of the blood.

The observation of many travelers, as well as many facts of common experience, contradict the conclusions of Boussingault regarding the necessity for the addition of salt to the food of human beings. For example, Mungo Park found the native tribes among whom he traveled living entirely without salt. The natives of Siberia make no use of salt; and in all Central Africa, salt was unknown until introduced by travelers and missionaries. The native tribes of North America, when discovered by white men, and so long as they remained in a primitive state, made no use of salt. Travelers have observed that the antelopes of South Africa do not visit the salt licks, as in some other parts of the world, and it is well known that the herdsman on our Western plains never give salt to the thousands of cattle that are there raised for the Eastern market. In certain parts of England it is the habit of farmers to give their herds no salt, yet the cattle produced in these countries have the reputation of being the finest in the world.

The conclusion drawn from these observations is that the use of salt by human beings is rather a matter of habit than of necessity, nature having probably exhibited the same wisdom in regard to the amount of salt placed in our food as with reference to the other salts required by the system.

It is evident from these facts that the use of salt as a condiment is injurious to digestion in two ways;—

1. It diminishes the amount of hydrochloric acid present in the gastric juice by provoking the secretion of a large quantity of neutralizing alkaline mucus.
2. It diminishes the disinfecting power of the hydrochloric acid which is unneutralized.

In view of these observations, it must be clearly evident that the amount of salt used should be reduced to a minimum. The presence of so much of it as exists in

the urine and perspiration is evidence that it is not utilized in the body in the same way as organic food substances,—in other words, it is neither changed nor retained in the body, but is rather discharged from it; and it may be easily conceived that additional injury may arise from the excessive eliminative work required of the kidneys in consequence of its excessive use. For many years the writer has found it wise to urge upon patients suffering from indigestion, the importance of lessening the quantity of salt taken with their daily food.

Several eminent French and German authorities have been investigating the influence of salt upon digestion, and find that it does not in any way encourage either the secretion of gastric juice or its activity; that it deteriorates the quality of gastric juice, and hence interferes with digestion. This is true even when the quantity of salt used is small. It has been found that so small a proportion of salt as four-fifths of one per cent, not only diminishes the activity of the gastric juice, but increases fermentation in the stomach by neutralizing the anti-septic properties of the hydrochloric acid in the gastric juice. So, no more shaking of the salt-dish in the dining-room!—*Good Health.*

☞ COPIES of the "Beautiful City" will be sent to Believers for free distribution. Address, THE MANIFESTO, East Canterbury, N. H.

☞ A SERMON ON THE DEVIL preached by Rev. W. H. Longridge.

☞ WOMAN SUFFRAGE in Mass. 86,970 in favor, 186,976 against.

☞ A MEMBER of the Legislature in Kansas asks to give the statutory force to the ten commandments.

☞ CLERETTA NORA AVERY only eleven years of age is a colored preacher. She has given an interesting Bible talk in the Ruggles Street Bible School of Boston.—*Boston Journal.*

☞ GUINEA-PIGS are raised in England and 150,000 are sold yearly in France, and used in restaurants as rabbits.—*Witness.*

☞ OVER 10,000 suicides were recorded in the United States in 1896.

☞ OVER 200 lynchings in the United States in 1896 and as many as 120 of these were for unbridled lust.—*Union Signal.*

☞ IT will cost \$10,000 to ship thirty head of cattle from Chehalis, Wash. to Circle City, Alaska, and yet a man expects to make money by the venture as beef sells for half a dollar a pound.

☞ ONE of Mr. Moody's students went to the jail to pray with and for the prisoners. While at the jail his pockets were pickt and he lost a valuable gold watch. The student should have watched as well as prayed.

THE USE OF A COMMUNITY.

To preach the gospel, to save the souls of men and women, to extend the kingdom of Christ. To build up Believers, to gather in unbelievers, to bring men to faith and repentance, to set people about good works.—*Bishop Thompson.*

Deaths.

Clarissa Lyman, at Enfield, Conn. July 22, 1897. Age 84 years.

Sister Clarissa entered the Community in 1840, accompanied by her three children. She has remained faithful unto death. M. L.

William Ryan, at Watervliet, Ohio. August 10, 1897. Age 71 years.

Brother William has been a member of the Community for several years. He was a valued member of Society. J. O. T.

John B. Gray, at Pleasant Hill, Ky. Sept. 10, 1897. Age 87 yrs.

Br. John has been a member of the Community 28 yrs. He was a worthy brother, a man of intelligence and beloved and respected by all who knew him. J. W. S.

Books & Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for September has an illustrated article referring to the President of the N. Y. Board of Health, Charles G. Wilson; as this is from the pen of Prof. Sizer, it will be read with interested care. The Education of Children by the aid of Phrenology; by T. Timson. The paper was read before the Fowler Institute of London. Phrenotypes and Side Views, by H. S. Drayton, M. D., has a fine portrait of Edward Bellamy. The writer says,—“It is a face on which education and the systematic pursuit of certain lines of study have set their marks. It is a refined face as well as a kind and frank one.” The Amateur Phrenological Club, by Elsie C. Smith; Phrenology an aid to the Linguist, by E. G. Bradford; then follows People of Note, with portraits of Anthony J. Mundella, Jean Ingelow, W. T. Adams and Rev. A. B. Blackwell. Science Notes, by H. S. Drayton, M. D., and among the best, a Vegetarian Jubilee, by Mrs H. Whitney; Children Precious and Promising, by Prof. Sizer will be studied with interest by many readers. Other articles of interest will also be found in the same number.

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There is something to interest nearly every kind of reader in FRANK LESLIE'S POPULAR MONTHLY for September. The diversity and timeliness of its contents and the great profusion of its illustrations make this number a particularly attractive one. The leading article gives much interesting information about the historic Walkkill Valley, in New York State, and tells of the troubles with the Indians, the founding of a Huguenot village, the first meeting of the State Legislature, etc. It is written by John P. Ritter, who personally visited the places described, taking many excellent photographs, which are reproduced with the article. In “Cycle Touring in Ireland.” R. H. Herron writes of a trip through the most important towns of the Emerald Isle. The college article this month treats of Wellesley, and is by Virginia Sherwood. A paper of great interest and value is “The United States Marine Hospital Service,” in which Joanna R. Nicholls tells of the history, work and officers of that important branch of our government. The old city of Bahia, in Brazil, is the subject of an article by Henry Greyson; Garrard Harris writes entertainingly of “Plantation Life in Dixie;” the American Cities series is continued with a graphic account of Pittsburg, by Charles Thomas Logan; there are several good short stories; an exciting installment of the serial, “The Catspaw,” is given; the department of stories and verses for young people is as bright as usual; and there are some pithy paragraphs in the Leslie Portfolio.—*Frank Leslie's Publishing House, New York.*

HUMANITY No. 2, for August and September has made its long anticipated visit and A. J. Utley has an extended article on “Seignorage.” The coinage and the value of gold and silver, before and after its coinage seems to be the burden of his article.

F. S. W. is evidently of a religious turn of mind and has actually ten commandments after the order of his own mind. One writer has a poetic article on H—1 and another on the story of the creation but the story of Jonah being illustrated according to life is very interesting. Other valuable articles may be found in the same number.

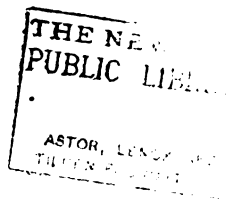
Publisht at Kansas City, Mo.

The Indianapolis *Journal* prints this interesting story concerning ex-President Harrison's forth-coming book: General Harrison has just completed the revision of his articles which have appeared in *The Ladies' Home Journal*, making extended notes and additions to them. There is a little story in connection with both articles and publication. When the arrangement for the articles was made with General Harrison by Edward W. Bok, editor of *The Ladies' Home Journal*, the General was paid for them, with the understanding that when they were put into book form the magazine was to share the royalties accruing therefrom. Mr. Bok, however, of his own accord, generously releast General Harrison from paying him any royalty, for the reason, as he states, that by the publication of the articles by General Harrison the subscription list of his magazine was enlarged many thousands. The profits to *The Ladies' Home Journal* were more than the publishers anticipated, and in view of this Mr. Bok asks nothing further. General Harrison placed the disposition of his book in Mr. Bok's hands. The best offer came to the editor from the Scribners, and to them Mr. Bok gave the book for his distinguished contributor. General Harrison's revision of the book has just been completed, and the volume will appear in the autumn.

In the Educational Number of THE OUTLOOK Professor David P. Todd contributes an account of the Amherst Expedition to Japan to view the latest solar eclipse, and also explains in a really fascinating way, aided by pictures, the ingenious methods which science has lately adopted for this kind of astronomical work. This issue of THE OUTLOOK has seven richly illustrated articles, besides a charming short story, poems, other contributed articles, and the usual full news editorials and review departments. [\$3. a year. The Outlook Co, 13 Astor Place, New York.]

THE JOURNAL OF HYGIEO-THERAPY for August, has chapter 3rd of The Treatment of the Sick, by T. V. Gifford, M. D.; Phrenology in the school by Susan E. Collier, M. D.; Exercise for women, by Elsie C. Smith; Invalid's Home Anniversary; Anti-Vaccination; The Way to Health, etc., etc.

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



The Manifesto.

PUBLISHED BY THE SHAKERS.

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CONSECRATED COMMON SENSE.

By Elder Henry C. Blinn.

IN the Volunteer's Gazette—among many other good things, we find Captain Hadedank, who is keenly alive to the salvation of souls,—writing under the above unique title. Whatever may be thought of any religious faith, or the saving grace that may be attacht to it, we are quite certain that its value will be enhanced in proportion to the amount of "Common Sense" that may be used in the illustrations that are brought forward.

That religious commodity which is sometimes thrown to the winds with more zeal than wisdom, under the assertion that it is Bible religion, has in it but little practical value, and sometimes still less common sense. "To be good and to do good," is a genuine quality of religion, of which the possessor need not be ashamed, and yet it is wholly outside of the Bible, so far as the quotation is concerned. To be good is to be godlike, and this includes all the beatitudes of the New Testament.

The element of goodness is from everlasting and precedes all the works of creation and especially all records, whether civil or sacred. It is wonderful how much good may be accomplisht by a few individuals if they are devoted to the prosperity of their religious order in the world, and yet their message of God's love to man is as old as the creation of man.

The Volunteer message bearers, like many others, have come as "an army with banners" and are gloriously marching on to a great victory. Many zealous souls are engaged in duties equally as necessary for the present and future happiness of the family of man, even tho their work deals largely in the interests of the body.

Salvation must be obtained by degrees, for both the body and soul, and this can be done only as the work of preparation is accomplished. Those who have fostered unclean or immoral habits, and are marred "as the vessel in the hands of the potter," must begin with personal cleanliness prior to being baptized into any spiritual ministration. An unwashed Christian, or an immoral Christian must, indeed, be a misnomer, but the willing convert to any Christian church, who accepts the beautiful teaching of the New Testament,—

"Cleanse first that which is within the cup and platter, that the outside of them may be clean also."—Matt. xxiii., 26, will find much needful work to do.

Cleanliness comes so near to godliness that one might be inclined to say that it is godliness, but the Apostle, as a faithful teacher enters a little more into the details and shows the first and essential work that a saving grace demands.

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—II Cor. vii., 1. Accepting this preparatory work that demands such a rigid purification, a great salvation must follow so long as obedience is maintained.

If we can be assured that this "Common Sense" has been consecrated to the good work of redeeming humanity, then it becomes so much the more valuable in its ministrations. Then it is that our reason combined with a higher reason in the ministration of good-will to man, will be able to accomplish works that are almost superhuman.

A wonderful interest is taken in reading the visitations of Jesus, and how kindly he raised his hand to heal the sick, to restore sight to the blind, and make the lame to walk. While the disciples lookt on with astonishment, Jesus remarkt, "Greater works than these shall ye do." And the disciples were especially gifted, in his name, to accomplish many wonderful things.

It is the loving simplicity of this testimony of Jesus that finds a ready response in the hearts of the rich and the poor, the learned and no less the unlearned. There are but few, very few persons who can not, in some degree, discriminate between right and wrong, having reference to their own duty to God and to man, and it is through this channel that they are able to make a divine or consecrated use of their valuable common sense.

Jesus very plainly informed his disciples of this fact,—"Where your treasure is, there will your heart be also." There is no mystery about this statement. If the treasure is the accumulation of a selfish interest, then the heart's affections are absorbed in the same order of life, and this state forms the heaven for the soul.

"Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

This advice to the rich, young man was the "Consecrated Common Sense"

of Jesus, and it was the only terms upon which this promise could be offered as an assurance of entering into the kingdom of God, or of becoming a preacher of righteousness, according to the testimony of the Christ.

Eloquent divines may bring forward beautiful illustrations on the "Ministry of Riches," and prove to their own satisfaction that these riches are no barrier against an entrance into the kingdom. Jesus says otherwise;—it was the selfishness of the rich, and no less the selfishness of the poor, whether it represented one dollar or one hundred dollars that formed the barrier.

He would carefully impress his disciples that their whole life and all they possess should be devoted to the work of the God of peace and for the good of humanity. That the narrowness of individual interests were the selfish interests of the children of this world, and could not be in harmony with the spiritual life of his heavenly kingdom. In this work for humanity, Jesus illustrated fully the great difference of a journey over the narrow way, which would lead to peace and prosperity in this life and assure the disciple of a reward in the life to come; and that of the broad road which admitted all that was unclean or belonged to a selfish interest.

If we call this manifestation of his wisdom and love his "Consecrated Common Sense," it may be the best illustration of the term that could be brought to the mind; as it appealed to the common sense of his many hearers, and as the record informs us, "the common people heard him gladly."

East Canterbury, N. H.



What is Life without Self-denial and a strict adherence to the path of Virtue; and what propriety is there in a profession without possession?

By B. J. Kaime.

O LIFE! fleeting life; tell me of thy beauties.
 Tell me of the comforts which thou dost bestow;
 But if I'm neglectful of every day's duties,
 No real enjoyment my spirit doth know.
 If vain words and jesting do from my heart issue,
 Or over much laughter my fault prove to be;
 If I am accustomed to backbiting whispers
 How can I from Satan's temptations be free?

If evil surmisings are constant companions,
 If hard thoughts and feelings with me bear the sway,

Can life be delightful, or can I march heavenward,
 Till all these preventives are put far away?
 If I am too anxious to know others business,
 And all their employment to be seeking out,
 Am I in a state to be gaining true riches?
 Have I no occasion to fear or to doubt?

If I am inclined to seek entertainment
 In telling the failings of sister or brother;
 Will this clothe my spirit in beautiful raiment
 Or give me a right to the love of "Our Mother?"
 If I do exalt in another's abasement,
 • Or greatly rejoice to see their downfall;
 When sorrows assail me, who will give me releasement?
 Or who will vouchsafe to hear when I call?

If self I esteem and strive for its glory;
 Strive for its advancement in pleasure and ease,
 Shall I find a place with the pure, meek and lowly,
 Will those spirits own me, who none but God please?
 If I am too fond of showing my knowledge,
 And give my opinion before it's required,
 Or use the tongue oft, where a bridle is better,
 Will this be a labor of heaven desired?

If I make confession of all my offenses,
 And loudly proclaim that each evil I hate,
 Unless I forsake them and purge well my senses,
 Can I ever travel from my fallen state?

If I profess union, and love and submission,
 And say to the Spirit, "I will be resigned,"
 Will merely asserting, yield ample fruition?
 Can I without acting, the low valley find?

If age I revere not, nor give due attention
 To the feelings and wishes of those of this class;
 If I heed not their counsel, experience and wisdom,
 Shall I not regret it, while through life I pass?
 If I with my equals have not condescension,
 And if of their sorrows I take not a share,
 When I am bound low and feel tribulation,
 Who will raise my spirit with kindness and care?

O life, fleeting life! What art thou! What art thou,
 Without self-denial and meekness and love?

A boon without comfort, a wearisome journey,
 Without the pure gospel, thou surely wouldst prove.
 Then if any spirit desire to possess thee
 And taste enjoyment that's wholesome and clean,
 Let them seek a part of each goodly virtue,
 And lay up a substance untarnished by sin.

East Canterbury, N. H.

THE CROSS.

By Ezra J. Stewart.

ONE who did his own thinking—who was always guided by the ever increasing light of his own inner consciousness,—one who lived a pure life given up to the interests of all mankind said,—“And whosoever doth not bear his cross and come after me can not be my disciple.”

Much has been said concerning the cross, so much perhaps as to convey to many the idea of a great burden. To the soul that aspires for spiritual light and guidance it becomes necessary that a constant watchfulness be maintained over the thoughts, feelings and actions; and yet to one who has come into an understanding of the law of the Higher life there need be no distressing burden connected with this call. It is only when the mind is not fully resigned; when a fixt determination has not been attained; when there still remains in the heart a lingering desire for those things which do not feed the soul, but pander exclusively to the physical senses, only then does there exist a consciousness of burdensome care.

Jesus said,—“My yoke is easy and my burden is light.” We have the power to make our cross light or heavy in proportion as we enter into the work with a whole heart. Is it a burden for the true mother to care for her child,—to spend days and years of earnest, watchful devotion? Many times she may become weary and worn, but never the thought of a heavy cross finds abiding place in her mind because heart and soul are in her work, she loves it. And so it is with those who have entered thoroughly into the new life,—the life of the Spirit, into that life which to the animal man appears so mysterious.

Having become convinced that only “the pure in heart shall see God” or the good, in making this the all-absorbing desire, we will find with Jesus an easy yoke and a light burden. It will then become second nature to be careful and watchful; our every aspiration will lift heavenward and all the faculties of mind and soul will become so quickened and illuminated as to enable us to perceive and cast from us the slightest indication of any thought which would not tend to the development of the God life within. We shall then know that there is naught but good or God, that this Life fills our life, is indeed omnipotent and omnipresent. Those who have become sufficiently un-

folded to realize the joys of the spiritual life, freely and gladly follow the injunction to "seek first the kingdom of heaven," for to them it is given to know that "all things needful will be added."

Happy, indeed, is the soul who has heard the unmistakable voice of his inner consciousness calling to a higher realm than the mere animal or even the purely intellectual plane of being and has had the courage to answer by casting aside all customs, creeds and dogmas, all preconceived ideas and even the admonition of friends, if these interfered with his advancement. To such an one the gates of heaven are open, the work of eternity looms up as one long and glorious opportunity for conquest. Heaven to this soul will consist in ever reaching out for more truth. The cross is then swallowed up in one long continuous victory,—a victory over selfishness and over death. There is a high repose which rests as an abiding guest in the soul illuminated with the knowledge of Godliness. When this resting place has been reached we may say with John Burroughs;—

Serene I fold my hands and wait
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate
For lo, my own shall come to me.

And this restfulness does not mean going to sleep, on the contrary it is a soul awakening. It is finding that nothing can tire us. It is to have eliminated from our thought the fear of poverty or riches, of disease or death, and to have these fears removed is to become in time completely delivered from the conditions themselves and to be lifted up to those glorious heights where in a fulness of that perfect love which casteth out every fear the burden has been changed to the glory of the cross.

Mt. Lebanon, N. Y.

—◆—

[*The following was written at Waterliet, N. Y., Sept 15, 1826.*]

TESTIMONY OF AARON WOOD.

IT is now forty-six years since I embraced the gospel of Christ's second appearing, which was revealed through Mother Ann Lee, and those faithful witnesses of God who came with her from England. As I was intimately acquainted with these beloved witnesses, I feel it a duty I owe to God, to my own soul, and to the cause of truth, to make an honest declaration concerning my connection and acquaintance with them, and my knowledge of their character and ministration. In doing this, I shall relate a little of my own experience before I became acquainted with them.

When I was about twenty years of age, I felt great concern for the salvation of my soul. I was sensible that I was daily increasing in sin against God, and I saw no way to escape his righteous judgment. I fled to the holy

Scriptures; but I found these condemned me. They testified that, "He that committeth sin is of the Devil." I cried to God as well as I was able; but found no relief—my trouble of mind daily increast. I attended the meetings of various denominations of profest Christians, but could find none that I believed really walkt with God, according to the precepts and example of Christ. My tribulation and condemnation increast for about the space of five years, until my life became a burden to me, but thanks be to God, he at length opened a way for my releasement.

About this time, I heard of a strange people who were persecuted and imprisoned in Albany, for their religion. I went from Shelburn, Mass., to see them, and was soon convinced that they lived and reigned with Christ on earth. They spoke the word of God to me, which was indeed "quick and powerful." They taught me to confess all my sins to God before his witnesses, and to take up a daily cross against all sin and all manner of uncleanness, and to live a just, holy and pure life before God and all men. I had so much faith and confidence in them, that I was ready and willing to confess my sins, which I did faithfully, one by one, as I had committed them, and the blessing of repentance which I felt, cleansed and healed my wounded soul and releast me from the fear of death and the torments of hell, and I can testify of a truth, that in obedience to the faith which I then received, I am saved from all sin.

In my first visit, I did not see Mother Ann Lee. She had been previously moved from Albany to Poughkeepsie, and imprisoned in that town. This was in August. In the fall I went to see the Elders again, and staid with them one night in the prison. After Mother and the Elders were releast from prison, I went to see them at Watervliet, and from this time I was with them the most of my time. I journeyed from place to place, and was with them in nearly all the places where they visited. I have suffered much persecution and affliction, and thank God that I was counted worthy to suffer with them. I have been beaten and wounded by wicked, persecuting mobs, till the ground was besprinkled with my blood. At one time I was knocked down with a club, and taken up and carried into the house for dead.

But these things were light in comparison with what Mother and the Elders suffered by the hands of lawless ruffians. I am confident that nothing short of the power of God, could have preserved their lives through such severe sufferings. I was with them at the time Mother was so shamefully and cruelly abused by that outrageous and horrid mob, which began at George Darrow's, in New Lebanon, on the morning of the 2nd of September, 1783, and which continued until dark, the bare recital of which is enough to make humanity shudder, and bring everlasting disgrace upon the inhuman actors. Shortly after this, I went with Mother and the Elders from New Lebanon to Watervliet; I continued to live there with them for more than a year, and was daily conversant with them, dwelt in the same house and ate at the

same table. I was there when Elder William Lee deceast, July 21, 1784, and remained till after Mother Ann's decease, on the 8th of September following.

Notwithstanding the evil reports and the base charges of intemperance and lewdness, that have been circulated against Mother Ann Lee, I can testify that in all my acquaintance with her, I never discovered the least symptom of intemperance, lewdness, or any kind of evil. I always considered her to be the most godly person my eyes ever beheld. She truly loved and feared God, and taught the same to others. Her charity to souls was boundless, and her severity against sin was like a flaming fire. No wonder the world hated her, for she was not of the world, hence they said all manner of evil against her falsely. In doing this, they brought the greatest possible evidence in her favor.

And now I say unto you that utter false accusations; ye are the children of a persecuting generation. "Fill ye up then the measure of your fathers, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel," down to the suffering witnesses of God whom ye have persecuted and abused.

Waterlotlet, N. Y.

THE SILENT FORCES.

By Hamilton DeGraw.

OF the manifestations of life in its varied forms, the most powerful and far-reaching in their results are the forces that to the materialistic mind are void, because in their operation they are removed from the glamor that surrounds and seems necessary to impress the undeveloped spirit. When the Divine teacher announced the importance of retiring into the closet and in silent devotion sending forth the prayer, he announced one of the grandest truths that was ever presented for human acceptance.

In the movements of life upward it is from the silent, the powerful forces from which is evolved the strength that is lifting toward the higher. When before the prophet's vision there past in review the noisy demonstrations of life in the earthquake, thunder and tempest, but not to them was the highest manifestations of Divine life, but in the voice of silence there was demonstrated the highest embodiment of truth. That the external may be necessary to attract and center the life on the reality is admissible. As toys in the hands of childhood, so the powers that appeal most strongly to the material sense are a proof that there are yet unfolded forces hid under their noisy demonstrations.

Evolution is not a backward movement, for on it is written the law of eternal progression. The life history of our planet, written on its rock strata, and read by the clear eye and unclouded intellect of the true scientist gives

proof of the convulsive periods in the remote past when the forms of life then existing were destroyed, and as the creative forces replaced the old with new and better conditions the primitive forms of life could not retain their position, for onward must be the eternal watchword.

In the realm of mechanics the nearer that ideal is attained which is seeking to grasp and control the forces operating in the material world the less demonstrative to the extreme sense are their manifestations. Simplicity is the close companion of perfection and the nearer its realization the less complicated are its forces. The mysterious only remains so until it is understood.

Like the pent up forces in the material world which result in explosions and upheavals have been the political and religious convulsions which have destroyed nations and overthrown civilizations. Neither one in the highest sense had within them the elements of progress, but were a means used to remove the debris that had collected preventing further growth. The powers which to-day are the most potent factors in the advancement of life move so silently that those who are looking for a great sign in the heavens which is to usher in a new and improved order of life, feel that nothing is being done because it is not heralded with the blast of trumpets and immediate destruction of all opposing elements.

“The kingdom of heaven is within.” From the internal to the external is the true order of development. The source from which the soul draws its inspiration makes it either an obstruction or a builder who is helping to shape and expand the temple of universal life.

The intuitive faculty that enables us spiritually to feel the condition of surrounding life is closely allied to the prophetic gift, and while in that illuminated state are enabled to predict future events. This power “cometh not with observation,” the method by which unilluminated minds arrive at results. It is felt and thereby the evidence which is given is known to be real. It is the silent voice speaking to the soul that has been prepared to receive those heavenly ministrations.

In the interior life even if clouded by externalities or obstructed in its expansion by false theological teaching is that “temple not made with hands.” How to attain the knowledge that will open it to the divine Spirit is a problem that perplexes the soul living in the externalities of life because it does not understand the things of the Spirit.

Many ways are devised by which admittance may be gained, but whosoever cometh not through the gate the same is a thief and a robber. Those who have been admitted to communion in that temple, are the ones who have given all they possess to advance the truth in a manner that the left hand knoweth not what the right hand doeth. Like the dew, as it is silently distilled, so are the forces that have in them the greatest power to build a truer and better life in the individual or the state.

Shakers, N. Y.

Correspondence.

[The company of singers from East Canterbury, N. H. spoken of in our last issue, who spent several days with the Believers at Sabbathday Lake and Alfred, Me., on Sept. 15th were invited to visit the County Jail in the latter town. While passing through the premises, an opportunity presented itself to sing a few sacred selections to the unfortunate inmates which was kindly accepted. During the singing of the last hymn to a company at work outside of the main building, the prisoners within listened attentively from the open windows and the singing was answered with a hearty "Good bye, God bless you," from all. Touching indeed was the simple, yet sincere benediction, falling as it did from the lips of the prisoners.]

On the afternoon of the same day, the following letter was received, which will speak for itself to our appreciative readers.—J.]

YORK COUNTY JAIL, ALFRED, ME. SEPT. 15, 1897.

ELDER HENRY GREEN,

DEAR SIR;—In the name of each and every inmate of this jail, the present letter is written as a token of gratitude for the precious visit received this day, and the sweet songs heard from the gracious Shakers. If the sweet singers do not reside with you, kindly forward our message to them.

Glorious deeds have had their greatest incentive from the homely ballads that gladdened the hearts of our ancestors. Few people who are not distinctly musical realize the benefits to society derived from the refining influence of music. Music is said to be the food of love, and love to be the refining influence which creates civilization. Does it not follow then, that a more general cultivation of music would have a tendency to decrease crime? I believe that a large proportion of those who are now in duration vile would never have been led into the commission of crime if their home life was what it might have been. Increase the pleasures of home life and you will lessen the temptations which everywhere greet the unhappy.

Assuring you that in return for your sweet songs which have touched our lonely hearts, we will endeavor to become better men; and imploring our common Father to fill your souls with peace and joy here and hereafter—

We remain your grateful servants,

THE PRISONERS.

—per R.

THINKEST thou that God will be pleased with thee and unite with thy narrow partialities in favor of this one and against another? They are all equally his, and thou art no more so than the meanest.—R. W. P.

THE MANIFESTO.

NOVEMBER, 1897.

OFFICE OF PUBLICATION.

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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.

September.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.
1896.	57.5	6.5 in.
1897.	61.6	1.75 "
Highest Temp. during this mo. 88. above 0.		
Lowest	" "	" " 32 " "
Number of rainy days	" "	5
" " clear	" "	17
" " cloudy	" "	8

Oct. 1897.

A MEAN, stingy man invited his pastor to dine with him. Altho he was wealthy, he was so penurious that he furnished a scanty table. The pastor was invited to ask a blessing which he did, thus; "Lord, make us thankful for what we are about

to receive—for these greens without bacon, this bread without salt, this coffee without sugar, and after we have received it give thy servant strength to get home in time for dinner."

Our staple cultivated crops are generally very poor. Potatoes have rotted sadly, we have not more than one third of a crop. We shall have to be satisfied with two bushels a week if not less, for family consumption until another crop is raised. Tomatoes are nearly a failure throughout this region. Even the hardy cabbage is dwarf. Apples are but a medium crop; yet for what we have we can pronounce the pastor's blessing. We have an excellent dairy and a plenty of some kinds of fruit. The flood July 14th made bad work with our ponds by washing in gravel and rubbish, a mass of it got washed into the aqueduct that drives the laundry water-wheel so as to render the power inoperative. This has employed three hands so far this week to remove the obstruction, which is not yet accomplished.

The spring water-pipe from the artesian well refused to transmit water through it. By digging and tapping the pipe we found that polypus and rust formed the obstruction. This we remedied by the purchasing and laying nearly 800 ft. of 2 in. iron pipe at a cost of \$120.

With all our earthly troubles we keep our hold on heaven. Elder Joseph Slingerland, of Union Village, O. Sr. Angeline Cox, of Watervliet, N. Y. Sr. Marcia Bullard, and a young Sister of Harvard, Mass. are spending a short season with us.

Calvin G. Reed.

South Family.

Oct. 1897.

You will please excuse, Our telling the news, That fall has come And the trees begun To grow sere and brown With leaves falling down, But the apples are ripe And free from blight, The potatoes are small We are saving them all And trust they will last Till winter has past. We're all busy as bees 'Mong the flowering trees, While the laborers are few We have plen-

ty to do But the Lord from on high All needs will supply, So we've nothing to fear Thro' each swift fleeting year.

The spirit of enterprise still lives and goes marching on. The old platform roof of the horse barn has been removed and a slate one substituted in its stead the past summer. Sweet corn drying is the chorus of our morning, noonday and evening song. These fine sunny days are just the days needed for completing our autumn harvest.

Sister Elizabeth Sidle late of Sonyea has come to reside with us, happy is she and thankful are we to have it so. "All things come to those who wait." We were pleased to meet our friend Sr. Angeline Cox of Watervliet who visited us in company with Sisters, Marcia Bullard and Charlotte Tremper of Harvard, Mass.

Genevieve DeGraw.

Shakers, N. Y.

Oct. 1897.

We record the date of Oct. 3rd as closing the season of active growth in vegetation, the date of our first heavy frost. In our experimental plat this season we tested eight new varieties of tomatoes and selected one that we will retain. The New Stone is a very desirable variety. Smooth, deep red, solid, making it desirable for canners and for marketing fresh. Of the older varieties we have found none that could excel "Fordhook's First;" early, smooth and excellent quality. We have been enjoying beautiful autumn weather and anticipate a continuance of the same.

The habit of looking on the bright side of life is a very desirable one and can be cultivated as well as any other faculty. We all know that in this world of ours there is enough to depress and sadden the human soul and it needs many times a strong effort to penetrate the cloud that overshadows the material life to realize that beyond there is a silver lining. In the mad scramble for wealth which is being illustrated in the rush to the Alaskan

gold fields is portrayed the truth that "all is not gold that glitters," and to be contented is to be happy. This does not imply that there should not be an effort made for the betterment of our condition for in that struggle is realized our happiness.

With a joyful and thankful heart we recount the many blessings that have been vouchsafed to our lot the past year as we follow it on its descending scale and realize that if we advance in the knowledge of the truth it must be by progressing from the errors that have been incidental to our environment. May we put on the whole armor and with a brave heart and cheerful spirit meet the issues of life.

Hamilton DeGraw.

Narcoossee, Fla.

Oct. 1897.

"WITH all thy gettings get understanding."

It is very evident that there is no liberty, only in the spirit of truth, and when the soul has that in possession and is grounded immovably, it realizes a liberty in its manifestations that is not obtained elsewhere.

Unless God build the city they who labor,—labor in vain. In union with our parent Society we are striving to build up our little branch. If we have truth for the basis of our structure we shall succeed. We expect trials on our march through life, and the only way to meet them is with an unflinching purpose.

During September we had frequent showers, and on the 20th we had a great down pour,—eight inches in 24 hours. The rain did much damage. The land in Florida is so porous that after a heavy shower, we can again begin to plough, in about ten hours.

Commercial fertilizers are of little value on pine lands, until they have been fertilized by the cattle. Our pinery has been enlarged. The Sisters are engaged in the raising of tomatoes and have over 200 plants set.

Our cassava which stands some six feet high, is about ready to dig. This is a root that will be greatly prized in Florida for its amount of starch and as food for the table.

Andrew Barrett.

Mt. Lebanon, N. Y.

North Family.

Oct. 1897.

THRICE told tales being tedious, I will not repeat the harvest reports of grass and grain, but add to the rumor that potatoes are small in size and scanty in quantity; however, our grand old hills are not small; they loom up with more than their usual share of majesty in this clear, crisp atmosphere permeated with gold enough to rejoice the monometalist and other monos whose hearts may the dear God soften and widen! Beside her gold, October has brought us some delightful visitors. You may have heard us speak of Agusta and Sophie, and last, but by no means least, Sophie's horses. Such horses! No checks or blinders there, you may be sure. Sophie loves her horses, and do they not love Sophie? Look in their faces for your answer, see their great eyes soften and necks curve in caresses when their mistress nears them! Ah, it is not the Undines alone to whom love gives a soul! This time our visitors brought with them two other visitors; no less personages than Lotta and her mother. Who has not heard of Lotta? Was she not a star in the sad, dangerous, dramatic world, who touched the earth only to crush the flowers with which her path was strewn by enthusiastic crowds? Somehow no shadow ever touched Lotta's name or fame; but if you noticed, it was always "Lotta and her mother." That tells the whole story; as you would agree should you ever have the fortune to meet this mother. Her age, nearly eighty, says the Christmas time of life, but no, the brisk, bright, aromatic atmosphere about her declares it to be only October.

These visitors being invited to speak in

one of our meetings, the little mother rose. It was refreshing to hear her vigorous voice and see her earnest gestures. The strongly marked face with character in every line, lighted, as she declared that the day past among us would be a red letter day in all her after life. At the time of departure it was rich to see the alertness of the little mother, "Have we left anything behind us?" she was heard to say, "any love that belongs to us."

"Nay," said Sister Catherine, "you have had a full share, but will not forget to send regular installments for the future."

It has been Lotta's mother and not Lotta, has it not? This will suit Lotta who loves her mother as she deserves to be loved. The mother who has kept her pure and high where thousands, with no such influence, have fallen, never in this world, to rise again.

Grace A. Brown.

Shaker Station, Conn.

North Family

Oct. 1897

ONCE more we greet you dear readers of THE MANIFESTO with love and goodwill to all.

At present we are enjoying the presence and ministrations of our dearly loved Ministry. We have also been favored with a visit from Sisters Marcia Bullard and Charlotte Tremper of the Harvard Community, who brought much love from gospel friends. Elder Heury Blinn from East Canterbury, N. H. spent a few hours with us, and we hope an occurrence of the same pleasant nature will not be far in the future. Elder Joseph Slingerland from Union Village, Ohio also made a short call, and last but not least Brother Levi Shaw of Mt. Lebanon, tarried with us over night. How blessed it is to be united to the pure in heart, whose lives are consecrated to God; who maintain a clean separation from the spirit and elements of the world, for such is the life and testimony of the gospel of Christ.

Our Brethren are employed in perform-

ing the duties incumbent upon them at this season of the year; some are harvesting the fruit of which we have an ample supply, while others are preparing the soil and sowing crops for another year. With this comes the comforting thought, that the hands that toil are consecrated to God's service.

Edith E. Shufelt.

Sanitary.

CAUSES OF HEADACHE.

THE ordinary headache which is so extremely common among the inhabitants of our Atlantic seaboard towns is the outcome of conditions affecting the nerves through impoverished blood containing poisonous matter absorbed from badly digested food. So-called liver torpidity and the catarrhal affections due to our changeable climate also aid in effecting its spread. Nervous exhaustion, due to irregular and fast living, plays an important part in its causation. Nervous strain, especially of the eyes, and inflamed tissues about the internal bones of the nose are special causes. Nerve irritation, which is but poorly understood by the general reader, is a prolific cause of so-called nervous headache. I know of no more dangerous practice than to treat headache pain blindly with drugs. Of course, outdoor exercise is the best possible thing for permanent cure. It is very easy to relieve most forms of headache by means of the coal-tar derivatives, of which so many are in the drug market. These form the basis of the many headache cures found on the druggists' shelves. Their use is not entirely without danger, for they are powerful heart depressants if taken in doses of any considerable size.—*Ladies' Home Journal.*

THE EXPRESSION OF THE FACE.

THE expression of the face is continually changing. No artist, no camera can catch this changing, fleeting, evanescent

expression. When you look in the glass, the very desire to find out how you look is depicted on your face. The more you strive, the more the intent is intensified, and such an expression is not natural to your face. How often do we look at a photograph and find only disappointment in it? Why is this? The camera depicts the sitter just as he is at the moment the picture is taken, but very seldom can the instrument catch and record that subtle thing called "natural expression," because few persons are natural when seated before the camera.

Well, what of all this? simply this. If you are noble, loving and true, such virtues will light up your face: if you are sordid, mean and selfish, your face proclaims it to the world. Anything in your life that is active for good or evil will impress itself upon your personal appearance. Pride, scorn, hate and lust write themselves indelibly in the physiognomy, when such ignoble qualities rule the life and have become habitual to the countenance, and the features themselves become permanently changed to accord with the expressions.

[*Extract from an editorial in the Journal of Medicine and Science.*]

HOW TO EAT A BANANA.

THE banana yields more food to the acre than any other plant, and yet it disagrees with no end of Northern stomachs. This is because we eat it the wrong way. But the wife of a missionary to the tropics tells the glad tidings from heathen shores of how to eat a banana. When you have stripped off the willing rind, just scrape off the stringy and hairy coat that lies beneath the rind, and you may eat your banana without tasting it all the rest of the day.—*Fruitman's Guide.*

☞ MANY years ago the farmers of Australia imported bumble-bees from England and set them free in their clover fields. These bees cost the farmers about fifty cents each, but they were worth all that was paid for them.

PLEASE write to the "Chemical Division of the Department of Agriculture," a concise statement of what you may know about the adulteration of foods and drugs; presenting the facts which can be substantiated if necessary, and not theories.—A. J. WEDDERBURN, Special Agent.

HENDERSON, KY.—Two little boys, one seven years and the other nine attempted to take away some honey from wild bees, when the bees swarmed over their bodies. The youngest died before he reached home and the oldest is not expected to live.

A MAN in Burlington, Iowa has subsisted on milk only, for twenty-five years. When an infant he accidentally drank some lye and since that date has been unable to take any solid food into the stomach. He weighs one hundred and forty pounds and is strong and vigorous.

Received from a lady friend, a very beautiful specimen of variegated clay from Gay Head, on the coast of Massachusetts

THE pamphlets—"A CHRISTIAN COMMUNITY" and "BRIEF EXPOSITION" will be sent to any Believers for free distribution. Copies of the "BEAUTIFUL CITY" will also be sent for free distribution. Address THE MANIFESTO, East Canterbury, N. H.

[Contributed by Amella Tait.]

THANKSGIVING HYMN.

Now, Father, the harvest is ended,
Ere twilight has curtained the sun,
With hearts overflowing with gladness,
We thank Thee for what Thou hast done.
We thank Thee not only, great Giver,
For harvests of wheat and of corn;
We thank Thee for Thy daily mercies
And works Thou renewest each morn.
"Thou crownest the year with goodness;"
Thou blesseth our lives with Thy care,
The earth is too small for Thy kindness,
Thy mercies are strewed everywhere.

Thou filleth the earth with Thy sunshine,
Thou sendeth the dews and the rains,
Thou giveth us all that is needful
To ripen the fruits and the grains.

Oh, Shepherd! our lives Thou protecteth,
Each day thou hast guided our feet,
Thy wonders as thickly are scattered
As sprays in the sheaves of the wheat.
We never can measure Thy greatness,
So vast is Thy power and might,
Then teach us, our Father, all blessings,
To use for Thy praise and the right!
—Selected.

JOSIAH EDGERLY, was a Trustee or Deacon in the Society at Canterbury, in 1792. As there were no roads for carriages, traveling was generally done on horseback. The Deacon had been abroad on business and was returning to his home. A young man met him and knowing that he was a Shaker, challenged Josiah to fight. The Deacon dismounted, hitched his horse, and catching the young fellow as best he could he gave him a severe ducking in some water by the side of the road. Do you call this fighting, said Josiah, as he continued the ducking, till the young man promised to use better manners.

Deaths.

Maria Foster, at Harvard, Mass. Sept. 9, 1897. Age 75 years 4 mo. and 26 days. Sister Maria was born in Concord, Mass., and was placed under the care of the Community when at the age of seven years. When she arrived at the age when she could understandingly choose for herself, she chose to remain where she had spent her youthful days, therefore becoming a faithful and trusted Christian. She has held many important offices of trust and responsibility. At her death she had been twenty-two years an associate in the ministerial order. At one time she had a large class of girls under her charge and taught the public school of the Society for sixteen years. She will be greatly missed by her associates.

Books & Papers.

Among the specially noteworthy contents of the Magazine Number of THE OUTLOOK may be named; Professor Lanciani's beautifully illustrated article on Modern Rome; another installment of Mr. Justin McCarthy's The Story of Gladstone's Life, with seventeen pictures, some of exceptional interest; an account of the founding of The First Working Girls' Club, by the founder, the Honorable Maude Stanley; an illustrated article on The Real Isaiah, by Clifton H. Levy, which describes the extremely interesting work being done at John Hopkins on the famous Polychrome Bible; a charming out-of-doors love story by Priscilla Leonart called A Day at Lone Island; an article by Bishop Huntington on The Imitation of Christ—one of a series called Aids to Devotion. The history of the week is given as usual succinctly and broadly; and there are other articles than those mentioned, both with pictures and without them, departments of reviews, religious news, stories for little people, etc., etc. [\$3 a year. The Outlook Company, 13 Astor Place, New York.]

The first and only pictures Mrs. McKinley has had taken in ten years will appear in the October number of *The Ladies' Home Journal*. They form part of a series of new and unpublished photographs of the new occupants of the White House. Mrs. McKinley wore for her picture her inaugural ball dress of silver and white brocade, at the special request of the President, who thought it particularly becoming. The excellent portrait of Mr. McKinley in his office was taken in June. The other pictures in the series show the many changes in the arrangements and furnishings of the rooms and grounds, made by the President and Mrs. McKinley.

The Hawaiian Islands are well described and well illustrated in an article by George H. Johnson in FRANK LESLIE'S POPULAR MONTHLY for October. It gives in an attractive manner the history and customs of the people of this future territory of the United States. In the same magazine is an interesting and valuable historical paper on The Landmarks and Memories of the Hackensack Valley, by John P. Ritter: in which are recalled, with photographic views, many of the stirring events of the Revolution which occurred in the lower part of New York State, including the trial of Major Andre. Some Kentucky Women, is a brief paper on the belles of the Blue Grass, made particularly attractive by numerous portraits of beautiful women. George Willis Bardwell contributes a pleasing sketch of the Breton peasants, which is illustrated by beautiful reproductions of paintings by Henry Mosler. Another article which contains entertaining reading as well as important information is Salmon-fishing on the Columbia, by Joseph Williams Collins; giving a graphic

picture of the work and methods of those engaged in the securing and canning of salmon. The college article this month, the twelfth in the series, describes that great western institution, the Leland Stanford Junior University, and is written by O. L. Elliot. Like the preceding papers it is profusely illustrated with portraits and views. Other articles in this number are; The Island of Marcken, Old Coaching Inns, Some Paintings by Modern Artists, The Last Duel in the Place Royale; there are a number of short stories, the continuation of the serial, a department for boys and girls, a poem by Louise Chandler Moulton, and an illustrated Hallowe'en poem by Minna Irving.—*Frank Leslie's Publishing House, New York.*

HOW TO GROW FLOWERS for October furnishes a feast of good things for the lovers of flowers. This is the season to plant bulbs for winter and spring flowering, and the current number of HOW TO GROW FLOWERS gives full cultural directions for this purpose. "House culture of The Rose," is begun in this number, as is also an interesting floral story, "Outside the Altar Rail." In addition there are installments of "Fall work in the Flower Garden," "Bulb Growing in Holland," and "The Rose." All the usual departments are filled with seasonable advice.—HOW TO GROW FLOWERS, Springfield, Ohio.

WORD AND WORKS for October has a chapter on the Sun, Moon and Planets, which will afford a fund of information to the careful student. Also a chapter on Star Study, for October, so that any one can study the heavens while he is busily engaged with duties on the earth.

WORD AND WORKS is by no means confined to star gazing. In this number will be found a long chapter on Single Tax, and the writer promises that in his next article he will point out the theory of Single Tax and what it will do when in operation, and by reading Single Tax No. 2 which will be found on another page of this same paper, the whole story will be solved.

In the Forecasts, for October the reader will have a chance to note what changes to expect and to prepare himself accordingly. The Department of Home Sweet Home, affords abundant information for doing good.

Progress in Science, abounds in useful information while the Query Corner, is full of new life. Other good things may be found in this same number, as the fortunate possessor will be sure to learn.—WORD AND WORKS Pub. Co. 2201 Locust St., St. Louis, Mo.

THE MORAL ASPECTS OF THE HIGHER CRITICISM by H. L. Hastings.

The writer of this little work says,—“one of the settled conclusions of the leading Higher Critics of our day is, that the Scriptures of the old and new Covenant are not Scriptures of Truth.” Mr. Hastings does not accept this statement but in expressing his own mind

THE SHAKER LIBRARY
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The Manifesto.

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THE SHAKER COMMUNITY.

By Elder Henry C. Blinn.

TO form a Community on a religious basis, is to change the life of men and women from one of selfishness to that of universal interest and care. The doctrine of me and mine must give place to that of consecration to the Lord, and for the good of his people.

The Community is a family on an enlarged plan and requires more care in its management to meet the increast want, and to secure the protection of all the members. Officers must be appointed to direct the varied occupations of those who are expected to take a responsibility in protecting the temporal interests and in securing the peace and happiness of every member. An Order of Ministry presides over two or more Societies. Elders are appointed as the spiritual advisers of a family. They are expected to be present at all religious services and to take the general management. They also instruct the family in the Rules and Regulations which have been adopted and call in question any deviation from these rules, as well as assist in settling any misunderstanding that may have arisen among the members.

Other persons may be appointed to take charge of the branches of business and be responsible for their own faithfulness in their respective duties. Upon the Elders, however, devolves the first care and a family that numbers one hundred or more persons, of all ages, all temperaments, and with all the habits common to the race of man, must have some system of government that will make the family one of peace and harmony.

The office of Trustees includes several persons who buy and sell and trade in the interest of the Community and hold the deeds of all real estate. These Orders form a committee for the general prosperity of the Society.

The Shakers retire at an early hour, and rise early in the morning, allowing some eight hours of rest to all who may wish it. Some families take their breakfast at six o'clock throughout the year, while others prefer a later hour. All due consideration, however, is made for the aged, for the sick, and for little children. No arbitrary rules could be enforced as the age, health and protection of the members need judicious care.

Every person in the Community, who is able, is expected to be engaged in some manual occupation, unless other duties prevent. Each family manages its own domestic affairs, agreeably to its own interests.

Monday in most Shaker Villages is "washing day," and something unusual must occur to throw it out of place. As there are some fifty or more families among the Shakers, there may be not less than fifty ways of managing this indispensable branch of business. While some do most of the work by hand, or with a small amount of machinery, others have all the improvements that can be found in a first-class laundry.

The Shakers regard the Sabbath quite like our Puritan fathers and engage in no temporal business any farther than may be absolutely necessary. It is expected that the day will be devoted to the cultivation of a religious thought especially in the reading of books, pamphlets and papers. All the Societies arrange for seasons of religious devotion, but in this, they are governed by the circumstances that surround their own homes. Some are able to maintain commendable Bible classes or Sabbath Schools, while religious services are held more or less during the week.

The Shakers accept the doctrine of Jesus the Christ and speak of him as the anointed Savior or the Son of God. Jesus was the father of the New Creation of God, and his work was to lead his people into the spirit of God that they might become sons and daughters of God. He led them from a life of generation to a life of regeneration.

It was difficult for the Jews to understand this change of discipline when they were already God's chosen people. They were blinded by their carnal commandments and to make them understand this fact, Jesus told them in plain language; "That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit." Adam and Eve were the parents of the old creation. God told them to multiply and they rendered the same obedience to God's will in this respect as did the beasts, birds and fishes. In the ministration of this office all the creation of God are on a level and for six thousand years no improvement has been made in the law.

The Shakers admit marriage to be a civil right and properly placed under the authority of the laws of the country. As Jesus never entered that relation, he never gave his disciples any advise to enter it. On the contrary all his testimony was against the selfish life of the world, and against that relation which forms the selfish life of the world.

Tolstoi says that if he should see a bear about to strike down a human be-

ing, he would settle an ax into the brains of the beast, but he would not do that if he saw one man murderously approach another. Peter in his zeal to defend his Teacher, drew his sword, and Jesus rebuked him, "Put up thy sword, for all they that take the sword shall perish with the sword." His people are represented as a peaceable people, dwelling in peaceable habitations.

Celsus, a heathen philosopher, who wrote against the Christians near the close of the second century, brings this charge against them as enemies of the state,—“They refused to bear arms even in case of necessity,” and they refused because it was contrary to the Christian principle.

A funeral among the Shakers is conducted agreeably to the customs of their own order. All the members of the family where the death occurs are present and sometimes those residing in other families. At an appointed hour all enter the chapel and the services are opened by a short exhortation from the officiating Elder. This is followed by the singing of a hymn. Liberty is then extended to any one who may feel so imprest to make a few remarks. During the meeting several pieces may be sung, and in this manner the service continues about an hour when the body is taken to its final resting place.

Persons entering the Society become probationary members and may retain the lawful ownership of their property, but the interest accruing therefrom must be devoted to the benefit of the family in which they reside. If they ever become covenantal members, the property will be dedicated and become a part of the consecrated interest.

It must be obvious to all, that persons coming into the Society must necessarily have a time of probation in order to prove their faith and integrity, before their sincerity can be tested and their ultimate union as faithful members be established.

East Canterbury, N. H.

MUTUAL SERVICE.

By Martha J. Anderson.

IN the recognition of men's need of each other is laid the foundation of the structure of society, and also the growth of the moral sentiment, which places duty before pleasure in the relation we hold to each other in the social compact.

The non-fulfillment of the true plan of human life, brings unhappiness to those who are blest with means and power to do good or misery to those who are deprived of the benefits that brighten and bless existence. The former waste their energies in luxury, idleness and self-destructive passions; the latter are driven to enforced idleness and crime by the crying needs engendered by poverty. It is not in the liberal distribution of alms that blessing alone redounds to the giver; but in the rendering of heart and soul service, in de-

vising means for the uplifting and bettering of low conditions among the unfortunate.

Men are not the separate individuals they are wont to imagine themselves. We are all placed in this world in relation to others, to make of ourselves the noblest and the best in rendering all we have to give for mutual love and service. Our thought of sacrifice, must not be for emolument or reward, but an altruistic self-surrender for unity of attainment in the good that is the inheritance of all. Individualism must lose the ego, in the higher ideal of the greater breadth of life, love and happiness, that belongs not only to one but to many.

“Thus the advance of humanity is carried on. But still it remains true, that for the individual the richness and fulness of his life, depends upon the extent of his own givings up. It can not be done for him; for however much may be taken from him unwillingly, it is not until he makes it his own act that he begins to live. It is in this moral sphere that the truth of positive denial receives its most important verification. Not only from the blessed experience of those who have proved that the only true having is in giving up; but equally in the empty, weary discontent of those, who, refusing to accept this law have tried to retain their good things in the self form, and have found that the reality eluded them and what they held so tightly clutcht was a vain shadow.”

“To him that hath, (holding in the spirit of brotherhood,) shall be given more; to him that hath not, shall be taken away even that he seemeth to have” (all illusory selfish pleasure.)

There is a self-consciousness that seeks dominion over the soul, that limits, narrows and draws away from real life, it is inimical to the law of universal love. If we withdraw from the chrysalis of exclusiveness, and expand the higher social and religious elements of our nature, we shall enlarge the sphere of our usefulness and ministration.

“It is not good for man to be alone.” The scholar and recluse are apt to grow misanthropic. Association with others, gives balance to mind and heart. Self-control is the pivot of harmony. Too much by ourselves we create a surrounding aura that is infilled with our own ills and weaknesses, thus we foster that which we might overcome with the magnetic life currents of others which are strength, hope and cheerfulness.

“True love casts out all fear;” it is brave, helpful and reciprocal. If our thoughts and feelings are engaged in devotion to the high behests of duty, there will come renewed life and activity in every sphere of needful service, but if we are continually seeking to gratify some selfish ambition, we shall fail of attainment in any noble endeavor, and miss at last that which we so ardently seek. How true the thought, “It is only with renunciation that life, properly speaking, can be said to begin.”

Mt. Lebanon, N. Y.

OUR RECORD.

By Edwin P. Sevester.

THE writer of this article wishes to call the attention of all the young people within our Zion, wherever their home may be, to the all-important fact, to start life aright,—begin and continue and pursue a right course. Then in after life, taking a retrospective view of the past, you will look with pleasure and satisfaction upon it. If you have kept a clean record the best you know, according to the light you have received, then you will be spared the bitter experience, and the humiliation that others have no faith in you; that everybody distrusts you; that you are walking under a cloud, and that men turn the cold shoulder, refusing to associate with you. O, my young friends, you who have a long life before you, it is of the greatest importance that you maintain your life record clean.

Think of that man, of whom I wrote in my preceding article, who had the misfortune of staining his past record with evil deeds, but who repented and turned from evil. Those who know him best declare that he has lived for many years an honest, upright life, and yet respectable people, those who value their reputation, close their doors against him, and banish him from their circle. And here is another man, Senator of the U. S. who in years gone by, had led a wild, fast life, being irregular in his habits. It is declared of him, that he walks under a cloud. Now, that man may have lived for years an exemplary life, otherwise he would not have been chosen to such an exalted position. And yet there is a shadow darkening his life.

The influence of our present conduct, is far-reaching into our future state of existence. What we sow that surely we shall reap, the law of compensation is inexorable. If we sow to the wind we shall reap the whirlwind. Often we bring upon ourselves, what we are pleased to call the visitations of Providence.

Let all take such examples as a solemn warning, redeeming past error by present uprightness. Forget the past and reach forward into a new life. Forgive as we hope to be forgiven, bearing no ill-will against any one. In taking a retrospective view of my past life, I can see how often I have failed and wavered in my faith or strayed from the narrow path yet God in his mercy has drawn me back into the right path by means unlooked for and powers unthought of but I knew a Father's and a Mother's care was ruling the billows. In the tempests and the storms of temptation, a strong arm has always been uplifted for my salvation; a kind hand has been extended for my protection, until I can proclaim that Christ is able to save them to the uttermost that come unto God through his testimony and life.

Shakers, N. Y.

Of all great things below, above; the greatest of all, is LOVE, God's LOVE.

SUNSET ROSE.

By *Martha J. Anderson.*

FAIR rose, as delicate as sunset hue,
 When faintest shade of amber tints the sky
 Between the fleecy clouds that westward lie,
 When Sol has changed to light the depth of blue.
 Thy waxen petals opening to the view
 Disclose a beauty heaven could not outvie,
 And breathe a fragrance which the God's might sigh
 To quaff from censers filled with spices new.
 Rare flower, like gem of some ethereal sea ;
 Perfection symbolized, Gods loving thought
 In loveliest form and purest grace outwrought,
 True emblem of man's highest destiny,
 When bud and blossom of life's growth shall be
 The perfect crown of immortality.

Mt. Lebanon, N. Y.

PANSIES.

By *Cora C. Vinneo.*

IN summer's radiant days they sweetly grow,
 And dance like fairies in the balmy air,
 Or meet us with their happy faces fair.
 Some, beam like sunlight in its golden glow,
 Some, white winged come to our dark world below
 Like spotless angels in the guise of prayer.
 Still others wear the robes of grief and care
 Like gentle mourners with their veils drawn low ;
 When morning gilds the east they wake to greet
 The newborn messenger with smiles of love ;
 When noontide trembles in the sultry heat
 With steady eye they look to worlds above ;
 And when the balmy breath of evening stirs
 Bow at day's shrine like humble worshippers.

Mt. Lebanon, N. Y.

A LARGE volume of water flows upon one corner of a field, but flows immediately off again ; the grain that was planted in the field can do no good, because no moisture was received which it needed to cause it to grow. A man at one moment receives a great deal of love, a great desire to live the Christian life, but unless he allows it to spread evenly over the whole of his life, he will never reap the harvest of a pure and a happy life.— *W. C. Mc Ginnis.*

THE MANIFESTO.

DECEMBER, 1897.

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.

October.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.	Snow.
1896.	44.	4. in.	$\frac{3}{4}$ in.
1897.	52.23	$\frac{3}{4}$ "	0 "
Highest Temp. during this mo.	82.	above 0.	
Lowest	" "	" "	26 " "
Number of rainy days	" "	" "	1
" " clear	" "	" "	18
" " cloudy	" "	" "	12

Nov. 1897.

It seems to me quite absurd to call the tenth month of the year the eighth. To be logical it should be named December instead of October. To be Astronomical, its proper name according to number should be Uni-december; but it does seem the more unnatural statements are made, the better people in general are suited. Theological creeds and dogma's evidence

this. For example; The Trinity, Vicarious atonements, heaven, hell, the fall of man, etc.

Well, notwithstanding all the inconsistencies of names, October has been quite a favorable month. It has given us but one rainy day, so we have had an opportunity to prepare for the oncoming cold winter. It has also furnished us some pleasant associations. We have had gospel relations from Watervliet, N. Y., Harvard, Mass. and Union Village, Ohio.

Oct. 14th our lawsuit terminated in our favor, for which we thank kind Providence.

Oct. 31st we had an unusual meeting. We assembled in the Meeting House and listened to a lecture by Ernest H. Crosby of Brooklyn, N. Y. The subject; "Single Tax" as advocated and promulgated by Henry George, lately deceased. The lecture was given by request. It occupied an entire hour, and was very interesting. This closes public meeting for this year. In the evening we had a meeting composed of the Church and North families. Ernest H. Crosby was present and was deeply affected by the spirit of the meeting which was truly inspirational. The Angel bands were with us. We felt their heavenly influence. Meeting occupied at least one and a half hours. Our visitor thought we did not do right in not spreading our doctrines through the aid of missionaries of our faith.

Elder Joseph sent me a note stating that the Ministry would leave Enfield on Nov. 4th for Hancock. The probability is that before many months an electric R. R. will run from Greenbush through our place to Pittsfield, Mass. Work has commenced on it already.

No death to report this month. It is a time of usual health in the Community.

Calvin G. Reed.

North Family.

Nov. 1897.

AMONG the list of visitors we had the pleasure of entertaining the past month is the name of E. H. Crosby, an earnest

worker in the social as well as political movements of the day. Spending the Sabbath with us, he was invited to address the assembly on the "Moral and Religious aspect of Single Tax." As it was Sunday he took (as he usually does on such occasions) his text from the Bible. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men."—Psa. cxv., 16.

While he does not believe that the Single Tax movement is the beginning and end of all things, yet he recognizes the fact that the taxes should be placed on the valuation of the land instead of the individual labor of improving the homestead, which necessarily raises the taxes, to the discouragement of the laboring classes.

The land belonging to the Lord who has a right to monopolize it! They who own the land also own the people who live on it, proving his statement by quoting from Gen. xlvii., 23. "Then Joseph said unto the people, behold have I bought you this day and your land for Pharaoh; lo, here is seed for you and ye shall sow the land," showing forth the fact that the command of the landlord requires obedience or expulsion. In the course of his very interesting discourse he alluded to Elder F. W. Evans' writing. "The practical principle which Christ instructed Jesus, was brotherhood, to love his neighbor as himself, and not to appropriate to his own selfish uses to the exclusion of those on the same plane, either of the life elements—earth, air, fire or water."

Roger W. Montgomery a traveler and writer, also spent a week with us. With the many opportunities of giving as well as receiving we find our measure filled with the good things of God.

Sarah J. Burger.

Shakers, N. Y.

Nov. 1897.

As we read in the Nov. MANIFESTO the testimony of Aaron Wood, that dear Father in the New Creation, we thought of

many of those blessed saints who have past on before and we askt; Are they still interested in us, their children, to help us by their heavenly influence, giving strength to the weak and encouraging the faint-hearted?

In the silence of our meditations the answer came; "We are still with you and our influence is growing stronger as the years roll on." When we read of what they suffered for the Truth's sake we are ashamed even to think of crying the burden of the Lord. As we see the portends of the coming upheavals in social and religious life we feel that strong souls are needed to meet those conditions with a courage befitting the times. The testimony of the new life is not dead neither doth it slumber, for like a mighty army with banners cometh those sainted souls from the summer land with love and power and their march is one of triumphant victory.

In conjunction with our singing school Sunday afternoon, an effort is being made to establish a school for moral and intellectual development, on the lines of original thinking. A subject is announced at one meeting and essays are written or spoken upon that topic the succeeding Sunday; the object being to develop the latent powers of the young by providing that which is both interesting and instructive. Hope that success will crown the effort.

Hamilton DeGraw.

Harvard, Mass.

Nov. 1897.

SUMMER has ended, the harvest is past, but among all the daily duties we look within and find gratitude in our hearts for the measure of prosperity we enjoy.

We harvested about a hundred tons of hay; raised about three hundred bushels of corn and a large crop of herbs. Potatoes not so good; were troubled with rot. Think we have enough for the winter. Apples a failure, especially winter fruit. We gathered five barrels tho very poor.

This month came in with a fine rain which was very much needed. Water was very low in the springs and ponds. Our milk keeps up to the mark having a good quantity for market.

We have leased our Rural Home to Dr. Watkins for a Sanatorium, and he is now putting in the necessary appliances. El-dress Eliza Abbott is smart and carries her ninety years with grace. Health of Society good at present.

While we are laboring for and enjoying the material things of this life, we do not forget the necessity of laboring for spiritual blessings which our souls need, as much as we need the perishable things of earth.

Marcia M. Bullard.

Narcoossee, Fla.

Nov. 1897.

THE persistent want to accomplish all things; nothing is impossible to it. It travels on the "Get There" road and it always makes schedule time. It recognizes no failure. It is the conqueror of everything it undertakes, even to the making of a home in the wilds of Florida, where everything is ripe for testing a man's patience, from the tiny flea to the Palmetto and Pines which cover the land as far as the eye can see. [Not the fleas but the Pines.]

An experience of three years has tested our integrity. Not only being 1300 miles from all our gospel friends and debarred from all our former associations, we have to meet the changes of climate, which told fearfully on some of us for the first two years.

Patience and a clear conscience, have been the remedies for mental and physical sorrow. And they have wrought wonders.

Cold and rainy October has past, but it gave us a good opportunity to put in our fall crops. The lakes have risen 3 ft. 2 in. and that is one foot too high for cultivating the low muck lands.

Our northern potatoes which were near-

ly all planted on these low lands, have rotted, but as the weather seems settled we shall replant them. In the past two weeks we have cleared another three acres of pine and oak land, for the spring crop of sweet potatoes.

A good measure of health abides with us, and an occasional ride through the pine groves affords us some of nature's best remedies to keep off malarial troubles and may be other diseases.

At this season of the year the pine groves of Florida are beautiful and fragrant. Thousands of flowers are in full bloom which nature has so bountifully given to this lone state.

Andrew Barrett.

Shaker Station, Conn.

Nov. 1897.

OF most importance has been the visit in their usual course, of our beloved Ministry. After imparting strength, comfort and counsel to us, and stimulating all by their stay, they are preparing to leave for other parts of the vineyard.

Considering the season, our crops of hay, grain, tubers and fruits are fair. Sufficient for the usual needs of the family and some over. Our dairy stock is now occupying the new barn, with every prospect of passing the winter comfortably.

The last week of Oct. was made very pleasant to us by the presence, for a brief visit, of Sisters from the South family of Watervliet. They introduced themselves to us at the opening of our Sabbath meeting and won our hearts at once by a beautiful gift of song, rich in ministration of Angelic love and power.

Our social unions with them during the visit were also very enjoyable. We are always pleased to meet gospel friends.

Walter S. Sargent.

Sabbathday Lake, Me.

Nov. 1897.

JUST now we are rejoicing over the safe arrival of our good Elder Wm. Dumont

and Sister Aurelia Mace who have been visiting our kindred in the Granite State in company with Elder Henry Greene and Eldress Elizabeth Haskell of Alfred. Indeed we are glad to have them with us again. They brought many blessings of love and encouragement to us, the greatest of these is Sister Ednah Fitts, who is kindly sent by the Society at East Canterbury as a teacher of music. We realize the sacrifice it must be to her and her people and also the great benefit to us. In her we find a true and faithful worker for Zion. One with whom we have pledged ourselves to be loyal.

The young Brethren have been doing some ditching for the improvement of the farm, also ploughing and fencing, working faithfully during Elder William's absence, thus proving that their interests are truly centered in our consecrated home.

"In Union there is Strength." This motto is true for when we are all at home together, even tho our numbers are small, we feel strong, and naught shall ever sever the bond of love which unites us.

Br. Frank Stanton from Harvard is with us. We trust he will receive much good from his visit here, and may he return to his home and kind friends, renewed and encouraged to continue the work which he has so bravely commenced. We extend a loving greeting to all our gospel relation.

Ada S. Cummings.

West Pittsfield, Mass.

Nov. 1897.

THE lovely autumn days have past. Days of beauty ever new; of fresh glowing tints on trees and shrubs; of magnificent sunsets, when the mellow tints of day meeting the darkening shades of night uniting in rich harmony flood the earth with glory. And the clear nights! As we look at the cloudless sky, perforated with its numberless shining stars, we think how aptly Longfellow describes it;—

"Silently, one by one, in the
infinite meadows of heaven,
Blossomed the lovely stars,
the forget-me-nots of the angels."

Certainly we can not doubt the loving care of a Father who thus proves his remembrance of us.

In the early history of our Society there leaned upon the side of the mountain, rising at the west of our valley, a barn, famous for its spacious apartments. In these rooms Eld. James Whittaker often spoke to large audiences the simple and powerful words of life. As years past on, like other barns, less famous, it became useless and was destroyed, but the beams marking the pulpit of the noted preacher were preserved and placed in the new barn which was built upon the site of the old one. For nearly fifty years it has stood like a fort, its walls painted by sun and rain in Nature's water colors, its doors and windows smiling a welcome alike to summer tramp or wealthy traveller seeking a shelter from the storm. On the 27th ult. flames were seen ascending from its roof and encircling its sides. And so it fell, leaving a pleasant memory and a good insurance. Some forest fires have also visited our mountains. One burned about eight acres making quite a desert in the thick wooded hills.

Sr. Catherine Allen of North family, Mt. Lebanon is sharing our home for a few days, and we are grateful for the opportunity thus given of enjoying the presence of one so earnest and true.

Thus life passes! We can not call the daily work a duty, if we partake freely of the spiritual life which Jesus said should be like a fountain of water, overflowing because its waters are constantly supplied from unfalling springs, for we shall transform these duties into glad privileges.

Fidella Estabrook.

Union Village, O,

Nov. 1897.

AFTER a long and painful drouth, which dried up our pastures and threatened to destroy all our wheat and barley prospects on the 1st of Nov. it began to rain moderately and about three inches of water have fallen, very much to our advantage and comfort. On the 25th of Nov. we

shall be able to render due thanks to our Heavenly Father for his mercy and kindness in this as in all other matters in which he has kindly noticed us during the present year. The greatest by far, of all these blessings, is the Gospel which enables us to walk in innocence and purity, as good Elder Matthew used to phrase it. I suppose that none are so unfortunate and unhappy, as those who having been blest with this unspeakable treasure have turned once more to the beggarly elements of the world. Let us hope that through this crucible of misery, they may eventually be restored to a better estate.

Well—we are trying to carry the Institution along as nearly according to the principles of godliness as the conditions will allow, giving no license to anything we think would compromise these principles. Through joy or sorrow, what better can we do?

We are repairing some, burning hedgebrush and trimming trees, and the young people have been on two or three expeditions into the woods for nuts. It is raining again this morning and our fall pastures will do nicely and our wheat and barley “take root downward and bear fruit upward,” with the blessing of the good Father and Mother of all upon it. So we are under heavy obligations to our Heavenly Parents, for so much blessing and let us not forget that he that is unthankful, is unholy. We have had no cholera among our stock so far this season, and it is all in fine condition.

What a heavenly thing it is to forgive. No wonder our Savior insisted on it so strongly. When we forgive an injury it can give us no more pain, and will give the offending party a great deal of pleasure, besides exciting him to a radical reformation. It is such a blessed thing to forgive that I never need any apology for injuries;—I can always forgive without any such apology so far as I am concerned. “Mercy is seasonable in times of affliction, as showers of rain in times of drouth.”

What an invaluable blessing it is to be improving every moment of life in getting

more and more imbued with charity and purity. I never felt so clear of the lower proclivities of our common nature in my life as now, still I must progress and persevere forever. If I should cease to grow my existence would become an unbearable stagnation and monotony. Mother Ann said,—“If I could, I would make all the world full of peace and happiness.” I feel just so myself.

May THE MANIFESTO float the glad tidings of Salvation to a rudimental and a needy world.

Oliver C. Hampton.

Enfield, N. H.

Nov. 1897.

I SEE by the Progressive Thinker, that there is a large band of Anti-Spiritualists banding together, to suppress all mediums from their labors, also to stop the spreading of Modern Spiritualism.

I hope that every fraud medium will be shelved. To assert that the teachings of Spiritualism, contain no elevating influences, no truths that Jesus the Christ taught and lived, is self-accused ignorance of understanding the lessons of life, of him who said, Let him who is without sin, cast the first stone. Neither do I condemn thee, go and sin no more.

Before I answered to the call of Shakerism, Spiritualism was the divine guide that kept me in early life from many of the courts wherein sin and folly slowly and surely sinks below the waves of moral degradation, thousands of young people.

As I glance over the large volume of Shakerism, I see that Ann Lee like Jesus, received revelations from intelligences, not of themselves also wrought out in life, marvelous works of spirit power. Others have, and which all the Anti-Spiritualists can not do. If those spirit manifestations were the result of human trickery, then let us learn the trade, to heal the sick, give impeachable messages of spirit return, preach pure, honest living to God, and fill the world with literature, art and music, radiant with divine wisdom and

beauty, as is the strife of the true cultur-
ed Spiritualist.

We are pleased to report a very pleasant visit with Eldress Elizabeth Haskell, Sister Aurelia Mace and Elder William Dumont of Sabbathday Lake, and Elder Henry Greene of Alfred, Me.

George H. Baxter.

☛ GARDEN toads will eat honey bees.

☛ A BRANCH of Agricultural industry in France is the raising of edible snails.

☛ SLAVERY still exists and the white opium slave girls of the Chinese quarter in New York, are a reproach on the decency of the great city.—*N. Y. Dispatch.*

Sanitary.

APPLE SAUCE THAT WILL KEEP

THIS is as great a convenience as preserves, the preparation of apples for sauce not being always convenient for the busy housekeeper. Inferior apples may be used in this way, and the windfalls of early autumn, when one is fortunate enough to own an orchard, will be found quite available. They should be peeled, cored and freed from every blemish, then cut up in quite small pieces. A large earthen jar with a cover should be ready to receive them. Into this put first a liberal sprinkling of sugar, with cinnamon to taste, then a layer of apples, then more sugar and cinnamon, and so on until the jar is full. The sugar should be regulated according to the tartness of the apples, from a quarter to a half pound for one pound of apples being the rule. The jar should be placed at the back of the range and the fruit kept covered and gently simmering through the day.

It should then be set away to cool and the apples taken out only as they are needed for sauce and desserts. Having

no water mixt with them, apples prepared in this way are very palatable.—September *Ladies' Home Journal.*

☛ A COPY of "The Deseret News" of June 15, 1850 from a lady now traveling in Utah. It was No. 1 of Vol. II and published by W. Richards, of Salt Lake City. In a sketch of debate, in the U. S. Senate Mr. Hale presented a petition "for the immediate and peaceful dissolution of the American Union." It also contains a wonderful story; which is said to be a dream by John C. Calhoun of S. C. inspired by the ghost of the "Father of his Country."

ACTS AND DEEDS.

By Robert F. Doty.

FINE raiment can not make us good,
But qualities of heart;
Each person in this maddened world,
Must choose a better art.
We play a drama in our life,
Which shows us what we are;
The motive soul which we control,
Must be the guiding star.

The mind of man must ever shine
Resplendent in its way,
And leave impressions on the world,
O'er which it holds its sway:
We judge not man by laugh or frown,
But by his work portrayed,
The axis round which all revolves,
Is hinged on acts displayed.

Beyond this limitless expanse,
Far, far from human eye,
The soul must seek a place of rest,
In some sweet bye and bye;
Then if our heart and brain is free,
From all life's trifles light,
We may expect in future time
To float beyond the night.

Beyond the vision of our being,
Lie realms of beauty rare,
Ah! in those realms we fain would be
There lives the God of care,

Who tells us we are good or bad,
Perverse or wanton—mean,
So dreaming o'er eternal law,
We see as we are seen.

One little deed of charity,
May make us kings of men,
Ah! in some heart we heroes be,
To some fair persons ken;
The age in which we wish to live,
Will idolize brave acts,
Then let mankind in daily life,
Impress on man these facts.—*The Home.*

WHAT TO DO WITH A BAD TEMPER.

STARVE it; give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself, but try it. Force yourself to do nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. What is gained by yielding to temper? For a moment there is a feeling of relief, but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. The pain, too, often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell beforehand what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.—*Presbyterian Banner.*

ANY member of our Community can have the book, "Hymns and Anthems" of 144 pages by sending ten cents to pay postage. To others the book is 50 cts.

HUMAN ASPIRATIONS.

THE splendor of a path untried;
The matchless glory—just ahead;
The something that has time defied;
The mysteries around us spread;

The unattainable—how fair!
The fruit that hangs above our reach,
The pleasure that awaits somewhere,
The lesson life has tried to teach.

Ambition's sails are ever set
To stranger lands by man untrod,
While nature holds her revels yet,
Watcht only by the eyes of God.
No matter if the pathway be
Markt by a line of martyr's graves,
Man struggles on at last to see,
Unsatisfied, the goal he craves.

We measure countless miles of space;
Turn to grand suns each twinkling star,
And planets in their pathway trace,
And know the worlds, both near and far.
We tell how swift a ray of light,
Will travel through the ether wide,
And soar to Nature's grandest height—
And yet we are not satisfied.

The glory of each newness turns
Our thoughts unto a higher round,
Yet something in our being yearns
For something that we have not found.
And then we learn, as years go by,
Joy is not found in paths untried;
And, pausing, vaguely wonder, why
The soul is never satisfied.—*Selected.*

[Contributed by Eldress Harriet Goodwin.]

SILENCE UNDER TRIALS:

WHEN words, and cuts, untrue, and kind
Against thy life like errors fly;
Receive them with a patient mind,
Seek no revenge, make no reply.

O holy silence! 'tis the shield,
More strong than warrior's hoisted mail,
A hidden strength, a might concealed;
Which worldly shafts in vain assail.

He who is silent in his cause,
Hath left that cause to heavenly arms;
And heaven's eternal aid and laws,
Are swift toward the threatening hand.

God is our great protecting power,
Be still, the great defender moves;
He watches well the dangerous hour,
Nor fails to save the child he loves.—*Sel.*

Books & Papers.

The November Magazine Number of THE OUTLOOK will contain an article by Mr. Hamilton W. Mable, founded on the authorized biography of Lord Tennyson by his son, which has just appeared. A notably fine reproduction of Watt's famous painting of Tennyson, and other illustrations, will accompany the article. (\$3 a year. THE OUTLOOK CO., 13 Astor Place, New York.)

A territory of 271,000 square miles, comprising Washington, Idaho and Oregon as they are to-day, was saved to the Union by one man. He had the courage and heroism to ride on muleback for three thousand miles. The ride was thrilling, the trials and hardships marvelous, the result a glorious one. The whole story, beautifully illustrated, will be given in the November issue of *The Ladies' Home Journal*, under the title, "When Dr. Whitman Added Three Stars to our Flag," the closing and most intensely interesting article in the *Journal's* successful series of "Great Personal Events." The first women to cross the Rockies figure in the story, which proves beyond a doubt that they preceded Fremont, the "Pathfinder," by six years.

Andrew Jackson is the subject of the leading article in FRANK LESLIE'S POPULAR MONTHLY for November. It treats of the General in private life, and is the first of a series of papers on the life, times and compatriots of the popular hero, which will run in that magazine for several months. A. Oakey Hall contributes this first article, which is illustrated with excellent drawings by H. M. Eaton, and portraits and relics of "Old Hickory." Another attractive article in this number is *The Moqui Indian Snake Dance*, by Lieut. E. H. Plummer; with photographic reproductions of different phases of the dance. Then there is a paper on *The Fisherfolk of Scotland*, by M. E. Leicester Addis, also well illustrated. The college article this month, the twelfth in this magazine's series, treats of Columbia University, and is by J. Frederic Thorne. Other interesting things in the number are: Amidst the Shades of Umbrian Painters, by E. C. Vansittart; Mexican Customs, by Annetta Halliday-Antona; The River Eden, by Rimbald Diddin; Some Curious Duels, by J. Cuthbert Hadden; and a paper on Lord Mayor's Day, describing the ceremonies attending the installation of London's chief magistrate. There are a number of clever short stories; a particularly bright young folks department; some talks about new books, and the always interesting "Leslie Portfolio."

A pamphlet of unusual interest by H. L. Hastings of Boston has just come to us. It bears the title, A HISTORICAL INTRODUCTION TO THE PESHITTO SYRIAC NEW TESTAMENT which was translated into English by the

famous Biblical scholar James Murdock, S. T. D. The object of the HISTORICAL INTRODUCTION is to assist the student in acquiring a more thorough acquaintance of the work. In publishing this INTRODUCTION Mr. Hastings is rendering a valuable service to Biblical students, and in fact, to all who are interested in securing an accurate account of the original manuscripts of the books of the Bible.

We are informed that the 1898 Almanac of Prof. Irl R. Hicks is now ready, and judging from its past history, it will not be many weeks in finding its way into homes and offices all over America. It is much larger and finer than any previous issue. It contains 116 pages, is splendidly printed and illustrated on fine book paper, having the finest portrait ever given of Prof. Hicks. It can no longer be denied that the publications of Prof. Hicks have become a necessity to the family and commercial life of this country. His journal WORD AND WORKS, aside from its storm weather and astronomical features, has taken rank with the best literary, scientific and family magazines of the age. Do not believe hearsay and reports. See the Hicks Almanac and paper for yourself. You will then know why they are so popular. They are educators of the millions, and unrivaled safeguards to property and human life. It is matter of simple record that Prof. Hicks has foretold for many years all great storms, floods, drouths and tornadoes, even the recent terrible drouth over all the country. The Almanac alone is 25 cents a copy. The paper is \$1.00 a year with the Almanac as a premium. Send to WORD AND WORKS PUB. CO., 2201 Locust St., St Louis, Mo.

HOW TO GROW FLOWERS for November is valuable to an unusual degree in contents, and a beautiful specimen of typographical art. "One wonders," says an exchange in speaking of this publication, "if its attractive pages, with their clear type and good pictures are so much superior to those of certain of its kindred in the publishing world, because edited by a woman, and a woman florist at that." Some especial features of the November number are articles on "The Winter Planting of Roses in the South," "Starting Bulbs in November," "House Culture of the Rose," "Eben E. Rexford's 'Fall Work in the Flower Garden'" is concluded and John M. Good's "The Rose" runs through another installment. Five cents a copy at newsdealers, or fifty cts. a year with premium, of the publisher, Miss Ella V. Baines, Springfield, Ohio.

THANKS to our friend who has called our attention to an article published in THE MANIFESTO of Oct. 1897, and credited to L. G. Tebbetts. This writer says it was written by Mrs. Harriet Beecher Stowe, and was read at her funeral. We hope an error of this kind may not occur again.

INDEX.

	Page.
A.	
Archæology, The Bible and	45
Annas, Lydia In Memory of	134
Ave Maria, Extract from the	142
Agas, Rock of	151
Alfred Jail,—Letter	170
Aspirations, Human	189
B.	
Better, The Less are Blest of the	4
Bible Class, Evening Star	43
Brainard, Clinton In Memory of	94, 102
Briggs Wm.,—Letter	132
C.	
Clark, Nancy In Memory of	36
Church-builders, The	45
Chapel, Olive In Memory of	92
Clark, Robert In Memory of	94
Cross, The Daily	110
Creed, What was his	127
City, Ancients of the	133
Cross, The	165
Community, The Shaker	177
D.	
Dawn, Darkest Before the	88
Dole, Lydia In Memory of	108
Dwyer, T. A.—Letter	116
Dodson, Anna In Memory of	118, 119, 120
Deeds, Acts and	188
E.	
Emery, Simon —Letter	13
F.	
Fire, Loss by	32
Forces, The Silent	168
G.	
Garments, Spiritual	100

	Page.
H.	
Home, Notes About	11, 27, 40, 58, 76, 89, 104, 122, 138, 154, 171, 188
House, The Square	73, 85
Hands, For Willing	113
Heart, Establish the	145
Home, Community	153
Hymn, Thanksgiving	175
I.	
Influence, The Power of	43
Inspiration, An	57
Intemperance,	147
J.	
January,	3
Jesus,	56
Justice, Hays	81
K.	
Kendrick, Father Samuel	24
L.	
Life-boats, A Chapter on	8
Life, The Ideal	25
Life, The Current of	63
Leaf, An Ivy	68
Lebanon, The Cedars of	68
Lee, Mother Ann	70
Lost, Too Good to be	108
Little, I can do so	100
Life, The Battle of	111
Lee, Teachings of Mother Ann	143
M.	
Mace, A. G. —Letter	6
Ministration	10
Martyrs, God of the	28
Men, Wanted	125

	Page.
N.	
Night, What of the	71
Nature, Love of	82
Name, The Value of a	97
P.	
Perfection, The Source of	9
Purity, The Gospel of	22
Pilgrims, Two	75
Principle, Faithful to	109
Patience, The Angel of	110
Piece, A Sabbath	126
Pansies,	182
R.	
Robinson, Emily In Memory of	37
Righteousness,	69
Review, A	87
Russell, Julia In Memory of	93
Record, Our	181
Rose, Sunset	182
S.	
Shakers, History of the	17, 33, 49, 65
Spirit, The Guardian	21
Sight, Spiritual	37
Seriousness, The Decay of	44
Sanitary, 47, 62, 94, 108, 126, 143, 158, 174	
Sizer, F. In Memory of	53
State, Union of Church and	75
Smith, Betsey In Memory of	79
Self-Government	129
Self-Love,	131
Spirit, The Indwelling	135
Sense, Consecrated Common	162
Self-denial, Life Without	163
Service, Mutual	179
T.	
Thrasher, Wm. In Memory of	14
Tell, You Never Can	46
Tangle, The First	62
Temper, How to cure a bad	189
Trials, Silence under	189
U.	
Us, Our Sins are Following	150
W.	
Wright, Remarks of Mother Lucy	5
Wine-cup, General Harrison and the	110
Wentworth, Lois In Memory of	115, 150
Wilson, J. E.—Letter	125
Wood, Aaron Testimony of	166

DEATHS.

	Page.
Annas, Lydia	127
Adams, Nancy	143
B.	
Bussell, William H.	95
Brainard, Clinton D.	"
C.	
Clark, Robert	"
Chapel, Olive	"
D.	
Dole, Lydia	111
Dorrington, Anna R.	"
Dodson, Anna	127
E.	
Elliott, Lydia	95
Elkins, Almira S.	111
F.	
Farnum, Louisa	"
Foster, Maria	175
G.	
Gerry, Elbridge	143
Grey, John B.	159
J.	
Johnson, Charles	143
K.	
Kulp, Abram N.	79
L.	
Lloyd, John Wallace	143
Lyman, Clarissa	159
M.	
Mariner, Lydia	14
MacRae, Thomas	32
Milne, Alexander	79
N.	
Prouty, Nathan C.	32
R.	
Robinson, Emily	"
Russell, Julia A.	95
Ryan, William	159
S.	
Sizer, Frederick	47
Smith, Betsey	63
T.	
Thrasher, William	14
W.	
Wentworth, Lois	127
Wright, Sullivan J.	"

1 p
v. 26

MANLEY STO.

Suspended publication.

Editor,
May 10, 1900.

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VOL. XXVI.

“Blessed are the peacemakers: for they shall be called
the children of God.” Matt. v. 9.

EAST CANTERBURY, N. H.

1896.

Sight, Spiritual - - - -	37
Seriousness, The Decay of - -	44
Sanitary, 47, 62, 94, 108, 126, 143, 158, 174	
Sizer, F. In Memory of - - -	53
State, Union of Church and - - -	75
Smith, Betsey In Memory of - -	79
Self-Government - - - -	129
Self-Love, - - - -	131
Spirit, The Indwelling - - - -	135
Sense, Consecrated Common - -	162
Self-denial, Life Without - -	163
Service, Mutual - - - -	179

T.

Thrasher, Wm. In Memory of - -	14
Tell, You Never Can - - - -	46
Tangle, The First - - - -	62
Temper, How to cure a bad - - -	189
Trials, Silence under - - - -	189

U.

Us, Our Sins are Following - -	150
--------------------------------	-----

W.

Wright, Remarks of Mother Lucy	5
Wine-cup, General Harrison and the	110
Wentworth, Lois In Memory of	115, 150
Wilson, J. E.—Letter - - - -	125
Wood, Aaron Testimony of - -	166

Grey, John B. - - - -	159
Johnson, Charles - - - -	143
Kulp, Abram N. - - - -	79
Lloyd, John Wallace - - - -	143
Lyman, Clariassa - - - -	159
Mariner, Lydia - - - -	14
MacRae, Thomas - - - -	32
Milne, Alexander - - - -	79
Prouty, Nathan C. - - - -	32
Robinson, Emily - - - -	"
Russell, Julia A. - - - -	95
Ryan, William - - - -	159
Sizer, Frederick - - - -	47
Smith, Betsey - - - -	63
Thrasher, William - - - -	14
Wentworth, Lois - - - -	127
Wright, Sullivan J. - - - -	"

149278

Cont. T. P.

v. 26

JANUARY.

THE
MANIFESTO.

Published by the United Societies.

VOL. XXVI.

“Blessed are the peacemakers: for they shall be called
the children of God.” Matt. v. 9.

EAST CANTERBURY, N. H.

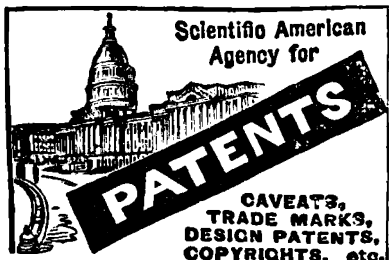
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CONTENTS.

	Page.
Smiles of the Father,	3
Social Improvement Society,	4
Duty	7
Loyalty,	"
Autobiography of Chas. D. Hampton,	9
The Power of Words,	10
Baptism,	11
Gethsemane,	14
Music,—Songs of Cheer,	15
Notes About Home,	17
Exchanges,	23
Deaths,	"
Books & Papers,	"

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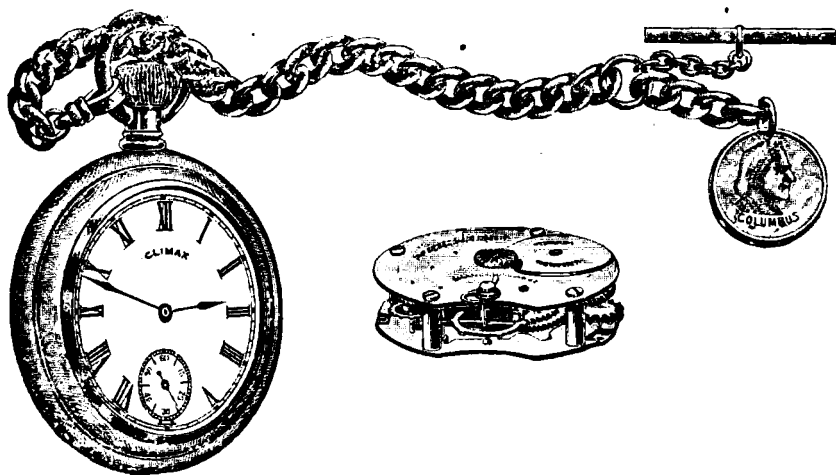
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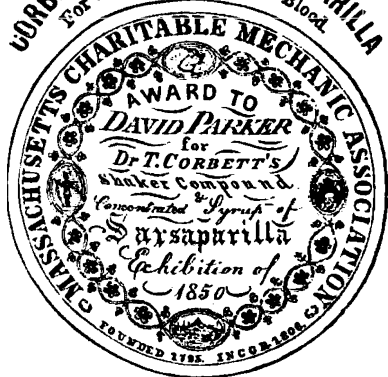
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By earnest prayer and trusting love,
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This peaceful vale may find.

How many fail in growth of soul
Who climb the barren height
Where worldly elements control
And truth is lost to sight.
The Christian's faith will ever lead
Where meekness lends her charm,
For only those who find this grace
Shall win the victor's palm.

Here in the shadow of God's love
Is safety for the soul,
Here naught offends nor intercepts
The spirit's wise control.
I caught a glimpse in youth's bright day
Of blessings since made known
To-day these are my treasure-store,
My everlasting home.

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IN 1894 Eugene Field wrote a story which he called "The Werewolf." When it was finished he laid it aside and a year afterward entirely rewrote it, and during the nine years between that time and his death in November last, he rewrote it eight times. His revision pleased him and he decided to print it. But death came too suddenly, and the story was found, unpublished, among his effects. Mrs. Field, concluding to have the story appear, gave it to the editor of *The Ladies' Home Journal* which magazine all of Mr. Field's work, outside of his newspaper articles, was presented to the public. The story will be printed in the next issue of the *Journal*, strikingly illustrated by Mr. Howard Pyle.

AMONG the unique exhibits at the Atlanta Exposition is a collection which is in itself a miniature biblical museum. The Smithsonian Institution has prepared the exhibit, and Dr. Cyrus Adler, of the Institution, writes in *THE SUNDAY SCHOOL TIMES* of Dec. 7 an article which gives one a clear idea of the varied and instructive features of the collection. The geography and natural history of the Bible, its plant life, its animal life, and its archeology, are all represented. For the many who will not have an opportunity of visiting the Exposition, Dr. Adler's article offers an unusual opportunity of becoming acquainted with the life and conditions of ancient Palestine.

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THE Lee family of Virginia is the subject of a series of profusely illustrated articles which will constitute a leading feature in FRANK LESLIE'S POPULAR MONTHLY during the current year. The February number of this magazine, just out, contains the initial article of the series, entitled "The Ancestors of General Robert E. Lee, and the Times in which They Lived," written by Mrs. Roger A. Pryor, embodying many rare portraits, coats-of-arms, etc. This same February number of FRANK LESLIE'S also contains beautifully illustrated articles upon "A Roman Festa," by Theo Tracy "Sardinia" by Charles Edwards; "The Social Settlement in America" by Rufus R. Wilson; "West Point" by Carl J. Becker; "Art Students in Paris;" and stories, sketches and poems by Howard Paul, George Edgar Montgomery, Dr. J. H. Porter, J. F. Sullivan, Ella Rodman Church, Lena L. Pepper, and other popular contributors.

THE NEW FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS improves with every number. That for February is the best yet;

(Continued on 3rd page of Cover.)

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As state after state comes into line in the matter of abolishing, by legislation, the apparently useless form of "three days of grace" the question has been raised in many a mind as to the origin and supposed meaning of a custom which is now dying out in the march of social progress. The Editor of THE SUNDAY SCHOOL TIMES takes up this subject editorially, in his issue of February 15, and shows that the custom dates back not only to early English days, but to the very infancy of the world, and the time of primeval man.

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In none of his papers upon "This Country of Ours" has ex-President Harrison delivered himself with such vehemence and emphasis as he has in the one in the March *Ladies' Home Journal*. "The President's Duties." Besides commending one of Mr. Cleveland's acts, and censuring Ambassadors for making political speeches, he talks of Presidential appointments in a most feeling and an almost pathetic way. Upon the latter theme, in giving endorsement to Civil Service Reform, he says: "In spite of all the difficulties that beset the question of removals and appointments it must be conceded that much progress in the direction of a betterment of the service has been made. The Civil Service Rules have removed a large number of minor offices in the departments at Washington, and in the postal and other services, from the scramble of politics, and have given the President, the Cabinet officers and the Members of Congress great relief; but it still remains true that in the power of appointment to office the President finds the most exacting, unrelenting and distracting of his duties. In the nature of things he begins to make enemies from the start, and has no way of escape—it is fate; and to a sensitive man involves much distress of mind. His only support is in the good opinion of those who chiefly care that the public business shall be well done, and are not disturbed by the consideration whether this man or that man is doing it; but he hears very

little directly from this class. No President can conduct a successful administration without the support of Congress, and this matter of appointments, do what he will, often weakens that support. It is for him always a sort of compromise between his ideal and the best attainable thing."

THE great "Lee of Virginia" series, in FRANK LESLIE'S POPULAR MONTHLY, is continued in the March number with a picturesque and superbly illustrated paper devoted to Major General Henry Lee, of Revolutionary fame. This is "the dashing dragoon and orator, the chosen of Patrick Henry and the beloved of Washington, classic scholar and impassioned patriot, brilliant actor of a long-distinguished race, Governor of his native State, and perfect type of the Virginia gentleman, rearing his sons in religion, morality and learning, solicitous above all that they should be taught to ride, shoot and tell the truth—General Henry Lee, the 'Light Horse Harry' of his soldier contemporaries, and the father of General Robert E. Lee." Other illustrated articles in the March *Frank Leslie's* are: "The New South," by the Hon. John Y. Foster; "In Old Virginia," by Kate Mason Rowland; "A Winter in Lombardy," by Lena L. Pepper; "Woman's Work and Ministration," by Alvin S. Southworth; "The Memory of Robert Burns," by Margaret E. Leicester Addis; "Society Plays Golf," by Diana Crossways; and "A Winter Vagary," by William Potts, of "Underledge." Among the contributors of fiction and poetry are Anna Katharine Green, Cleveland Moffett, Frances Swann Williams, Charles Edwards, Henry Tyrrell and Georgia Roberts.

THE first of a series of articles on "The Young People of the White House," by Joanna R. Nicholls, is given, with numerous illustrations, in the March number of FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS. This number has many other good things that will delight its youthful readers, among them a short boating story by James Otis; a very pretty cat-show story by Rosalie M. Jonas; a thrilling account of "A Wild Whirl Down the Loops," by J. Macdonald Oxley; the second paper of Frank Lee Farnell's interesting series on "The Favorite Story-writers for Young People," in which are portraits of Horatio Alger, Jr., James Otis and Sophie Swett; an article on "Dainty Work for Girls," by Lila Graham Alliger; a bright little story by Helen Corinne Bergen; the conclusion of the two serials by Edward S. Ellis and Jeannette H. Walworth; some illustrated poems; two new games; a chat on juvenile literature by the editor; and a number of prize puzzles.

WORD AND WORKS for March opens with an illustrated chapter on the Sun, Moon and Planets. A great many persons are especially interested in the Moon, and are anxious to visit it while in the body, and may be to take up their abode with their friends in the Moon, after their journey has closed on the earth. The Rev. Irl. Hicks, in the March number of WORD AND WORKS, will with pleasure accom-

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EX-PRESIDENT HARRISON's next article in his series in *The Ladies' Home Journal* will tell what it means to be President of the United States. He will outline the President's power his duties and how he discharges them; the trials and annoyances to which he is put, and show what the central idea of the President is and how he tries to carry it out. General Harrison also explains what relation each Cabinet officer holds to the President, and tells of his own relations with his Cabinet when he was President.

WITH the exception of the book-buying residents of large cities, comparatively few people know how to obtain a book that they may wish to purchase. Every newspaper office knows how frequently letters come asking "How can I get a copy of such and such a book, published by so and so?" As an accommodation to its large constituency of readers, THE SUNDAY SCHOOL TIMES has just announced that it will supply them, at the publishers' advertised prices, postage free, with any proper books, religious or secular, that are in the market. This should free the readers of that paper, at least, from further trouble in book-buying.

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THE old saying that "One man's meat is another man's poison," is aptly illustrated in a true story entitled, "All a Matter of Taste," in the April number of "Chatterbox." Both little and big folks will find instruction and amusement in the doings of an African king, who liked to eat ants. "The Treasures of San Antonio," an illustrated story of adventure in search of buried treasures, by F. Russell, will prove of absorbing interest to the youths of the family, while the little ones are sure to find delight in "The Young Wanderers," the story of a brother and sister who got lost, and instruction in a sketch about "A Bird's Cradle," that tells all about the nests of different birds. "Old Customs of St. Valentine's Day," with illustrations, will interest every member of the family from grandma to the toddlers, and "The Story of Nelson," and a bit of natural history, entitled "The Games of Swallows," will catch the fancy of the boys. Another touch of history is about "The Lily of the Valley," and with its charming illustrations, is evidently aimed to please not only the little miss who is still absorbed in her dolls but also her big sisters.

Little boys and big boys, and the girls as well, will be touched by the story of "The Faithful Dogs" and how they saved a little girl from a poisonous snake. In addition to all this there are poems, illustrations, a story of African adventure, fables, puzzles, a frontispiece in ten colors and in fact a feast of good things of a variety to tickle the intellect-

ual palate of every member of the family from the tot in pantalettes to the "TOTTERER" on crutches. In its April number "Chatterbox" more than substantiates its claim to the foremost rank among periodicals for young and old. ("CHATTERBOX," 50 cents a year or 3 months for 10 cents; ESTES & LAURIAT, Publishers, BOSTON, MASS.)

THE Outlook Company has arranged with MR. JUSTIN MCCARTHY, the famous historian, novelist, and political leader, to write for publication in THE OUTLOOK, a popular Life of RIGHT HON. WILLIAM E. GLADSTONE. Mr. McCarthy has had an intimate personal and political acquaintance with Mr. Gladstone for many years, and is peculiarly fitted to undertake this work. The personal and social sides of Mr. Gladstone's life will be thrown into strong relief. Mr. McCarthy's skill in graphic narrative and in imparting to history the attractive qualities that many readers look for in fiction only, are well illustrated in his book, "The History of Our Own Times." Few books of our generation have had a wider reading on either side of the Atlantic. The Outlook's Life of Gladstone will be profusely illustrated with portraits, reproductions of drawings, and other pictorial material gathered from many sources. It will form a principal feature of The Outlook's Illustrated Magazine Numbers during 1897.

THE "Lee of Virginia" series of illustrated articles is continued in the April number of FRANK LESLIE'S POPULAR MONTHLY. The present chapter, the third of the series, is devoted to the early life of Robert E. Lee—his boyhood, his West Point training, his marriage with Mary Randolph Custis, residence at Arlington, and over thirty years' service in the United States Army, including the brilliant campaign in Mexico, where he won rapid promotion and the cordial admiration of his great commander, General Winfield Scott. The illustrations and portraits accompanying "Lee of Virginia" are especially interesting this month. A charming personal description of Mlle. Emma Calve, the queen of the opera season, is given, together with some of her Paris portraits, never before published, and numerous "snap shot" glimpses of her "farm" life at Cabrieres, in the south of France. Other illustrated articles are "Feasts of Labor," "Touraine and its Castles," "Man and the Animals," "Birds of Paradise," "The Lakelanders of Venezuela" and "Air Ships." The new serial novel of New York society, by Margaret Lee, opens brightly in this number. Amongst the short stories is a delightful one entitled "The Bride," by Mrs. Launt Thompson. The poems are by Ella Higginson, Alfred Austin, Clinton Scollard and Henry Tyrrell.

THE JOURNAL OF HYGIEO-THERAPY. March. Contents. The Science of Life; The Massage Treatment; Nerve Harmony; Anti-Vaccination; Our Work goes on; An Important Decision; Disease; Harmonical Philosophy; Eating in Relation to Sleeping; etc., etc.

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

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Books & Papers.

WORD AND WORKS for May opens with an interesting story of the Heavens and has in addition to the usual illustrations of the planetary system, a beautiful and enlarged representation of the planet Saturn. The curious rings that encircle that wonderful globe, and also the eight attendant moons will be studied with great pleasure. It is no wonder that so many people love to believe that heaven is located on this planet. After closing all business relations on the earth, it would be just nice to sail around Saturn on her beautiful rings, for some few thousands of years. And after we have expatiated so freely on the beauties of our one moon, and then to be transported to a world when we can have no less than eight, well, to say the least it must be just lovely. The good Dr. says we must look out for the first fifteen days of May; there may be violent storms on the sea and on the land, but even with these predictions we will not be frightened, but quietly turn to the Query Corner and see what the readers are asking Questions about this month.

WORD AND WORKS Pub. Co., 2201 Locust St. St. Louis, Mo.

ISRAEL'S MESSIAH by H. L. Hastings, 47 Cornhill, Boston, Mass.

A fund of information can be obtained from these books that are published in the interest of the Christian church. Although they are called anti-Infidel, yet any Infidel and no less the majority of Christians will be much better informed in regard to ancient and modern history, by a careful perusal of these pages. The theological feature of the work is not of so much consequence to the general reader, but to be assured that so good a man as Jesus of Nazareth once walked upon this earth and taught lessons of righteousness to rich and poor alike, makes this little book a valuable treasure.

HUMAN NATURE for May presents a very interesting, illustrated article on the change that was made in the character of a young man through his knowledge of Phrenology. This article is well worth a careful perusal for those who wish to improve the health of body and mind. The whole paper can be studied to profit. A sample copy can be obtained for five cents. Prof. A. Haddock, San Francisco, Cal.

ARBUTUS.

Under the snow, under the snow,
The leaves of the trailing arbutus grow;
Tolling the earth that loves them nigh,
But hoping to some day see the sky.

Under the snow, under the snow,
The flowers of the trailing arbutus glow;
E'en in the dark their duty done,
But hoping to some day kiss the sun.

WILL CARLETON in *Every Where* for May.

WHAT IS SPIRITUALISM? You can best learn if you are an investigator, by reading a RELIABLE Spiritualist paper, one that is free from bigotry and does not condone fraud in any guise. Such a journal is *The Medium*, a bright and interesting 8-page weekly, published at Los Angeles, Cal. The only Spiritual paper on this coast. Only 50 cents a year. Sent two months on trial for 10 cts silver. Address The MEDIUM, 202 N. Main St., Los Angeles, Cal.

The JOURNAL OF HYGIEO-THERAPY. The April Journal has reached number four of the Science of Life by T. V. Gifford, M. D. Those interested in a life of health in this world, would be better informed on this subject if they should read these articles.

"What we know and what we don't know about Vaccination," gives very extended information on the subject; and the story of the wicked city in England that will not accept vaccination, will please many readers.

The Journal has also many interesting articles on subjects belonging to the health and happiness of the home and of the individual.

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

THE PULPIT for April presents a series of six sermons preached by Rev. J. E. Lanceley of Brampton, Canada.

The Sermons are Why? When? Who? How? What? and Whither? As no special denomination is mentioned, the Preacher of course belongs to the People and his message is to the people. The good words of J. E. Lanceley can now be read by the members of all the churches and be known as a friend of humanity.

"How Sunday is spent, and how to spend it" is a sermon by Rev. Wallace Nutting. His story of the Sabbath is wonderfully strange. He illustrates a city of 40,000 inhabitants.

From the large number he estimates that 10,000 may be in the churches, 15,000 may be drinking at home or on a visit to the saloons, and 15,000 spending the Sunday in reading or visiting or as their inclinations suggest.

Published by G. Holzapfel, Fredericksburg, Pa.

THE PHRENOLOGICAL JOURNAL for May has an illustrated article of the great Bankei, Mr. Henry (Jews. It is said to be from a personal examination by Edgar C. Beall, M. D. A presentation like this must prove very pleasant to Mr. Clews and to his many friends as Dr. Beall has marked for him nearly all that is good in the head of a man. Even a Puritanic church member would be in honor to accompany so good a man to the Celestial City.

In an article by C. T. Parks we are informed that there is Character in the eyes. Six illustrations with six recognized types will readily inform us to which we may belong. As the position of the eyes will be hard to change we must accept the judgment of public opinion. The Principles of Phrenology by Prof. N. L. Fowler is a Historical Paper and will be read with interest.

Child Culture by Prof. Nelson Sizer is beautifully illustrated with the little folks, and so

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The illustrated "Lee of Virginia" series is continued in the May number of FRANK LESLIE'S POPULAR MONTHLY with a paper by Henry Tyrell, relating to General Lee's part in the momentous events of the years 1859-1862. These events include the John Brown raid at Harper's Ferry, the secession of the Southern States and outbreak of the Civil War, General Lee's resignation from the United States Army, and appointment to the command of the Confederate forces of Virginia, his campaign in the West, the establishment of Jefferson Davis at Richmond as President of the Confederacy, the first battle of Bull Run, and General McClellan's invasion of Virginia by way of the Peninsula and advance upon Richmond. Akin to this subject is a charming sketch written by Mrs. Jefferson Davis, descriptive of life in the "White House of the Confederacy" during the war. Mrs. Roger A. Pryor adds an interesting chapter and an exquisite portrait to her "Ancestry of General Lee." Other notable features of the number are the illustrated articles upon: "Cuban Noncombatants," by Frederick A. Ober; "The Prince of Wales on American Prairies," by Mrs. J. Ledue; "Sons and Daughters of Feudal Sires," by Mme. Barbara Mac Gahan; and "Vagabond Wanderings in Guatemala," by Thomas R. Dawley, Jr.

HUMANITY for June has for Frontispiece, St. King who contributes an excellent article on the interests of the people of the United States. The Unity of Law, By W. Benj. Putnam.

A Criticism by Bolton Hall and the same answered by W. Benj. Putnam.

The Bible by R. G. Ingersoll. As it is, by Cyrus W. Coolidge. That Terrible Mortgage, Illustrated Protection? Illustrated etc, etc. Published by the HUMANITY Pub. Co., Kansas, Mo.

The enormous circulation of such a magazine as *The Ladies' Home Journal* can, in a sense, be understood when it is said that during the last six months of 1895 there were printed, sold and circulated over four million copies—(in exact figures 4,058,891.) Figures such as these give one some idea of the influence which may be exerted by even a single one of the modern magazines.

THE PULPIT for May accepts as its leading article a "Memorial Day Oration" by Major Wm. McKinley of Ohio.

Then follows a sermon on the resurrection. "But with what Body?" by Rev. Horatio Hodson. Episcopal.

"A Sermon to Young Men" by Rev. Richard Hooker. Protestant Episcopal.

"The Glorious work of the Y. M. C. A." by Rev. Theodore L. Cuyler.

"What God thinks of Man," by Rev. R. Lutherland, Presbyterian. "Gratitude for Past Blessings," by Rev. Eustace King, Baptist. Pub. by G. Holzapfel, Fredericksburg, Pa.

THE PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH, for June has returned to its former management, and to its former size. Its first article is the "Centenary of Horace Mann" by Nelson Sizer. Mr. Mann speaking of himself, says, "I have always been exempt from what may be called common vices. I never swore, indeed, profanity was always most disgusting and repulsive to me, and I never used the vile weed in any form. I formed the resolution to be the slave to no habit."

A New Discovery in Photography, by H. S. Drayton, with illustration of Prof. Roentgen, and also of William Crooker.

Hypnotic Experiment as proof of Phrenology, by G. Stirling Wines.

"Attitude and Expression," with illustrations is "for the purpose of convincing the reader, who has not given much thought to the matter, that a given attitude will be productive of impressions on others that may be favorable or unfavorable."

"Order, its uses and abuses," by Nelson Sizer.

"Baron DeHirsch," with portrait. "The Clayton Family" by Nelson Sizer, with illustrations.

SCIENCE OF HEALTH, etc., etc. FOWLER & WELLS Co. 27 East 21st St. New York.

THE JOURNAL OF HYGIEIO-THERAPY, for May has a Chapter on the Science of Life, by T. V. Gifford, M. D. The subject of Hygiene in Relation to Food is fully discussed, and should be carefully studied.

The Science of Phrenology by Ella Young M. D. is one of a series of papers, read before a class at the Invalid's Home. Water as a Drink, by J. G. Stair, M. D. He says that the ideal water is that which is distilled. This is in fact the only pure water. Other valuable articles may also be found in this same number. Published by Dr. T. V. Gifford & Co. Kokomo, Ind.

A STUDY OF THE PENTATEUCH, by Rufus P. Stebbins, D. D.

The very word Pentateuch conveys a magic influence and we at once become interested in that portion of the Bible which has awakened so much curiosity among the readers of Biblical History. These five books of Moses have been assailed on one side by the religious higher criticism and on the other by those who believe fully in the "Mistakes of Moses," till hardly enough is left for a Sunday sermon.

The Preface to this little work has been written by the Publisher H. L. Hastings, and his thorough knowledge of the Bible, carries with it the assurance that we are receiving the best of evidence. He writes as follows—"The candid reader is thus advised as to what he will find within the pages of this book. He can read it for himself and thus verify the

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Books & Papers.

THE PULPIT for June begins with a sermon by Rev. J. B. Whitford,—Methodist—"The Conqueror from Edom." A sermon on Contributions" by Rev. J. H. McNeil—of the Christian Church. "The Unspeakable Gift" by Rev. Simon J. McPherson, Presbyterian. "Wanted a Man," by Rev. F. J. Mullett, Episcopalian. "The Father's Honor" by Canon Wilberforce. "The Divine Child" by A. M. Fairbairn, Congregational. Published by G. Holzappel, Fredericksburg, Pa.

THE JOURNAL OF HYGEO-THERAPY for June has chapter fifth of the Science of Life, by T. V. Gifford, M. D. Tonsillitis under Hygeo-Therapeutic Treatment, by Ella Young, M. D. The Science of Phrenology, Soul Growth. A Gentle visits the Mormons, etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

IS THE BIBLE A TRUE BOOK, is a Lecture by H. L. Hastings, that was delivered in Liverpool, Eng. The lecturer says that the subject "is of sufficient importance to claim our most careful attention." After an abundance of testimony from varied interesting sources which covers some thirty pages, the writer feeling assured that he has established his claim of the inspired revelation of the Bible says in conclusion; "Take this Book and apply it to your lives, and among all the population there will not be a liar, a thief, a dishonest man or a drunkard. Virtue, purity and righteousness will prevail."

Published by H. L. Hastings. 47 Cornhill, Boston, Mass.

THE recent parade of the Street-Cleaning Department of New York City, under command of Colonel George E. Waring, has been made the occasion of an illustrated article on Cleaning the Streets of New York, in the Illustrated Monthly issue of THE OUTLOOK this month. It is by Mr. William W. Ellsworth, and is of great interest and significance.

THAT New York City consumes nine hundred and sixty million eggs in one year; nearly three hundred thousand pounds of butter every day; and as many gallons of milk; it eats three hundred and five million pounds of beef in a year seems astounding. And yet these figures are, in reality, very moderate calculations which Mr. John Gilmer Speed has reached upon exhaustive investigation, and embodied in an article on "Feeding a City Like New York," which he has written for *The Ladies' Home Journal*.

GLADIATORIAL game,—game that could give as well as receive death," is the phrase applied by the late Lieutenant Frederick Schwatka to the whales of the sub-arctic re-

gions. In THE SUNDAY SCHOOL TIMES of June 13 is a hitherto unpublished article from the pen of this well-known deceased arctic explorer, in which he sets forth interestingly the methods, excitement, perils and profits of whaling as practiced by the Eskimos.

A little publication, but of value out of all proportion to its size, is ALDEN'S LIVING TOPICS MAGAZINE. For the ridiculously small price of 25 cents a year it gives nearly 400 pages of information of interest and value to every one, and hardly obtainable elsewhere. The last issue gives just the facts every one wants concerning the States of Idaho, Illinois, Indiana, Iowa, Kansas, and Indian Territory. The statistics are brought right down to date, generally from one to five or more years later than the latest encyclopedias. Thus it deals in every issue with the States of the Union, all the nations of the world, and other important topics. LIVING TOPICS ought to secure an enormous circulation. A sample copy may be had free by applying to the publisher, JOHN B. ALDEN, 10 and 12 Vandewater Street, New York.

MOUNT LEBANON—CEDAR BOUGHS, is the title of a neatly bound volume of original poems by the North family of Shakers, published by the Peter Paul Book company, Buffalo, N. Y. The book comprises 316 pages and embraces 315 original poems, from different authors, both men and women, who are members of the home. Some of these verses reach the higher ranges of poetic conception and expression. They are all fresh and pure as the white blossoms of early spring. Moreover, they are clean, freighted with conscience, and uplifting to the spirit. They will undoubtedly attract a large class of readers outside the Shaker communities.

In this constellation of gems we are particularly struck with the following: "Money Changers;" "Two Wheels;" "The Cry of the Suffering;" "The Millionaire's Daughter;" "America's Working People;" "Physical Resurrection;" "The Months of the Year;" "America in Shame;" and "Motherhood."

"Who is a Mother? She who strongly holds
A little group of ties of kindred blood;
Whose dearest treasures are the hearts she
folks,

Whose one ambition is their joy, their good."
—*The Temple of Health. San Diego, Cal.*

MANY very attractive and beautifully illustrated articles are given in FRANK LESLIE'S POPULAR MONTHLY for July, and also several excellent short stories. The leading feature is a description of General Robert E. Lee's part in the battles of Fredericksburg and Chancellorsville, written by Colonel John J. Garnett, of the Confederate States Artillery,

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Books & Papers.

A new, enlarged and beautifully illustrated edition of "The Wonderful Law" has just been issued from the Repository Press at 47 Cornhill, Boston. The book now contains almost 300 pages. This excellent work from the pen of that interesting writer, the venerable H. L. Hastings is now sent abroad into the world. It will, no doubt, become the able instructor of thousands of readers. They will study with pleasure that "Wonderful Law" which Moses, the servant of God, was led to write. Its special mission was for the better guidance of the Hebrew nation during their wilderness journey of some forty years. Pub. at 47 Cornhill, Boston, Mass. Price, 30 cts.

The JOURNAL of HYGEO-THERAPY for July has the sixth chapter on "The Science of Life" and much valuable information may be obtained by its careful perusal. The Science of Phrenology treats of the Temperaments with the several combinations. Indigestion—its Cause and Cure. The person who can come forward with a cure for that almost universal malady would certainly merit the title "Good Physician." Other interesting articles to be found in this same number. Pub. by Dr. T. V. Gifford & Co., Kokomo, Ind.

A fine book of Poems, MOUNT LEBANON CEDAR BOUGHS, by the North family of Shakers. Pub. by the Peter Paul Book Co., Buffalo, N. Y. 12mo, \$1.00. This is a collection of original poems by the Shakers from which may be gained a glimpse of their inner life, which seems both simple and sweet, yet incomprehensible to the world generally. Their belief is a strange one, yet they are a sincere and unpretending people who labor with hands and with hearts to maintain what they consider "higher conditions" of happiness, and generously offer this good to all who care to receive and can appreciate it. These poems embrace, odes to Nature, Sonnets, Memorial Tributes, poems on Duty, Patriotism and Progress. There is a department giving the post office addresses of a number of the different communities, together with a brief citation of the regulations governing the society of Shakers, which is interesting.—*The Magazine of Poetry.*

WORD AND WORKS for August, has a very significant title over its first article—"Stars and Storms." The stars as a general thing seem to be fixed quite securely on high, but the storms and fearful ones are growing altogether too familiar. As things are moving we shall soon begin to wish that our Rev. Editor was not quite so "sartin." However, it is well to be forewarned that we may also be forearmed.

Many interesting and instructing articles may also be found in the August WORD AND WORKS, quite unlike what we may read about the stars, and yet essential for our prosperity on life's journey.

Published by WORD AND WORKS Co., 2201 Locust St., St. Louis, Mo.

THE PULPIT for July has five very valuable sermons and all on subjects that come near to the human heart. Christ, Humanity's Magnet by Rev. W. L. Pickard, of the Baptist church.

Israel's Golden Fruitage by Rev. J. B. Whitford of the Methodist church.

Sermon to Business Men by Rev. J. A. Eeob of the Presbyterian church.

Saving, a Sacrifice by Rev. J. A. Wilson a Prof. in a university of Cal.

A Flower Sermon by F. W. Farrar of London, Eng. All are interesting and well worthy of a careful perusal. Pub. by G. Holzappel, Fredricksburg, Pa.

The PHRENOLOGICAL JOURNAL for August has beautiful Notes of Mr. William McKinley and Mr. Garret A. Hobart. Republicans, especially will be very much interested to know what Prof. Sizer has to say about those who are anticipating a move toward the White House.

Article No. 2 on Phrenology and Psychology by John W. Schull. Phrenotypes and Side Views of several persons now prominently before the public.

Fits and Misfits by V. S. Wisner with this prominent question "How to be successful."

Child Culture has some very fine illustrations, and shows the growing interest that is being manifested in the bringing of children into this world. Being born right the first time may go a long way toward a successful second birth, etc., etc. Fowler and Wells Co., 27 East 21st St., New York City, N. Y.

THE last thing written by Mrs. Harriet Beecher Stowe, only a few days before her death, was a loving acknowledgment to the public for fond remembrances and tokens and expressions of affectionate esteem, on her 85th birthday, which she sent to *The Ladies' Home Journal*. In the next issue of this magazine it will be published in *fac simile*. It reflects the beautiful nature of the gifted authoress, and by her death has become her last message to the American public.

From the newsboy on the street to Commander Ballington Booth, people are familiar nowadays with the "Moody and Sankey" Gospel Hymns. Twenty-five years ago it was different. It was with fear and trembling that Mr. Sankey made his first attempt at using these hymns publicly in Scotland, one evening in November, 1873. Public denouncement had been made there of his "human hymns," and "kist o' whistles," as his small cabinet organ was called by the Scotch. The outcome of this and subsequent meetings, and a laughable incident in connection with the "kist," are to be told by Mr. Sankey himself in the forthcoming issue of THE SUNDAY SCHOOL TIMES.

JOHN D. WATTLES & Co., 1031 Walnut St., Philadelphia, Pa.

"Cuba's Struggle for Liberty" is the subject of a fully illustrated article in FRANK LESLIE'S POPULAR MONTHLY for August. It is written by Fidel G. Pierra, one of the leading spirits of the Cuban Delegation in New York, and contains portraits of Generals Gomez, Maceo, Marti, Carrillo, Sanchez, Garcia, Rodriguez and Palma, and some interesting views. Another feature of this number is an article on the Christian Endeavor Society, by Rev. Francis E. Clark, its president and founder, with many attractive illustrations. The great Lee Series is continued with the first of two papers on General Lee's part in the battle of Gettysburg, by Colonel John J. Garnet, Confederate Artillery. "The Making of a President," by Rufus K. Wilson, tells about nominating conventions, cost of electing a President, etc., and gives portraits of William McKinley, President Cleveland, T. B. Reed, W. C. Whitney, W. E. Russell and W. L. Allison. There are papers on Anarchism, Montenegro, Salisbury and Wells Cathedrals, and a particularly well illustrated article on Nashville

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Books & Papers.

The September number of FRANK LESLIE'S POPULAR MONTHLY, just out, is a brilliant one. It is impossible to even mention all of its special features. A few of these are: "Colonial Dames and their Daughters," by Sally Nelson Robins, of the Virginia Historical Society, illustrated with many old portraits; the second paper of Colonel Garnett's description of General Lee's part in the battle of Gettysburg, forming the eighth article in the POPULAR MONTHLY's great Lee Series; "A staff Officer's Recollections of General Lee," by Colonel M. V. Moore; "The U. S. Lighthouse Establishment," by Joanna R. Nicholls, describing the buildings, vessels and buoys in our waters, and their maintenance, liberally illustrated; "The Nuremberg of the Mastersingers," by George Willis Bardwell, with seventeen pictures; "The War in Cuba," by Frederick A. Ober, giving an account of the battles and progress of the struggle for independence with portraits, battle scenes, etc.; "Signaling on the Battle-field," showing how messages are transmitted during an engagement. Then there are a number of short stories and poems, the conclusion of a serial, an attractive young folks' department, and other features.—*Frank Leslie's Publishing House, New York.*

THE JOURNAL OF HYGIEO-THERAPY for August has the seventh chapter of "The Science of Life," by Dr. Gifford and this treats of the wonderful state of sleep which is termed the third ability in life. "The Science of Phrenology," by Ella Young M. D. "Anti Vaccination" receives the attention of A. J. Klausen, Ph. D. "Phrenological Sketches of Major Wm. McKinley and Wm. J. Bryan," by Ella Young, M. D. will be studied with interest. Other articles will also claim attention. Published by Dr. T. V. Gifford & Co., Kokomo, Ind.

THE PULPIT for August has "The Effects of Atheism and Agnosticism" by Rev. J. B. Hawthorne, "The Fool" by Rev. Frank DeWitt Talmage. "Praise vs. Flattery" by Rev. S. L. Krebs. "Christian Position of Women" by Rev. Wm. H. Leavell. "The Influence of Jesus Christ in Civilization," by Rev. N. D. Hillis. "The Parable of the Impossible," by Rev. George M. Stone." Published by G. Holzappel, Fredericksburg, Pa.

THE OUTLOOK for August 29th has several articles beautifully illustrated. The first written by Col. Frederick D. Grant, has interesting references to Li Hung Chang and General Grant with some six illustrations. "Mr. Moody and Northfield" by H. W. Webb—Peplow of St. Paul's London has nine illustrations. "The Higher Life of St. Louis," by Rev. John Snyder has twenty-five illustrations.

"The Institutional Church" by Rufus R. Wilson has eleven illustrations. (\$3. a year.) The Outlook Co. 13 Astor Place, New York.

THE PHRENOLOGICAL JOURNAL for Sept. publishes the Photographs of Hon. Wm. J. Bryan and Hon. Arthur Sewall whom Prof. Sizer has kindly and carefully presented to the readers of the Journal. "Phrenotypes and side views" is a lesson of instruction and no less "Phrenology and Psychology" by John W. Shull. From the study of such articles, comes an appreciation of their value. An interesting reminiscence of Bayard Taylor. Then we have "Temperament in Hand Writing:" by H. S. Drayton M. D. Several other articles will claim the attention of the reader but the illustrated article on "Child Culture" will find many interested readers and thoughtful examiners. Following this comes Table Manners, for Children; The Science of Health, &c. &c. Fowler & Wells Co., 27 East 21st St. New York City, N. Y.

Ian Maclaren's new short story, the last he will write until after his American visit, has been secured by THE LADIES' HOME JOURNAL, for publication in the October and November issues. It is called "The Minister of St. Bede's" is said to be in the brightest and cleverest Maclarenesque vein. Besides its charm as a delightful romance, the story is said to be notable for the admirable character that the author has created for the chief personage—the minister of St. Bede's, as a loyal lover of an humble Scotch lassie.

Every one knows of the Young Men's Christian Association; few know the circumstances of its origin and the magnitude of its work today. THE SUNDAY SCHOOL TIMES is enlightening its readers in this matter, from authoritative sources. First, an article by Sir George Williams, the English founder of the Y. M. C. A. told of its inception in the world; another article, by the secretary of Foreign Department, told of the Association's work around the world. Subsequent articles will take up other branches of the ever-spreading work, including the progress it is making among railroad men.

JOHN D. WATFLES & CO.
1031 Walnut St. Philadelphia, Pa.

THE PENTATEUCH, its origin and authorship, by H. L. Hastings, editor of The Christian. This little work of eighty-four pages abounds in useful information. Those interested in the study of the Bible will be much better informed by a careful perusal of this pointed investigation on the Higher criticism. It is sometimes amusing to see how nice the worldly wise men are illustrating the Scriptures. "The claims of these critics," says H. Hastings, "are astounding, but the testimony of these experts needs to be tested before we can believe in their ability."

Published at 47 Cornhill, Boston, Mass.

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NOVEMBER, 1896

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IGNACE PADEREWSKI has written a new minuet for the piano, which he has dedicated to his American admirers and given the significant name of *Mennet Modern*. He regards the new composition as his best, and believes that it will meet with greater popular favor than his *"Mennet à l'Antique,"* written in 1883, of which over seven million copies were sold in a single year. It is the first minuet written by Paderewski since *"L'Antique,"* and was composed by the famous pianist expressly for *The Ladies Home Journal*, and will appear in the October issue.

HUMANITY, for October is an interesting number. *Humanity and the Jew*, is a lesson for the people now on earth, and will have many careful readers. *Carlyle and Modern Democracy: An Unpublished Poem; Window Pictures and Humanity* are all good, but *Honest Jo in Politics*—will no doubt be the experience of a large class of men who are marching to the polls. Published at Kansas City, Mo. Price 50 cents a year.

THE OUTLOOK for September, is an illustrated number of this beautiful magazine. The *Spectator on the Great Lakes*, is beautifully descriptive of that part of the country, and the illustrations make it much more interesting.

A very nicely printed portrait of John H. Vincent. The founder of the Chautauqua Movement, stand at the head of an article written by Wm. R. Harper D. D. This valua-

ble article is liberally illustrated and introduces us to the home of Bishop Vincent and into his study and parlor, without even the necessity of a guide.

The artist has also given to us the *Recitation Hall*, the *Landing Pier*, the *Hall in the Grove*, and the *Tent College at Chautauqua*.

The *Rural Church of England*, by J. Cleveland Cady takes us on a very pleasant journey and interests us not only with his written word but presents a fine picture of the church of which he writes.

A visit to Mr. Barrie's mother is from the pen of Ellen P. Cunningham, five illustrations accompany the article.

The Children in the Public Library; by John C. Dana will interest many readers in its care of the children and in its illustrations.

Basket Ball at Smith College; by Elizabeth F. Read, is an illustrated article in which those who are young will take special interest.

Hydrabad; by Wm. F. Dix, takes us on a trip to southern India and his illustrations introduce us to those whose costume would look very singular to the people of the United States.

A large number of other articles of equal interest may be found in the *Outlook*, treating a great variety of subjects. Published by the *Outlook Co.* 13 Astor Place, New York.

THE CROWNING SIN OF THE AGE; by Brevard D. Sinclair. *The Perversion of Marriage*, is the subject under consideration and the author of this little work has evidently entered upon the work of "fearlessly preaching the truth," however others might differ from him in the illustration.—The writer says "It is not a pleasant task to tear aside the masks which men wear, and expose the rotten leprosy of sin in all of its pestiferous hideousness." It seems like a redeeming feature in this grasping age of the world, to have a man made able by his thought of humanity to speak words of warning to the ignorant and no less to the willful transgressor of God's laws to man. The author of the work before us, does not hesitate to enter the church with his prophetic testimony while manifesting the same degree of zeal as he would in the home of the infidel or non-professor, and says to every one that God "will visit the iniquities of the fathers upon the children down to the third and fourth generations." *The Crowning sin of the Age* should be read by every one who has an interest in God's laws to man or an interest in the peace and prosperity of the family of man.

Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for Oct., presents a beautiful likeness of Prof. L. N. Fowler, who was laid to rest on the fifth of September.

Then follows the fourth article on *Phrenology and Psychology*, by John W. Shull. *Phrenotypes and side views* is very inter-

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ONLY a few remain who can recall the marvelous enthusiasm which attended Jenny Lind's first appearance in America, in the old Castle Garden, in 1850. When she arrived from England 50,000 people were at the dock to greet her. That night 30,000 people serenaded her in front of her hotel. Seats for her concert sold at fabulous prices. On the night of her first American concert over 5000 people had gathered in the Battery before Castle Garden by six o'clock, although the concert did not begin until eight. When the doors were opened the crush was terrible, and within fifteen minutes every available inch of room, other than the reserved seats, was occupied, and 10,000 people were outside unable to get in. Then every rowboat, sailboat and steamer which could be pressed into service was engaged to lay in the water by the old Garden Hall crowded with people who could only hear the strains of Jenny's voice as it floated through the opened windows. The whole scene has now been repictured by Hon. A. Oakley Hall, ex-Mayor of New York City, and he gives a wonderfully graphic recital of the event in the November *Ladies' Home Journal*. The actual scene of Jenny Lind singing her first song to her wonderful audience of thousands is shown in a picture copied by De Thulstrup from a photograph made at the time.

THE OUTLOOK for October is a beautifully illustrated Magazine. The leading features of this number are—Princeton's 105th Anniversary. By Henry Von Dyke, with nine illustrations. The Boys' Republic. By Washington Gladden with twelve illustrations. A Poet's Workshop. By R. T. Zueblin, with five illustrations. The Founder of the Y. M. C. A. By Lord Kinnald with nine illustrations. Published by the Outlook Co. 13 Astor Place, New York City, N. Y.

Yale university is the subject of an interesting article in the November number of FRANK LESLIE'S POPULAR MONTHLY. It is written by one of the senior students, George Henry Nettleton, and is profusely illustrated with views and portraits. It is the first of a series of papers on "American Universities and Colleges," to appear in successive issues of this magazine. Another attractive and well illustrated article in this number is "The Stage Debutante," by Arthur Hornblow, giving portraits of many of the younger actresses. Then there is a description of Madagascar and the Malagasy, by Mary Titcomb; an article on Mrs. Robert E. Lee's life in Richmond during the war, by Sally Nelson Robins; a paper on "Egg-hunting on the South Farallon," by C. H. Thompson; the continuation of Edith Sessions Tupper's stirring serial, "Father John;" a graphic account of the "Twin Cities," Minneapolis and St. Paul, by Charles Thomas Logan; an article on the Gold Standard, by

Henry Cabot Lodge; short stories and poems by John Gilmer Speed, Captain Jack Crawford, Lurana W. Sheldon, Ella Higginson, Louis Pendleton and Clifford Howard; the Department for Boys and Girls, with contributions by F. A. Ober and Horatio Alger, Jr., etc. The quality and quantity of the illustrations in this number are particularly noticeable.—*Frank Leslie's Publishing House, New York.*

THE ERRORS OF EVOLUTION by Robert Patterson of San Francisco. The errors of evolution like the mistakes of Moses, will be studied with deep interest. Moses, the wonderful Jewish Prophet, still remains the same wonderful man while his mistakes grow less and less as time moves on, and the errors of evolution will, no doubt, rise and fall in the minds of men as the creative work is understood or misunderstood.

The work before us is divided into four parts and published in four books. Part first is on "Scientific Star Building." Part second on "Geological Evolution." Part third on "The Origin of Life." Part fourth on "Darwinism." A careful perusal of these very interesting subjects, may afford a fund of information that would be difficult to obtain from any other source. Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for November, has an article on The Organ of Human Nature, by Jessie A. Fowler. This is liberally illustrated and the Photo of special interest is that of Dr. Francis Joseph Gall, the Founder of Phrenology.

Mrs. Trella Foltz Toland. A personal Examination by Prof. Sizer. Phrenotypes accompanied by several illustrations. Child Culture by Prof. Sizer. This presents a most interesting chapter of the little folks, and one in which there will be a general interest. Science of Health. For this department, M. L. Holbrook M. D. has written a very interesting and instructive chapter. The Foot and its treatment needs careful study. Other subjects of interest may be found in this same number. Fowler & Wells Co. 27 East St. New York City, N. Y.

SUNDAY SCHOOL TIMES for Nov. 7th, has an excellent article on "Who should Preach?" and concludes with this very liberal remark. "Every one of us has a mission to be a preacher. If all of us were preaching as we have opportunity, how greatly the power of the church would be increased, and how much of good might come to the needy." John D. Wattles & Co. Publishers. Philadelphia, Pa.

THE PULPIT for October. Our Enemies Themselves being Judges, by Bishop Fowler of the M. E. Church, Buffalo, N. Y. In Essentials Unity; in Non-essentials Liberty, by Rev. W. H. Roberts, Presbyterian. The Grand Army in Prophetic Vision, by Rev. G. C. Lortimer. The Peace of God, by Rev. Calvin Gerhard of Reading, Pa. Published by G. Holzapel, Fredericksburg, Pa.

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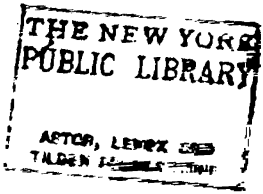
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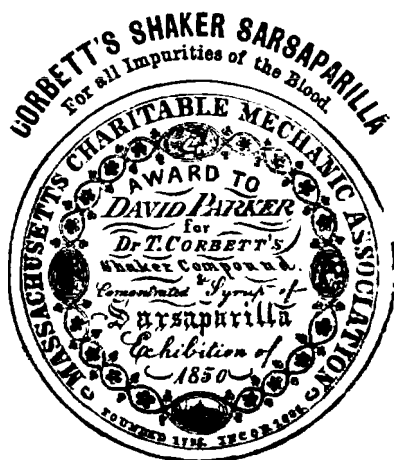
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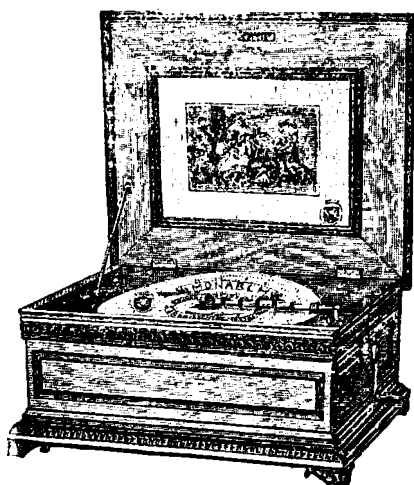
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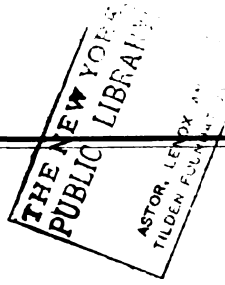
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