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· THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXVIII.

“PREPARE ye the way of the Lord, make straight in the desert a highway for
our God.”—Isaiah, xl., 3.

EAST CANTERBURY, N. H.

1898.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVIII.

JANUARY, 1898.

No. 1.

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

THE PROGRESS OF SHAKERISM.

NO. 1.

By Elder Henry C. Blinn.

IT is now quite universally admitted that the unfoldment of the human mind has been very gradual and yet of continuous growth. The animal man does not change in the twinkling of an eye, from low to high estates. Even the most radical Biblical students who were positive that the days of creation, as recorded in Genesis, were periods of time, of only twenty-four hours each, now admit that the morning and evening which formed the day, may as well have been one thousand, ten thousand or forty thousand years each, as to have been only twenty-four hours.

Figuer says,—“The mind recoils dismayed when it undertakes the computation of the thousands of years which have elapsed since the creation of man.”

This being the case, even admitting that prehistoric man was made nearly on a level with the brute creation, we wonder that so many thousands of years could have past away, and brought to the race no higher moral standard than is represented in the book of Genesis. That there was a gradual development of the mind, altho it may have been at a snail's pace, is generally conceded, as a writer of the Sacred Book, places man in advance of the animal race and denominates him when standing upright, to be a “son of God.”

Isolated individuals may have been found no doubt who were equally as far advanced as was the one we call Adam, but the race, as a whole, was very far from being what we should consider, either sons of God or even an ordinary standard for humanity. The historian in illustrating the condition of some orders of society, at that date, says;—“every imagination of the heart was evil continually.”

Such a condition would be hard to conceive, and still more difficult to accept into the mind, even tho we should bring forward the most uncivilized races that exist at the present time. If the development of man before the advent of Adam was twenty thousand or even ten thousand years, and the time from Adam to the present date has been only some six or seven thousand years, then we should readily admit that the advancement of humanity for the last term has been wonderful.

But the six thousand years of man's existence may be no more exact than was the minister who said that the three holy children were not in the fiery furnace, but just near enough to be comfortable. The eagle-eyed commentators have found some one hundred and forty opinions of the date of the creation "and that between the varying extremes there is a difference of three thousand one hundred and ninety-four years; a difference which only applies to the period between the commencement of the world or birth of Adam and the birth of Jesus."

A slight acquaintance with the Phrenological chart will perhaps show us how easily the good or bad conditions may predominate in the mind. How the moral and intellectual faculties may rise through many degrees to a higher and better form of humanity, while a departure from right or from goodness will as certainly lead to brutality and to a sensual existence.

Having this thought in mind it is not strange that the family of man should have been formed into classes, and one should have been designated as the "sons of God, and the other as the sons of Belial." Then as now it was a matter of discipline that made an honorable state of society or through lack of discipline made those of low conditions, that were a disgrace to humanity.

From the days of Adam to the present time; from the first religious and murderous quarrel of the two brothers, and these were sons of God, down through all the races of men, whether savage or civilized, the same contest has been going on, and yet we have this assurance, that the better quality of the human mind has predominated, and the great family of man has moved forward in everything that makes life of more value upon the earth. It has also as steadily moved upward toward a higher ideal of man's duty toward man, and no less toward the kingdom of God, the consummation of our greatest hope.

That there should be some nations or tribes that should be savage and sensual, and of a degraded type, is no more strange than that there should be found in some well-ordered families, one or more of the children who become a sorrow and a disgrace to their parents.

At the advent of Shakerism, so early as the year 1770, there were wars and rumors of wars. The thirst for conquest and the thirst for gold were quite closely conjoined and aroused all the passions of the mind to do and to dare, even to the utmost cruelty and savagery of their animal natures, and yet many of those most warlike demonstrations were led by men who be-

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THE MANIFESTO.

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lived in the name of the Prince of Peace and in the advancement of the human race.

Four thousand years of selfishness, of wars and of slavery, had made indelible impressions upon the mind. Out of this great body, a few individuals may have been found who gave their lives for the good of humanity as did the man of Galilee. Obscured as this may have been, it sometimes found willing advocates whose testimony was as the sword of the God of Peace.

From this Babylonian mass came the first Shakers and the voice of the spirit was the same to them as it was to the primitive Christians,—“Repent, for the kingdom of God is at hand.” Shakerism, is by no means an instantaneous conversion. Those who have been traveling many years from right toward wrong, may be as many years in traveling from wrong toward right.

It was a wonderful power that could enter into the mind of a selfish man and take him while so filled with the war spirit, with the love of money, with the love of honor, and a great name in the earth, and lead him to love God, as a Heavenly Father, and then to pray for his persecutors.

To place men and women in a Christian community, after they had been developing all the variations of self-love for twenty or forty years, was a test of Christianity, that but few have experienced.

A fair illustration of the disciples who entered into Christian fellowship, would be to visit the service held by the evangelists of the present day. If the word of God should reach such a class, it would take them as it found them, and it would find them as it found Cain and Abel; as it found the people in the days of Noah; as it found the inhabitants of Sodom, or as Jonah found the people of Nineveh. If the cross prevailed it would take them as St. Paul took them into his church. Did he accept those who pilfered? Indeed, he did. He said to his brethren; “Let him that stole, steal no more.” Did he accept the selfish and overbearing? He says, “Wherein thou judgest another, thou condemnest thyself.” Did he accept those who were weak in the faith? “Him that is weak in the faith receive ye,” and yet there were some who would put stumbling-blocks in the way of others. They were carnal and indulged in strife. Some of his members were less reputable in their characters than were the sensual Corinthians. This may be quite like the promiscuous gatherings of the men and women of even this year of grace.

Paul says the brethren went to law against their own brethren, and the Christian churches of to-day do the same thing. Some were so covetous that they neglected to eat at home, that they might consume the more at the communion table. This is a sad picture of unregenerate man in the early Gentile Christian church, before the advent of the Shakers, and yet it was quite the same when the Shakers formed their communities.

(To be continued.)

SCIENCE v. s. THE CHRIST.

By Charles Jay Maclaughlin.

WHEN schism crept into the primitive church, causing it to fall, men came under the bondage of creed. The original faith and practice of the church of Christ as taught by our Savior and reiterated by his apostles gradually disappeared. The doctrine, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure" was set aside. Practically, men were told to allow the individual understanding to decay and listen only to the voice of the priest and prelate. This state of affairs brought with it the dark ages and the notorious corruption of the Roman clergy against which Savanarola hurled his anathemas, Melancthon penned his disquisitions and Luther thundered his denunciations, opening anew the scriptures to individual inquiry. While the Reformation broke the power of Rome it signally failed to lift the people from the bondage of dogma hence orthodoxy has not given forth that light which it claims. In the original gospel there was no dogma, no creed, no system of theology, but a living faith and practice.

Martin Luther, however, began the work of individual thought carried forward by such men as Jacob Brehme, Emanuel Swedenborg and the whole host of names which have given lustre to the pages of modern literature. But the difference between the work of Brehme, Swedenborg and Ann Lee lies in the fact that their minds were illuminated while others brought forth the inspiration of natural genius. Herein lies the distinction between science and the Christ. Dante, Schiller, Goethe, Kant, Shakespeare, Moore, Montague, Rorscean, Carlyle, Browning, Emerson and the rest belong to the realm of natural inquiry properly denominated science (from scire, to know;) but to know a thing from the standpoint of the natural mind is very different from perceiving it by illumination.

In the efforts of mankind to break away from creed there have come forth in these latter days with the running to and fro, divers doctrines which while an aid to the development of the natural intellect are no part of that mind which was in Christ Jesus our Lord and which carries with it the only genuine power for soul healing from which all sin, sickness and death emanate. Theosophy, Ethical Culture and the various forms of mental science belong to this class. They are neither substitutes for the Christ nor effective panaceas for the ills of humanity. All things springing from the natural mind to-day are tainted with the spirit of the prince of this world. Jesus said to the Pharisees; "Ye are of this world; I am not of this world." This doctrine of the Christ is just as true to-day and ever must be. We have reached a time when the old serpent through the natural powers of man will be able to counterfeit everything from Heaven but the saving of the soul. It will be remembered that Moses threw down his rod and it became a serpent; the

Egyptian magicians then threw down their rods and they also became serpents but Moses took up his rod again as a rod while the rods of the magicians remained serpents.

Pantheism of which all these new doctrines are a part, teaches, but has never demonstrated the proposition that the human mind is without limitation in the possibility of its achievements. Aristotle and Plato, Cuvier, Kant, Shakespeare, Darwin, Spencer and Agassiz to say nothing of Buddha or the Hindoo adepts have never proven it. "There is no new thing under the sun." Why? God alone, as exprest by Emerson, is the eternal child, the boundless, the limitless, unchanging mind. As Job expresses it; "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, broader than the sea. For vain man would be wise, tho man be born like a wild ass's colt." Even the human in Jesus cried out at the last; "My God! My God! Why hast thou forsaken me."

This new school of mentality which is rising would set at naught the Mosaic law and declare that sins committed in violation of that law are simply mistakes. It works itself up into a state of ecstasy wherein it imagines that everything is divine and that there is no evil to be overcome, which idea it uses as the source of its healing power. Such repeated affirmations as the following are said to bring strength to this purpose; "I am pure!" "I am divine!" "I am healed!" "There is no evil!" Many cases of healing are reported to have been effected by this means. The healing is not accomplished instantaneously as in the times of Christ and his apostles, but gradually.

We are glad for all benefited by these mental, not spiritual means, but is the benefit lasting? We do not believe it because the remedy applied is of a mesmeric character as are all intellectual persuasions. Jesus healed through the law of sympathy. He was touched with the feelings of our infirmities because he was the at-one-ment with God. He taught the doctrine of the angel life and community of goods as the only method of developing those divine forces in men and women which make the whole world akin. If persons living in the natural life with its mine and thine, who have never come to any deep conviction of the lost condition of mankind through sin as did Ann Lee, can create a system of healing that is all-sufficient for the soul then we are unavoidably forced to one conclusion, to wit: that the mission of Christ is at an end. It is only by the principles of bear and forbear in the communistic life and of the daily cross against evil that deep love and sympathy of the soul can be brought forth which really bears the stamp of the divine. "All souls are mine" saith the Lord. If this statement be true as well as the one that all weakness arises from a diseased condition of the soul, then only from the house of the Lord can go forth that cleansing power to lift mankind from the crawling serpent.

This is a matter of vital importance to Zion. Let no man take thy crown. All else in this world is antichrist but an obedience to that great summary of the law as enunciated by Jesus of love to God and the neighbor. That law was repeated and emphasized by the Christ spirit in Ann Lee, and through the work which she inaugurated, tho but in its infancy, there has been made more definite progress toward the settlement of the one great question—that of sex—than has been made by all other movements of the times. In Zion there is to be found an inner way partaking not of the form but of the spirit which will yield salvation, and to her has been committed the task of consummating that one great declaration of supernal truth,—There is neither male nor female in Christ.

Movements springing from the earth may train the natural mind to think and teach self-control and thus far are valuable, but in the daily, practical, spiritual life personal experience with the difficulties to be met and overcome sets aside all theory and calls for an application of those Christian principles which alone can develop the real man and woman. A complete sacrifice of self and self-interest to the spirit of truth is the only way of attainment.

To all filled with the afflatus of pantheism to the effect that men can rise “of their dead selves to higher things” let the example of the Nazarene suffice, made perfect by Christ through suffering. The natural precocity of Jesus as a boy was evident from the fact of his having confounded the doctors and lawyers in the temple with his questions. His intuitive genius and comprehensiveness of mind derived from his lineage were made manifest while the knowledge he had acquired previous to his conjunction with John must have been a treasure to him, yet he knew that of himself he could do nothing for by the God power alone with which he had been anointed through the descent of the dove was he enabled to raise the dead, heal the sick and preach the gospel to the poor. The complete earthliness and limitation of the natural mind with all its philosophy and science, valuable enough in their sphere, were thus clearly demonstrated. The revelation of God in Jesus through the witness, John, is an unanswerable testimony against pantheism with its inadequate individualistic development.

Let vain-glorious man with all his researches and philosophies remember that while he may write books and add proposition to proposition that the childlike simplicity possess by our Great Exemplar who said his doctrine was not his but his Father’s who sent him, is a resignation of the human to the divine which the spirit of truth demands.

The difficulty in regard to the teachings of Christ with the majority of people lies in the fact that they have not grown to them and therefore conclude that some new ideas, so-called, claiming to point to the higher life are an improvement upon them. This delusion arises from sheer ignorance. No production in all literature is comparable with Christ’s Sermon on the Mount. He spake the eternal truth as never man spake it. Notwithstand-

ing all the evolutions of thought by the mind of man it will be discovered at the Last that the everlasting gospel which John the Revelator saw the angel standing in the sun (divine illumination) proclaiming to all peoples, nations and tongues possesses the only power to fulfill that prayer indited by our Lord; "Thy kingdom come, thy will be done in earth as it is in Heaven."

Mt. Lebanon, N. Y.

[*The following was written at Enfield, N. H., June 30, 1826.*]

TESTIMONY OF EZEKIEL MORRILL.

MY native place was South Hampton, in New Hampshire. I was born November 15, 1747. In my childhood, my father moved with his family to Canterbury, where I lived till I was forty years of age and then removed to Enfield, N. H.

My parents were Calvinists, and I was brought up under the influence of their principles. In my youthful days, I had religious impressions, and felt some concern for my soul; but having little hope that I was one of that small number who were elected to salvation, I resolved to pursue the course of the world to the extent of my abilities; but determined, at the same time, that if I should ever feel any call of God, by the movings of his Spirit upon me, I would embrace it. In this situation I past my time, till I was about thirty-one years of age, when I was struck with a deep conviction of my loss from God, which put an end to all my worldly pursuits and carnal pleasures.

About this time, a great light broke out in the vicinity, attended with a great outpouring of the Spirit, which was evidently the spirit and power of Elias, and might be compared to the work of John the Baptist, to make ready a people prepared for the Lord. Under my conviction, I united with this body of people, who were afterwards called Free-will Baptists, and I endeavored to live to the light manifested in it. My conviction led me to seek salvation from sin, fully believing that the Church of Christ must be a pure Church, and that there could not be a pure head and a corrupt body; and I well knew that Christ was generally acknowledged as the head of his body the Church. It was therefore clearly evident to me, that there had been a falling away from the primitive purity of the gospel; and that the power of the holy people was lost. But having in myself an inward corruption, which was not removed, and which brought me into captivity to the spirit of darkness, I was unable to live up to the light of my conviction; nor was I able to find the cause by the light which I possess, or by that which was in the body to which I was joined. This led me to believe it could not be found short of a new revelation.

My faith led me to believe there must be a travel in the regeneration, but this I could not find. I also believed that a cross was required; but what

this cross was, or in what it consisted, was still unrevealed: for notwithstanding all my exertions to bear this cross, or to find it, my soul was yet in bondage to sin. While laboring under this distress of soul, I had several visions, in which I saw the pure Church, and received some bright and encouraging manifestations of God, that I should see it established in my day. I continued in this situation of mind about four years, laboring and struggling in deep tribulation. And I believe it would have terminated my existence, had I not found deliverance through two messengers of Christ, commissioned by Mother Ann Lee, to preach the gospel of salvation.

These messengers came to Canterbury in the latter part of the year 1782, with the testimony of the everlasting gospel. When I first saw them, I knew them, having a number of times seen them in vision, during the time of my labor and tribulation to find the way out of sin. When they came to open the gospel, in its purity, they showed what the real cross of Christ was;—that the lust of the flesh was the veil that darkened the soul; and that living in the gratification of it, was the reason why we could not travel in the regeneration, nor find the way out of sin. They had spoken but a few words before the prison doors of darkness were set wide open, and I saw and knew that the lust of the flesh was the man of sin. They testified that we must confess our sins, and bring our deeds to the light. Their testimony was accompanied with such convincing evidence, that I was constrained, by my conscience, to confess my sins in the presence of God and before his witnesses. I then set out to forsake them forever, and to bear my daily cross, by which I felt my soul releast from its burden, and brought into a new element of life.

Shortly after this, I went to see Mother and the Elders, who were then at Ashfield; and I found them to be just such a people as I had been seeking after. I saw and felt the evidence that Christ, by his Spirit, had commenced his second appearance in Mother Ann. I afterwards visited them often, and had many opportunities of seeing them, and hearing their testimony, the whole object and tendency of which was, to make an end of sin, to purge out and subdue all its evil propensities, and to bring in everlasting righteousness. I can testify, from long experience, that in obedience to Mother's testimony through the Elders and leaders, I have found an increasing victory over every propensity to evil, and have received the baptism of the "Holy Ghost and fire."—Matt. iii., 2. And in proportion as I have gained victory over the nature of sin, so have I felt my soul rise in the resurrection power of life. And I can bear witness to all mankind, that I have proved the truth of all that I have been taught from the beginning, by those who have stood in Mother Ann's gift, and kept her testimony. And in obedience thereto, I now live in the elements of spiritual life, as sensibly as I ever felt the elements of natural life.

Enfield, N. H.

THE MANIFESTO.

JANUARY, 1898.

OFFICE OF PUBLICATION.

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

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NOTES ABOUT HOME.

Mt. Lebanon, N.Y.

November.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.	Snow.
1896.	42.67	2.125 in.	4in.
1897.	38.13	7.25 "	8 "
Highest Temp. during this mo.	64 above 0		
Lowest	" "	" "	12 " "
Number of rainy days	" "	" "	11
" " snowy	" "	" "	3
" " clear	" "	" "	3
" " cloudy	" "	" "	13

Nov. 1897.

NOVEMBER has been a stormy month. It has spread its gloom over more than the weather and this has been dismal enough for the most somber mind. Yet when it enters our household and strikes the vital fountain with the death of those who are a consolation in our cherished do-

main; taking from our ranks such needed ability as Sister Martha J. Anderson in the prime of life, it is enough to make angels weep.

When life has been perfected with fullness of years and crowned with virtue and usefulness, fully ripe for the harvest we can have a joy in seeing them borne by Angel bands to the beautiful mansion of the redeemed as on the 28th day of this month they conducted our noble, angelic mother, Eldress Eliza Ann Taylor. Her funeral was attended by representatives from Watervliet, Enfield, Conn., and Hancock in connection with the Brethren and Sisters at the Mount. It was a season that will be remembered by those who were in attendance.

We are trying to repair the dilapidated places in our possessions. November has brought its modicum of cold and chilliness, requiring artificial heat to enable us to sustain the vital warmth of our physical systems. Among our many temporal failures this year, the failure of our heating apparatus in our dwelling-house is added. We are taking out the old sectional boiler, that is rusted out and shall put in a new tubular boiler, which we trust will give us more heat with less expense for fuel.

The fire fiends are at work again. Soon after this year's section of the state road between Lebanon and Hancock was completed, the barn that had been used for lodging of the hands, was burned to the ground. A few weeks ago the barn (owned by Simmons of Pittsfield,) located in the valley of New Lebanon, was also burned. In the evening at about 10 o'clock, Nov. 23th the old Shapley barn above the South family was fired. This was evidently the work of an incendiary as the rail fence enclosing the yard in which young stock were herded was opened and the rails were turned and laid straight, which could not have occurred if the cattle had thrown it down. The wicked will do wickedly! Those of us who still remain in time, bid fair to tread the earth a while longer, and feed on tangible food to recuperate our depleted energies.

Calvin G. Reed.

South Family.

Dec. 1897.

NOVEMBER has been the bearer of tidings glad and sad. On the 19th we were made glad by an interesting visit from our brother, Hamilton DeGraw, a life member of the Sonyea Society. He gave us a pleasing account of his recent return trip to the dear old home, of the markt renovations perfected there since our departure, but we shall ever love best its homelike plainness.

Nov. 21st (to-day) we go to the North family to attend the "Welcome Home Meeting" of our loved Sister Martha J. Anderson, the noted hymnologist of the age, and inspired singer of Mt. Lebanon. Now that she still lives, we trust she will have time to visit us.

Sister Martha was one of God's noble women, possessing in a markt degree, the qualities that constitute the Christian virtues.

Nov. 25th we observed as a special day of thanks-rendering, recounting the many blessings, spiritual and temporal that are ours to enjoy, remembering that in the year 1621 the first Thanksgiving hymn was sung, by the noble band who crost the sea for freedom's land.

Nov. 28th records one of the sad scenes of 1897 a barn containing thirty tons of hay went up in smoke. The structure was an ancient landmark erected during the days when Mother Ann Lee traveled through this section. We pray that a protecting power may surround our Zion homes and "keep them from flood, from flame and famine and in God's goodness may we share, thus we implore thee heavenly Father for thy protecting hand of care."

Dec. 1st we are invited to be present at the memorial services of our angel mother, Eldress Ann Taylor, beautiful and prophetic were the tributes rendered in honor of her long and useful life, her parting blessing "love to all" was given to the assembly, by Sister Ann Maria Graves, to whom she made known her last wish. May this be our motto "Love to all."

Genevieve DeGraw.

Shakers, N. Y.

Dec. 1897.

IN seeking for riches, honor and fame we many times have to suffer disappointment; but in attaining the gifts of the spirit there are no false calculations. In that realm, the instruction, "seek and ye shall find," is without variableness or shadow of turning.

We spent a week in the month of November with our gospel kindred of Mt. Lebanon and West Pittsfield, and we found a goodly band of those who have given all they have to the cause; who were of that number who do not worship Baal nor do homage to his image. We enjoyed a beautiful visit with our beloved Mother Eldress Ann Taylor, and tho feeble in body her spirit is full of zeal. She said, "give my love to all of the Brethren and Sisters," and in receiving that beautiful benediction we thought, "these are they who have come up through tribulation and have made their garments white." May we keep in union with those blessed saints so that from out the destruction of our rudimental life may be evolved a glorious destiny.

Our national Thanksgiving was observed and what imprest us in the Elder's address was the reminder of what we owe to the labors of those old pioneers, the Pilgrim Fathers whose efforts on the line of political and religious freedom made it possible for coming generations to worship God according to the dictates of their consciences unmolested.

For every advance made either by nations or individuals towards that goal, the universal brotherhood of man, there has had to be the wormwood and the gall. Some souls have had to suffer, be a fortress behind which the coming time could prepare more advanced conditions of life. Those to-day who are the human representatives of that mighty power which is shaping human destiny for its weal whose thoughts even are as ministering angels pointing to a better way, come from the humbler walks of life.

Hamilton DeGraw.

Shaker Station, Conn.

Dec. 1897.

North Family.

"I TURN a page whereon to write,
On which in future I must dwell;
I find it spotless, clean and white,
No shades of blight thereon hath fell.
Oh in the light of love serene,
How would my heart this fair page fill;
How would I that no deeds be seen
My soul to blight, my heart to chill.
Oh that the pen of time may stamp
Thereon the beautiful and true;
Ah how in earnestness I plead,
As I these stainless pages view."

The coming New Year! Oh that we may have garnered all that is precious from the days that are past. May the experiences of the faded year teach us to live better for God and humanity.

Brethren and Sisters are still making improvements as fast as time and means will allow. We have succeeded in arranging a chapel in the new building, and the former place of worship will be occupied as a school-room.

Two large heaters in the basement moderate the cold air in the halls to an agreeable temperature. In a short time, our bath-rooms will be completed and we shall once more enjoy the blessings afforded by such facilities.

*Edith Shufelt.***Enfield, N. H.**

Dec. 1897.

"WE are living, we are dwelling
In a grand, eventful time,
In an age on ages telling,
To be living is sublime."

The truth of this poetical declaration, is realized as we think of the great inventions man has made in the halls of art, music and mechanism.

Life is only sublime, as we live in thoughts and acts that are stamp with the sublimity of the Christ spirit. A spirit that keeps itself unspotted from every defiling element and is devoted to God, of whom, every product of nature, not created by finite powers, and the stars radiant in their golden silence, constantly remind us.

"There is a way that seemeth right unto a man, but the end thereof is death." Narrow or sin-diseased must be the mind that can not distinguish right from wrong. No one need to master all isms, sciences and philosophy to work out a sublime immortality, it is only to "cease to do evil and learn to do well."

The doctrine of Christ does not appall or enchant, but instructs to right living, and the life of the Christian, is not a solemn drama, of masquerading of seem-to-be Christianness, but a life as open and as pure as the heavens; full of good fruits, without partiality and without hypocrisy."

We had a very profitable Thanksgiving service and entertainment, both of which added comfort to the aged and cheer to the young people.

We lately had the pleasure of entertaining Misses Gould and Davis of Lebanon, N. H. who gave us a recital of their visit to the convention of Christian Endeavor, held at California, also, of listening to an excellent discourse on missionary work among the fallen and poor of New York, by Mr. Fred Partington of Mt. Kisco, N. Y.

For all our blessings, we render thanks to God and associates and hope at the end of the coming year we may be able to report greater advancement in spiritual and material growth.

*George H. Baxter.***Narcoossee, Fla.**

Dec. 1897.

DEAR EDITOR;—Through your paper, we thank our dear friends in the north, for their kindness extended to us. During the past few weeks we have been the recipients of many excellent letters, especially from our own dear home and from the dear friends at Canterbury. These have been letters, both of joy and sorrow. The death of our gospel sister, Martha Anderson, awakened our sympathy. A noble soul has fallen in the battle of life, while clad in full armor.

The outlook for this state seems more propitious than ever. The orange crop is

greater than was estimated, and the fruit is commanding fancy prices. The vast herds of cattle that are raised for the market, is also a great source of income to the state. Spain's doubloons are sure to find their way into the pockets of the people. War is a terrible thing, and the follower of the meek and lowly Jesus will never lend an influence for its advancement. But sometimes out of evil come blessings of recompense.

Thousands of cattle are being shipt to Cuba for the Spanish soldiers. We have been selling some of our beef stock to these same parties, and the demand will hold good for months to come.

It has been said that the best poor man's country is Florida. Everything except wheat and coffee can be grown here. Our pinery has grown to double its former size, and is now filled with young plants. In twelve months from this date we may write of results. A Merry Christmas and a Happy New Year to all.

Andrew Barrett.

Watervliet, Ohio.

Dec. 1897.

THE summer is past with all its beauty, and the falling leaves remind us that winter is drawing near, and that we must be prepared.

We are trying to carry out the principle of godliness in our home. As cleanliness is next to godliness, we have been putting our home in order. A new coat of paint on our kitchen and dining-rooms will add much to the pleasantness of these places. We have also removed some old buildings that were not in use.

We have been blest with an abundant hay crop and the late rains have brought forward our wheat crop, so that we have great reason to be thankful.

The interest on good roads has given us employment for several weeks and as it was by order of the County, it proved to us a double blessing. The cutting down of some old trees near the buildings has been to the village, a decided improvement.

Spiritually, let us strive to lead a pure and holy life; forgetting the past, let our lives be in peace and harmony. "Let us not be weary in well doing, for in due time we shall reap if we faint not." Have thankfulness for our present home, however small our inheritance on the earth. If faithful we shall realize more than the poet's dream and more than the prophet's expectation. These are my expressions of love and gratitude to God, and may THE MANIFESTO spread the glad tidings of truth, throughout the whole earth.

John Westwood.

East Canterbury, N. H.

Dec. 1897.

"In duty enduring, in bearing believe,
Forgiving if any my spirit should grieve;
Rememb'ring at all times, as Mother did say,
To set out anew and begin every day."

How anxiously we have desired that a voice from the unseen might speak a few words,—only a few words, that we might believe. It is in the above quotation that we hear the spirit of our worthy Elder Issachar Bates, and even at this date it gives forth no uncertain sound.

It is the voice of the Christ, "Forgive, and ye shall be forgiven."

Accepting this voice of loving inspiration, let us begin the New Year with a clean record.

Abundant cares confront us on every hand. The affairs that pertain to the happiness and prosperity of this life are imperative in their demands, and we must "Provide things honest in the sight of all men," during our pilgrimage on the earth.

Nearly seven hundred cords of firewood must be provided for this Community from year to year. When Br. Andrew sees this statement he will evidently, rejoice in his Florida home. Our potato crop was a failure, but of apples we had a good supply. By and by "seed-time and harvest" will come again, and then we may have reason to rejoice more fully.

Henry C. Bliss.

Sanitary.

CONDIMENTS.

The powerful inflaming influence of rich, highly-seasoned foods is well known as a fact of observation. It may be well, however, to consider briefly the physiological facts upon which this influence depends.

The effects of mustard, pepper, and other condiments upon the sexual organs are so well recognized by physicians that they are always prescribed in all cases of acute disease of these organs, as in gonorrhoea in men, and they enormously increase the flow of blood to these parts. The reason is very evident. The irritating oils to which the special properties of these condiments are due are eliminated by the kidneys, and hence, being concentrated in the urine, affect particularly the genito-urinary organs. In the case of capsicum, cayenne pepper, mustard, and similar condiments, the indigestible particles which contain the acrid oils are carried along down with the food and deposited in the rectum, where they produce congestion, irritation, and resulting catarrh and hemorrhoids, as well as increase sexual excitability.—*Temple of Health.*

✂ In the political world the last stronghold of prejudices, the rights of women are being recognized. We have to-day a President and Congress elected in part by the votes of women. The constitutions of Wyoming, Colorado, Utah and Idaho secure to women the full suffrage.—*The Woman's Tribune.*

✂ A new commandment by F. S. W. "Employ thy mind and thy body about thine own business and avoid insanity."—*Humanity.*

✂ In Mexico it is the custom to eat a dish of raw ants at the close of the dinner. It is called the honey ant.

A HOLY LIFE.

A HOLY life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not one great heroic act of martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in the meek mission of refreshment, not the "waters of the river great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh, go far to make up, at least, the negative beauty of a holy life.—*Selected.*

Deaths.

Martha J. Anderson, at North family, Mt. Lebanon, N. Y. Nov. 19, 1897. Age 53 years and 10 months.

Nov. 19th Sister Martha J. Anderson past beyond our sight and touch, but never beyond our deepest, highest love. She has been in failing health for some time, a nervous trouble which at one time threatened blindness. When our friends go over the Border Land so near, and yet in health and strength seeming so far, their faults are forgotten and their virtues heightened; the very faults of our dear sister leaned to virtue's side, being unjust to herself in her unselfish care for all others. Her sweetness and utter forgetfulness of self made her life among us from eleven to fifty-four years of age, like the golden path thrown by the setting sun, all brightness and beauty, in whose light others might walk and ever grow better and stronger.—*Anna White.*

Eldress Ann Taylor, at Mt. Lebanon, N. Y. Nov. 28, 1897. A memorial will be published, in which an extended account will be given of the life work of Eldress Ann.

Books & Papers.

Not a little favorable comment has been made by the press on the special announcement by THE OUTLOOK that its chief feature for the coming year (in the Magazine Numbers) will be a series of papers by Edward Everett Hale on "Lowell and His Friends." The general interest expressed assures a particularly cordial welcome to this series of articles. (\$3 a year. The Outlook Company, 13 Astor Place, New York.)

HUMANITY for Oct. and Nov. has a discourse by Dr. J. E. Roberts who is denominated a minister of this world. This article is "Concerning Prayer" and to read it is to be made better. Among the many good things that are said is this "Religion is to live well, to do justice, to love mercy and to be fraternal and kind."

"Is he a Good Man," can be read very profitably several times.

Other nice articles may be found in this same number, which may require a careful study, and a thoughtful consideration.

Published at Kansas City, Mo.

The Christmas number of FRANK LESLIE'S POPULAR MONTHLY is brimful of attractive articles and entertaining stories for the festive season. The number opens with a Christmas story by Frank R. Stockton, entitled Old Applejoy's Ghost; which contains a particularly clever idea worked out in Mr. Stockton's well-known pleasing manner. It is illustrated with three full page drawings by George Wright. This is followed by the second paper in the magazine's important series on Andrew Jackson, and his times and compatriots, taking up this month Andrew Jackson as a Military Commander, written by A. Oakey Hall, and containing portraits and views and an excellent picture of Jackson spending Christmas Day, in 1814, by H. M. Eaton. Hunter MacCulloch contributes an entertaining paper on The Music of Christmas time, which is made particularly interesting by the insertion in the text of reproductions of the music of some of the old time songs and carols. Famous Ranchos of the San Gabriel Valley, written by Beatrice Bellido de Luna, has many fine illustrations. Perhaps the most important article in the number is one on The Baptists, in which General T. J. Morgan, Corresponding Secretary of the American Baptist Home Mission Society, describes the history, growth and creed of that religious body in this country. It is the first of a series of articles on the Religious Denominations of America. There are other interesting articles; several short stories in addition to the one by Frank R. Stockton, contributed by Amelia E. Barr and Margaret E. Sangster; poems by Ella Wheeler Wilcox and Minna Irving; an attractive department for the boys and girls, etc., etc.—*Frank Leslie's Publishing House, New York.*

THE JOURNAL OF HYGIEIO-THERAPY for Oct. and Nov. contains a large amount of useful information in regard to the treatment of the sick. "A successful system of treating the sick without the use of Drugs," is certainly a great boon to those who are deprived of health.

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

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for Dec. is largely the Messenger of sorrow which will reach the homes of a large class of the readers of the Journal. The first mentioned, is the death of Prof. Nelson Sizer, the President of the American Institute of Phrenology. It is said of him "So remarkably tender, subtle and electric were his feelings that he could call forth a tear or a smile in quick succession. He will be missed in all lands by all classes.

The untimely death of Henry George has been the sorrow of thousands of his friends. "Pure in motive, high minded, absolutely devoted to the service of his fellowmen, he has fallen battling against the tyranny and corruption of one-man power."

The great Journalist, Charles A. Dana has also past beyond time. His whole life has been in the interest of humanity and he is said to be "the greatest all around newspaper man America has ever produced."

The duchess of Teck or Princess Mary endeared herself to the hearts of the English people and few have worked so hard so indefatigably and unselfishly as this noble woman has done for years.

An article bearing the name of Mrs. Henry Ward Beecher, is also found in this number. These several notices are all illustrated with portraits of the individuals which will make the Journal one of special interest. Much other valuable reading will also be found in the Dec. number.

Fowler & Wells Co. 27 East 21st St. New York.

The Ladies' Home Journal has secured what promises to be the great magazine feature of 1898. It is entitled The Inner Experiences of a Cabinet Member's Wife. In a series of letters written by the wife of a Cabinet member to her sister at home, are detailed her actual experiences in Washington, frankly and freely given. The letters were written without any intention of publication. They give intimate peeps behind the curtain of high official and social life. They are absolutely fearless, they study Washington life under the search-light as it has never been before presented. The President and the highest officials of the land, with the most brilliant men and women of the Capital, are seen in the most familiar way. As these are all actual experiences the name of the writer is withheld. The letters will doubtless excite much shrewd guessing by readers and study of internal evidence to discover the secret. The "Experiences," which will be beautifully illustrated, begin in the December number and will continue for several months.

THE MANIFESTO.

The December number of **HOW TO GROW FLOWERS** is a very attractive one. The leading articles are devoted to "The Parks of Pittsburg" and "Flowers at the Nashville Exposition"—both beautifully illustrated. Other departments and contributions are up to the usual high standard of this publication, and announcements of next year's features foreshadow continued improvement. Five cents a copy at newsdealers or fifty cents a year, with splendid plant premium, of the publisher, Miss Ella V. Baines, the Woman Florist, Springfield, Ohio.

REMARKS ON THE MISTAKES OF MOSES, by H. L. Hastings. This is an enlarged and beautifully illustrated work and is well worthy of an extended circulation. To say the least, it does not seem to be very kind to be talking of a persons mistakes for three thousand years, especially when it is so hard to find them. Br. Hastings, however, comes forward as an able advocate for the world renowned prophet, and thousands of readers will be interested in this little work.

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

THE LORETTO ORDER. By Eleanor M. Parker, in **DONAHOE'S**. Self sacrifice so heroic must necessarily bear abundant fruit, and to-day throughout the great West the Society counts many noble institutions.

Historic Loretto Academy at Florissant, Mo., which this year celebrated its golden jubilee, has sent forth many distinguished pupils: likewise the school of the same name in St. Louis.

In the city of Denver is St. Mary's Academy and, crowning Loretto Heights in the suburbs of the same city, is the superb new Loretto Academy, built of red granite. Houses have also been established at Las Cruces, Socorro and Bernalillo, N. M.; Pueblo, Col.; El Paso, Texas, and many other points. The school at Bernalillo is a government contract school for the education of Indians. This institution was recently made prominent by Morgan's infamous attack. By impartial judges this school is conceded to have done much toward civilizing the Indians. The most interesting of the Kentucky branches are Bethlehem Academy in Hardin County and Mt. St. Benedict's, Louisville. On the grounds of the latter stands a small building known as the "Bishop's House," in which Archbishop Spalding wrote the greater number of his valuable works.

NEWSPAPER ADVERTISING IN THE UNITED STATES. A book of two hundred pages, containing a catalogue of about six thousand newspapers, being all that are credited by the American Newspaper Directory (December edition for 1897.) with having regular issues of 2,000 copies or more. Also separate State maps of each and every State of the American Union, naming those towns only in which there are issued newspapers having more than 1,000 circulation. This book (issued December 15, 1897) will be sent, postage paid, to any address, on receipt of one dollar. Address The Geo. P. Rowell Advertising Co., 10 Spruce St., New York.

For the thirteenth year the **COLUMBIA PAD CALENDAR** makes its appearance promptly on time for 1898, and while its general style is of the same familiar character, the many bright thoughts it contains, contributed by its friends in many parts of the country, as well as abroad, are new, and will be appreciated by all who take an interest in bicycling, healthful exercise and good roads.



The 1898 **COLUMBIA PAD CALENDAR** contains a convenient arrangement of dates that will prove useful to busy men, and as plenty of space is reserved for memoranda, the pad may be used as a diary and as a reminder for business appointments and obligations. It is neat in appearance, takes up but little room and is both ornamental and useful for the desk, while its stand is of such character that it may be used either upon the desk or hung upon the wall.

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THE
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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVIII.

FEBRUARY, 1898.

No. 2.

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

THE PROGRESS OF SHAKERISM.

NO. 2.

By Elder Henry C. Blinn.

IN the forming of the Shaker Communities, ministers, deacons, lawyers, doctors and tradesmen of all kinds were brought together, with their wives and children, and they were quite like those mentioned by the Apostle in Corinthians, Galatians and Ephesians, and like those who are found in every city and village. So soon as the Community was organized a Christian discipline was brought forward, and by multiplied, gradual steps the work has past on through many degrees of religious experience.

The sermon on the Mount now became the subject for contemplation, as preferable to the study of military tactics or to the accumulation of selfish interests. "To live righteously, soberly and godly in this present world," became a theme for practical righteousness, as this new family or church of Christ came out from the relations of the old inheritance, and were baptized into that life which comes from God. These old heroes of the Revolution had now enlisted in the army of the Lord, and were fighting as zealously for the kingdom of God, as they had fought for the success of their national freedom. In the service of their country, and in the service of their God, they became the victorious conquerors and could rightfully say with the Apostle,—“We have fought the good fight, we have finisht our course, we have kept the faith.”

It was a wonderful reformatory work that these soldiers of the cross had entered, and in their zeal to fight against the sins of the world, many things

were past over, that at a later date must be brought to the test of a Christian discipline.

While there may be much neatness and much kindness among Americans, there may also be much love for tobacco and strong drink. The orators want it when they make a speech, and the ministers of an earlier date wanted it when they preached a sermon. One of the old poets tells us why tobacco was so largely used,—

“Men of sound reason used their pipes,
For colic pains and stomach gripes.”

A record of the installment of a Christian minister informs us that two barrels of New England rum were purchased for the company. During the few past years the temperance people and the anti-tobacco society have accomplished a wonderful work.

It was customary in the earlier part of the century to place before all visiting friends, the glass and decanter. Sometimes it was a glass of common cider, while at other times it was blackberry or strawberry wine, or perhaps a glass of cider brandy. Regular drams of spirit were taken every morning before breakfast, and then more or less cider at each meal.

At the time of establishing the Shaker Community and the accepting of a Christian life or discipline, as leading toward a more spiritual order, all the elements of human nature were brought together. These had existed in the family of man since the day that they entered the garden of Eden. In some communities might be found not less than three hundred people of all ages, of both sexes, and with multiplied religious professions.

In the year 1828 a temperance wave past over the United States, and the several Societies of Believers at that time agreed to discontinue the use of the morning dram and the practice of placing wine or cider before any visitors. No spirit was to be drunk except by order of a physician; and from this date a markt reformation began. It had, strange to say, taken some forty years to be able to comprehend the necessity of this advanced step in Christian progression.

Altho the subject of temperance was more earnestly agitated in England than in America, yet neither those in the Christian church, nor many out of the church made any special change for several years.

In 1837 the subject of eating and drinking was agitated and became a matter worthy of consideration by those who had accepted the life of Christ, and were learning how best to accomplish the most good as Christians of the resurrection order. The subject was brought before the people in several Societies, and quite a large number of the Brethren and Sisters abstained from the use of fat and blood and from the grosser kinds of meat that came to the table. Some even abstained from meat of every kind, and no less from the use of tea and coffee. This was in accordance with the spiritual profession of the Shakers and could not otherwise than do a large amount of good.

Up to this date the majority of good Christian people had given but little or no thought to the subject of dietetics and were quite well satisfied to eat that which was placed before them, asking no questions. A slice from a ground hog was accepted with the same relish as a piece of roast beef, while a "coon" well basted was a tidbit for an epicure.

Believers in the Bible must be interested to know that Abraham has the honor of being the first reformer in this line and that he made a radical change from the customs of his day. Moses followed the example of Abraham and made more advanced regulations in dietetics. A most remarkable success attended the children of Israel, the foundation of which was laid while on their wilderness journey. At the time that Abraham instituted the reformation, the human family ate very much as did the wild beasts, and like them made fat and blood a luxury. The Bible holds on record this remarkable commandment,—“Every moving thing that liveth shall be meat for you,” and the race has followed this to the very letter.

Every thing that could be procured, whether on the land or in the water, whether beast, bird or reptile has probably been used more or less for food. Strange as this may seem, the carnivorous, and even the omnivorous habit still rules the human race and so late as the nineteenth century, the civilized nations find appetizing food in the cooking of reptiles. As food and drink have a ruling influence over the mind for good or ill, no Christian can well afford to allow the subject to pass without a thorough investigation.

(To be continued.)

ENROUTE.

By Aurelia G. Mace.

IT was a lovely morning,—the 22nd of October 1897—when Elders William Dumont and Henry Green, Eldress Elizabeth Haskell and the writer started from Alfred, Maine, for a visit to the Societies of Believers in New Hampshire. Through a clear, crisp atmosphere, the smoking engine hurried us along, over hill and through dale, by pleasant woodlands and cultivated farms to Alton Bay. Then for a number of miles, along the shores of Lake Winnipiseogee, through whose clear, placid waters could be plainly seen the white pebbly bottom of the lake. One view of Mt. Washington, far to the north-west and we are off to Laconia, at which station we are made glad by meeting two Brethren from Canterbury, Elder Benjamin Smith and Brother Arthur Bruce, with carriages to take us to their pleasant village twelve miles distant. We arrive as the shades of evening are falling and are welcomed to one of our most beautiful homes, by our own Brothers and Sisters. All things needed for our comfort are amply supplied by their love and care. The days of our visit come and go, all pleasant days, bringing pleasures and surprises manifold.

In the Office of THE MANIFESTO, our beloved Elder Henry C. Blinn, explains to us the machinery by which our thoughts are stamp'd upon paper, and the little pamphlets are made, which carry our ideas to the Societies of Believers and to the outside world; all done under his watchful guidance. He then took us to his museum where are carefully stored many relics of old, so interesting to us in these latter days. We saw the skeleton in the closet, reminding us that we are "fearfully and wonderfully made," and while these earthly forms are mouldering to dust, the spirit, which is the reality, is marching on in the beautiful life beyond.

We are visiting with those we have long loved, and surrounded by scenes which call to mind historical events of the old times. Not the least of these is the building in which the Sacred Roll was printed in the year 1843. Before us, we seem to see Philemon Stewart in all the glory of his great inspiration. Of our company, only one can remember those days.

The evenings are delightfully enjoyed. One evening we listen to the quartet, to the piano and organ; the next to the orchestra; but the evening in which the pilgrims march to the Holy City, was the entertainment which took the palm. We saw the beautiful city with its battlements and towers. We saw the shining ones passing out and in, guiding the pilgrims along their weary way. We saw Doubt and Scorn and all the powers of evil vanquish'd. Then the door was opened to receive them, amid the rejoicing of the angels.

At this time there came a scene for which we were wholly unprepared. Elder William Dumont said to Elder Henry Green, "Let us go in, it may be our only chance." So they past in, and "in my dream," I saw them no more.

Under the loving control of Eldress Dorothy A. Durgin, these entertainments are perfected and carried out. The magnetism of her spirit smooths down the roughness, always strengthening the weak and drawing out the good. It is the divine Mother Spirit, in her, personified.

"Beauty reigns all around thy borders,
Where her lovely feet have trod,
Peace and order, love and union,
In the power and gift of God."

As time passes on, the Sabbath comes. This day is marred by no cloud. It is a perfect day. At the appointed hour, the Sanctuary is opened, not only for the Believers, but also for those friends who choose to attend. The singing is in perfect harmony, and most beautiful and inspiring.

In this service we had the privilege of listening to a discourse from Brother T. A. Dwyer, late from the outside churches, and now establish'd in the New Jerusalem which hath come down from God, out of heaven. The Word is held forth in perfect language, and as the Testimony of true Shakerism falls from his lips, we can not wonder that the two thousand, who listened to his

pleading tones in the Universalist church in Laconia, turned to their homes in tears of joy and new resolves for the future. Thus will the old heavens and earth pass away and all things become new. This day came to a close like the others, and it will never be forgotten.

In the course of the coming week, Elder Henry C. Blinn and Eldress Emeline Hart conducted us to their home in Enfield. Places of interest were pointed out to us along the way. We past the birth-place of the immortal Webster, and the Webster Lake, where, in youthful days, he spent hours of recreation in fishing. The journey was made very pleasant for us, and the time past quickly, bringing us to their home in Enfield. Eldress Joanna Kaime met us at the door, and her kind welcome gave us the assurance that we were not among strangers, but with our near and dear relation. Great kindness is shown to us in this home, where Elder Abraham Perkins spent so many years of his devoted life, the home of his heart's deep love.

We remained nearly a week in this beautiful place, visited the North family, which was the home of Elder John Lyon, that great expounder, who kept the sieve full and kept it shaking. Would that he were here now, to continue the work, until the deserted villages were filled with the "Elect," "Sought out and chosen."

The scenery here is magnificent. The Brethren of our company went to a lake, far up the mountain, on the west, fifteen hundred feet above the level of the village, from which the Society is always sure of an abundant supply of water. It seems to be in the crater of an old volcano, and there is no danger that it will ever break away and damage property.

Elder William Wilson very kindly took us around Mascoma Lake, east of the village, pointed out the spot where the first Shaker meeting was held in New Hampshire, where the home of James Jewett, the first convert, was situated and where John Cotton received faith; he being the first one to bring the gospel testimony after the order of our Church, into the state of Maine. That meeting was held the 8th of Sept. 1782.

We stopt a day over our time that we might meet Eldress Rosetta Cumings and Sister Caroline Whitcher and three young Sisters who were absent from home. We enjoyed a lovely visit with them in the afternoon. In the evening had our farewell visit with the Ministry and Elders, only for the present, however; many meetings are to be in the future.

The next day we were taken to the station by Brother George Baxter, and saying farewell to him until our next meeting, we retraced our way to Canterbury. When we arrived in Concord the rain was falling in gentle showers. Elder Henry Green left us at this point for Boston, homeward bound. We were expecting Sister Lucy Ann Shepard and a company of Sisters from Canterbury, who were on their way to Boston. We enjoyed an hour's visit with these loved ones, and then went on to Canterbury with the young Brethren, leaving the Sisters to take the train. When we drove up to the Office,

many anxious ones were there to meet us; altho the rain was pouring, the quartet was out singing of the "patter, patter of the rain."

One day more in lovely Canterbury, which is to be well improved. We are granted another short visit with our dearly loved Sister, Asenath Stickney, who is suffering from injuries received by a severe fall; also an additional visit with Sister Harriet Hastings whom we have all known to love. Then we enjoy a delightful season with Elder Abraham Perkins and tell him of our visit to his home in Enfield. He bears up remarkably under his ninety years.

By the kindness of our Canterbury friends, Sister Ednah E. Fitts is to accompany us to our home at Sabbathday Lake, stay with us during the winter and teach music. The last morning arrived, and with Sister Ednah we are taken to the station in Laconia. Here we part with Elder Benjamin and Brother Arthur, who have been so kind to us, and we are on our way home. We stop at Alfred over night and go on to Sabbathday Lake the next day. All is well. We again take up the thread of life in the old accustomed way. Our music teacher arranges her classes and commences her labor of love. Music is in the atmosphere and a song of rejoicing in our souls,—a song that can only be learned by the hundred forty and four thousand. The half has not been told.

Sabbathday Lake, Me.

PRAISE.

By Annie R. Stephens.

FOR the rich autumn days, the summer's rare treasures,
That past like a glad spirit's flight;
For the gift of our lives, their unfailing pleasures,
We thank Thee, O Father of Light!

An unending chain of mercies eternal
From life's rosy dawn to its close,
Has filled all our days with blessings supernal,
While joy like a fountain o'erflows.

We'll count the calm hours of sunlight and gladness,
And walk where the hope-light appears,
We'll banish the clouds of sorrow and sadness,
And praise Thee through smiles and through tears.

Then hear, Father, hear our songs of thanksgiving,
Accept our sweet incense of praise;
Our voices shall tell in the courts of the living,
The worth of our fullness of days.

Mt. Lebanon, N. Y.

FORGIVENESS.

By Eva Larkin.

WHEN an experienced woodsman hews down a tree, he can not only tell the age of the tree by the wood grains exposed by the cutting, but by close observation he can read the history of past seasons. Each has left its impression upon the wood, the dry or rainy, pleasant or dreary periods are plainly discernible.

So with our life. Each year adds to our spiritual growth, each trivial act forming a tiny grain, which in the future will tell what the life has been.

As the tree grows, each year the outer ring is pushed toward the centre, leaving a place for the new growth constantly forming.

So our characters are daily adding new growth. What we now give or receive, our thoughts and words, as truly as deeds, in process of time is pushed into the heart-life becoming a part of our characters.

As good wood is not formed in constant sunshine, neither is the truest life obtained by continual prosperity. Days of wind and rain, of trial and disappointment are necessary to a full development; and temptation firmly resisted, proves the strengthening tissue. But how often when yielded to they make upon the character, a blemish. We may be rude and ask to be excused, or thoughtless and implore forgiveness until the "seventy times seven" have been fulfilled, in a thoughtless half-hearted manner, but such sorrow does not work repentance. If we are sincerely repentant and in humility, pray for strength to atone for the wrong committed, it will be given.

When this spirit prompts a search for forgiveness we own our hatred of wrong, acknowledging before others our standard of right, thus strengthening our purpose to live more perfectly in the future. When again tempted to a like sin, we will think, "I met this evil once and was conquered by it, this time I will be the conqueror, for the seal of true forgiveness is, 'Go and sin no more.'"

In the battle of life we often are wounded; sometimes unknowingly, by those around us, while at the same time we may send a dart at another, wounding those whom we hold dear. So it behooves us often to apply to the needs of others the oil of love and forgiveness, that we may in return merit the same. If we are wounded while fighting for the right, so deeply wounded that we feel we can no longer stand, we need not regret it, for it is only by losing the natural life that we gain the eternal.

The soldier who returns from battle, bearing many scars as test of faithful service, is more honored than he who flees from the dangers and escapes unharmed. So the Christian approaching heaven's gate, when the battle is ended and the final roll is called, will count each scar an honor, while the dangers are forgotten in the joy of the welcome, "Well done."

Shakers, N. Y.

THE EVERLASTING TRUTH.

By Hamilton DeGraw.

FOR the advancement of the human soul along the lines which are near-
ing that goal, to reach which has been the hope of the founders of all
forms of religious belief, and the desire of reformers in the political world
for ages, organizations have been established among men for the purpose of
solidifying and making the efforts to that end more effective. In reviewing
history it is plainly realized that necessity is the parent of the forces that are
evolving human destiny. For a larger scope and a broader freedom that will
enable life to realize those conditions which are more favorable for its ad-
vancement new sects and parties have been established; the result of a break-
ing away from the old lines of thought which formerly controlled. The effort
to attain this ideal is not prompted by the desire to win fame, for the per-
centage of such lives as have been recognized by their contemporaries is so
small in comparison to the whole as hardly to be discerned.

When in the course of human events the vestments worn by nations and
races, by sects and parties have become outgrown, ragged and moth eaten,
there must be a change. It is not merely a question of like or dislike, for
from its exalted station the everlasting truth has given the command to ad-
vance, and obedience must be rendered. The Reformer who undertakes the
beneficent task of educating human thought to a higher standard of duty must
be a soul that is in close communion with its divine Parentage and can re-
ceive its inspiration unmixt with human follies and wrongs; one who can
meet the errors that afflict life with an unflinching look and condemn its in-
famous reign without cringing. One who has received the everlasting truth
in his life and made it his permanent possession.

“What is Truth?” This was the question asked of the divine Teacher and
is being repeated by every one who realizes that his life is capable of further
unfoldment, and is anxious to come into a more perfect knowledge of that
power which is able to clear away the debris of false ideas and customs and
illuminate the soul with more perfect light; and as that is attained the an-
swer is given. Human progress is not the result of forces moving in a con-
fused and unorganized manner, but like the student in the rudimentary school
who is led up to higher grades by a systematic development of the latent
powers, so is the unfoldment of truth in its varied manifestations to the soul
who is prepared to receive it. We are astonished at the operation of laws
which are evolving from apparent chaos an orderly condition, and call it the
mysterious. That border land loses its claim for recognition in proportion as
the truth is made manifest.

No arbitrary lines can establish the boundary with—no further shalt thou
go—for being the offspring of the infinite Spirit we can only be satisfied when
striving to attain unto our destiny. The advance thought of one generation

is the conservative of the succeeding ; for with the experience gained through the success and failures of life comes the knowledge which enables us to understand that the spirit of truth is the one supreme and Almighty power.

The environments that to the outward sense control the individual life, many times prevent it from realizing that "there is a Divinity that shapes our ends, rough-hew them as we may," even making the wrath of man or his ambition for personal honor redound to the benefit of his fellow-beings. Bonaparte, the central figure in those mighty events which the opening years of the nineteenth century witnessed is the most prominent one of modern times. The scourging that was given to the effete despotisms of Europe that were styled civilized and Christian governments but whose principle object for existing was to live on the plunder extorted from the people regardless of the cries of the oppressed and which compelled them to come to the people as supplicants asking for help to resist the invader, granting concessions which the ruling powers have never recovered, proving that life is more than the result of external forces, and that the immortal principle which alone can make free is the directing power in human events.

When all the energy of life is given for the purpose of developing this principle, the question is not asked,—Is it popular? What will the people think? But is it right? The uplifting power of truth is best exemplified in the words of the divine Teacher,—"If I am lifted up I will draw all men unto me." The higher plains of thought and life can offer no compromise, and if we would commune with the dwellers it must be by ascending to their ideal. Garrison when he was contending against the powers of slavery said, "I will not retract one word, and I will be heard." Expediency, thou art a delusion and a snare. The honest man is honest whether material gain or loss is the result. Policy can not sit as an honored guest in the parlor of the soul who is entertaining that Comforter, even the Spirit of Truth which alone can grant absolution from the conditions of servitude from which every progressive soul is longing to be free.

Shakers, N. Y.

A PRAYER.

O HOLY SPIRIT OF GOD take me as Thy disciple: guide me, illuminate me, sanctify me. Bind my hands that they may do no evil; cover my eyes, that they may see it no more; sanctify my heart, that evil may not dwell within me. Be Thou my God; be Thou my guide. Whithersoever Thou leadest me I will go; whatsoever Thou forbiddest me I will renounce; and whatsoever Thou commandest me in Thy strength I will do. Lead me, then into the fullness of Thy truth. Amen.

THE MANIFESTO.

FEBRUARY, 1868.

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

A cross in the margin will show that your subscription has closed.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

December.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.	Snow.
1806.	24.42	½ in.	8.5in.
1807.	20.97	4. "	2ft. 9¼"
Highest Temp. during this mo.	58 above 0.		
Lowest	"	"	8 " "
Number of rainy days	"	"	4
" " snowy	"	"	8
" " clear	"	"	6
" " cloudy	"	"	13

Dec. 31, 1807.

DECEMBER, with its terminus, passes 1807 into the vortex of by-gone years, laden with two feet of pure white snow for a winding sheet. We willingly bid adieu to the past year with all its pleasantness or unpleasantness.

Altho storms and clouds have been superabundant, yet we share one of life's choicest blessings,—good health. While sickness is very prevalent, yet, our family have escaped its contamination, for which neglect we are truly grateful.

Christmas was a festive day with us. The youth and children did themselves honor and made the day replete with enjoyment by their juvenile manifestations. Our dining-hall was beautifully festooned with woodbine and other ornamentations. While we were seated at the breakfast table, boding no surprise, we were suddenly serenaded by the juvenile company marching into the room, appropriately caparisoned and surrounding an organ they had placed in the room, gave us an unusual musical entertainment both vocal and instrumental. At the conclusion, the band departed as quietly as they had entered.

In the evening we met in the dining-hall and had a season of enjoyment which was made doubly pleasant by the enthusiasm manifested by the young, even to the least. The meeting was interspersed by recitations alternated by vocal and instrumental music. An hour or more was filled by the young people, and the ancients of the mansion were made glad by the inspiration which permeated the meeting. At the close of the sociable we were treated to the bounties provided by those in temporal care. In this the young people were the waiters to carry the viands and drink and confectionary about to the company. As pleasant as the entertainment was, the nobility exhibited by the actors, filled the hearts of we recipients with a love and Christian blessing for them that language is incapable of expressing.

Calvin G. Reed.

South Family.

Jan. 1808.

CHRISTMAS morning dawned cold, clear and breezy. St. Nicholas made his annual visit to our home through the agency of

Sister, Polly C. Lewis, leaving useful and delicious gifts for each member. St. Nick and St. Polly made Christmas pleasant to all. Sister, Polly has past the eighty-third mile-stone of her earthly pilgrimage. Her life since a child of four years has been spent at the Mt. Lebanon family where she still lives to love and bless all who come within the radius of her benign influence.

Christmas afternoon a party from this place attended a reunion and festival with our friends at Second family. The time was devoted to singing, reading, speaking and recitations; the hours glided away all too quickly; the interlude was an enjoyable repast from the liberal supplies of old Santa Claus, the people's best friend. One of the interesting features of the occasion was the fine violin exhibitions rendered by (brother) "Paul an apostle of Jesus." Each act in the program was perfectly rendered. The family hall was richly decorated with evergreens artistically arranged, reminding us of the Evergreen shores where the Christmas bells will daily chime and friends will meet in that happy clime.

PROGRAM.

Hail all Hail,	Song by All.	
Introductory Remarks, by the Elders.		
Life of Christ, Dialogue.	Ida and Susie.	
I Would Rather Be a Farmer,	Poem.	Paul.
Violin Solos.	Paul.	
Love Divine,	Song by All.	
The Little Heart,	Poem.	Lena.
Grandfather Snow,	Poem.	Mabel.
The Household Tragedy,	Poem.	Lillian.
Carol, Brothers, Carol,	Song by All.	
I'm Always Well,	Poem.	Boys.
The Question Answered,	Poem.	Ida.
Family Financiering,	Poem.	Lillian.
Bird Song,	Poem.	Behave Yourself.
One Hundred Years Ago,	Song by All.	
Christmas Bells,	Song.	Little girls.
Song of Christmas,	Poem.	Bessie.
Informal Prayer,	Poem.	Lena.
Ding Dong,	Song by All.	
Home, Living Christ,	Ida. Susie.	
Closing Song,	Praise ye the Lord.	

The old year 1897 expired in silence and was buried in a snow bank. The New Year 1898 is hard at work finishing what 1897 failed to accomplish of blow and snow and bluster. Sunday morning

Sister Louisa Rice the family veteran who has witnessed eighty-five winters went weather exploring and returned with the information that the mercury recorded ten degrees below zero. Only a few were brave enough to encounter the cutting atmosphere. Sister Louisa is the good Samaritan of our family.

Genevieve DeGraw.

Shakers, N. Y.

Jan. 1898.

THE festive season of Christmas and New Year has come and gone. Its record we hope will be a verdant spot in the memories of those who were the participants. Willing hands placed a beautiful evergreen tree in our chapel, and with its brilliant illumination from the candle lights presented a very cheery aspect. But best of all was the burden of gifts placed thereon by that dear old friend Santa Claus. He must have a splendid memory as no one was forgotten. On Christmas eve we met to receive the gifts that he had to bestow. Hope that every fireside and home in our land was visited.

While we step on the threshold of the New Year and find its page clean and white we question what will be its record at the close? Just what we make it. Only one moment at a time is all we have to carry and the future ceases to be, by becoming the present.

As we read of rumors of war and see the belligerent attitude assumed by the dying monarchies of Europe as a bluff to frighten their enemies; at the same time trembling with fear at the portends of the coming revolution which will be their overthrow, we pray that in our own beloved country the counsels of wisdom may prevail, so that her mission can be to direct the nations of the earth to that condition of life which is founded upon the spirit of love as it is the all conquering power.

May all who love the truth be encouraged. We wish all of our gospel friends a prosperous year, and may the cause that we have given our life to sustain be blest as the result of faithful efforts.

Hamilton DeGraw.

West Pittsfield, Mass.

Jan. 1898.

WE enter the Home Circle for the first call since 98 has been substituted on the record of time, for the familiar 97 of the past year.

That, now, has taken its place in life's history, and the present and future await our writing. May its pages reveal to us the beauty of a life of true consecration, and of Christ-like deeds.

As we took up a paper this morning we noticed these words by Phillips Brooks; "What is going to be our truth for the New Year? Is it not that the love which has never deserted us shall come closer to us, because it finds us readier to receive it,—making us better, stronger, purer, nobler, more manly, more womanly, more fit for life. Not because God loves us any more, but because we with new openness are more ready to receive him into our lives."

There are beauties in the rocks and stones which we daily see, not noticed, until by careful study we learn of their wonderful formation. The smallest flower possesses a double beauty for us when we analyze each separate part, and realize the use of each in forming the perfect whole; and the dainty flakes of snow, reveal to us history of past miracles, as we investigate the truths of their formation.

All around us are hidden beauties which only eyes opened to see, and a mind prepared to receive can fully appreciate. So with our spiritual natures quickened, we shall see in every phase of life the wisdom, love, and power, of an unseen hand.

We have had some very cold wintry weather. The snow fell, the wind blew, and the cold was so intense that their united forces nearly formed a blizzard. The thermometer stood at ten deg. below zero at one time which was a signal for all water pipes so situated as to be able to hear of it, to refuse to hold the frozen water within them, until coax to resume their work once more.

Among the blessings for which we daily

are grateful, not the least is the daily addition of strength, which Brother Ira obtains, tho at present not free from suffering, we are glad for all taken from him.

Our little girls were made glad on Christmas eve, by a nicely laden Christmas tree, its variety of fruits were eagerly gathered by them.

May the coming year be one of true blessing to all of our friends, while each day as a step heavenward, leads to perfect happiness the glory of a Christ-like life.

Fidella Estabrook.

Narcoossee, Fla.

Jan. 1898.

THE tide of winter travel and business has never set so strong toward Florida as it does to-day, all telling a good record for the future of the State. The leading question of the tourist is this,—“Is the soil of Florida capable of raising enough to sustain the farmer?”

Florida is willing to trust her own unaided charms, even against the false reports that have been made. Let the farmer come and show for himself or go and see what his neighbor has done. The enterprising advertiser of the Pacific coast has caught the men who deal in wheat, and pork and beef, while Florida has done all too little to offset these efforts of the California boomers. Since writing the above we have had another sad experience. Jan. 1, 2, and 3rd. Florida is again visited with an untimely freeze. The mercury fell to 25 deg. below freezing, which killed much of the vegetation that was not protected by fire or shelter.

This may, for the present, retard the tide of emigration which has been so strongly turned this way. Like the other states, Florida has a dark side, and has also a bright side. Three years ago we had a big freeze which cut down most of the fruit trees north of the frost line, and the state has hardly recovered from that sad blow. “A smooth sea never made a skilled mariner.” We can hardly learn humility and tenderness, except by suffering.

Andrew Barrett.

Shaker Station, Conn.

North Family.

Jan. 1898.

How fast time flies! The years speed by before one has scarcely time to realize they have begun. Another month and a year will have expired since the first Canaanites migrated to the beautiful land of Connecticut. How strange, and yet how real!

Once more the holidays have bid us adieu. Christmas was spent in a very pleasant manner. In the a. m. all Enfield attended Service at the Church.

In the p. m. an entertainment was given at the North family in which the three families participated

We have many blessings for which we need be thankful; one we should prize above all others, is the pure relationship we are called to sustain as Brethren and Sisters in Christ, in whose hearts dwell no envy, anger, nor strife, for this must be consumed by the love of God.

Edith Shufelt.

Pleasant Hill, Ky.

Jan. 1898.

So far our winter has been quite pleasant. Only a few days since the mercury fell to 10 degrees above zero. Our first snow fall was about Christmas, of some two inches, but in a few days it was all gone.

During the autumn we had two months of severe drought, but subsequently the rain and sunshine revived and gladdened the fields with a lovely carpet of green.

Our apples were almost a failure, but of small fruits and vegetables we had a good crop.

During the past season the West family made some needed repairs on several of the buildings, and after the painting had closed a decided improvement was manifested.

We have many blessings for which we make many expressions of thankfulness.

Nancy L. Rupe.

Enfield, N. H.

Jan. 1898.

"MAN-LIKE it is to fall into sin,
Fiend-like it is to dwell therein,
Christ-like it is for sin to grieve,
God-like it is all sin to leave."

The above quoted rhyme, is a good one to preface the new year's volume of events, to remind us that virtue pays, and the way of the transgressor is hard. If it is written with the life pen of loyalty to faith, home and associates, it will be worthy of divine acceptance when finished.

To reflect upon the progress and failures made during the past year, will be time well spent, if we reconstruct any wreckage made, strive to make more practical the law of love, that in honor preferreth one another, and endeavor to do what we can to keep pace with the light of our day.

One of the gladsome events of the old year, Christmas, we spent in a manner worthy of our calling. Our dining-room was tastefully decorated with wreathes of evergreen, spruce branches and potted plants. While at breakfast, Eldress Rosetta Cumings, read a Christmas essay, after which, six little girls marched around the tables singing a merry Christmas song. At ten o'clock, our North family assembled with us, and we devoted an hour to singing hymns, giving testimonials of faith, and the rendering of two pieces written for the occasion, by Sisters, Abbie Appleton and Agnes Parker. In the evening, the Sisters prepared a surprise oyster and cake supper, after which, we spent an hour in social communion, followed by an entertainment, given by our youngest people, and the unloading of a heavily laden Christmas tree, in whose gifts all shared.

With us, the old bell of tradition, tolling out refrains of fear, bigotry and superstition, notes of "sounding brass" denoting ways unprogressive and inconsistent with right living, has been substituted by the one of sweeter cadence, of kindness and deeds that spiritualize and make gladsome home life. Its new strokes,

sound the alarm of danger in remaining in the maze of regarding all things as they are, as well, and not passing into clearer and newer conceptions of duty, that "build as the wise build," a character of stronger virtue and larger usefulness,—thus bettering society.

We wish every reader of THE MANIFESTO a happy new year, and long life to our organ of faith.

George H. Baxter.

OUR EXCHANGES.

THE RELIGIOUS TELESCOPE of Dayton, Ohio, is an able advocate of the "United Brethren in Christ." Its editorial care is under the management of I. L. Kephart, D. D. A close application to the teachings found in the TELESCOPE would establish a beautiful church of united Christian Brethren and Sisters.

THE NASHUA WEEKLY TELEGRAPH is published in Nashua, N. H. under the direction of the Telegraph Pub. Co. It informs us that it is "A political, Literary and Home Journal."

SENT OF GOD is published in Tabor, Iowa, by the "Hepzibah Faith Home Association." All workers connected with it work free, and trust God for their support. It is indeed, a great mission to be sent of God.

THE DIOCESE OF ALBANY is a Magazine of Church Literature and published in the interest of the churches of the Albany Diocese.

THE GOOD WAY is published by the "Good Way Association" at College Mound, Mo. This paper is "The Advocate of Holiness, Unity and New Testament Church Order.

THE CHURCH ADVOCATE AND HOLINESS BANNER, is published by the "Board of Publication of the Church of God," at Fort Scott, Kansas.

THE PORTSMOUTH JOURNAL published by L. W. Brewster and Son at Portsmouth, N. H. It is a paper of Literature and Politics and for more than one hundred years has been the weekly visitor to a large class of readers.

WE are informed that since the publication of the "Standard Dictionary" by Funk and Wagnalls, that not less than three hundred, including Editors, Publishers, Writers and Speakers, have agreed to adopt Rule 1st in "Simplified Spelling." The change is very slight, and yet a step in advance.

ONE account says there was in the Ark, 1794 snakes and 2600 crows.

THOMAS PAINE was the friend of Washington, Jefferson and Monroe.—*H. J. Mangerun.*

SPIDERS are raised in Philadelphia and sold at \$10.00 per hundred. They are used for stocking wine cellars.

A MALTESE cat in New York has six toes and from time immemorial these have been regarded as mascots.

ST. PETERS in Rome is the largest and handsomest church in the world.

Sanitary.

WHAT THE HINDOOS THINK.

That able and learned Hindoo, Mr. Dharmapala, who represented one portion of India in the World's Congress of Religions at Chicago, writing to a friend in Chicago after his return to Calcutta, said: "It is a sign of the times that from the reeking shambles of the most inhuman city on the globe there should come a voice appealing to the tender instincts of man to refrain from destruction of animal life. If I had the means, I would distribute a hundred thousand copies of your brochure in that Butcher City of the West—Chicago. You have a great cause—vegetarianism; and if you could only convert Armour to put a stop to his unparalleled slaughtering of the dumb beasts, you

would go to immortality. It is a shame that the enlightened portion of the world continues to kill and eat innocent birds and animals "and it is more shameful still that Christians continue to fatten, kill and eat hogs, the very hogs that their Bible commands them not to eat. What vices, what crimes, what sins are Christian nations not guilty of?—*Selected.*

AN ACROSTIC.

By James Carr.

The man who does little things for God with fidelity will be given the power to do great things.
 Happy is he that can look up but to be useful we must look down.
 Every guide-board pointing toward heaven says, "Start now."
 Man is not right in his religion when he makes a wrong use of his money.
 All admire pluck but more like to be pluckt.
 No man can ask God for much who is not willing to do much.
 It is not what we give to God but what we keep from Him that makes us poor.
 Faith in God will move mountains, money can only make a tunnel through some of them.
 Everybody who tries to make others happy gets paid for it in heaven's coins.
 Some people can trust God as long as they have plenty of money, but when the bank breaks their religion goes with it.
 Take from love the power to suffer and it could never speak.
 One of the most terrible things about sin, is that it makes us dissatisfied with God.

South Union, Ky.

TRUE TO LIFE.

THE editor of the Murfreesborough (Tenn.) *News* thus accounts for hard times: "We let our timber rot and buy fencing. We throw away our ashes and grease and buy soap; we raise dogs and buy hogs; we raise weeds and buy vege-

tables; we catch five-cent fish with \$4 rods; we build school-houses and send our children off to be educated, and, lastly, we send our boys out with a \$40 gun and a \$10 dog to hunt ten-cent birds.

[Contributed by Eldress Harriet Goodwin.]

HOPE.

By J. V.

Oh! do not trail your banners,
 But raise them up on high;
 Shout! shout the glad hosannas,
 Immortals never die.
 With God above, who loves you,
 Almighty to defend,
 Mind not the storms which prove you,
 He is your faithful friend.

Tho on life's stream your voyage
 May be fierce and wild and long,
 Or gentle as a Summer's day
 With little seeming wrong;
 Still, let us take it as it comes,
 Shun lethargy and hate
 For "many mansions," many homes,
 For those who trust, await.

Seek good and true companions,
 Be pure in thought and speech,
 And let the light of reason
 E'er guide on sea and beach.
 This world is but a training school,
 We can but go through college;
 Up yonder's our post-graduate,
 To seek eternal knowledge.—*Selected.*

Deaths.

Indiana Pilkington, at Pleasant Hill, Ky. Dec. 25, 1897. Age 91 years and 7 months.

Sister Indiana has been a member of this Society for twenty-nine years. She was a woman of sterling character and of intelligence. All who knew her, loved her and she was, indeed, a Mother in Israel. Death had no terror, and she gladly obeyed the summons, "Come up higher."

J. W. S.

Books & Papers.

An important and interesting article on Mexico occupies the leading place in **FRANK LESLIE'S POPULAR MONTHLY** for January. It is written by Frederick Stone Daniel, and treats in an entertaining manner of the country's history and the character and occupations of the people. There are many illustrations. The third paper of the series on Andrew Jackson is given in this number, and in it Captain John M. Tobin tells about The Military Heroes of Jackson's Time, the text being well sprinkled with good portraits. Then there is an article on The Presbyterians, by Rev. D. J. McMillan, of the Presbyterian Board of Home Missions. This is the second of a series of illustrated papers on the Religious Denominations of America. In an article entitled Fair Cincinnati, Charles Thomas Logan describes graphically the attractions of the Queen City of the West. Other illustrated papers are Beet-Sugar Culture in California, by Frederick M. Turner; The Lance in the German Army, New Year's Day Festivities, A Probable Glorione, and The San Carlos Indians. There is an interesting installment of the serial *The Catspaw*, which appears to be drawing to a close; several short stories, contributed by J. Frederick Thorne, Eleanor C. Scott and others; a number of really good poems, and the always attractive young folks' department.—*Frank Leslie's Publishing House, New York.*

The wife of the President has given special permission to John Philip Sousa, the March King, to dedicate to her his new composition, just finished, and which will be called *The Lady of the White House*. Mrs. McKinley forwarded her permission last week to the editor of *The Ladies' Home Journal*, which will publish the Sousa composition complete in its next issue. This magazine has also received for the same number a new and large portrait of Mrs. McKinley, taken a few days ago in the White House conservatory. This is the second photograph which the President's wife has allowed to be taken within ten years, the first portrait taken of her since 1857 having also gone to *The Ladies' Home Journal*, which published it in its last October number, causing the entire edition of that issue to be exhausted.

Several illustrated articles of more than ordinary interest are to be found in the Magazine Number of **THE OUTLOOK** for January. Among them is the first installment of Edward Everett Hale's *James Russell Lowell and His Friends*, which has portraits of Lowell, Emerson and Longfellow, of singular beauty, and unknown to the general public. This series of articles by Dr. Hale will be the most prominent feature in **THE OUTLOOK** for 1898, just as Mr. Justin McCarthy's *Story of Gladstone's Life*, now exciting so much atten-

tion in its book form, was in 1897. The other notable illustrated features are *The New York Public Library*, by John S. Billings, the Director of the Library; *The Picturesque in American Life and Nature*, by Charles Dudley Warner, as interviewed by Clifton Johnson; and *Sloyd* (the Swedish system of manual training,) by W. S. Harwood. With this number begins the publication of Dr. Lyman Abbott's series on *The Life and Letters of Paul*, first delivered as addresses at Plymouth Church, Brooklyn. The fiction of the number is supplied by a short story called *Billy-Boy*, by William Canton, author of the charming stories in *W. V., Her Book*, and *The Invisible Playmate*; while a most amusing sketch called *Little Students in Griggsville*, by the Rev. Uriah X. Buttles, adds to the entertaining element. (\$3 a year. *The Outlook Company, 13 Astor Place, New York.*)

Everyone loves flowers, nature's sweetest gift to man, but not every one can grow plants that will thrive and bloom. It is the mission of the magazine, *How To Grow Flowers* to publish, in practical form, such information as will enable even amateurs to have success with flowers. The January number of this publication is an unusually valuable one. Eben E. Rexford, perhaps the highest floral authority in the country, writes clearly and interestingly on "The A. B. C. of Successful Floriculture." Article Mr. Rexford discusses the first principles of flower-growing. Other articles and departments are of timely value. Sweet Peas, Carnations, Roses, Spider Lilies and Flowers at the Nashville Exposition are some of the leading subjects. Five cents a copy at newsdealers or fifty cents a year, with elegant plant premium, of the publisher Springfield, Ohio.

REMINISCENCES OF AN OCTOGENARIAN IN THE FIELD OF INDUSTRIAL AND SOCIAL REFORM by Joshua K. Ingalls.

As the first item of interest was an experience sometime in the year 1821 when the author was an infant of only five years, there has been a long series of years through which to study "The Ways of Man." The closing of this wonderfully interesting story takes place in July 1897. In the experience of more than seventy years the author has walked and talked, most familiarly, with many of the leading men of the country, and also become interested in many of the reformatory movements that were agitating Society, so that his book of *Reminiscences* or the story of his life becomes intensely interesting, especially to those who can bear in memory many of the pleasing incidents which he so graphically narrates.

Published by the Gazette Co, of Elmira, N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for January 1898, has for the first article, *A Personal Interview with Hon. Russell Sage*, by Jessie A. Fowler. This article is illustrated with two portraits.

Imitation by J. H. Shubert; Phrenotypes No.

THE MANIFESTO.

19 by H. S. Drayton M. D. with an illustration of Henry George.

What is Quality by Jules Buchel; Physiological Studies of the Ear.

Herman Veahn with illustrations, by D. T. Elliott. The Amateur Phrenological Club by Elsie C. Smith. Science or Health which are truths founded on Fact. Child Culture by Uncle Joseph, and, indeed, Uncle Joseph has his article finely illustrated.

Geographical Studies referring to Calcutta, etc., etc.

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"HOME, MARRIAGE, AND FAMILY RELATIONS" by James Inglis, and published by H. L. Hastings of Boston, Mass. deals as one sees by the title page with subjects of vital importance in the social life of the world to-day. The book shows the need there is for a moral revival, the necessity for quickening the ethical sense of man, and shows parents that the home furnishes better opportunities for instructions in righteousness than either the church or school. This is no new truth but one that can not be too often repeated. The book deserves the attention and patronage of all who are desirous to know the best way to give society not only cultured men and women but men and women of such sterling moral character that they will be able to assume the responsibilities of "HOME, MARRIAGE AND FAMILY RELATIONS" by fighting baseness and dishonor.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVIII.

MARCH, 1898.

No. 3.

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

THE PROGRESS OF SHAKERISM.

NO. 3.

By Elder Henry C. Blinn.

MOSES gave rules, what should and what should not be eaten, and the wisdom of his inspired judgment is an honor to his name and age. Jesus and the Jewish Christians must, no doubt, have maintained these rules with the utmost precision, and they should have been kept in full force by all Christians.

On the introduction, however, of the Gentile Christians, into the Church of Christ, who did not believe in Moses, nor in Mosaic discipline, they retained all their former habits and customs, and these finally became the rule of government for the modern Christian church.

The God-inspired example of Abraham with the laws that Moses had promulgated, and no less, the discipline of Jesus and his disciples, were all thrown to the winds, and the savage and warlike Christians, ate the fat and blood of animals, and used for food nearly every living, creeping thing.

As the Shaker Societies receive all their accessions from the ranks of the world, they must be subjected to many of these varying influences that arise from the generative order, whether through heredity or through broken laws. As the ruling spirit of the age, is generation without law, and appetites and passions without discipline, the order of ascendancy into the life of Christ, must be very gradual, if it is made at all. This forces all reformations, whether of the mind or of the body to be more or less spasmodic.

The thought that enters into the life of one person, and induces a growth

for higher and better qualifications, in everything that makes man more of a man, may pass by the next mind without even causing so much as a ripple of thought on this important subject.

The next general reformatory wave that past over the Shakers, was in 1842, when they decided to abandon the use of swine's flesh as an article of diet. Up to this date pork had been universally used and as one writer says, "Nothing was left of the beast but the bristles, which were sent to the shoemaker. This creature's scrofulous ears, and feet and snout and even his tail were placed upon the table, for good people to pray over, and then to eat with profound thanksgiving."

The presentation of the roasted swine's head (as repellent as it must have been to a sensitive mind) was made the high honor of the feast, at which sat the dignitaries of the so-called Christian Church, and over which they probably uttered a special Christian grace.

Dr. Foote says, "I am firmly convinced that mankind are injured by eating swine's flesh, and I am disposed to believe that the hog, if a healthy animal to-day, would in time become diseased by eating man." "Swine are addicted to filthy habits, and one of the causes of blood impurities is the use of pork." "As an article of diet, pork exerts a most pernicious influence on the blood, overloading it with carbonic acid gas and filling it with scrofula."

It was a god-sent revelation to the Shakers to discontinue the use of swine's flesh as an article of food. In this revelation they had the most implicit faith. Intelligent minds, at once, accepted the advanced step and anticipated the beneficial results that must arise in their favor. The predisposition of so many persons to scrofulous taints, warrants particular care on this subject, as health of body is one of the great blessings of God.

Altho the drinking of drams had been largely discontinued so early as 1828, the universal discontinuance of drinking cider was not brought about till the year 1842. The old time-honored cider mill suddenly became of less value and cider, for vinegar only, was made. As there was no manufacturing of this article, the interest in drinking it became less and less, till the Communities well earned the name of Christian temperance societies.

In the dismissal of cider drinking and pork eating may be included that also of tobacco chewing and smoking. Early in the century it was one of the special customs in nearly every private family, to receive an invitation to smoke a pipe of tobacco. It was to the Americans about the same as was the mug of beer to the Germans. Almost every room you entered, whether in a public or private house, you found the air strongly impregnated with the fumes of the noisome weed and quite often the floor befouled with a quantity of tobacco juice. The pipe became the daily companion of both men and women, and when two or three of these worshipers of the weed were earnestly engaged, it was with difficulty that one could see distinctly across the room.

"Dr. Woodward after presenting a long array of facts, showing the tend-

ency of tobacco to produce disease—apoplexy, consumption, headache, dyspepsia, cancer and insanity, concludes with the following inquiry;—“Who can doubt that tobacco has destroyed more lives and broken down the health of more useful members of society than have been sufferers from the complaint of bronchitis?”

In many cases tobacco fumes poison the air that we breathe, while the clothes and breath of those who use it befoul the air with a very disagreeable stench.

The foregoing, of course, have been radical measures for the moral and spiritual advancement of the Communities, as well as for the general health of the body. The agitation of these necessary subjects has by no means been useless labor. Like the leaven, so aptly illustrated in the parable, it has changed the lives of a large number of persons, and brought about conditions more congenial and more in harmony with the age in which we live. It has enabled many persons to make a practical application of the advice of the Apostle,—“To live soberly, righteously and godly in this present world.” It has had a salutary influence on the use of correct language and in the manifestation of care and kindness in the general interest of each other and, indeed, for all humanity.

In the growth of these reformatory movements that have gone through the land, there are many examples of heroic characters who have wrought out their freedom from the slavery of perverted appetites and become the victorious conquerors.

To hold this position for so many years, and with such signal success, is indeed, a great victory. Sometimes the quandary arises;—Shall we be able to maintain this Christian position against the strong influences that are around us?

With the general intelligence and the practical knowledge that is abroad in the world to-day, it does not seem as tho it could be possible to return to those things which we have so wisely abandoned. We are assured that it was for the best good of all concerned, and neither as a matter of personal taste, nor in conformity to the custom of a special class in Society, should we deviate from a matter of right.

“Down to the third and fourth generation of those that hate me,” says the word of the Scriptures, and that hate is a departure from knowledge, and from the laws of God for the safe going of man. While all the animal tendencies are born with man, they have their legitimate use, but a perverted appetite and an unbridled passion is quite below that which we designate as animal. With this class there may be neither thought nor desire for any change.

An hundred years have come and gone, and the Shakers have moved carefully along the way, accepting the many lessons that have been proffered for the temporal and spiritual prosperity of the Community.

It is the mission of the disciple of Christ to become a new creature. To be made anew, and that in the likeness of the anointed, spiritual Teacher. With this newness comes a new language, such as may be spoken in the kingdom of our God.

Well might we live in the prayer, "Leave us not in temptation," as the language and the influences of a low estate surround us. We go abroad in the world, and as a guest we may be invited to drink;—at the table we are served with swine's flesh, and so soon as this is over comes the invitation to smoke. These are the leeks and garlicks of our own land of Egypt, toward which we may be tempted. Under the influence of a weak conscience we find it hard to turn away. Little by little the protective barriers are taken from around us and we find ourselves heavily laden with those very things from which we had covenanted to abstain.

When a point has been gained that can be shown to have accomplished beneficial results, for the best good of Society, it would be a sad mistake, to neglect, carelessly, our advantages and allow them to pass from us. "Hold fast that which thou hast gained" is the admonition of the Scripture, and for our present and future prosperity we may do well to bear this in mind.

(The End.)

MARCH.

By Martha J. Anderson.

THE March winds are souging and sighing
 Like the roar of the murmuring sea,
 And the icy-armed kings of the forest
 Engage in a harmless melee.

While flashing and dashing, and clashing
 Like steeds that are heard from afar;
 Loud the trump of the wind god is blowing
 The blast of the last wintry war.

Like billows the dark clouds are rising
 Far south of the mist-shrouded sun,
 Whose halo crowned disk is apprising
 That Vulcan's storm reign has begun.

The chains of the frost king are breaking,
 And icy gorged river tides swell,
 While mighty floods compass the lowlands
 Where many in peaceful homes dwell.

As we list to the surging of waters
 That rush through the rocky ravine,
 And gaze with delight on the frost work
 That forms a most beautiful sheen,

Where the spray molds in stalactite crystals
 The stone hedged and turreted glen,
 We think not that sorrow is shading
 The flood destroyed dwellings of men.

The tempest so fitful and wrathful
 That sweeps like a besom of war
 O'er woodless expanse of the prairies
 That stretch to the westward afar ;
 Is broken by bulwark of mountains
 That circle our hill-side retreat,
 And so the strong force of the wind god
 Is subject to hopeless defeat.

The weather wise prophets well argued
 And true their predictions have proved,
 For winter all stern and relentless
 Along a strange pathway has moved.
 There are snows piled where skies are the warmest,
 And blizzards on Britain's fair strand,
 While earthquake and tide-wave upheaving
 Have past o'er the sea and the land.

There are sleet storms and rain storms with thunder
 And lightning's electric display
 Then mercury far below zero,
 Such changes are markt day by day.
 But March, bitter March is now dying,
 His requiem gladly we'll sing,
 When drops the dark pall o'er his presence
 And bright April heralds the spring.

Mt. Lebanon, N. Y.

Remarks Made at the Funeral of

Sister HANNAH P. SHEPARD.

By Elderess, Joanna J. Kaime.

ONE of the most prominent traits in the life and character of our dear Elderess Hannah was fidelity to principle, especially conspicuous where her religious convictions were involved; so singularly genuine in regard to truth, that many times I have thought that no alloy could be detected in her instructions to the young, while in the exercise of her duties in the Eldership.

Her rebukes were so tempered with a loving sympathy, that no erring one could mistake the kindly feeling from her true Mother's heart, tho no covering from the light, or daubing with untempered mortar was allowed.

Well has the poet express it,—“Death loves a shining mark, a signal blow,” and we have been conscious for a long time that the grim Destroyer had so aimed the blow, that time, tho freighted with the prayers and earnest entreaties of loving friends, could not stay the poisonous dart.

We humbly pray that those who have shared her beautiful ministrations, may treasure them in clean and honest hearts and from the pure seed so richly sown, we shall reap a bountiful harvest, which will redound to the honor and glory of God.

Methinks, now freed from earth's burdens, that our Sister will exultingly sing,—“I know that my Redeemer liveth, because He lives I shall live also.” And when we look for her in her accustomed places in earth-life, the Spirit voice will gently whisper,—“She whom thou seekest, is not here,” she has risen to die no more.

East Canterbury, N. H.

A PLEA FOR THE HELPLESS.

By Catherine Allen.

THE Antivivisection Societies of Europe and America represent a movement which can not fail to call forth the blessing of every one of just and humane sentiments, who has knowledge of the terrible facts which make such organizations necessary.

The experience of those who undertake to forward the work proves how very few, even of those who suppose themselves informed on the subject, begin to know to what extent needless cruelties are being practiced on animals in hundreds of colleges and lesser schools, or who would believe for a moment that friendless hospital patients and criminals are in some places being experimented on by merciless operators.

Not long since, the writer was earnestly solicited by an outside friend to use her influence in summoning aid in this work from the several Shaker Societies, and have not earnest workers in the various fragmentary reforms of the world, a right to look for co-operation by a people who are called to embody in practical life the truth and goodness in the many phases toward which they are working? As a part of the great life of humanity, is it not vitally essential to our existence as a people to interest ourselves in every movement which tends toward the general progress of the race? In serving our fellow-creatures we find the greatest privilege of life. The broader our fields of labor the richer will the harvest be, and through such support as it is in our power to give to many worthy movements of our time, may we not find favorable opportunities for spreading a knowledge of those truths which have been committed to our keeping. The Secretary of the Antivivisection Society, after thanking for the “proffer of fraternity from the esteemed Shaker Community,” express a desire for printed matter concerning us, proving how readily a mutual interest is awakened through co-operative effort.

The writer has sent to the Secretary the names of a few whom she thought might do some work in the Cause. The signatures of Brethren and Sisters in our Society have been added to the "National Petition" and some financial aid has been given. Could not every family of Believers help in the good work by keeping in our reception rooms some of the literature which will be sent promptly to any who will apply for the same to Mrs. Fairchild Allen, Secretary of the Antivivisection Society, Aurora, Ill. Thus many names might be added to the roll of Petitioners and some financial aid be secured. All have some outside acquaintances. By enclosing leaflets on the subject and urging action on the part of those receiving it many others may be stimulated to help. Ministers and school-teachers have wide influence, they should be remembered. Thus, by united effort may we not accomplish much in the cause for God's helpless suffering creatures?

Mt. Lebanon, N. Y.

Correspondence.

BOSTON, MASS. FEB. 2, 1898.

DEAR BROTHER ALBERT;—It pleases me more than I can tell you to hear that you are becoming more and more a "partaker of the heavenly calling." This is the glorious power of resurrection as experienced by all who enter into the life of Christ. As you advance in spiritual travel you will learn that this resurrection is no far off promise to be experienced after the dissolution of the body. It is a present gift. It is not the offer of a meager hope. It is the joy of Christian possession. It is the power of regeneration.

"Except a man be born again he can not enter the kingdom of heaven." Just as soon as a man is born by the power of God's Spirit, he has already entered into the kingdom of heaven which the dear Jesus opened to us by his glorious life and death. So, my dear brother, as you open your heart more and more to the eternal life that is held out before you, you will begin to have eternal life abiding in you. May God make you very rich in both is my fervent prayer.

Your countryman, Mr. Varley and myself have become fast friends. I am to spend this evening with him and Mrs. Varley. They are staying here at this hotel. I am delighted and pleased with Mr. Varley, both as a man and as a preacher. He has become deeply interested in the Shakers. The churches are packt to hear him.

I am longing for the day to come when I shall turn my face homeward. O, how I think of you all! You are always with me. How could it be otherwise! My heart is in dear Canterbury.

Do not let anything trouble you. Do not let your thoughts dwell a single moment on those things you left behind in o'd Babylon, but reach out and

grasp the better things that await you in happy Canaan. Remember you have not a burden, or a temptation that the dear Christ does not share. I beg you to study his life seriously, as recorded so beautifully in the precious New Testament. Let his life fill your life, let it make you brave, hopeful, and wholly unselfish. Let it make you, what every Shaker should be, a man of God, living in His service, rejoicing in His love, and feeling more and more each day, in your obedient soul the power of His everlasting life. What tongue then will be able to define your peace and happiness?

My heart is filled to-night with gratitude for the grand success of my missionary work. Night after night a large host of eager listeners gather around me. It is so easy to make the world trust one, when one can feel that he is trusted and loved by the dear Brothers and Sisters that form his own household. Adieu, dear Brother until I see you in our dear home.

Your true brother,

THOMAS.

THE LAW OF LOVE.

By Ezra J. Stewart,

THERE are probably few who, in the course of their experience, have not often queried as to the true nature of love. Many have been prompted to the most heroic self-sacrifice for what seemed to them the fullest embodiment of love and yet have failed to reach that deep satisfaction which only the attainment of their highest ideal could give. This disappointment awaits us all in whatever efforts we put forth just in proportion as we misconceive and misinterpret this most potent and all-pervading force. The desire to understand more clearly and fully the real nature of love, to learn its true analysis through daily experience will bring to us the opening of a new life wherein each successive step brings a clearer perception and more positive knowledge of the great drawing power of love, the law of all laws—attraction. As we are drawn into a perception of this love we see the good as an omnipresent force, the only vital power in the universe.

Love is life, and all that is necessary to gain more life and a higher grade of vitality is a fuller recognition of the love principle and power which is ever around and about us, only awaiting the opening of individual perception when it shall be ours to possess, to appropriate for personal benefit, and for the uplifting to a higher plane than the merely sensuous all who come within the sphere of our influence.

With love in the intelligence all desirable things become possible and easily accomplished; while without it, life seems dreary and hopeless; hardships fill the pathway, and failure like a haunting demon casts the dark shadow of discouragement over every effort till we are led to query why above all things men should desire life. But the answer comes—It is because love, the pos-

itive, self-existent and eternal in our being calleth for its own. More, more, of life, of liberty, essentially of love, has been the cry of humanity through the ages, and to-day we realize our heaven in reaching for and manifesting more and still more of "the greatest thing in the world" as Drummond has so beautifully exprest it.

Paul understood this when he wrote "love suffereth long and is kind." It seems as tho everything of worth was contained in those brief words. Under the baptism of this gift how the heart expands in sympathy and kindness toward all creatures; how willing are we to suffer, to bear and forbear and patiently wait while working for a greater unfoldment of this divine life in those around us, because we have positive faith in it and in its uplifting, all prevailing power.

In the early history of the race when the human was lifted but a slight degree above the animal, all conquest was attained through the combative and warring qualities innate in those crude conditions. In the primitive ideal of their personal God was found hate, vengeance and wrath, and every warlike attribute. As the race has gradually evolved to a higher state the conception of God has been divested of personality and correspondingly improved, and is now recognized as the spirit of love and peace. Instead of fighting and struggling so much against evil (so-called) we are learning to turn toward the good, to look for the good in others and to nourish it by kindly thoughts and deeds, to improve every opportunity to so strengthen this good that error shall be displaced, overcome by greater truth.

There are those who still struggle and fight like good warriors against what they call the evils of life, not having come to an understanding of the law by which all things work together for good to those who are uplifted from fear and bondage into the liberty of the love realm whence cometh all power. We may be reminded of the old proverb, "The fear of the Lord is the beginning of wisdom," but later we are taught that "Love is the fulfilling of the law," and that "Perfect love casteth out all fear." Love begets self-trust. To have conscious knowledge of the soul's oneness with the All-Good is to be whole or holy. In this oneness we will manifest more and more the divine life latent within, and in that confidence, hope and trust which becomes true men and women, we will find a shield from all harm outwrought through the exercise of the perfect law of love.

Mt. Lebanon, N. Y.

ONLY through spiritualization of thought and feeling do we rise above the base passions and gross inclinations of our lower nature, and feel within our souls the quickening and unfolding of the higher powers of life. This is the true resurrection of which the blessed Master spake.—*M. J. A.*

SIMPLICITY, is the invariable characteristic of truth.

THE MANIFESTO.

MARCH, 1898.

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

A cross in the margin will show that your subscription has closed.

REMITTANCES for subscription by Money Order should be on the Post Office at Concord, N. H.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

January.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.	Snow.
1897.	23.68	.75in.	2 ft.
1898.	25.45	1.25 "	3½ "
Highest Temp. during this mo.	48 above 0.		
Lowest	" "	" "	12 below "
Number of rainy days	" "	" "	1
" " snowy	" "	" "	8
" " clear	" "	" "	7
" " cloudy	" "	" "	15

WE are having an old-fashioned winter of blizzards, pelting snow, and sleety rains, putting us in mind of Thompson's reflection from a review of winter:

"Tis done! Dread winter spreads his latest gloom,
And reigns tremendous o'er the conquered year,

How dead the vegetable kingdom lies!
How dumb the tuneful!—Ye good distrest
The storms of wintry time will quickly pass,
And one unbounded spring encircle all."

When we reflect upon the uncertainty of life for man and beast, by storms and other disasters by land and sea and by human invention, it makes one yearn for that unbounded spring encircling all.

The late catastrophe in Boston caused by the late blizzard sweeping from their fastening the electric wires, causing such terrible destruction, is a strong evidence, that the greatest blessings, under certain conditions, may prove the greatest curse.

Notwithstanding we have some unpleasant weather, yet the blessing of a pleasant home, interested Brethren and Sisters, and a sufficiency of the comforts of life, and united by the bond of peace, love and union, are still ours to possess.

"Thanks to God for every blessing;
Thanks to God for what we've gained,
Thankfulness we are possessing,
Holiness is here obtained."

Our Ministry, having given us their farewell blessing, were taken to West Pittsfield, Feb. 2, enroute for Watervliet, where they will tarry for one month, at least, blessing and being blest.

At present date the business of our family is getting wood to keep us warm and harvesting ice to keep us cool. An electric road is being built from Pittsfield, west, to Tillitston's factories, if not to West Pittsfield. The prospect is that the State road will be built this year to New York state line, if not further. New York state is waking up to improve its highways. After a time this old Earth will be better fitted for a pleasant dwelling-place for Man, and he may be better fitted to dwell upon it.

Calvin G. Reed.

North Family.

Feb. 1898.

WE are in the midst of a snow-storm whose force, at present, can not seemingly be spent. This reminds us of the beautiful poem, "Snow-Bound."

"The morning broke without a sun;
We lookt upon a world unknown,

On nothing we could call our own.
 Around the glistening wonder bent
 The blue walls of the firmament,
 No cloud above, no earth below—
 A universe of sky and snow."

With snow above and all around we are literally walled in by banks of snow. The school was not opened on account of the storm.

The large tank for hot water which has been located on the fifth floor of dwelling house for many years, has been lowered to first floor, by the skillful management of Elder Charles Greaves and his core of faithful Brethren. It is now connected with the furnace in the cellar and with less fuel we expect to be abundantly supplied with hot water.

Sisters, with the help of Brethren, are weaving rugs. When finisht there will be many nice ones for sale.

The subject of Vivisection has been pressed upon our attention by workers in the Antivivisection Society. When confined to Medical Colleges, and for the sole purpose of better understanding the human anatomy, even then it is an outrage upon helpless creatures too great for compensation in the benefits professedly derived; but as any evil unchecked leads to greater evil, we have now to work against that feature in public schools which is nourishing in thousands of pupils those sentiments of cruelty which inevitably tend to criminality. We view the cruelties as practiced by many vivisectors as another form of the Inquisition.

Should we not do all in our power to lessen evil and increase good wherever we have opportunity?

Sarah J. Burger.

Shakers, N. Y.

Feb. 1898.

FROM the window of our room where we are domiciled penning these Notes, we can look out upon the garden plat where in a few weeks we shall be engaged preparing the ground for the reception of seed with the hope that it will bring forth many fold of the good things of life in the

shape of fruits and vegetables. At present it is a wilderness of snow and ice, and our picture is in the anticipation of an ideal to which we are looking forward for fulfillment.

If it was not for this persistent urging to gain possession of that which at present we do not have, whether in the spiritual or material phases of life, the main stimulus to exertion would be gone and the energy at present displayed would be fossilized in that of an automaton which is dependent upon power foreign from itself to move it to action.

While perusing the last editorial upon the advancement made in dietetic reform in our Communities we were made assured that the world does move and no intelligent person would wish to go back to the (good?) old times of hard cider on the dining table, or the social smoke. "Physician heal thyself," could with propriety be said to the advocate of abstinence from strong drink who was suffused with the fumes of tobacco smoke or chewing the filthy weed. That such habits have a derogatory influence upon the physical, intellectual and spiritual organization of the user is well known. To what extent is determined by the resisting power inherent in the individual constitution.

We rejoice in the advancement that has been made, with an earnest hope that the good work will go on to still greater perfection.

Hamilton DeGraw.

West Pittsfield, Mass.

Feb. 1898,

FEBRUARY came to us on the winds of a blizzard. The snow fell thickly, the wind tost it about in the air and finally piled it in huge drifts in most inconvenient places, in front of doors and across paths; like giant battlements they stood, requiring armed forces to break them down.

For a while it seemed as tho peace could never be produced from such chaos, but lo! in a few hours a change is wrought. The next morning the sun, quietly and without hurry, yet with patient persist-

ency sends its beams over the earth, subduing the winds until they become a murmur, and then disappear leaving the earth once more to the reign of peace.

Nearly every morning during the last month a procession could be seen starting from our valley and wending its way up the mountain sides, there to lay siege to the fort held by the forest kings. In a short time they descend, bringing their captives taking them to the mill at the base of the mountain, where they received a course of training to fit them for future use. Some are to aid as timbers for a new barn in the place of our west barn.

The ice harvest has been gathered. The huge blocks, fourteen inches thick have been stowed away, for days which we can hardly imagine at present.

With Brother Ira's hand once more at the helm we move steadily onward.

Nearly six weeks of the new year has past and as we daily turn the pages of our calendar should not each day bring us nearer to the fulfillment of our resolves.

Our aim is, progression; our motto, "Excelsior," so tho each succeeding day brings like duties to perform we may improve by each repetition, until like the road which, continually winding around the mountain, with each turn brings the summit nearer, we may find our steps leading farther from the self-life, and nearer to the life divine.

We would gladly reach our hands to our young friends in each Society for a firmer grasp, while we unite in a resolve that our future lives shall be deeper consecration, more earnest endeavor, and greater loyalty to faith;—that from the seeds we now are sowing may grow a harvest to bless the reapers by and by.

Fidella Estabrook.

Sabbathday Lake, Me.

Feb. 1898.

MID-WINTER is here. Snow lies in huge banks all about us, and it is often remarked,—“We are having a real old-fashioned winter.” Several fierce storms have vis-

ited this vicinity lately making prisoners of us for a day or two and weather severely cold at the same time. Now the days are growing longer and we are rejoicing in the thought that winter will not last forever.

The Brethren succeeded in harvesting a quantity of fine ice before the big storm came. At present some are engaged in lumbering. A brother has lately felled an old growth pine, four and a half feet in diameter at the base.

Since last Nov. we have been studying the rules of music. An hour each day for the different classes has been spent under the careful training of Sister Ednah Fitts, to which we gladly respond. We most certainly appreciate the kindness of our brothers and sisters of Canterbury who are so lovingly bestowing upon us from their fund of knowledge.

Elder Wm. Dumont and Br. Wm. Paul are kindly giving their time caring for our aged Father Samuel Kendrick who is still lingering with us,—“Only waiting till the shadows are a little longer grown.”

Ada S. Cummings.

Narcoossee, Fla.

Feb. 1898.

THE incoming year has dawned upon Florida with brighter hopes than was at first expected. Not only has Florida overcome the recent disaster of the freeze but at this early date almost everything denoting a visitation from Jack Frost has been removed and the farm and garden have again been planted.

The crops are looking well. The orange groves which have been the main dependence of income, was not so badly injured as at first reported. In some sections of the town of Narcoossee the groves received no perceptible damage, while others show it in a small degree.

One writer says we can balance our accounts this way,—“From five to seventy-five per cent of the foliage is hurt.” This shows that the frost came in waves. It struck some locations heavier than others,

If the farmer and gardener can not pile up money as fast as he can at the north, he is able to make for himself a good comfortable home. The greatest of all gains made by the people of this state is seen in their temper and in thought. Experience has brought to them the full conviction that they can live for themselves. There will be no such time of general depression as we have experienced. Our self-confidence has been restored and without arrogance we stand on our own feet.

We have had at our home for the past three weeks our Br. Francis Pennebaker of Pleasant Hill, Ky. His general health has not been so good as he would wish and he comes to obtain more health. So you see, Florida has some advantages. We hail the New Year! We need only play our part. Florida will do the rest. Please say that the Mercury in time of the freeze indicated seven degrees below freezing.

Andrew Barrett.

Enfield, N. H.

Feb. 1808.

FROM the heart of the Christian, swells out the anthems of gratitude; each stanza noted with good deeds to be done for the good of humanity.

As a nation we can render tributes of praise to the noble workers in the field of life, for sacrifice given to better human conditions. Thankful that no blotch of cruelty smears our republic life, like that which defiles the Turkish nation, whose fanatical, blood-thirsty spirit, dealt death and misery to thousands of helpless Armenians and Greeks. Thankful that no tyrannical force has been spent upon subjects like unto that which the cruel Spanish executed upon our Cuban neighbors; also thankful that no spirit of covetousness like the greedy European Powers has moved us to grasp the Hawaiian Islands.

Thankful that at the head of the grandest cause of fellow helpfulness to souls

struggling in the whirlpool of intemperance, stands a pure, intelligent and active woman, Frances Willard, of whom a nation may well be proud. Thankful that at the head of our government, is one we can look upon with respect, and trust his generalship in matters pertaining to America and her institution's welfare. Thankful that no famine like unto that which has smitten beautiful India, has spread a covering of woe upon our country, and very thankful for the encouraging signs that come from every field of Christian labor, that the past year excels any previous one in work done in the name of Christ and Christian brotherhood.

Thankful for love and good wishes brought by our revered Br. John Cumings from our Enfield, Conn. kindred at whose home he spent a few days. We extend our thanks and grateful feelings for kindness extended to him.

An important and lengthy work, of painting the one hundred and eighty-two windows of our Dwelling House, is being done by Sisters, Ann Cumings, Marinda Keniston and the writer.

George H. Baxter.

East Canterbury, N. H.

Feb. 1808.

If a blizzard can add any beauty to the winter season, then we are having a beautiful season. On the last day of January some ten inches of snow fell somewhere. During the storm of snow came the storm of wind and all day and all night the snow fell and the wind howled. The elements brought about a wonderful work, and in some places the snow was piled into huge drifts, and all of one day but few persons attempted to walk out, and for two days the roads were so blockt with snow that no carriages could be used and consequently we had no mail.

Directly in front of our dwelling we had a beautiful drift of not less than five feet deep, wholly covering the path where the people wisht to walk. Such are the beauties of winter. The ice is being harvested and is reported to be fifteen inches thick.

1700 cakes 22x22 are expected to be taken from the water.

Eighty-five gallons of milk are reported at the dairy per day. With a separator and a churn most of it is soon converted into butter, and all that can be spared is sent to market.

A few orders for Sweaters demand active work in that department for several days.

We are thankful for all blessings, temporal and spiritual.

Henry C. Blinn.

STAR, ADA CO., IDAHO.

Jan. 17, 1898.

BELOVED ELDER HENRY;—I presume it would be interesting to some of the readers of THE MANIFESTO to hear from the State of Idaho, especially from one of the household of faith. We have six inches of snow but the mercury has only been down to five of zero, and winter did not commence until the 2nd of Jan.

The winter months seem to be propitious for revivals, which are well attended. Two ministers of Boise City are conducting a revival in the Christian or Campbellite church at Star and I have attended several of their meetings. These blind guides are clamoring for unity of all churches, yet they claim their church advocates the doctrines of Christ and all others should fall in line with them. But the Baptists and several other churches claim they are the true followers of Jesus, yet we are told that,—“By their fruits ye shall know them.”

The minister stated last evening that none could claim to be followers of Jesus the Christ unless they “walk even as He walkt and purified themselves even as He was pure.” I entertain grave doubts as to whether, one of his vast audience comprehended those sayings, for none can “walk as he walkt” and live the pure life of Jesus and Ann and their followers and yet live in the works of the flesh. I preach three sermons in the Methodist church a short time since and a few days ago I learned they did not want any doc-

trine preacht in their church which did not grant them license to live in the flesh and that marriage is a divine institution.

My text—“Be of good cheer, I have overcome the world.” In the course of my remarks I called the attention of my audience, to what John meant where he said,—“All there is of the world, the lust of the flesh, the lust of the eye and the pride of life,” stating that these corrupt conditions must be overcome or we could find no place in his kingdom. The good Apostle said truly,—“So then they that are in the flesh can not please God.”—Rom. viii., 8. Why, because they have their husbands and wives to please.—I Cor. vii., 32, 33, 34. For this cause alone I am denied the use of the church. Many non-professors said they would come and hear me, because I explained passages of Scripture, that other ministers dare not handle but the good Christians have refused to let me occupy their churches.

Now dear Brethren and Sisters I can truly say I am living the virgin life and shall hold out to the end of my faith. Paul said,—“He that preaches the Gospel should live of the gospel.” May THE MANIFESTO live long to enlighten this darkened and sin-curst world, is my earnest desire.

Your Brother,
WILLIAM W. BELLMIRE.

OUR EXOHANGES.

CHRISTIAN, is publisht by Dr. T. J. Shelton of Little Rock, Ark. Dr. Shelton is a healing medium, but we will copy his own word. “No one can heal. The Word, the I Am, the Yahveh, is the only healer. There is but one Physician.”

THE SOOTHSAYER before us is No. 1 of Vol. I. from the Soothsayer Pub. Co. of New York City. It says,—Our columns will be open to the Spiritist, the Theosophist, the Christian Scientist and the advocates of every form of investigation of the occult phases of human life.

NEW HAMPSHIRE PEOPLE is the leading Democratic paper of the City of Concord, N. H. It was established in 1809 and through this long series of years, it has been the unswerving advocate for Democratic principles. It has recently passed under the editorial management of George F. Willey.

THE MODERN PHILOSOPHER a monthly Magazine for progressive people. It is under the Editorial management of Albert Chavannes and is published at Knoxville, Tenn.

THE TEMPLE is a monthly magazine devoted to the fuller unfoldment of the Divinity of Humanity and issued by The Temple Pub. Co. of Denver, Col.

FREEDOM is a Journal of Realistic Idealism. Edited and published by Helen Wilmans at Sea Breeze, Fla. **FREEDOM** is published in the interest of Mental Science and the Editor makes this statement,—“I can cure those whom the doctors have failed to cure.”

YOUNG PEOPLE AT WORK is published in the interest of the Young People's Societies of the Churches of Hartford and vicinity. The managing Editor is Albert H. Crosby. The paper is well worthy of universal circulation.

THE HARBINGER OF LIGHT is devoted to Zoistic Science, Free Thought, Spiritualism and Harmonical Philosophy. It is published by Wm. H. Terry of Melbourne, Aus. and is an able exponent of Spiritualism and Advanced Thought.

☞ **IN** Germany, horses are shod with paper shoes and their durability and lightness are found very satisfactory.

☞ **THE** youngest preacher, known, is L. Lawrence Dennis of Atlanta, Ga. He is four years old and converses readily on subjects in the Old and New Testaments. Some think he is gifted with supernatural powers.

☞ **THE** sickness of the “Ed.” has caused the delay in the publication of **THE MANIFESTO** this month. We hope it may be better next month, that is the health side of the case.

MAKE your most simple act complete; do your most common daily duty from its divinest motive, and what a change will come! Still your life will need days of retirement, when it will shut the gates upon the noisy whirl of action and be alone with God. But it will not be upon them that it will mostly depend for spiritual nourishment. They will be like great exceptional banquets and extraordinary feasts of grace. The daily bread of spiritual life, the ordinary feeding of the soul on God, which really makes its sustenance, will be in the perpetual doing of the works of life for Him. The real sitting down to be fed will be mysteriously identical with the most eager and energetic standing on the feet to do His will.—*Phillips Brooks.*

Deaths.

Melinda Hubbard, at Enfield, N. H. Jan. 23, 1898. Age 78 years 5 mo. and 14 days.

She had been with the Society for sixty years and was widely known and universally loved and respected both by those of her own home and many who had shared her loving ministrations outside the home circle. Such, we know hear the welcome summons, “Well done, good and faithful servant, enter thou into the joy of thy Lord.
R. C.

Hannah P. Shepard, at East Canterbury N. H. Feb. 1, 1898. Age 56 years, 11 mo. and 20 days.

Thomas Noyes, at Sabbathday Lake, Me. Feb. 9, 1898. Age 84 years 2 mo. and 6 days.

Harriet Hastings, at East Canterbury, N. H. Feb. 22, 1898. Age 90 years 9 mo. and 17 days.

Books & Papers.

What will no doubt prove the most practical and best illustrated magazine article on the Klondike gold regions that has yet been published is announced to appear in FRANK LESLIE'S POPULAR MONTHLY for February. It is written by Henry Clay Colver, a well-known resident of Seattle, and treats the subject in a simple yet exhaustive manner. After describing the various expeditions that have set out from Seattle for Dawson City, the author gives some valuable and interesting information to those about to embark for the gold regions, including a list of necessary provisions, utensils, etc., to last a man for a year. This article is supplemented by one giving a general description of Alaska, its resources, people and customs, by R. H. Herron. There will be more than thirty fine half-tone illustrations of scenes and people in the gold regions and parts of the Territory and a handsome map of Alaska, 17x23 inches, showing the location of the places of interest along the Yukon and the Klondike. Those who are preparing to take advantage of the opportunities presented in Alaska, and those who are only indirectly interested in the new El Dorado, should by all means read these articles.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for February opens with a character sketch of Charles T. Yerkes by J. A. Fowler. Phrenotypes and Side views, No. 20, by H. S. Drayton, M. D. This article has special reference to the nose, and to make it still more interesting, it has several illustrations.

Character sketch of Rev. Wm. L. Watkinson by D. T. Elliott. A remarkable skull of which three illustrations are given. This skull is said to have been taken from a shell mound in the state of Washington.

An interview with Mrs. E. J. Bacon, by Jessie A. Fowler. Mrs. Bacon has in possession the renowned stone portrait an illustration of which may be seen in the Journal.

An interview with the Superintendent of Prison Industries, F. H. Mills. The healing Art in the twentieth century, by Susanna W. Dodds, M. D.

Child Culture, by Uncle Joseph is interesting and prettily illustrated, and then comes the Inquisitive Boy. Many other articles of interest will please the careful reader and furnish him with a fund of information.

THE JOURNAL OF HYGIEO-THERAPY for January is very interesting. Dr. Gifford has an article on the use of salt and contends that its use is not a necessity. He then extends his article and treats of the cause of Dropsy and then of the treatment.

Prof. Bland has an article on A Big Bacteriological Blunder, which has diverted the attention of physiologists from the correct line of investigation. Prof. Allison says, "You

rarely find one who believes what he eats has any influence on his character." "Faith," says the Bible, "comes by hearing" and it may come by reading. Read and see. Dr. T. V. Gifford & Co. Kokomo, Ind.

ISRAEL'S MESSIAH OR WHY THE JEWS REJECT CHRIST, By H. L. Hastings. Mr. Hastings sends forth this little book trusting that it will assure the careful reader that the reason Why, will be made perfectly plain. Any one interested in this subject can easily be assured from the many proofs which the little work contains. It costs only five cents and can be obtained at 47 Cornhill, Boston, Mass.

Guessing enigmas is an innocent recreation; but guessing enigmas in order to win a prize and paying a sum of money or purchasing an article, for the privilege, is a "game of hazard, in which small sums are ventured for the chance of obtaining a larger value, either in money or in other articles,"—and this is Worcester's definition of a lottery.

Its motive is "to gain something for nothing," which is the motive for gambling. Its effects upon the mind and character of its victim may be as injurious as the effects of gambling.

Its prizes are given on the same principle by which a gambling house divides the "bank" among the fortunate gamblers. It allures to repeated trials, not only novices but also successful as well as unsuccessful guessers, by the chance it offers of winning coveted amounts and by the certainty of receiving a certain value, as a package of tea or a subscription to a paper, in return for trifling outlays.

The well-baited inducements offered by the papers which have recourse to the enigma lottery, for the double object of notoriety and of increasing their subscription lists, constitute, in fact, lottery, advertisements, and subscriptions to these papers are sold in place of lottery tickets.—*The Contributor*.

NEW HAMPSHIRE REGISTER, which has come to be an indispensable hand-book for business and professional men, has appeared for 1888. The book was never so complete as this year, and we note that it has been increased by over forty pages not counting advertisements. The greater part of this increase represents added names, so that the Directory is as nearly complete as such a book is ever likely to be.

A careful estimate of the added names makes the net increase over 5000 names. Many names of dead men have been dropped so that the Register is up to date this year.

The calendar, pages for daily memoranda, lists of United States and State officials, officers of various State associations and societies and all the other information about New Hampshire which has made the Register such a handy book of reference for so many years will be found brought fully up to date.

The price remains at 25 cents and the book may be procured of local dealers or will be sent, post paid on receipt of price, by Wm. J. Drew, Concord, N. H.

THE MANIFESTO.

Last summer THE OUTLOOK made the offer of three prizes—the largest being \$100—for the best accounts of vacation experiences, to be illustrated by photographs taken by the authors. The unique feature of this contest was the awarding of the prizes on the combined merits of articles and pictures. The competition was closed on Jan. 15 last. Very nearly two hundred articles and not far from two thousand photographs were received in response to the offer, and the editors feel assured that the result will be extremely gratifying to the readers of THE OUTLOOK'S Recreation Number (published annually in June,) which will contain the three prize articles and illustrations, together with two or three of the best of those which did not receive prizes. \$3 a year. The Outlook Co., 13 Astor Place, New York.)

The readers of *The Ladies' Home Journal* are about as responsive a clientele as any magazine possesses. About six months ago the Philadelphia magazine started to publish a series of practical architectural plans showing how artistic houses could be built at moderate cost. It employed a special architect, and his work was certainly artistic. Besides the plans it agreed to furnish complete specifications of each house at a minimum cost. Thousands of people liked the plans given and the series has been a great success for the magazine. This spring the building of over five hundred houses, varying in cost from \$1500 to \$7000 each, will be started in different parts of the country by *Journal* readers. In addition to over one hundred other houses which have already been built.

NEWSPAPER ADVERTISING IN THE UNITED STATES. A book of two hundred pages, containing a catalogue of about six thousand newspapers, being all that are credited by the American Newspaper Directory (December edition for 1897,) with having regular issues of maps of each and every State of the American Union, naming those towns only in which there are issued newspapers having more than 1000 circulation. This book (issued December 15, 1897) will be sent, postage paid, to any address, on receipt of one dollar. Address The Gen. P. Rowell Advertising Co., 10 Spruce St. New York.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVIII.

APRIL, 1898.

No. 4.

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

OUR MISSION—ITS AUTHORITY.

By Jessie Evans.

THE ministry of Jesus, as recorded in the four gospels, is acknowledged universally to be the guide and pattern for the entire Christian world to-day; it has been the stake to the martyrs of old; and we believe that it will ever be the formula, by which all the difficulties which beset humanity may be wisely and peacefully adjusted.

This, then, should be our primary study, as professed disciples of Christ. Much in the memoirs of Jesus impresses us concerning his love, his sympathy, his tenderness for the children, his forgiveness, and his charity; but there are sterner qualities, too, in the character of Jesus, which should not be lightly passed over by the student of Christian biology.

Let us pause for a moment, and with careful scrutiny mark the bearing of our Savior, when surrounded by the haughty Scribes and Pharisees. He has just left the presence of the feeble, the halt, the leper, the blind; at his bidding the deaf ears catch the music of his loving voice, and at his gentle touch the unclean spirit, reminded of its legitimate place, instantly seeks it. In the hearts of the proud Pharisees rises the thought: "Is not this the carpenter's son? is not his mother called Mary? and his brethren * * * and his sisters, are they not all with us? Whence then hath this man all these things?"

The stilled tempest, the resurrected Lazarus, the liberated ones who were but lately so grievously afflicted, are not accounted for on these lines. Nay, the spiritual mission of the Christ is as distinct from the personality of Jesus

was employed to show God's work in the minds of men. One of the deepest spiritual parables on record expanded itself from the simple words: "I am the Vine, ye are the branches." The life of nature is response to natural law, the life of the spirit is response to spiritual law.

We see no confusion in the mineral or the vegetable world. Rising higher in the scale, animal transcends vegetable; of the former, however, mankind was "made a little lower than the angels," it is said; yet, as we contemplate the conditions which exist in the human family, we can but exclaim with the Psalmist, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

The divine Hand that moulded the lily cup and assigned its modest sphere, gave to man—his last creation—much in common with the beasts that perish; but God said, "Let us make man in our image, after our likeness, and let them have dominion over * * * all the earth." From time immemorial, the fruits of human life have been upon the earth. Splendid specimens of physical vigor, of moral excellence, and of intellectual culture have enriched generation after generation; and history will, doubtless, repeat itself. But the physical is not the real, the seen is not the ultimate. Morality has often proved but a veneering when the *true* is sought.

Etiquette may give the hypocrite a placid face and suavity of manner for the moment; but deceit can not always deceive, "God is not mocked," reaping follows sowing, and the seed brings forth after its kind. Longfellow beautifully affirms, "It is the heart and not the brain That to the highest doth attain." The physical has its limitations; the soul, like its Author, is "from everlasting to everlasting." The physical dies, the spirit may expand from one degree of life to another. The Apostle Paul says of the seekers after earthly pleasure that they are dead while they live. The young man turned away sorrowful when the Christ opened to him the conditions under which he might be born unto the *perfect*, the *true life*. He had already nobly fulfilled the obligations pertaining to the earth life, and St. Mark says that "Jesus beholding him loved him" for his faithfulness—loved him as one well fitted to embrace the "one thing" lacking, viz. the opportunity to enter the *perfect life*. But, alas, the richer the prize, the higher the price; and when the whole is not given, God's inexorable justice holds the treasure, and mercy pleads in vain.

Is not this why only a minority among so-called Christians are conscious that the *TRUE LIFE* has dawned to them? The conditions of spiritual birth are not fulfilled, the narrow way that "leadeth unto life" is shunned, and the weary enquirer after true happiness turns from the very elements which alone ensure rest and satisfaction to the soul, to mingle again with the maddening crowd that hasten after that which can never come to the carnally-minded.

When the lawyer, tempting Jesus by his enquiry into the higher life, put the question: "And who is my neighbor?" the beautiful lesson of the Good

Samaritan was given by the divine Teacher, who closed with these significant words; "This do and thou shalt LIVE."

Had not the man lived before? Not according to the Savior's acceptance of the term. He referred to the full life, to the generous, universal divine love which he had represented to the world as the commission from God—the TRUE LIFE which dawns only when the sun sets upon all selfish preferences, and when the personal will is consecrated to divine service. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

What we need to-day is practical righteousness, not theory alone; personal consecration, not creed lore. A perfect CHRISTIAN is the only man who really lives. Christ said distinctly of himself: "I am the way, the truth, and the life." The old life of pleasure-seeking, with its attendant unrest and soul hunger, has failed to satisfy; earth has never yet given solace to a troubled conscience—her fruits afford no spiritual sustenance. The true life, the Christlike life, on the contrary, has never disappointed any soul.

The heart that embraces it has a comfort through tribulation, a feast amid famine, a covert from every storm of earth!

East Canterbury, N. H.

Extracts From a Testimony Delivered by Isabella

Russell, in Religious Service at Enfield, N. H.

AS I have never had occasion to regret my early choice to live the true Christian life, I do not hesitate to advocate the truths which have made my soul free from the bondage of sin. If I did, I should justly merit the appellation of a moral coward; if I did, I could not hope to meet justifiably, the loyal Pioneers and faithful companions, who have past beyond mortal vision in whose presence I have so often pledged myself to be loyal to the principles of this Church. These sacred vows of consecration loom up before me at this hour with added responsibility, reminding me that "One more testimony to the many given; one more proof that I am still bound for heaven" is in order, and may be a ray of light to brighten the pathway of some toiling fellow-traveler.

I recall those earlier days of my experience, when our seasons for worship were largely devoted to the "breaking away" from forms and ceremonies which only tend to check the circulation of the genuine freedom which the gospel gives, and substitute in its stead, a lifeless condition; or an opposition, which would seal the life, and silence the voice which would presume to proclaim that testimony which is like a consuming fire to every worldly lust and selfish ambition. The question arises, Where should the testimony of

truth abound, and whose lips should utter it, if not those who professedly are living the virgin life, as preached by the founders of this Church?

I fear sometimes we do not make a proper distinction between the real *principles* of Shakerism, and the *peculiar characteristics of individuals* hence the remark, that "If such an individual having been in the Shaker Church a long term of years, is a specimen of the teachings of the Shaker doctrine, then I prefer to spend my life elsewhere." But is this an intelligent conclusion, when we reflect that it is not the name, the profession, or the position of individuals of this Society, or any other that constitutes the true Christian character. It is far better for us to face these facts in the light of common sense and reason, and govern our life accordingly, than to excuse ourselves from doing right, because some other one is doing wrong. Individual errors, mistakes and persistency in individual peculiarities is not what Shakerism has done, but what it has failed to do in the moulding of life and character of the individual, and the idea of putting any other construction upon it is belittling and degrading to every progressive mind.

I am aware that I voice the true sentiment of every loyal member of our Church, when I affirm that we can not evade our responsibility of keeping alive the testimony of truth and purity under the false impression, that there are those appointed to care for the spiritual interest and welfare of the young and inexperienced members of our Church, and we have nothing to do but stand idly by; or work in the vineyard where we are appointed; we shall have them for our associates in future years and they will be the representatives of our Order, with all their crudeness and ignorance, undisciplined in those essential qualities which mark the character of the genuine Christian man or woman, and if they leave our Society, upon us falls the disgrace of sending such material into the world as the result of the training and education of our Church.

Again I say this responsibility can not rest upon two or three individuals, but upon every member who has placed his name to the Church Covenant, and is devoting his time and talents for the interests of our home, which has long been known as a place consecrated to God, and designed to be a refuge and protection from the snares and temptations of a worldly life. I am deeply interested in its growth, its honor, and its prosperity. When I become lost to its interests, I am lost unto the mission appointed me and to the salvation of my soul.

Enfield, N. H.

LIFE A SONG.

By Fidella Estabrook.

LIFE has well been compared to a song,—God the composer, we the performers, given the power of producing beautiful, inspiring music or passive, lifeless sounds.

God places in our hands the book containing the song of life. In it we find the long sad notes of sorrow, the shrill notes of trial and anguish, the bitter strains of disappointment, perhaps; but there also are the light bright notes of joy, the soft sweet cadences of love, the firm measures of courage and truth as they mark the time of our march. All the parts which united will form a perfect harmony are placed before us.

How careful we should be in the reading; how watchful in the performing, striving to place upon it our best efforts thrill it with life, enthuse it with a power beyond the mere harmony of tone! A beautiful piece may be so rendered as to become even disagreeable to the ear, its tones inharmonious, entirely devoid of music. But place the same piece before one who is capable of bringing out its best tones, of softening its sweet measures, of thrilling its joyful ones, of throwing power into its grand strains, of gliding from its changes with ease and grace, and the music is transformed. What before was discordant sound, now becomes a living breath filling our whole being with its power, carrying our thoughts from the present with its care, to the future, where it is changed to glory.

So our lives by true living may become living powers of good. The sorrows if rightly borne will make the sweetest strains; the trials and disappointments—the chords of strength, like the minor keys change to most sacred blessings; the thwarted hopes and ambitions are tuned to notes of praise and thanksgiving, while the passages of joy, peace and love resound with rapture at the mercy and power of our Heavenly Father.

Often we omit the notes of praise, or hardly touch the chords of thanksgiving, while if we but accentuated them, often voluntarily adding trills of love, and “grace notes” of joy, our music would be richer and sweeter. We each have our especial part given us to perform. If we fail to render each measure correctly the mistake will be readily detected. God requires of each the best music, the whole of our being the entire surrender of self that it may be used for the maintenance and glory of the right.

Our lives must be so attuned that each action and thought may become a part of this living song. Let us take this life as given us, with its modulations, its opportunities of awakening high aspirations, its power of drawing down heavenly inspiration; take its portions of joy or pain, its sorrows and care, from the hand of a wise Father and Teacher; take it and cause it to be a power for good, a song of “glory to God.”

But how, we ask, can this be done? How can we produce the perfect music. It is only by daily practice; by close study of the outline, by faithful following of rules and measures that perfect rendering can be attained; it is only by daily acts and thoughts rightly centered, the eager search for the knowledge of the truth and closely following of it that the life may be brought into harmony with the Author and Finisher of our faith. As a student vainly trying to imitate the master asks,—“Why does not the music

possess the power which it does under your touch? I play every note correctly, I have filled each measure with perfect time and yet the perfect music is not there, the rich, living notes will not sound to my touch." "You must yourself feel the music if you would interpret the soul of the Composer," is the reply. Ah! that is it. We can not give to our lives the full power, the richest, grandest music, unless the spirit of Christ dwells in us, unless we feel the life, the truth pulsating our whole being, entering our life, encircling, ennobling and uplifting every desire.

Let us by drawing constantly from the everlasting Strength; by honest, earnest endeavor fill each measure of life to completeness, making it a rich, grand harmony. Then shall we be prepared to join the chorus of angels, the "hundred four and forty thousand" of the redeemed, singing of the love, mercy and goodness, that have crowned our days.

We shall then see that all these long years of practice were needed to train our voices and fit our hearts for our Master's use.

West Pittsfield, Mass.

CENTER OF BEING.

By Oliver C. Hampton.

THERE is a center of Being, a divine solitude, a sublime refuge in each of us, our Savior called the Kingdom of Heaven within us. If we will accustom ourselves to retire, at certain periods to a solitary place, and concentrate our entire thought upon this point, we shall be able to reach this inmost center of our being, and enjoy great peace therein. This Center, is pure SPIRIT. It is an emanation direct from the Father and Mother of us all. It is what the Quakers call the Christ within. It is that Word which in the beginning was with God and was God.

In this Kingdom, a heavenly communion of those Beatitudes named by our Savior in his sermon on the Mount, rest in perfection. They are not vitiated by any taint of sensualism or rudimental imperfection. They shine in the glory and beauty of Christ himself. No jealousy, no hatred nor unforgiveness, no anger nor impatience ever intrude in that retreat of Peace and rest. Here Conscience quietly rules and directs everything. No rebellion against the Lord's visible Order and government, here on the Earth in his true Church can ever arise to disturb her peace and quiet. All is righteousness and joy in the holy spirit. The more frequently we visit, and the longer we remain in this holy Center of our being the more obedient and satisfied we become. No joy is equal to that of this divine Inmost. We have all experienced it at times and therefore know it. We have past through many scenes of tribulation, disappointment and sorrow in search of this place of rest.

We have met many scenes of trial and self-abnegation, and at times, conditions which seemed almost to savor of injustice on the part of the Divine Disposer of events; but have been able by the goodness of God to reconcile all vicissitudes, with the Divine Wisdom, and to fully justify the ways of God to man. We have more than once experienced the unutterable abandonment to despair, which seemingly caused our blessed Savior to utter the exclamation, "Eloi Eloi lama Sabacthani." But now we see that even these devious ways were necessary to our soul growth. This rudimental life has none too much felicity in it at best and it is good and wise to select all that shall contribute to a permanent good and reject all that will not. Whether we suffer or rejoice it is good to have faith in the overruling hand of a Divine Providence which will surely conduct all his plans to a happy culmination.

When this faith is once thoroughly fixt we shall find it much easier to meet and become reconciled with every mutation of life, and especially to patiently endure in the hour of adversity. Under the afflatus of this subduing faith, many things will appear to be good which otherwise would be set down to the account of evil. In this holy faith and accompanying discipline one finally learns that—

"God's Providence is over all this boundless Universe
And even the wormwood and the gall, the blighting and the curse
Are but the blessing in disguise, the turning of his hand,
From which salvation will arise at His Divine command."
Union Village, Ohio.

A Tribute to Sister FRANCES GILLEPIE.

By Marion Johnson.

THERE is no death to the true Christian,
His sun goes down to rise upon a fairer shore,
Bright in the kingdom of our Heavenly Father
He lives, where earthly sorrows come no more.

There is no death to the true Christian,
What we call death is but the dawn of life,—
Immortal life, in bliss expanding ever,
Beyond these scenes of conflict, toil and strife.

There is no death to the true Christian,
He only passes from our mortal sight;
Love's golden chain, death has no power to sever
When called from earth, to dwell in endless light.

There is no death to the true Christian,
 'Our Sister has been called to draw aside
 The veil which hides from us the bright forever,
 And pass within, safe to the other side.

East Canterbury, N. H.

FROM THE "SOCIAL GOSPEL."

THE Christian Commonwealth that has been organized in the state of Georgia, is another effort made in the right direction, and whether it is of short or long duration, it has an educational influence in the line of Communism. We should wish the dear friends the best of success in this new enterprise and shall hope that they may be able to meet in full, the spirit of their Constitution, which has this note;—"The recognized unalterable organic law of the Christian Commonwealth shall be;—"Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself."

If this rule can be made a part of the life work of the little society then we might say of them in the words of Jesus;—"Thou art not far from the Kingdom of God," The Commonwealth has 931 acres of land. One orchard of 35 acres has peaches, plums, pears, apples, cherries and other fruits. Other acres are used for farming and gardening.

Preachers, professors and poets have worked side by side. They have sermons on Sunday and talks and Bible studies and prayer meetings. The dear friends are learning even so soon, that a Society of men and women, must have a system of discipline, or there will be but little practical righteousness. They say,—"We have also learned that some need Christian correction and moral restraint, the individual conscience needing to be stirred up and educated by the more enlightened and by expressions of the general conscience."

This first step in advance, toward the Brotherhood of man is a lesson that may prove profitable, not only to the class directly interested in the movement, but also to others who have a silent inthrest in a corresponding "Social Gospel," for the much needed advancement of the human family.

ALL FAITHS REPRESENTED.

THOSE pious people who, in the awful visitation under which India is groaning, see the hand of divine Providence seeking to call the attention of the world to the fact that men are mortal and should think of deeper things than those which absorb most of their attention will find great satisfaction in the fact that from the heart of the country where the bubonic plague is raging there has gone forth a call for a great Congress of Religions, in which every nation of the earth shall be repre-

sented. This is to meet at Delhi in 1898, and discuss the question of the true way of salvation according to the teachings of wise men of every race.

The call emanates from a Hindoo of illustrious descent, bearing the title of Maulana Syed Nusrat Ali Saheb, son of Imam-i-Manazira Sayad Nasir-ud-din Mohomed Abul Mansur. Nusrat Ali is the editor and proprietor of the Moslem Chronicle, (The Nusrat) a Delhi paper that is printed in both native and foreign languages and has a wide circulation in India. The call for the great Religious Congress has been printed in various languages and scattered broadcast over the face of the earth. It has gone to the innermost recesses of China in those mysterious characters that only the Chinese understand, and disciples of Confucius are invited by it to come and explain on what ground they base their belief that the way to heaven is through the worship of the gods of the Celestial empire.

In Persian characters the theologians of the land of the Shah are called to come and speak for their prophet, and the Sultan's most learned expositors have been invited, in Turkish, to do likewise. The Egyptians have been summoned from the shadow of the pyramids to defend their beliefs against the attacks of the pious people of England and elsewhere who preach that salvation can only be found by way of the cross, and that Mohammed is a false prophet. In the purest Hebrew, the Jews have been invited to present the claims of a religion that denies the divinity of Christ, admonishing them to come and tell the anxious seekers from every clime the one true path to heaven according to their creed.

Nor have the distant heathen been forgotten. The Islanders of the southern seas who bow down to wood and stone, will receive messages in their native language setting forth the object of the Congress, and telling them that even the worshiper of idols will be welcomed to the great gathering and his views listened to with respect. Hawaiians, both Christian and Heathen, will be there; Salvationists, filled with the deepest religious enthusiasm, will rub elbows with the medicine man from Africa who carries his god beneath his robe and believes he can influence the very elements by its aid. Imams from the mosque will compare notes with Methodists from missionary stations in the jungle. Enthusiasts from Hindoo temples will reveal the mysteries of their teachings to the sympathetic Theosophist.

All will be upon one common level, and the Congress will be inspired by one thought,—a fervent seeking after the knowledge that will aid men to find their way to the gates of heaven.

No personal criticism will be allowed. Everything is to be done with a view to separating from religion the hopelessly entangled part which consists only of dark tradition or observances beyond human solution and carrying to the outside world the more fundamental doctrine that will be the marrow of all sensible religious teachings. It will surely be a great gathering and will do much toward harmonizing the discords of the religious world and bringing all races to recognize one common creed based on spiritual facts, with all fictions eliminated.—*The Dallas Morning News.*

WHO walks in a garden of roses
Of thorns must be ever aware,
Where pleasure a bright charm discloses
Lurks ever temptation's blind snare.—*M. J. A.*

THE will that is not resigned to God, is always impatient, because it knows no law above itself.—*Moore.*

THE MANIFESTO.

MAY, 1898.

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

A cross in the margin will show that your subscription has closed.

REMITTANCES for subscription by Money Order should be on the Post Office at Concord, N. H.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

March.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.	Snow.
1897.	33.	2 in.	8.25 in.
1898.	40.5	1 $\frac{3}{8}$ "	2 "
Highest Temp. during this mo. 62 above 0.			
Lowest " " " " " 14 below "			
Number of rainy days " " 5			
" " snowy " " " 4			
" " clear " " " 13			
" " cloudy " " " 9			

March, 1898.

TAKING the month of March in review, it gives us, as a whole, many kindly feelings for the usual characteristics of the old storm month. In reflecting on the mild atmosphere it has assumed the pres-

ent year it casts a rhythmical halo around our mental vision, thus;

March again has past away;
March has blest us many a day.
March has cleared the fields of snow,
March has made the rivers flow.
March has drawn the frost from earth,
March gives spring a renewed birth,
March has filled the month with cheer,
March has graced the present year.
March of eighteen ninety-eight!
March! We oft shall quote this date;
Marches are but seldom found,
March the centuries up and down,
March will seldom grace a year
With such welcome pleasant cheer.

Home life and incidents move in such a usual round; there is but little occurring of historical importance that would interest readers of THE MANIFESTO. Our boys conceived the idea to revive, for a novelty, an ancient industry. They went to the old sap bush and drew from the sturdy maples the saccharine juice which the Sisters reduced to syrup, and spread on pancakes. This gave them a dainty morsel for the stomach.

The month of March favored us to get our wood sawed and sheltered. It gives exquisite pleasure to learn that the Editor of THE MANIFESTO has folded his angel wings and concluded to tarry yet a while with we earth-bound pilgrims. Hope for many years to come he will keep a sharp keen eye on old Father Time and avoid the dire edge of his sharp scythe. We have a longing desire to have him again in our midst, that we may view his silvered locks and the earthly tabernacle in which his sainted spirit dwells. Come and dwell with us once more, and as soon as possible. Many desire to see you.

I find it noble to correct errors of importance, no matter how they may occur. In my last Home Note I made a statement intimating that the Union Village Community had purchased forty-six square miles of land in Georgia. I made the estimate on thirty thousand acres which I was told they had bought. Now it is said it is eight thousand acres, which brings it to twelve and one half square miles. This they took in exchange for a vineyard at Cleveland, Ohio.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

Calvin G. Reed.

North Family.

March, 1898.

SPRING and winter interblend like lights and shades of an evening sky. The cool breezes after the warm days, have chilled the little birds and their early song has ceased to vibrate upon the morning air. We hope soon again to hear Nature's music blend in universal harmony.

The maple trees in front of our house, which a few days ago were called bean poles, have been tapt for the first time; the boys, quite interested to see the sap evaporated into syrup, were kept busy between school hours in gathering the sap and bringing fuel.

Eldress Anna White has planted some tomatoes and red and white strawberry seeds. Tomatoes are coming up nicely. A friend from Windsor, N. Y.,—C. M. Comstock,—with Brethrens' help is making carpet whips: completed over five hundred in one day. Have also made a few rug whips.

"Life is only another word for activity." With spring comes the activity of the season; all life bursts forth to show growth in plant and shrub. Sisters who try to keep pace with the elements are improving the dwelling within by clearing away the accumulation of dust that has gathered through the winter months, while Brethren plant and clear up the outward premises; thus we are striving to make our home beautiful within and without, a dwelling place for all who are seeking the higher life.

Sarah J. Burger.

Shakers, N. Y.

April, 1898.

THE leading article in the April MANIFESTO has our unqualified indorsement. The latter half of the essay where it directly deals with conditions in our com-

munal homes is strong but wholesome diet. It can not but do good if accepted in a right spirit and should be read and re-read and well digested that the full benefit may be realized. Hope there will be more presented, dealing with the same subject, and in conjunction with it we are reminded of the remarks made by one who was considered a leader among the legal fraternity of the West; he said, "The danger with you is internal; keep your covenant and no external power can break it."

While our earnest prayer is that the arbitrament of war may not be resorted to in the settlement of the misunderstandings that have arisen among the nations, yet if they as well as individual entities must reap what they have sown, how can that nation which has had its soil soaked in the blood of martyrs, and has caused in this enlightened (?) age the last decade of the nineteenth century over three hundred thousand suffering colonists to perish by starvation, whose only crime is struggling for the rights of man, evade the hand of the avenging angel when directed by the law of stern justice? As Believers in the divine law of peace and good-will toward all we can hope that the right may prevail, but also must recognize the fact that there are conditions existing in human society that at present will not be settled right because of the selfishness of man which is a barrier to the operation of the law of love. The result of these mighty conflicts the coming of which is inevitable will be the cleansing of life's temple and preparing it for entertaining a higher order of life than is now admissible. We will gather into the Lord's pavilion till the storm passes by.

Hamilton DeGraw.

Enfield, N. H.

April, 1898.

THE large number of magazines and papers we take, combined with the cheapness of good literature, afford us ample means for useful knowledge, and no one

can justifiably remain ignorant in regard to the events of the day, or tarry behind the van of religious, scientific, or humanitarian progression. Literature,—the best of all company.

Telling each one to act nobly life's part,
Having the law of full truth in the heart;
Wisdom that teaches to give unto all.
The brave, the timid and those who may fall
The staff of knowledge, the true light of life,
Sweet fulcrum of rest to all in the strife,
For self-culture unquestionable worth,
Aiding the soul to arise from the earth,
To beware of the false, shun the impure,
Cleave to the good which will ever endure

Next comes pleasant, profitable entertainments, of which our Society enjoyed one on the 17th of March, two hours in length. Thirty-two members took part. Among our invited friends was Mrs. Fred. Fogg, of Enfield, one of New Hampshire's celebrated pianists, who favored us with an excellent piano solo.

Already the foliage is stirring to new life. Through the season, storms will destroy and the sun and rain will strengthen and heal.

What of us as a people possessing qualities capable to build or wreck? Surely as we exercise our best faculties, we will gather in all beneficial inspirations from whatever source originating, thus working with the good forces of life. Should we see a broken reed, a life not encircled with a band of moral growth, or one faltering before engrossing temptations, then it is the duty of the physicians who have healed themselves of the plague spots of evil, to strengthen the drooping soul in His name, who said,—“Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.”

The only safety for ourselves, is to turn our backs resolutely against every demoralizing pleasure and appetite.

“The good need feel no law,
It is his safety and the bad man's awe.”
George H. Baxter.

East Canterbury, N. H.

April, 1898.

INTO the arena of our ever busy home life, spring comes with added tasks for hand and heart.

The supply of wood, to counteract the effect of next winter's bleak winds, has been sawed into convenient lengths, and awaits storage in well roofed sheds. The farmers have opened their spring campaign, and like the celebrated sower of old, “went forth to sow” a few days ago. Eighteen rows of green peas are planted and rhubarb stood two inches high on the 8th, but the latter soon shrank away from the frosty air that breathed upon it, and we look for a more permanent attempt by-and-by. As the seed is sown, we find ourselves almost unconsciously humming: “What shall the harvest be?” A bountiful supply of all things conducive to our material well-being, we trust, for 1897 gave grudgingly, and the effects upon a large family make us anxious that the present year may deal “with a free and liberal hand” toward the inhabitants of the sterile Granite State.

Sisters are in the midst of the inevitable “house-cleaning” seeking to rejuvenate the noble old structures of a century's standing; and as hands keep time to the ever present needs of our dear earthly home, the hearts of the faithful ceaselessly pulsate toward the fulfillment of the prophet's message of old: “Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts.”

Jessie Evans.

Narcoossee, Fla.

April, 1898.

ON our first coming to Florida, the old Settlers or Crackers as they are called, had a very meager system of farming, especially in preparing the land for crops. It was the old Egyptian method of shallow or surface plowing. It was claimed that from two to three inches deep was sufficient for any crop; and so it was for the crops that were raised; from ten to fifteen bushels of corn to the acre was the average through the state and a poor quality at that. Other crops were at the same ratio. But since the northern element has so flooded Florida within the

last three years it has given a new system to agriculture as well as everything else. They have come into the state bringing their own ideas of farming and one among the most essential is deep plowing, holding to their same old belief that plowing year after year to a depth of a few inches leaves a hardpan which is rendered harder than it was in a state of nature by the tramping of the team and pressure of the plow, and the roots of plants can not penetrate this hardpan and the deep waters of the earth can not rise up through. Hence eventually comes exhaustion of soil through this skimming process, and the lack of water which is the universal solvent, and the feeding medium for plants. The argument in a nutshell is that deep plowing renders the under strata of soil like a sponge capable of holding water and permitting it to ascend to the roots when needed whereas hardpan sheds the water and retains no reserve in time of need.

So to-day we hear and read of the farmer raising from twenty-five to forty bushels of good corn to the acre, and the drouths are not half so troublesome. Now what has made this change but good common sense farming ideas? Florida has greater advantages than any state north of Mason and Dixon's line as to raising farm and garden crops, and when it gets filled enough with the right material to crush out old staid ideas and systems inaugurated by slavery it will be one of the gardens of the world.

We have planted about one and a half acres of corn. Part of it sweet for home consumption and part for cattle feeding. This we have given the best of northern treatment as to plowing and fertilizing; the result we will know later on. We have over an acre of velvet beans which it is said will give more green fertilizer to the land than any other crop, also an acre of rice and two acres of sweet potatoes, with an intersperse of garden vegetables sufficient, I hope, to make the little family comfortable.

We have three additional members to the household,—good, bright, intelligent people, so the good work has commenced in Florida.

Andrew Barrett.

West Pittsfield, Mass.

April, 1898.

It is the joyous Easter day, and we thought to enjoy a few of its moments in a pleasant chat with the friends of the Home Corner.

When this shall appear to our friends the time for extending Easter greetings will have past, and yet we can not refrain from extending the wish, that a joyous, happy Easter be found in each home.

Can we not create a daily Easter, a constant resurrection, an ascension from the earthly, to the heavenly, or rather, by the temporal reaching the spiritual, for the poet truly said, "If you want to grow higher dig deeper.

As I look from my window every thing in nature greets me with its varied form of life. The buds on the trees are swelling, while their light tinted stems denote the awakening of life within. The grasses are changing their dead brown for bright, living green, and somewhere, I know, are nestling sweet blossoms of the Trailing Arbutus, for representatives of their family are at present on the table before me, exhaling their sweet perfume. Sweet emblems are they of love and faith perfected, for under the cold snows and storms of winter, not long since rested these bright little blossoms. Can we not read the message they bring? Under the darkest trial often the sweetest blessing is growing.

It is the repetition of an old story to note the return of the birds; yet it is new every year. Their beauty and cheer always receive a fresh welcome. Indeed, it seems that never before were the robins so plump, bright and happy. The swallows hold confidential conversations underneath the eaves, and the sparrows twitter merrily among the grasses. But

the shy blue-birds,—so choice of their beauty,— seem to have dropt to us from the sky above, with pieces of the blue ether upon their backs, and fragments of the white clouds tipping their wings.

There is life, there is hope, there is glory in the afterward. The present is but the corridor, leading to the palace.

Our voluntary choice is to follow the life of Christ, tho it bring us to the cross, the deepest testings of faith, the most bitter suffering. After the cross cometh the crown, after the testing, strength and purity, and only by crucifying self-life do we obtain the Christ life, becoming "heirs of God and joint heirs with Christ."

Spring work with us is commencing its general routine, foremost in the list of which are ploughing and house-cleaning. This week the building of the new barn is to commence.

We were very much pleased to read of the recovery of our beloved Editor; may the days be long and many, yea we would wish that they extend indefinitely, before illness again visits him. To him and his helpers in the printing department; to the whole Family; indeed to every family, from the north of Maine to the south of Florida, we extend the true Christian love of those in the Berkshire Hills.

Fidella Estabrook.

Sanitary.

HAWTHORNE evidently believed that what a man ate, had more or less influence upon his character. In his experience at his new home he tells how he lived in "Blithdale" by the side of old Silas—who rinsed his fingers and his face in a little tin pan of water and then teased his hair with a wooden pocket comb.

Hawthorne was fearful of a personal change that would not be congenial. "The physical man," said he, "will be transmuted into salt beef and fried pork at the rate of half a pound or more a day, and

your pastime will be to smoke some very vile tobacco in the stump of an old, black pipe."

THERE is a wonderful sympathy between the stomach and all other parts of the body, but that between the stomach and the brain is so active and perfect that the most skilled physician is often greatly puzzled in trying to decide when one is ill whether the brain or stomach is really to blame.

Nothing is more common than to meet a long-standing case of dyspepsia in which the prominent and almost the only symptom is a dull and fretting headache. Persons have suffered for many years from what they believed to be a grave organic disease of the stomach, and were themselves fully convinced that cancer at least, was the cause of their suffering, but it turned out upon a post-mortem examination that a healthier stomach than the average was found, but there were evidences of long-standing and serious disease of the brain,—in fact, sick headache is the result of eating too much and exercising too little. In the majority of cases its cause lies in the fact that the food last taken is so rich in quality or so excessive in quantity that the stomach can not digest it.

A simple diet of grains and ripe fruit, with sufficient exercise in the open air to keep up a gentle perspiration would speedily effect a cure. With some persons this headache comes on at regular intervals and is the stomach's signal of distress at having been imposed upon. To take two teaspoonfuls of powdered charcoal in a glass half full of water will sometimes give relief; or a teaspoonful of lemon juice fifteen minutes before each meal, and the same at bedtime.—*New York Ledger.*

How not to write for the Press, by H. L. Hastings in "Family Circle."—Do not say, "I write in a hurry, please correct all mistakes." You have ten times the opportunity to do this that the editor has. He will be likely to correct your errors by

fire, and then they will never trouble any one any more. You must do your own work if you want it done. It is said that Newton wrote his chronology over fifteen times before he was satisfied with it, and Gibbon wrote out his memoir nine times before sending it to the press. No beginners ought to expect better success or less labor than such learned men.

Do not write poetry. Most who try do not know what poetry is, and they can not be told till they have learned a great deal more than they know now. Ninety-nine one hundredths of the rhyme written is good for three things.

1st—To give to friends who prize it for the giver's sake:—

2nd—It makes passable kindlings.

3rd—It will bring a few cents a pound at the paper-mill, to work up with old rags.

Write prose;—poetic prose is far better than prosaic poetry.

Do not write long articles, or long sentences. Write as you would a telegram, where each word costs a dime, or an advertisement, which costs a dollar a line.

Do not ask an editor to return your manuscript. Keep a copy. With scores of letters to read daily, he has something to do besides hunting up last year's manuscripts, received, rejected, and buried or burned up long ago.

Do not get angry because your first article is rejected. Quite likely if it is printed, you will live to wish it had been burned up, or sent to the paper-mill. The first pair of shoes a cobbler makes are not likely to sell very readily and it takes more skill, and longer practice to write good articles than to make good shoes.—*Published by H. L. Hastings.*

PREST FLOWERS AND GRASSES.

By Cora C. Vinneo.

MEMENTOS of a season true,

Well stored with every gift divine,
You mind me of the summer dew
And bright sunshine.

From out the wind-storm's noisy speech,
Through you I hear the songs of spring
Faintly as distant bells, that each
Intoning ring.

I hear the copious falls of rain,
That sang the weary brain to sleep;
Hear the wind sighing through the grain,
So soft and deep.

These songs are old, but when the year
Moves to the resurrection time,
New life will come to flower and spear
Like thought to rhyme.

The new will gild the tarnisht old,
And turn life's bitter wine to sweet,
While God's great blessings manifold
Our joys complete.

The hope that rules the tides which rise
As moonbeams rule the mighty sea,
And bring through purposes grown wise
Tranquility.

And as we walk life's grassy meads,
Where sunbeams lay the shadows low,
May lasting flowers from precious seeds
Around us grow,

That when the close of life draws near,
And cold and weary seem the hours,
May we all keep for latest cheer
Grasses and flowers.

Mt. Lebanon, N. Y.

Bentha.

Frances Gillespie, at East Canterbury,
N. H. April 2, 1898. Age 77 years 8 mo.
and 21 days.

Eldress Sophia Copley at Enfield, Conn.
April 14, 1898. Age 51 years 8 mo. and 17
days.

She was born in England and entered
the Community in May 1852. Her de-
parture so early, in the midst of a life of
usefulness is deeply lamented. She was
truly a valiant soldier of the cross of
Christ, and altogether a very capable per-
son. In all things ready, faithful and
willing. G. W.

Books & Papers.

Dr. Gifford gives some interesting suggestions, facts and theories to the public in the March number of the *JOURNAL OF HYGIENE-THERAPY*. "Truth is stranger than fiction," they say, and L. H. Piehu, President of the Anti-Vaccination Society of America speaks freely and with the strength of conviction, upon his official work. The Salt-Eating Habit, is a very interesting article. The serial, The Science of Life, by the Editor, affords practical truth worthy of speedy adoption. The entire paper is good. Dr. T. V. Gifford & Co., Kokomo, Ind.

Rich in good things is the April issue of *THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH*. The Newman Brothers, is an exceedingly interesting sketch: All who have natural teeth will be eager to learn how character is read from them, hence will read *Dentology, or Character Reading from the Teeth*, as presented by R. D. Stocher. The momentous condition of international affairs gives additional welcome to the leading article by J. A. Fowler upon Consul-General Fitz Hugh Lee. Sing Sing State Prison has need to be proud of its humanitarian warden, O. V. Sage, and he in turn may well be proud of the grand work progressing under his hand and heart for the elevation of the unfortunate inmates of the institution. Read the magazine, it is well worth a little expenditure of time and money. Fowler & Wells Co., 27 East 21st St. New York, N. Y.

The April Magazine Number of *THE OUTLOOK* has a special decorative Easter cover designed by Miss Grace Norton. It contains several illustrated features of particular interest and of special timeliness. In "The Naval Defenses of the Nation," by Elbert F. Baldwin, a survey is made of the present condition of the U. S. Navy, of the additions which are now being made to it, and its effective force. Many pictures accompany the article, including several photographs of ships and naval scenes, by Mr. G. E. Stonebridge and two spirited naval scenes by the famous marine artist Mr. Zogbaum. "Getting About New York," by Ernest Ingersoll, is the second in a group of articles through which *THE OUTLOOK* is describing, in a popular way, some of the activities of the newly consolidated city of New York. It was preceded by an article in the March Magazine Number on "The American Fireman," by Ex-Commissioner Sheffield, and will be followed by articles on "The Park System," by ex-Superintendent Parsons, on "The Police Department," by Jacob A. Riis, and on "The Post-Office and the People," by Mr. A. E. Palmer. A very striking double-page drawing of a typical scene at a ferry—with hurrying crowds, bicyclists, elevated road, etc.—has been drawn by Mr. Dan Beard for this article. It has also several other pictures from

photographs, showing in a picturesque way the various modern methods of New York travel. The installment for the month of Dr. Heale's articles on "James Russell Lowell and His Friends" is even more readable than its predecessors. It takes up Lowell's early life as a man of letters, his associations and first achievements, and is throughout full of anecdote and pleasant reminiscence. The illustration includes a remarkable portrait of Hawthorne from an early crayon drawing by Eastman Johnson, and many other portraits, facsimiles, scenes, etc. The Easter season is recognized in the April Magazine Number by an article on "Easters and Easters," by the Countess von Krockow; by a strong and entertaining story written by Sophie Swett, and by the usual editorial Easter talk; while the religious feeling of the season may also be said to have relation to a full-page reproduction of a very beautiful "Mother and Child" picture, by a Venetian artist, Roberto Ferruzzi. In addition to articles already named there are in this number; A paper by Miss Anna N. Benjamin on "The Innuity of Alaska," with special relation to the introduction of reindeer into Alaska, and educational progress there, illustrated in part by curious drawings of native scenes made by the native children in the mission school; an illustrated article by the well-known artistic photographer Mr. Clifton Johnson, on "Child Life in Great Britain;" a pleasant travel article by Mr. Poultney Bigelow; another installment of Dr. Lyman Abbott's "Life and Letters of Paul;" besides the usual departments reviews, history of the week, and other editorial departments. (\$3 a year. The Outlook Co., 287 Fourth Avenue, New York.)

THE INSPIRATION OF THE BIBLE, otherwise known as WILL THE OLD BOOK STAND?—a most widely circulated work; being in its third million, and having consumed over seventy tons of paper in its production. It has been translated into nearly twenty languages. The late Lord Shaftesbury declared it to be "One of the most valuable essays of modern times," and D. L. Moody has been the means of circulating large quantities. Pub. by H. L. Hastings, 47 Cornhill, Boston, Mass.

To make *The Ladies' Home Journal* for 1888 "the best of all the years; the most cheerful and helpful magazine that a woman can possibly have in her home," is the purpose of its editors, as disclosed by a prospectus outlining a few of the projected features for the coming year. While the *Journal* will be more useful and practical than ever before, it is made apparent that its literary features will be strengthened, and that pictorially it will be more attractive and artistic than ever. A notable feature, "The Inner Experiences of a Cabinet Member's Wife," a series of letters from the wife of a Cabinet member to her sister, will, it is said, reveal some startling and graphic pen pictures of Washington social and official life. They are so realistic that the letters will be published anonymously and are likely to attract National attention. The bi-

ographies of President McKinley, Mrs. Cleveland, Mark Twain, Thomas A. Edison and Joseph Jefferson will be presented in a novel way by a series of anecdotes, giving the vital characteristics of each. Rev. John Watson, D. D. ("Ian Maclaren") will contribute a series of articles on matters close to the interest of every man and woman; Edward W. Bok will have a special page for young men, in addition to his usual editorial discussions; Lillian Bell will continue her bright, crisp letters from European capitals; Mrs. Burton Harrison will describe society at the beginning of the century, and ex-President Harrison is to write on "The Flag in the Home." Two fiction issues, in all over thirty short stories, are promised during the year. The stories will be by Mark Twain, F. Marion Crawford, Hamlin Garland, Mary E. Wilkins, Julia Magruder, Clara Morris, Mrs. A. D. T. Whitney and other well-known authors. The musical announcements for next year include Sousa's newest composition, "The Lady of the White House," dedicated by special permission to Mrs. McKinley; sacred songs and hymns by Fanny Crosby, the blind hymn-writer; Ira D. Sankey, and others quite as prominent in their respective fields. "Inside of a Hundred Homes" will be continued and supplemented by other articles upon fitting, furnishing and beautifying the home; and in addition to the *Journal's* "Moderate-Cost Houses," churches, schools, farm buildings, etc., will be given—with detailed plans and specifications. Mrs. S. T. Rorer, it is announced, will continue to write exclusively for the *Journal*. In addition to her "Cooking Lessons" she will write of foods, their value and their healthfulness. Special articles for children—young and middle grown—on needle work, fashions, home entertainments, church work, etc., are all promised. This is but a passing glance at the 1898 *Ladies' Home Journal* which is aimed to meet the literary and practical needs of the household. By The Curtis Publishing Company, Philadelphia. 10 cents per copy; \$1.00 per year.

Makes \$150 Per Month.

Agents can easily make \$5.00 to \$10.00 per day selling my Latest Improved Lightning Fire Kindler which started fires without the use of other kindling. Lasts for years and sells for a small price. J. E. Warren, Lafayette, Ind. writes that he made \$17.00 in one day selling them. J. C. R. Neeland, Vineland, Minn., writes that he made at the rate of \$2 per hour. J. R. Hudson, Dickson, Tenn., writes that he is making \$150 per month. Ladies or gentlemen either can sell them. One good agent wanted in every town. Write to-day for particulars.
D. F. WALLACE, Smithville, Tenn.

A PRIVATE SCHOOL

**For Girls will be opened at
Mt. Lebanon, N. Y.**

Oct. 1, 1897.

Address *Eldress Anna White,*
Mt. Lebanon, Columbia Co., N. Y.
Instructions in English and the Industrial Branches, board, etc., two hundred dollars a year, consisting of two terms of twenty weeks each. Fifty dollars to be paid at beginning and fifty dollars at close of each term.
Competent and experienced instructors at head of each department.
Location among the beautiful Berkshire Hills.
Hygienic condition perfect, and all healthful recreation encouraged.
Careful attention given to moral as well as mental and physical development.

Here are taught hand and machine sewing, plain and fancy knitting. With help of instructors each girl will learn to keep her wardrobe in repair. Younger girls will assist in dining-room, duties about the house, and light ironing; larger ones in general house-work; strength and adaptability being duly considered.
Those who remain long enough will have unequalled opportunities to become proficient in the management of households where order, cleanliness and the best methods are considered of first importance.

No uniform dress required. Simplicity in make and durability in material the chief requisite. All articles to be laundered should be particularly plain and simple. No jewelry allowed.

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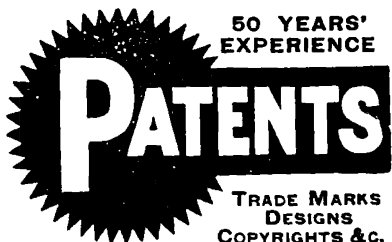
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Books & Papers.

Mr. George Kennan, whose book, *Siberia and the Exile System*, created such an impression in this country a few years ago and resulted in very considerably modifying the rigors of Russia's treatment of Siberian prisoners, is now writing a *Story of the War*, which appears in weekly installments in *THE OUTLOOK*. Mr. Kennan is First Vice-President of the Red Cross Society, and is especially interested in the humanitarian side of the war, but almost equally so in its picturesque incidents, and in the underlying social conditions which have produced the war. So far his letters have been written from Key West, to which place he went as the special correspondent of *THE OUTLOOK*. It is understood that Mr. Kennan will enter Cuba at the very first opportunity, and will continue from that island the letters which are attracting such wide attention. They appear exclusively in *THE OUTLOOK*. (\$3 a year. The Outlook Co., 287 Fourth Avenue, New York.)

"Inside figures" are always interesting, and the following are certainly some striking ones about *The Ladies' Home Journal*. During 1897, 8,183,113 copies of this magazine were printed and so thoroughly sold that the latter year issues are entirely out of print. It consumes 3,434,362 pounds of paper in a year, and absorbs 30,002 pounds of ink. It runs 28 presses. The advertising columns contained 448,325 worth of advertising during the last year. The editors received 9290 manuscripts and less than one per cent were accepted. The magazine employs 22 staff editors. 24,648 letters have been received and answered in the year by the editors of the correspondence columns. The *Journal* has over 15,000 active, working agents on the road getting subscriptions. It has educated 442 girls free of charge under its free educational plan. In a single day it has received as high as 18,000 subscriptions. 300,000 copies of the *Journal* are sold each month on the news stand alone—425,000 people subscribe for it by the year.

"Torpedoes and Torpedo Boats" is the subject of the leading paper in the June number of *FRANK LESLIE'S POPULAR MONTHLY*. B. B. Croft tells the history and progress of these little engines of destruction, and describes their manufacture, cost and manipulation. The article would be interesting at any time, and is particularly so just now. It is liberally illustrated with views of short and long torpedoes, the principal torpedo boats of this and other countries, and interiors of a torpedo factory. Another timely article is one on *The Naval Militia*, by Charles Sydney Clark, which describes the work and duties of this excellent auxiliary arm of our navy. The illustrations include portraits and groups, and views of some of the vessels manned by the naval militia. *The Working of a Modern Mine*, by

James Harold Thompson, tells of the life of the miners at work, and is well illustrated. The article on Andrew Jackson this month is by Old Hickory's grandson, Colonel Andrew Jackson, and gives some recollections of the general's home life. A pretty piece of music is contributed by John Philip Sousa, the *March King*, the words to which were written by Hunter MacCulloch. *The Disciples of Christ* are described by Rev. S. T. Willis, with many good pictures. Henry Clay Colver has an interesting account of the resources of Seattle, Wash., which is illustrated with views of the principal buildings and points of interest. A new pen is apparently devoted to the department known as "*The Leslie Portfolio*," for the matter is much more attractive than before. There are numerous other good things, including several short stories, the department for boys and girls, etc.

The Anti-Infidel Library, edited by H. L. Hastings now sends us *MORE BRICKS FROM THE BABEL OF THE HIGHER CRITICS*. All Christians and would-be Christians most heartily commend the work, which is a strong tide heavenward. 47 Cornhill, Boston, Mass.

We extend our congratulations to the *Scientific American* on having brought out in its Special Navy Supplement a work which was sorely needed by the general public. We have already learned to associate our contemporary with naval matters and its illustrations of our new ships as they have appeared from time to time have always been handsome and the descriptive matter reliable and complete. The Special Navy Supplement is an extremely handsome edition, carefully and clearly written, richly illustrated, and well calculated to make the people of America thoroughly acquainted with the country's first line of defence. We think one of the best features of the work is the table which is printed beneath the illustration of each ship, giving the chief details of her size, speed, guns and armor. If fuller information is desired, it is found on the same or the adjoining page. It seems to us that in handling an extensive subject like this the object should be to give the essential information and avoid useless and confusing elaboration. This the *Scientific American* has succeeded in doing with very marked success, and the instant popularity which the Navy Supplement has achieved is not surprising. The number opens with a very readable historical sketch of the upbuilding of the New Navy, which is followed with an article explaining by the aid of diagrams the difference between the various types of warships. At least one, and in some cases several, of each type of warship is illustrated, so that, when the number has been read through, the reader will have a very complete knowledge of the strength and numbers of our new Navy. The illustrations are particularly fine—wood engravings predominating—and the last page contains complete tables of the ships, auxiliary cruisers, torpedo boats and guns. Special mention should be made of the very artistic

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVIII.

JULY, 1898.

No. 7.

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

THE SPIRITUAL HIGHWAY.

By Elder Henry C. Blinn.

ON our journey through this life, beset as it is with so many allurements, it is well to bear in mind that there is a highway in which the Lord's people may walk,—a state of righteousness into which they may enter, and a Kingdom of God in which they can own an inheritance. In some things we may claim to be in advance of those who have gone on before us, but we may feel amply compensated if by watchfulness and prayer we may attain to the gospel interest that was so fully set forth by the apostle who prayed that he might be able "to present every man perfect in Christ Jesus."

With what zeal he toiled, day and night, to impart a knowledge of the testimony of the Christ. Hear what he says of the persecutions that he suffered while preaching the Christian faith,—“Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the sea. In perils by robbers, in perils by my own countrymen, in perils in the wilderness and in perils among false brethren. In weariness and painfulness, in watchings, in hunger and in thirst.”—2 Cor. xi., 25.

In this we have the record of a minister of the Christ, who dared to do the work to which he was called, and to become crucified to the world. May the people of God in this day, be no less faithful and no less zealous to work for the cause of righteousness. The Apostle had no confusion in his mind when he informed the church that he would like to present every one perfect in Christ. He had been acquainted with the history of mankind for several thousands of years. He had learned that in the beginning God had made

man upright;—had made him after his own image and likeness, and had bestowed on him a fulness of divine gifts. He had learned that God had walked and talked with man, face to face, as one friend converseth with another.

He was now learning that man had neglected to keep the laws of God, and had put righteousness far from his soul, and in some cases had become desperately wicked. Some of the best witnesses thought that the evil spirit was in the ascendancy and in their confessions had said,—“There is none that doeth good, no, not one.” It must have been a low state of society when men could defraud each other, could rob and even destroy the lives of their fellow-men and then reach the place in history, where by doing these things, they could believe they were engaged in God’s service.

But the earth is the Lord’s and the fulness thereof, and this day of wars and slaughter must come to an end. The God of Love and Peace would rule the earth. The Prophets began to assure the people of a better day when nations should learn war no more; when the knowledge of God should cover the land as the waters cover the sea. That a day should come when the testimony of truth should burn as an oven, and all the proud, yea and all that do wickedly should be consumed as stubble.

The Apostle had lived to see that day and had heard the testimony of the Christ, to repent and make strait paths for himself and for the Lord’s people in which they could walk with safety. A day in which every knee should bow and every tongue confess after their baptism into the Holy Spirit and fire, that essential ministration of the Christ’s Kingdom. He had lived to see the day when all unrighteousness would be consumed as stubble and men would grow unto the measure of the stature of the fulness of the Christ.

Then comes the mystery that men have thrown around the gospel work. Making public profession that they could not understand it themselves, and were quite well assured that others could not understand it. By the side of this they have built up a creed and then multiplied to themselves forms and ceremonies till the truth is almost wholly obscured from sight. That which Jesus had taught was soon lost from view and in place of his spiritual mission the church accepted all the worldly relations that had occupied the mind of man. They chose darkness rather than light and from this darkness grew the distorted views of a future life.

Whatever may be said by speculative minds upon the subject of present or future happiness, an unerring guide has been given that we may not miss the prize and this privilege is awarded to the pure in heart, to those who by an honest confession are made able to deny themselves of all ungodliness and every worldly lust. It is for them to put off the old man with his deeds and put on the Lord, Jesus Christ. “For every knee shall bow” before the spirit of the Christ, “and every tongue confess” to the light that comes to them from God. This forms the discipline of the gospel work for every man. It is to be the rule of his whole life. He is to become a new creature in his

general deportment. To speak a new language of which the angels of God need not be ashamed.

To be presented perfect in Christ Jesus we must be cleansed from all unrighteousness. This must include the whole of life; the manner in which we eat and drink, the language we speak, the raiment we wear, and no less the spiritual foundation upon which we build.

East Canterbury, N. H.

FAITH.

By Jessie Evans.

FAITH is distinctly a gift of God to the soul. The natural mind knows nothing of the spiritual insight which is "the substance of things hoped for, the evidence of things not seen;" "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The mind which grasps only material evidence and believes only what the senses convey to it, can not lay claim to the possession of this essentially immaterial virtue.

Faith is far-sighted. It sees the victory beyond the battle, harvest beyond seed-time, calm after storm, plenty after famine, glory after conquest, answer during prayer and fulfillment in promise. Faith is never discouraged, never cast down. Faith breathes optimism. Present conditions, while anything but gratifying are viewed, not as a permanent evil, but as a means leading by its bitter, its serious lessons to an all-glorious end. The exceeding whiteness of soul alluded to by the inspired Revelator was that "which came out of great tribulation"—not untried virtue.

Faith is a strong gift, which succumbs to no opposite element. "Change and decay in all around" we see, human affections rise and fall, fortune's smiles and frowns alternate; and while at times we are permitted to feel that every wind is in our favor, at others we experience the reverses which make us wary. Faith comes from the heavens to our relief, as an unfailing spring in a desert—a deep abiding trust that our God is an arm that is "not shortened," an eye that never slumbers, and an omnipresence that takes cognizance of every parching wind of earth that sweeps over us. Like charity, faith "hopeth all things, endureth all things" and "never faileth."

Jesus's life was a glorious reign of the Christ faith. The record of his divine ministry shows the extremes of human expression. He was both reticent and aggressive, taciturn and eloquent, persuasive and compulsive, simple yet mysterious—but all proceeded from the spirit power which was an unobstructed emanation from God to him, and which may be as freely transmitted to us through Christ as mediator. The faith manifested by Jesus, the faith which buoyed his soul even through the death agonies of Gethsemane,

may be ours. How dark, how hopeless is a life unlighted by the sunshine of faith!

The eye of the human sees the heavy burden, the weary nerves sink under the pressure of its iron hand, but the eye of faith catches sight of the "everlasting arm," which is underneath, always between us and the trial—and tho' the burden must still be borne, with Christ we whisper, "My yoke is easy and my burden light," since the Almighty is with me. "Without faith it is impossible to please God," for this is the avenue through which he speaks to his earth children.

With what glorious faith is the Lord's Prayer freighted!—"for thine is the kingdom and the power and the glory forever!" Faith such as that which sustained our holy Savior, if sown in the human family, tho' only as grains of "mustard seed," would revolutionize all the affairs of men. The "mountain" is "cast into the sea" at the command of faith; if we still struggle with the mountain we have no faith, since Christ's words never have been proved false.

But carnal reasoning has crept insidiously into our religious circles and its sinister influence clouds the vision. Faith does not stand before the bar of human argument. We should at all times be able to give a reason for the hope that is within us, yet who can "by searching find out God?" Faith is the breath of the eternal, hence can not be defined by the finite. Can a child tell why he reposes implicit faith in the mother love that is his wing of safety, whatever betide? Neither are we able by any force of logic to impart to another the history of our heaven-born faith. "Deep calleth unto deep," and through spiritual media alone does faith find expression. It is "as if a man should cast seed into the ground and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how."

A writer has left this beautiful allusion to the subject;—

"With constant faith surpassing doubt
I stand and watch the tide go out,
That 'twill come back I say to you
I do not know, and yet I do.

At eventide I see the day
Put night on guard and go away,
Will morning come the mist to woo?
I do not know and yet I do.

I see the sere that autumns bring,
Will verdure come with waking spring?
My faith alone can answer true—
I do not know and yet I do.

We see our loved ones droop and die,
Hath heaven a brighter life on high?
Is death the vale that leads thereto?—
I do not know and yet I do."

"The faith once delivered to the saints" has been entrusted to our keeping—the faith of the martyrs who have died for it, the faith of the holy who have lived for it. It behooves us to stand fast to its behests like men and women of God. The good old gospel ship has not lost one of its timbers. Its crew, few or many, are all "free volunteers," the deserter shuns the working force.

Passengers leave at all ports; but officers and men are at the post of duty until the voyage is ended. Our spiritual "stars and stripes" float aloft unharmed by a century's cannonading from the enemy.

Faith—a living faith borne out in practical righteousness—gives us hourly impulse toward freedom and victory, and doubt dies in its presence. God is God, "the same yesterday, to-day and forever," and our faith is anchored there.

East Canterbury, N. H.

VISIT OF OUR BROTHER, DR. J. M. PEEBLES.

By Catherine Allen.

THROUGH the "Banner of Light" we learned that our esteemed friend and brother of long acquaintance was again to cross the continent, leaving his home in San Diego, California for regions near our home, his object that of attending the fiftieth anniversary of the advent of Modern Spiritualism held in Rochester, N. Y.

For a long time he has kept his connection with us only through correspondence, but responding to an invitation from the North family to again visit us in person, he gave a most cordial reply and on April 11, we had the pleasure of receiving him in our home.

Since our last meeting, time had whitened his locks, but in his erect form and energetic manner we noted not failure, but rather an increase of vigor, which at the age of seventy-seven gave promise of verifying the teachings of one of his books entitled, "How to Live a Century and Grow Old Gracefully."

It may interest many to know by what means and to what degree, Doctor Peebles holds the relationship of Brother to our Order. About thirty years since, when attending a convention of Reformers in New York City, at which Elder Frederic W. Evans was present, he felt strongly impelled to acknowledge the latter as a spiritual Father. Moved by this feeling, after the meeting he sought introduction to Elder Frederic, and expressing a desire for a further interview was invited to the hotel where he made known the leadings of the spirit and took the initiatory step by freely opening his mind. He thus practically acknowledged the principle of mediation as established in our Church, believing that it would prove to him a protection from the influences of unregenerate spirits and a means of quickening the receptive faculties to a fuller influx from celestial realms.

Being a spiritual spiritist and deeply religious, he placed no undue value on the chaff of merely phenomenal manifestations, but sought the living truth that would touch the inner life and elevate to that high plane to which Jesus referred when he said;—"If I be lifted up I will draw all men unto me." To be ministered to by "Christ angels" and through conquest of the earthly life within, to hold permanent relationship with spirits in and out of the body who had thus entered the resurrection life, was his expressed desire at the time of his first meeting with Elder Frederic. Subsequently he visited Mt. Lebanon, which he has ever since considered his spiritual center,—the home of his soul.

In his recent visit he immediately put himself at our service, and the first evening the Church family met with us for an informal meeting where we heard much of interest, connected with his travels and experiences with people and places. He seemed alive with the Spirit and desired that chairs be set aside while we entered into the march, but the room being rather small for so large a company, this was deferred till another occasion.

As a physician of long experience, and one who has studied man as a triune being, body, soul and spirit we felt confidence in his advice concerning the treatment of disease. Without denying that matter is matter and that evil is evil, he accepts and teaches what to us seems the central truth and vital principle of the many Christian Science and Mental Healing theories, that God, goodness, truth and health are positive in nature, evil and disease negative conditions, that all creative and renewing forces work from within outward. He believes that medicines (from the vegetable kingdom) may sometimes be helpful on the same principle that different qualities of food may supply certain deficiencies, intelligent observance of physiological law is always necessary, but most potent of all healing properties is that influx from the divine creative Source, made possible to those who cultivate the receptive faculties to this end.

The second evening, the four families of the Society assembled at the Church family to hear a discourse upon things of this world and that which is to come. Rich in instruction and inspirational power were the two hours of our assembling there.

Mt. Lebanon, N. Y.

[*The following sketch from the pen of Dr. Peebles, is taken from "The Light of Truth" of May 7, 1898.*]

THE SHAKERS AND SHAKER SPIRITUALISM.

By Dr. J. M. Peebles.

THO several times encircling the globe, I have never seen—never found a Christian. I have found Methodists, Baptists, Presbyterians, Mormons, Seventh-Day Adventists—selling, cheating, persecuting, marrying, robbing, fighting and even killing

each other on gory battlefields, and all "In his name." But not a Christian, a real genuine, spiritually-minded Christian, did I see. I saw and heard of those professing Christianity, but professing and possessing are very different things. Those professing were just as scheming, worldly and wicked as those they condemned for not having a creed fashioned after their own. In fact, they were earthy and fully in line with John Milton's Mythic Demons. On a sunny spring day, I was dropt down from the carriage into the midst of several families or societies of Christians—and what a change! what quietness! what peace! Altho advocating for many years that heaven was only a condition, I was now half inclined to say—"It is a place—and I have found it."

Tho the Shakers have existed in America for a hundred years or more, the masses do not seem to fully understand their teachings or the heavenly lives that they live. The Shaker socialism is largely a pattern of an Essenean or Nazarenean communism of Apostolic times. They are a spiritual people. They do not profess perfection, but they are seeking to attain the highest and the purest.

I know of no locality where there is so much freedom, real soul freedom, as in Shaker communities, and by freedom I mean liberty, the sweet liberty to do right—to come into order and live the better, higher life. These Communities are not as numerously peopled as they were many years ago. This was prophesied by their seers and visionists, and it was further prophesied that ere the close of this century there would begin a great ingathering of ripened souls.

The Shakers are a progressive people. They seek the new improvements in machinery, in culinary affairs and also in literature. They will not fight. During the Civil War, in Kentucky, both armies, the North and the South, marcht through and over their farms and they fed both armies from their barns, their storehouses and their tables. They believe in arbitration for the settlement of difficulties.

The Shakers have made a practical exemplification of woman suffrage, of woman's equality with man, for a hundred years. In their families the government is held and equally administered by both male and female, the two halves of one circle.

Many, very many whom I know would be infinitely better off, physically, mentally, morally and spiritually if they were to gather into these beautiful Shaker homes. Here they would find tender, sympathizing brothers and sisters. Here they would find music, libraries to read, gardens to be cultivated, fields to be tilled, and associations at once refining, loving and spiritualizing. Of course they would not find perfection—perfection does not abound upon this earth. There is but one absolute perfection in the universe, and that is God—but there is no place where the perfect life is so readily and philosophically attained as in a Shaker community.

The above description of what I saw, or heard or know of the Shakers, especially at Mt. Lebanon, is true, and the truth as I see it I will fearlessly speak and fearlessly write, and that, too, if I offend every acquaintance, forfeit every friendship, part with every friend and lose every earthly possession. This is my motto: "Peace—peace if possible, but the truth at all hazards and at all prices."

Indianapolis, Ind.

In Memory of our Sister, SALLY CEELEY.

By Elder Abraham Perkins.

"GOD is good to Israel, to such as are of a clean heart;"—and such was the character of Sister Sally. For seventy years I have been acquainted with her life and know whereof I speak. Of her genuine good-

ness, her kindness of heart, her gentleness of spirit, her humility and self-sacrifice, I have seen and known much.

With a God-fearing spirit she abounded, ever bearing testimony against every form of evil, tho it cost her suffering, and tho in a degree, it severed friendships she would gladly hold; and yet, with that testimony she exercised care and gentleness, to avoid giving wounds; and knowing such effect it grieved her and reconciliation and pardon would invariably be sought.

In the order of the anointed priesthood, a strong faith was early planted in her soul and it was with the greatest care and interest, spiritually vital, that she sought to understand the gift at the altar and the will of those who ministered thereat, so firmly did she believe this to be the means of God for salvation. Indeed there was no rest for her, until she could feel her soul unveiled before the light resting there, and through that mediatorial order she received blessing. Persistent as was Jacob who would not suffer the angel to go until he blest him, so our Sister wrestled for that spirit and life which crowns her conqueror.

Very soon after my admission to fellowship in our Christian church, I met with the dear Sis'er and-learning that from early childhood she had been educated among this people, how pure and innocent must be her life, I thought,—how unknown to her must be the sins of this world; how faultless must she be before God! I ventured to make some such remark to her. Her reply gave me a surprise; it showed me her convictions. I perceived she had been with Christ who had revealed to her the knowledge of her humanity and an acquaintance with the human heart.

Protected as she had been, she discovered in herself a world to overcome. At that early day of my gospel privilege, I was but a tyro; ignorant, comparatively, of the vastness of the Christian work before me and of the weakness of humanity, therefore I was unable fully to comprehend her meaning. Since then, I have had experiences which have enlightened my soul and given me knowledge of the lesson she set before me. I have been in constant attendance at a school which has given me many profitable lessons, given me a key to my own heart and actual knowledge of the work of God unto salvation, clearly delineating the branches of knowledge pursued by our departed Sister early in childhood which, I believe, has given her an honorable and coveted graduation, fitting her for the society of the just made and making perfect and for a home and an alliance with angels.

She has left for us a bright example of righteousness worthy our emulation which should stimulate others to "go and do likewise."

East Canterbury, N. H.

To climb the golden ladder, which doth lead to God above;
I must have my strength made great, by feeding on God's love.

W. C. McGinnis.

CAUSE AND EFFECT.

By Hamilton DeGraw.

IN comprehending and illustrating this Divine law, we are entering a realm which has been considered too sacred for man, if we are to judge by the methods of procedure by which he has dealt with the momentous questions pertaining to his life and destiny. But to deny that there is a realm forbidden him to explore is only proclaiming a truth known to illuminated minds of all ages. He has been debarred only by his inability to understand the facts pertaining to those questions, which will be removed as he develops his capacity for their comprehension.

The laws both of heredity and climatic influences are as operative with nations and races as with individual entities; they being some of the prominent causes which have produced the diversified lines of thought manifest in the different races. The effects produced are largely shown in their religious beliefs and with that hold upon the intellect and conscience which makes the efforts to turn the current of national thought into a foreign channel an almost hopeless task. In the efforts to Christianize the old religious beliefs of India which date back long anterior to the foundation of our religious cycle, and rejecting the causes by which they were produced and ignoring the universal truth which underlies the foundation of all religious beliefs, and trying to place them upon false premises has produced the effects which are apparent at the present time.

Assertions that they do not sympathize with modern thought and are holding back the car of progress that to outward appearances is moving forward with increasing speed is not satisfactory, for while accepting the belief of all religious systems in the universal destiny of the race, may they not find acceptable reasons for rejecting that which to those who are looking into the interior life is moving on a line which unless changed will culminate in results as disastrous as those which overthrew the nations of antiquity. "All is not gold that glitters nor wealth that shines," and in our own country the efforts made to alleviate the unfortunates in life's battle by building asylums where they can find relief, and places of refuge where the criminally inclined can be incarcerated and society protected from their depredations is without doubt prompted by feelings of kindness; but it is only dealing with the effects as they are made apparent and neglecting the causes which are productive of such discordant results.

When through gigantic combinations of wealth the necessities of life can be advanced in price beyond the limit which the laws of trade demand, and the rights of the people rejected to the extent that millions can be placed to the credit of the combination as witness the recent coal combine, where is the limit to be placed and how will those poverty producing forces be brought under the control of the higher law of love to our fellow man? By donating

a few thousand to the founding of asylums or to prosecute those unfortunates goaded to desperation by want they may think to quiet their conscience and be represented before the world as her benefactors. But "the blood of thy brother crieth unto me from the ground" is the voice of the divine Spirit and never before has it been with such distinctness as at the present time. We are not sounding the note of an alarmist who believes that the efforts which are being made for improvement are futile to stem the revolutionary tendencies but whether the transition from the convulsive period of the present to the more perfect one of the coming time shall be through a peaceful educational development of an understanding and acceptance of the Divine law which says that, while one being created in the image of the Father suffers hunger or cold, or has not the means placed within its reach that it can use for its material and spiritual improvement society has a great preparatory work to do and is on dangerous ground until it is accomplished. Or will it be as has been the changes of the past through clashing of interests culminating in the arbitrament of war?

The pilot that is to direct human life out of the almost interminable labyrinth into which it has plunged largely through ignorance of the laws governing its own life, is the Divine law which says that every effect is the result of a corresponding cause which clears away the mystification that has to the external mind clouded the truth and in the form of creeds and senseless ceremonies made it difficult to understand, when "the wayfarer tho a fool need not err" in his comprehension if presented unmasked. Geology tells us that the present forms of life retain faint traces of markings by which they can be traced back to the more primitive forms from whence they came and placed in their true order by the divine law of evolution as it has operated in the material world. So in the realm of the spiritual the forms of thought which are the effects of a past barbaric age have left their impress upon the present, but which is passing away through the ability of the soul to more perfectly understand the truth enabling it to discriminate between the forces that are only transitory in their operation and those that are eternal.

While in the darkness of night we hope for and have confidence in the coming of morning; so in the present blindness, measures that at best are only temporary in their operation will give place to that knowledge which will go to the foundation of the social structure, placing the temple that will be reared on a basis that is enduring, proving the truth of the words of the Divine Teacher, "for whatsoever a man soweth, that shall he also reap."

Shakers, N. Y.

TRUE repentance is turning from evil to good; from self to God. Tears without turning will never be owned for repentance.—*R. W. P.*

HE walks with God who walks with man aright.—*M. J. A.*

THE MANIFESTO.

JULY, 1898.

OFFICE OF PUBLICATION.

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

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

May.

Average of Weather at Mt. Lebanon.

Thermometer.	Rain.
1897. 56.74	2.25 in.
1898. 56.	3.875 "
Highest Temp. during this mo.	80 above 0.
Lowest " " " " "	40 " "
Number of rainy days " " "	10
" " clear " " "	8
" " cloudy " " "	13

June, 1898.

MAY has been profuse in blossoms. Fruit trees of all kinds; shrubs, vines, plants and even the mosses have been clad

with all the variegated tints that produce beauty and impart aroma to give pleasure to the artistic mind and to suffuse the appreciative senses. If fruits are produced in proportion to the profusion of blossoms we can not reasonably say that we are scantily supplied with frugiferous aliment.

The month has been superabundantly suffused with rain and overshadowed with clouds, so that very little planting has been done either on the farm or in the garden. Upon the whole, the spring months have been quite backward. We have had but eight clear days in May.

About the 8th of June we shall have the presence of our Ministry with us for a few days to arrange the program for the summer and then away they will be gone most of the ensuing year. We are informed that the Alfred Ministry will be with us some time this week. It is quite an interval since we were privileged to enjoy their company. They will be very welcome.

Some repairs are being made for home accommodations, and our tenants. Turn and turn and overturn are the necessary requisitions demanded if we keep abreast of this progressive age, even if we abstain from battering the fortifications of Spain. We have a paramount duty to keep at bay those discordant passions that make enemies of nations and that produce discord among members of the same family, and as a religious body to maintain the principle and the practice of unsullied peace and harmony that ultimately will result in the Great Millennium, which is the anticipated outcome of the Christian Dispensation, when swords shall be beaten into ploughshares and spears into pruning hooks; when cannons, guns, bayonets and pistols, shall be turned into implements of peaceful industry; when war vessels shall be used for commercial purposes only, and nations shall neither learn nor practice war any more. Even so, angels and men speed the day!

It is a time of general health in our family, and so far as I know of the Society. May this blessing continue with us, and may we truly feel;

"Angels e'er are near us, watching o'er our way,
We may hear their voices mid the toil of day,
We may know their presence, giving strength and cheer;
Weary not, worry not—angels e'er are near."
Calvin G. Reed.

North Family.

June, 1898.

JUNE, lovely June, with its sunshine and showers gives us of its beauties in the springing forth of fruits and flowers.

The Brethren, engaged in the necessary sowing and planting have watcht with careful and anxious eye for the growth of vegetation. Fear, many times, has taken possession of the sower lest frequent rains might destroy the tender plants.

Eldress Anna White and Sister Ann Oxford spent a few days in the vicinity of Boston. Much interest was shown by the friends there through the investigation of Shakerism, also the subject of Arbitration was discussed bringing up both sides of the question. The Sisters distributed many tracts entitled "War Positively Unchristian." On their return home they stopt at Enfield, Conn. The meeting of gospel kindred strengthens the bond of love and friendship which only the true disciple of Christ can realize and appreciate.

The article in the Ladies' Home Journal, "A Wonderful Little World of People," has awakened many minds to the knowledge that in this beautiful world there is a people who are living in it, but who are not one with it, that pleasure and enjoyment does not necessarily consist in outward or external amusement. The fruits of the Spirit are love, joy, peace and everlasting life.

Sarah J. Burger.

South Family.

June, 1898.

A NEW season has dawned, a summer of beauty and action lies before us, the resurrection of life in its fullness. Old things are passing away, behold all things are becoming new.

With the aid of paint, energy and perse-

verance a newness of life is being printed on our home, external and internal, and we wonder

"If our home is so beautiful here,
What must be our final home!
If things that perish, so lovely appear,
What must it be in the world to come!"

We have at present a promise of a fruitful harvest; if a profusion of blossoms is a forerunner of such glad tidings no one need want for the fruitage of the vineyard.

Just now we are anticipating a delegation from the East. They will compose our Maine company and be our Maine stay while with us.

Decoration day was pleasingly observed by members of Second family with a party from our family who spent a few hours among the graves of many who "died on earth but live in heaven." Songs appropriate to the occasion were sung, readings recitations and dialogs were spoken in harmony with the observance of the day. The graves were richly strewn with flowers of the season. Kind thoughts of the departed were exprest as the floral offerings were carefully deposited in memory of the absent ones, and we thought of our dearest friend and Sister, Lydia Dole whose spirit is happy above and ofttimes visits us during the active hours of the day and holds sweet communion with us while we travel through dreamland.

The far-famed Shaker chairs of Mt. Lebanon are in constant demand from all points of the compass. They are recommended for their beauty, perfection and comfort.

Should any one care
For a good Shaker chair
At Mt. Lebanon, N. Y. let them call,
We have them just right
Cherry color and white
And can suit both the great and the small.
Genevieve DeGraw.

Shakers, N. Y.

June, 1898.

THERE has been evolved from out of the struggle between the cold of spring and summer's warmth a royal diadem of

roses. Lovely June is now triumphantly enthroned as the leader and director of the forces which will, when the shades of autumn deepen, bring to us the consummation of garners well supplied, we hope, with the products which a bountiful season has placed at our disposal.

The diary notes from the travels of the early missionaries who visited the West in the early years of the century are interesting. They went forward with their life in their hands, ready to lay it down at the call of duty. Of such souls are constituted the hero martyrs who by their example have made it honorable to be counted with those who are willing to suffer for the truth. Those who were receivers of that divine light, as well as the mediums through which it was given, know that its promulgation was fraught with dangers that the ordinary mortal would not have braved unless inspired by a zeal and consecration that could make the words of the divine Teacher applicable: "Greater love hath no man than this that a man lay down his life for his friends."

We have realized of late more than usual the conscious presence of those dear friends who have past beyond the limits of the shadows that to a greater or less extent enshroud our earth life. In our seasons of devotion they have especially manifested their presence to admonish and to comfort those who yet have the battle of life to fight.

Hamilton DeGraw.

West Pittsfield, Mass.

June, 1898.

JUNE, the ideal month of sunshine and beauty is with us once more, and we are enjoying its many virtues, realizing that it will leave us all too soon, and imagining a day in the distant future when we may enjoy preserved June sunshine, taken from the abundance of that month for use during the cold winter. Since our last call at the Home Circle nature has been busily at work. The trees have budded and blossomed in all their varied beauty, and have

now cast aside their holiday attire, and are hard at work forming the fruits for a harvest by and by.

A step from the artificial brings us to the useful, in the plant kingdom, and reminds us of the stores of hay gathered last summer by the wise people of Hancock. After wintering the stock from the supply and losing between sixty and seventy tons by fire, this spring there has been prest, one hundred ninety-five tons, and one hundred tons still remain. Last week six car loads were sent from our depot to New York. The price paid however, is too low to give satisfaction and the remainder will be kept until brighter days and higher prices appear.

Some of our buildings are renewing their youth, at least in appearance, by fresh paint. The Ministry's shop is just completed and is greatly improved. Other buildings are to share the same treatment. The new barn is finished with the exception of the covering of the roof with tin shingles.

The familiar couplet, "There's never a day so cloudy but a little sun appears" might be reversed to suit the present occasion with us, for that there's never a day so sunny but a little cloud appears is proved true by the departure of our loved Ministry to-morrow for Mt. Lebanon. But having resolved to be unselfish, we will congratulate our friends over the mountain for the presence of souls so true.

As we are writing the door opens and we are introduced to friends from Mañe, Eldress Harriet Goodwin, Elders William Dumont and Henry Green, who are making a very short call at our home, for like golden opportunities we hardly realize their presence when we find they have left us, having delivered, however, messages of courage and good cheer.

Fidella Estabrook.

Enfield, N. H.

June, 1898.

THE daring, heroic deed of Lieut. Richmond Hobson and his associates in sinking the Merrimac in the Santiago harbor to

bar in the Spanish fleet, not only adds another mark of merit to American naval history, but tells in clarion tones of strict discipline and self-surrender to duty's call requiring a whole life in service. No less is required of the followers of Christ, called to battle the evils that war against the bulwarks of truth and virtue,—a divine engagement, prohibiting conquests by all things that bear the stamp of unchristliness.

"Grain by grain the treasure's won,
Step by step the race is run,
Then be patient, toil away,
Gain a little every day."

To idly wait for an occasion to do some great deed which idle dreaming may cast upon the glass of transitory imagination, and let pass the many little acts of fellow-helpfulness each day presents, denotes a slipshod state of morality, a treasure well rusted with sordid selfishness.

The fruits of our faith are the acts done, by intellect prompted, and only absolute mastery of self and strong faith in the possibility to gain the aspired-for attitude of spirituality can make chastity's fortress impregnable and her treasures such as bless humanity.

Idleness is inconsistent with a Christian life and sweet musings of no inspiring virtue, are the cobwebs of spiritual disease, which if not removed from the life will ultimately deface the whole super-structure of character and active goodness.

An inspection of our orchards revealed trees heavily laden with blossoms, foretelling an abundance of fruit, no unseen foe appearing. Our three strawberry beds, set out and managed by Sisters, Isabella Russell and Lizzie Curtis, also promise a large crop of our favorite berry.

Iron pipe, comprising nine pieces and weighing nearly seven tons, has been purchased to replace the old wood pipe which has done good service for over half a century at our saw-mill, where over thirty thousand shingles have been sawed this spring by one of our young Brethren.

With love to all, we would live out the inspiration of Emerson's grand thought:—

"And each shall care for the other,
And each to each shall bend;
To the poor, a noble brother,
To the good, an equal friend."

George H. Baxter.

East Canterbury, N. H.

June, 1898.

FAITH and industry are beautifully combined in the ideal Christian character. This dual element of success challenges the world for a greater.

Our farmers are particularly active at this season, and the home bulletin gives full scope to their reports. One and a half acres of early potatoes, and ten of later variety are already planted. Ensilage corn covering twenty acres has put in an appearance three inches tall, it seems to realize that three large silos, each of 100 ton capacity, are to be well stocked in the fall. Field corn covers three acres. The farmer prophets notify "all whom it may concern" of an ample hay crop D. V. adding the toothsome message that green peas will be ready for consumption before the end of the month. Asparagus and radishes have already been consumptive, but we diagnosed the case successfully.

All fruit trees promise well, and we have put in large orders. Caterpillars form an opposing army, but some skirmishing has been done in this direction. "We have met the enemy and they are ours." The crow instinct is strong at this season, but few damages are recorded as yet.

Small fruits promise well, cultivated blackberries and raspberries are welcome strangers.

Three severe thunder-storms, with almost cyclonic wind, came this way on the 9th but without destruction.

The pastures so green at this date afford ample diet for the cattle, and as grateful response thirty-two fine cows produce ninety-five gallons of milk per day. This enables us to sell on an average perhaps one hundred pounds of butter per week.

Love to Zion and her interests, spiritual and material, being the loom which centers all the threads of daily devotion, our web can bear the scrutiny of the keen or the curious.

Jessie Evans.

Narcoossee, Fla.

June, 1898.

FRUIT trees and vegetables of all kinds from middle to southern Florida are suffering very much for the want of rain. The Managers of the great St. Cloud Sugar Plantation were at our home last week and express a deep feeling of interest about their sugar-cane. They said unless there came rain and that soon, their crop would be an entire failure. If such be the case it will be a bad stroke to Osceola Co. They express a very satisfactory feeling as to the looks of our cane, pine-apples and Irish potatoes, all telling the worth of irrigation. For over a month our wind-mill and tank have been in constant use.

Our young Believers three in number, have attended to this part of the program while we old settlers have been making three miles more of fence to protect us from the herds of marauding cattle that are now covering the plains of Florida, let loose by their owners in search of pasture and water in hopes of sustaining life through this terrible drought. Every part of Florida that has not a fence to protect the farmer is free plunder.

Our tomato crop, which is the largest we have ever planted, is just beginning to ripen, and judging from present prospects we shall have some to sell and many to can. Corn crop all through the state is a failure and this tells on the poor farmer—75 cents a bushel. Sister Annie Lane is just now putting in part of her time in poultry-raising—thus far it is a success. The old hen hatches the chickens and after two days Sister Annie takes them to the Brooder to do the rest. This certainly makes the labor in raising a flock of chickens far less. All information in regard to raising chickens by Brooders can

be had from Brother Francis Pennybaker of Pleasant Hill, Mercer Co., Ky. To those who make this a business it is worth their time to look into the matter, for in this way we have not lost a chicken, while with us and with others, it was common at times to lose a third of the brood. A word to the wise is sufficient.

Corn and rye ensilage is beginning to be used in Florida and farmers are experimenting as to its worth in the dairy line. Could the dairy business be well regulated in Florida it would improve the advantages of living very much. The whole drift has been for beef cattle and but very little attention given to the dairy.

Life means learning to abhor the false and love the true. Every day teaches us lessons in our new home, and can we only reject the errors and hold to the true we shall finally succeed.

Andrew Barrett.

Watervliet, Ohio.

June, 1898.

SEASON follows season, and we know it has been declared by the word of God that "seed-time and harvest shall not fail." We have many blessings to record in the past and present. The month of June is now with us, and nature manifests herself in beauty which delights the eye and the thoughts.

Bright prospects of bountiful harvests make us particularly thankful. Our meadows say that there will be a large crop of hay, wheat is looking well, raspberries and strawberries are in fine condition. In fact we expect a generous crop of all kinds of fruit this year, for which we have great reason to thank God.

We have been blest by a visit from our Ministry of Union Village, between the 4th and 7th inst. During church service on the Sabbath we were address by Elder Joseph, and by Elder Oliver C. Hampton. The words that were spoken came from experience, and we believe much good will result.

Our Brother James McBride is very

feeble, otherwise the health of our Society is good.

As our prospects seem bright in all temporal things, let us ever be mindful of the goodness of God and his mercies, and seek to realize our spiritual ideals in the life that is and that which is to come.

John Westwood.

WHICH IS THE BETTER WAY?

How many of us when we come into collision with another think that he also may be hurt?

A little boy bumped his head against the wall, and ran to his mother crying to be kissed. She said: "What a bad wall to hurt poor Willie! Go hit the wall!" Another day he bumped his head against a playmate, and at once struck him to punish the injury.

Another child, with a wiser mother, hurt himself, and after the spot had been duly kist, the mother said: "But who will kiss the poor chair? You hit the chair when you tumbled against it."

When he fell against his little brother, and they both got hurt, he remembered the lesson, and said: "Kiss Harry, too."

Which is the better way, and which child will be more likely to grow up kind and considerate in all the relations of life?

OUR EXCHANGES.

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THE CHRISTIAN is an Illustrated Monthly, Religious, Temperance, Family Paper, comprising four, 4—page papers. Edited by H. L. Hastings, Boston, Mass.

OUR DUMB ANIMALS is published in the interest of "The Massachusetts Society for the Prevention of Cruelty to Animals." It is under the editorial management of George T. Angell, Boston, Mass.

THE JOURNAL OF HYGIEO-THERAPY AND ANTI-VACCINATION, edited by Dr. T.

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As soon as a hermetically sealed fruit can is opened pour out all the fruit, as the acid on the tin and the acid of the atmosphere, will generate a poison.

Deaths.

Rebecca Edwards, at South Union, Ky. April 11, 1898. Age 79 years 1 mo. and 25 days.

Sister Rebecca entered the Society forty-nine years ago, and has been an interested laborer in the vineyard of the Lord, giving her talents unreservedly to his service.
J. C.

Sally Ceeley, at East Canterbury, N. H. June 4, 1898. Age 92 years 5 mo. and 5 days.

A ripened sheaf is gathered into the "harvest home."
J. E.

Eldress Angeline Alvira Conklin, at Shakers, N. Y. June 4, 1898. Age 72 years 4 mo. and 10 days.

She has been among Believers since childhood, has filled all places of care and trust in the family. Faithfully, honestly and conscientiously she has proved her faith by her works. "No greater love and consecration can any soul show, than to willingly lay down his life for the cause." This she has done. In her we lose a mother, counselor and friend.
I. A.

Jerusha Truair, at Shakers N. Y. June 6, 1898. Age 81 years 7 mo. and 27 days.

She had been with Believers for sixty-six years, first with the Society at Sodus, with whom she removed to Groveland, thence to Shakers, N. Y. She has been an honest, industrious, faithful soul, and has lived a long life of usefulness.

E. E. W.

THE MANIFESTO.

and characteristic cover, upon which is represented the Oregon on its way to join the fleet, as well as the colored map of Cuba and the West Indies which accompanies each number. This work is published by Munn & Co. 351 Broadway, New York, at 25 cents. For sale at all news stands.

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Rear-Admiral Dewey greets us in portraiture from the cover of **THE PHRENOLOGICAL JOURNAL** June No., and within is a timely character sketch of the Hero of Manila, by J. A. Fowler. Fighting Physiognomy; An Analysis of Four Prominent Presidents of the United States; In English and American Men and Women of Note, D. T. Elliot presents very interesting sketches, with portraits of Mr. T. McKinnon Wood, the late Rev. Geo. Muller, Mrs. Clarence Burns, and Mr. John T. Miller. Phrenology and Religion; The Amateur Phrenological Club; The Healing Art in the Twentieth Century; Child Culture, etc. Fowler and Wells Co., 27 East 21st St., New York.

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THE
MANIFESTO

AUGUST, 1898.

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Books & Papers.

INEBRIETY, Its Source, Prevention and Cure, by Chas. Follen Palmer, 12 mo. Cloth, Gilt Top. Net, 50 cts. This excellent little work comes into our Library at the direction of Mrs. Palmer. We heartily commend it as a treatise of merit upon a world-wide evil. Published by Fleming H. Revell Co., 158 Fifth Ave., New York.

Among the contributors to the July Magazine Number of **THE OUTLOOK** (which, by the way, is a special Patriotic Number) are, Colonel T. W. Higginson, who tells the story of The First Black Regiment; Brigadier General F. D. Grant, whose subject is With Grant at Vicksburg; Edward Everett Hale, who continues his delightful James Russell Lowell and His Friends; and Lyman Abbot, who in this and a preceding issue furnishes in full his recent address on The Supernatural, which has aroused so much discussion; Christianity in the Camps, is the title of an article by Anna N. Benjamin, written at Tampa, and illustrated with photographs by the author. (\$3 a year.) The Outlook Co., 287 Fourth Ave., N. Y.

THE JOURNAL OF HYGEO-THERAPY is devoted to the principles of health in a broad sense. Dr. Gifford presents in the June No. another chapter on The Science of Life, and the usual departments of Anti-Vaccination and Phrenology are well represented. Dr. T. V. Gifford & Co. Kokomo, Ind. Price 75 cents per annum.

President McKinley is to be given the unique distinction of having a number of a woman's magazine named for him and prepared in his honor. The July issue of *The Ladies' Home Journal* is to be called "The President's Number." It will show the President on horseback on the cover, with the President's new "fighting nag" flying over him; a new march by Victor Herbert is called "The President's March;" the State Department has allowed the magazine to make a direct photograph of the original parchment of the Declaration of Independence, while the President's own friends and intimates have combined to tell some twenty new and unpublished stories and anecdotes about him which will show him in a manner not before done. The cover will be printed in the National colors.

A most valuable and interesting work, neatly bound in two volumes, bearing the title "The Black Monks of St. Benedict," has just come to us from Longmans, Green & Co., of New York. Historians, Protestant and Catholic alike, have acknowledged the wonderful work done by the noble sons of St. Benedict in an age when the greater part of the Old World was groping in the darkness of Paganism. The Benedictines evangelized

nation after nation. The echoes of their voices have awakened every shore. Rev. E. L. Taunton, the author of "The Black Monks of St. Benedict" deals chiefly with the work of the monks in England. The great abbeys still standing in various parts of England bear eloquent testimony to the work of the monks. Within these abbeys the arts and sciences were taught and fostered, and much of the classical writings which were the glory of ancient Rome, were preserved. Every chapter of the work is of especial interest. The one entitled "The Monk in the Monastery" brings the reader into close touch with the every-day life of the monks. We can not say too much in praise of the work. No student of ecclesiastical history can afford to pass it over. It is one of the works that is "born to live." The work will be no less interesting and valuable to the members of religious communities. After the Savior and his apostles had disappeared from this earth, it was the Benedictines who took up and continued their life of communism, in fact, communism reached its highest development among the Benedictines. It may be of interest to note here that these same monks founded as far back as the fourth century have to-day a flourishing college and monastery, in the state of New Hampshire proudly situated on one of its lovely hills, near the city of Manchester. The building is a massive brick structure, and a master-piece of architecture. Within its walls the monks live the very same life of religious communism which was lived by their brethren centuries ago on the vine-clad hills of Italy.

"THE LIGHT OF THE WORLD OR OUR SAVIOR IN ART"

Cost over \$100,000 to publish. Contains nearly 200 full-page engravings of our Savior, by the Great Masters. It is not a life of Christ, but an exhibit of all the great Masters' ideals of the Christ. No other book like it ever published. Agents are taking from three to twenty orders daily. The book is so beautiful that when people see it they want it. Published less than a year and already in its twenty-fifth edition, some editions consisting of 18,500 books. The presses are running day and night to fill orders. (It has never been sold in this territory.) A perusal of the pictures of this book is like taking a tour among the great art galleries of Europe. The Hermitage, Prado, Uffizi, Pitti, Louvre, Vatican, National of London, National of Berlin, Belvidere and other celebrated European art galleries, have all placed their rarest and greatest treasures at our disposal that they might be reproduced for this superb work. "FIRST GLANCE AT THE PICTURES BROUGHT TEARS TO MY EYES," says one. "Cleared \$150 first week's work with the book," says another. Many men and women buying and paying for homes from their success with this great work. Also man or woman, of good church standing, can secure position of manager here to do office work and corresponding with agents in this territory. Address for full particulars A. P. T. Elder, Publisher, 189 Michigan Ave., Chicago, Ill., First Floor.

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVIII.

AUGUST, 1898.

No. 8.

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

OUR PILGRIMAGE.

By Elder Henry C. Blinn.

“Grain by grain the treasure is won,
And step by step the race is run.”

THIS is so like our pilgrimage through this life,—so like the growth of the body and then so like the growth of the soul. Altho there may be a religious revival and a sudden ascendancy from wrong to right, from low estates to a seeming exalted Christian character, yet the lesson that we are constantly learning from nature’s law, is that everything moves by the law of its being and unfolds with unvarying precision.

During the weary term of forty years, the children of Israel were moving from the slavery of Egypt, over the mountains and through the wilderness to enable them and their children to enter the land of Canaan as a free nation. They made a bold attempt to free themselves from the land of servitude and so distanced their task-masters that their exultant voices on the shores beyond the Red Sea, had already a triumphant sound.

Altho it was an assured victory, it was only the victory of one degree. They had left the land of Egypt, but that was all. In their manners and customs, in all their appetites and passions, and in their religious belief even to the worshipping of idols, they were exactly as were the Egyptians from whom they had so recently parted.

After their exaltation with music and dancing they took up the line of march for that beautiful land of Canaan, from which they had already re-

ceived some wonderful specimens of fruit, and which had been represented to them as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it." "A land that floweth with milk and honey."

But so soon as this nation of Hebrews and the heathen camp followers commenced their journey, the selfishness of human nature began to assert itself, and this favored people, who had inspired teachers sent of God, who had angels commissioned to watch over them, and who had the direct presence of God as a special protection; with all this care they had not manhood enough to deny themselves of the idolatrous customs of the Egyptians or even to abstain from the food and drink of those omnivorous eaters.

They wanted the leeks and garlicks and cucumbers as were provided by their task-masters. "Would to God we had died by the hand of the Lord in the land of Egypt," said they, "when we sat by the flesh-pots, and when we did eat bread to the full."

But the journey to that land of promise, and the life they lived is a long story. The trials and temptations, the struggles to keep in the right way and the enduring of influences from in and out of the body demanded an obedience to the spirit of God, as the only sure passport into the land of plenty.

Habits and customs have a tenacity upon the mind that it may take many years to overcome, even when it has been admitted that the habit was wrong. A less sensitive mind may not only ignore a change, but may both by precept and example, hold others from advancing.

Jesus accepted this same thought when he spoke of the Pharisees, and said, they would neither enter the kingdom of God themselves, nor suffer those that are entering to go in. In all probability they concluded that the course they pursued was as good as the more modern one, and as it proved agreeable to their idea of right, possibly it was their best way, but it was not a way of personal Christian discipline.

It is generally conceded that what defiles one man, will defile all men if they pursue the same course of life, and that which purifies one man will purify all men if they walk in the light, and accept the cross of Christ.

On this same line of thought are the words of Mary Hayes Chynoweth;—"There is something more than eating and drinking that a man must overcome. Thinking and feeling wrong will produce poison in the blood and make people believe there is no God. They will fret and get angry and find fault with circumstances."

"Keep your bodies clean to bear the messages of God. You can not do it by eating the things that poison the blood and bring sickness and death. Think of this and see to it that nothing foul or unclean shall be put into your

mouth, and no thoughts that are unclean and immoral shall proceed from your brain."

If the education of children was continued along these lines of kindness, of honesty, of truthfulness and of chastity, till the coming of more mature years, there would be a wonderful change for the better, on the full development of the mind. It is the step by step. The gradual growth from one degree of knowledge to another, and the maturing into that state where the intelligent reason shall guide them into the best conditions that may be known.

To those of more mature mind it is the putting away of an education of unrighteousness in its every phase and the accepting of an education in the fullness of righteousness, which is the highest light that God has given to man.

East Canterbury, N. H.

Correspondence.

JAPAN. MARCH 24, 1898.

TO A. G. HOLLISTER,

DEAR FRIEND IN CHRIST;—Your very welcome message of Feb. 12, reacht me a few days ago. It is so spiritual and broad in its declaration of truth, I have read it over several times and have also read it to a few friends who were delighted to hear it. It gives me great pleasure to become acquainted with a people who are evidently striving after a life no less perfect than that which our dear Master and Way-shower presented and taught us to follow.

How evident it is that the mind of Christ is at work, for individuals, tho having never met in person, are of one mind, seeing the same spiritual mysteries by revelation from the Father. Thus we may know and understand each other, tho oceans roll between. Our friendship, unlike that of the human mind, will stand the test of time and eternity.

Having risen above my fellow-beings here, I am no longer as one of them, and naturally hunger for the communion of those who are spiritual enough to see the same spiritual mysteries and understand me. You are one of such, and I have a deep feeling of gratitude to have had the privilege of learning of the faith of the body of people to which you belong.

I can not understand how men professing to have searched the teachings of the New Testament for centuries are blind to the truths which are so plain to you and me and others. It can only be that they loved the way of the flesh, and so could not develop spiritually. They were willing to give up a part, but not "all." "Except a man forsake *all* that he hath, he can not be my disciple." Blind preachers teaching a blind people, and "how great is that darkness!" I do not know of any other body of people who strive to

follow as closely after the teachings of Christ as the Shakers, and I am glad to learn from one of your books the meaning of that name.

At the time of my first distinct revelation, I felt quite alone—since then others have written who understand at least in part, and now I have the pleasure of knowing that you as a body of people have been trying to practice this faith for many years. When I sent out my booklets, many wrote condemning the work, others did not deny its truth, but said it would do harm instead of good because it was premature. The thought came to me, Truth is always premature to those who do not want it. When Christ came eighteen centuries ago, His teachings nailed Him to the cross, but he was not premature. Truth can never be premature, for “He whose right it is shall reign” and evil should never be.

I am glad to learn what I have of sister Ann Lee, and to know of her advanced spiritual life, and the example of her practical life while here. But I do not understand why you call her Mother. Jesus said, “Call no man father upon earth, for one is your Father which is in Heaven;” is it not as much principle to call no woman Mother? Since God is the Parent, both Father and Mother, let us be called Brethren for we must become as little children or as virgins who bear no parental title. Did sister Ann Lee work open miracles as did the early followers of Christ?

I read your letter to a Bible class of young men (Japanese) this morning and again in the evening to a class of some eight or ten seamen. Our interests are one in Christ, hence we need have no fear of each other. Purity of thought extends the boundary of human friendships and seals them to all eternity. As the “bride” of Christ, each must prepare his own “wedding garment,” that when the Bridegroom comes to claim his own, we may be found clothed in pure white—a character without spot or blemish.

Yours in that love which binds us together with bands not to be broken even by death, which is to have no power over the righteous.

M. B.—

SOME kind friend has been sending us THE MANIFESTO in which I find many good things. The current number is especially good, and its contents much in advance of the thought of to-day, and expressing so much truth that will be recognized by all truth-searchers, in which I am glad to enroll myself, tho marching under no especial banner, save the banner of “Truth” or “Good.” There is a “Free Masonry” that is only felt and recognized by those in the same ranks and it is the sesame that unlocks the treasures of the wealth within and reveals it to the “whosoever will” may come.

Here and there one and another are awaking to the fact that man has dominion over many things that have had dominion over him. Our blessed Master and Way-shower taught it and said, “These things can ye do and

greater" and there is no other way to the Father "but by me" or by my way—"Follow me." It is not I, but the Father or Spirit "that dwelleth in me, He doeth the works." "That same spirit dwells in each and every one of us and it is this that makes us great.

I can but think that we have kept ourselves and our brothers down, by only seeing the seeming evil and not looking deeper and thus recognizing the divine and calling the latter into activity. How quickly a child responds to the thought that it is good, or it is bad! Our best educators are recognizing this, and are using the ideals and teaching that those ideals are in each and can be brought into manifestation, that we do not pour knowledge in but we educe or draw it out, and that we are all store-houses of inexhaustible knowledge, having God for the source.

When more recognize this, if it is a fact, we must make greater progress Godward than we have done in the times past, when we have thought of ourselves as poor, vile, weak worms of the dust, with no good in us.

Emerson says, I believe, "Evil is unripe good," just as we might say of an unripe plum or peach on trying to eat it, "It is not good," and one that had never seen the fruit in its ripe state or condition could not be blamed for saying, I can see no good in peaches and plums—but one who knew the deliciousness of those fruits when ripe, will wait with patience until that time comes.

So we only see the unripe conditions of humanity and judge accordingly; but God can see the end from the beginning and knows that all is good. We have only the one ripened specimen of our race—Christ, the Conqueror of death, hell and the grave—but this one is sufficient to show us how glorious mankind is.

I believe we are seeking the truth and we can join in speeding the day when superstition and ignorance of every kind may be "shaken" till the things that can not be shaken may take their place. S. F. T.

Tacoma, Washington.

EVOLUTION.

By Oliver C. Hampton.

“AND the Spirit and the Bride say, Come.” This voice of the Spirit and the Bride, is that divine energy, which has been eternally urging the more and more perfect unfoldment of all things, and which in our language goes under the name of Evolution. If we will listen attentively we shall hear it in all the departments of Nature and Grace. It called Abraham out of Chaldea; it called David to the earthly throne of Israel and Jesus to the spiritual throne of the Universe. O my soul, listen diligently to this sublime call, which has never ceased to reverberate through all time and all eternity, and whose word is from everlasting to everlasting, “come up higher.”

The evolution of man upon this earth, is an unspeakably sublime and wonderful phenomenon. There can be no doubt but he was placed here under the circumstances we find him in, and the environment which followed, for some good and glorious purpose, and altho he is not yet sufficiently developed, to see and avoid the horrors of the mutual destruction of his fellow-man, and his fellow-man of him, still he is rising to a higher altitude of spiritual light and perfection, and ere many centuries, will rub off this barnacle of ancient barbarism.

Atheism and materialism are likely to be utterly annihilated by mere science, leaving out the sweeping, overwhelming evidences against it contained in spiritual inspiration and intuition. For example, the materialist looks to the oft-quoted atom for a foundation whereon to build his theory. If this fails him, what then? And now we hear it announced that the atom is not what we call matter at all, but merely a vortex of energy. So then the central plank of materialism falls away forever.

But what if all visible phenomena can be proven to be spiritual in nature? or at least had its origin as an effect, of Spirit as a Cause? And what is an effect but the end of a cause? So much the better, for now we have only one long magnet to study into, and all the old impossible theories gotten up by the old school of Theology, (as useful as it may have been in its day,) can now be dispensed with, without the loss of any valuable material.

The great law of Evolution relegates ignorance and erroneous theories to the limbo of a silent and hopeless oblivion, and altho this is a gradual process, it is none the less inevitable and inexorable. The process when brought to bear on man, is necessarily painful. How agreeable to the sensual man are the lower lusts and excitements of the rudimental condition! But the edict of Divine Evolution is "Come up higher" every time. Then comes the cross against lusts and affections, and in favor of purity of life, love, wisdom, peace and glory. I am not the least surprised, that our holy Savior exacted such extreme conditions of sacrifice of those who would follow him. After every outward possession and animal pleasure, then "his own life also" must be given up. Herewith, the very last cord of individual selfishness is snapped asunder. This consists in surrendering himself entirely subservient to the will of the visible order—the Institution God has established for the evolution, protection, travail, and final salvation of man here below.

This was the plan of the Pentecostal Church and Jesus knew it would require just such an institution, to set man on the highest round of evolution he could ever hope to reach. The whole economy of the plan of Jesus for the elevation of humanity to higher perfection, peace and glory, hinges on this visible order and has its foundation (logically speaking) in the great law Paul gave utterance to,—“Without all contradiction, the less are blest of the better.”—Heb. vii., 7.

Did you ever notice what a beautiful and sublime reference the rapt Proph-

et made to this Pentecostal arrangement of the visible order? If you have not, I will quote it for your delectation. "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."—Isaiah xxxii., 2. In this sublime arrangement, salvation and peace are found; but none can know this only by trying it, and none can try it faithfully and be disappointed. "The spirit and the bride say, Come."

Union Village, Ohio.

A VISION.

By Martha J. Anderson.

In the seclusion of a lovely spot,
 Where bloomed the laurel and forget-me-not,
 Where the dark cypress—all in shadows plumed—
 Waved in deep sadness o'er the earth entombed;
 I saw there, carved in alabaster white
 A fountain, glistening in the morning light,
 Whose seeming spray with silvery whiteness shone,
 Whose crystal basin was a gleaming zone,
 Encircled with a wreath of ivy leaves,
 As perfect as the type of nature weaves,
 Design so delicate, so chaste and fair,
 Wrought by the Sculptor's hand with skill and care!
 I gazed upon that peerless work of art,
 And pondered o'er its meaning in my heart.
 O living spring! upwelling pure and free,
 True emblem of man's immortality,
 No death can dry the fountain of the soul;
 No change can check the stream that on shall roll,
 No blight of time, or withering frost can sear,
 The wreath that twines the soul's perpetual year.

Mt. Lebanon, N. Y.

RESURRECTED.

By Alonzo G. Hollister.

HAPPY are those who truly keep
 The gospel in its purity;
 A bounteous harvest they will reap,
 Their souls well satisfied will be:
 Who keep their understanding bright,
 Their mental eye-sight strong and clear,
 Their spirits shall be clothed in white,
 With perfect love which casts out fear.

WHAT can one desire beyond perfect love! Love is life—perfect love is perfect life, and perfect joy of life, and is attended with perfect conduct in all the relations of life. It obeys perfectly the law of God, which is the law of life, and has no other desire than to do the right in every time and place. Consequently, it reaps a full blessing continually, and is clothed with the power of the commandment which it obeys.

Once I served God through fear. The Apostle says, "Work out your salvation with fear and trembling." I had a fearful conflict in my youthful days and early manhood, through the clash of opposite elements and influences drawing me away from the truth and the cross of Christ. I feared I might miss the mark, and fail of conquering the enemy of my soul,—of all souls, and of all righteousness, fail of reaching the goal of my aspiration. Fear hath torment; fear hath restraint, and restraint is torment to the liberty-loving. But perfect love casts out fear.

I now serve God through love. The contrary desires, the struggle and fear have vanish—have been outgrown, and I have risen to a higher plane of thought and feeling,—to a plane where life, much of the time, is ecstatic joy. I had sometimes foretastes of this joy, earlier in life. But then, I had not been sufficiently tried and pruned, or purified to have it abiding. Perfect love casts out fear, and the service of love, is free service, and no other service is free. I serve God now through love and not through fear. And it is by obedience to the testimony of Mother Ann Lee, that I am made able to do this,—by bearing the cross of Christ against self-will and the carnal life, till all is conquered by the cross. I give this testimony concerning the results of my Christian experience to encourage the young.

I saw but one way of happiness for me. Either the angel which came down from above, and who with the aid of my teachers in the gospel, taught me how to overcome the lower nature and compel it to serve, must be obeyed, or the evil elements of this world, would drive out the angel—make it impossible for the love of God to dwell in my heart, and make it desolate of sympathy, and of all that constitutes true freedom, or life, or enjoyment.

There was no middle course for me. I did not desire one for various reasons. One was,—it could be only for a short space of time at the longest. For what is man's life-time, or a hundred years, or even a thousand years compared with Eternity? It is less than a needle's point to the whole round world. Another, and the principal one was, it would only delay an issue which must finally be met, before I could be at peace, with all my debts cancelled. It would be a prolonging of the struggle, and making it a ten-fold greater torture, than if immediately taken up and carried to a finish.

Mother Ann said, Better ten souls be lost that never heard the gospel than one that has,—which signifies a ten fold greater loss to such, and Mother Ann had the gift of God to know by what power she spoke. I wanted the best that was offered, and could not afford to barter the riches of eternal life and

the glories of heaven, for a brief season amid the shadows of time, or for pleasures that sting and stain, and vanish like a morning cloud, or for any of the prizes which the world can bestow.

Never have I regretted my choice, nor the struggle it has cost to secure it. Their spirits clothed in white, signifies purity, victory, gladness and rejoicing. White reflects the rays of pure light, and the wearers have become transmitters of light. Is not this the true resurrection, or rising from death to life?

With those who follow in the steps of our divine Teacher, this mortal is putting on immortality and this corruption is putting on incorruption, so that when the garment of flesh falls off, because it has ceased to be of further service, the creature is changed as it were in a moment, from its old and temporal, to its new and eternal habitation. It is not the mortal and corruptible that is changed, but the tenant, till then imprisoned therein. For flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption. These are left to return to the elements whence they were taken, while the freed spirit rises to life forevermore.

Mt. Lebanon, N. Y.

TRUST.

By Annie R. Stephens.

It seems but yesterday—when winter's gloom
 Its somber robes of desolation spread,
 When leafless trees swayed lonely bare and dead.
 And now, what glorious resurrection from the tomb!
 The frozen bough is white and pink with bloom,
 The woodland violets faintest perfume shed,
 O'er velvet slopes on cloth of gold we tread
 That sunlight weaves, dark places to relume.
 And so we trust the hand that guides the year,
 Who, to the arid wastes new life can bring;
 Serene we wait without a doubt or fear
 For Hope to bloom, for Joy to soar and sing;
 For out of life's dark reaches sad and drear,
 A touch divine shall bring immortal Spring.

Mt. Lebanon, N. Y.

“WHICH is a part of the natural law, the ebb or the flow? Either, certainly. Likewise with life's sufferings and life's joys.—As you can not say the ebb is good, the flow is evil, so you can not say of pain or joy (life's ebb and flow) this is good, that is evil. As long as your spirit is not immutable, whether on the high-way strewn with palm leaves and joyful cries of “Hosanna” around you, or on the road to the cross with the fiendish yell of “Crucify him” piercing your ears, you have not yet entered the “holy of holies.”—*Ernest Pick.*

THE MANIFESTO.

AUGUST, 1898.

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

A cross in the margin will show that your subscription has closed.

REMITTANCES for subscription by Money Order should be on the Post Office at Concord, N. H.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

June.

Average of Weather at Mt. Lebanon.

Thermometer.	Rain.
1897. 63.93	4 in.
1898. 68.33	5.625 "
Highest Temp. during this mo.	90 above 0.
Lowest " " " "	46 " "
Number of rainy days " " "	10
" " clear " " "	11
" " cloudy " " "	0

July, 1898.

SINCE 1898 was ushered in, accepting the statement of Astronomers, we have taken a free journey on the earth's stupendous railway, without having met with any accident by collision or otherwise,

195,392,000 miles, at the rate of 68,000 miles each day. The Lord's conveyance is far safer than a Pullman sleeping car, and all without charge. We have ridden through six signs of the zodiac, viz.; Aquarius, Pisces, Aries, Taurus, Gemini and Cancer, each including 1800 geographical miles. Having gone so far safely, I shall patronize this safe conveyance throughout the year. Having entered the constellation Leo, we find the Lion's breath rather too hot for unalloyed comfort, but we will abide the heat.

It is a busy season of the year, and all hands are plying skill and strength in the line of duty, in making needful repairs, cultivating crops, and gathering small fruits of which we have a plenty for home comfort and some to sell.

The wet weather has subsided since July has taken the throne, yet Professor Hicks predicts electrical storms from the 4th to the 15th inst. If the electric bolts strike terra firma, may they choose a place that will do no harm.

We have commenced haying in the fields of clover and if we are favored with good weather we shall garner a supply of excellent hay. Potatoes are looking fine and if they are not soaked to death by continuous wet weather, we shall have an ample supply of this esculent vegetable. Crops generally are looking well, but it requires the use of the cultivator and hoe, and also the particular use of the fingers to keep the weeds subdued.

The State Road on the mountain is having an additional section put in traveling order. Hands are working the worst part of the road between Lebanon and Pittsfield. New York State has made appropriations for improving the roads in this state. Surveyors are selecting the best line through New Lebanon from the terminal point of the state of Massachusetts.

We opened Public Services to-day, July 3. A goodly number of spectators attended and showed marked appreciation of the spirit of the gathering. The speaking and singing were truly devotional, filling

the entire service with heavenly, inspiring gifts.

The health of the family as a whole is excellent. There are none to my knowledge that are not able to take daily rations, and to perform their daily share of manual labor. Thus in blessing we are blest.

Catrin G. Reed.

North Family.

July, 1898.

OLD SOL seems now in earnest to make up for past delinquencies. Some of the crops may come forward, but peas are almost an entire failure and other garden produce will be late and inferior. Cherries and currants are abundant and are being daily sent to market.

Our Sabbath services were opened to the public the 3rd inst. Many better enjoy the seclusion of our home services, but we can not look at it otherwise than selfish, to withhold from others a knowledge of that which we so highly prize, and if we sow not how can we expect to reap? It is reported that Columbia Hall at Lebanon Springs is to have many guests this season.

Many letters are still being received as the result of the article concerning our Society which appeared in June number of "The Ladies' Home Journal." The greater number of these letters are from those advanced in years or in unfortunate circumstances who think they would enjoy a home among us, while others are from intelligent, high-minded people in whom a deep interest has been awakened to visit and learn directly concerning the principles and life practice of the people inhabiting "The Wonderful Little World." A few are from those who seem to feel that a revelation has thus been given them of the means to attain the life and the peace which the world can not give. May we have grace and wisdom to impart to such the needed help.

On the 21st. of June we received into our home for a brief tarry our dear friends of long and loving acquaintance, Sisters, Hannah Wilson and Eliza Brown from

Enfield, Conn. Only those who have risen into the spiritual life through sacrifice of the earthly, can know of the "richness and fullness of heavenly love whose interchange makes such seasons of meeting a privilege and joy."

We hope that all of our friends who have seen the many gross misrepresentations concerning the action taken by Alfred H. Love, President of the Universal Peace Union in his efforts for peace between our country and Spain, will also read the facts of the case as stated by himself in the June and July numbers of the "Peace-Maker" of which he is editor. His long years of earnest and devoted labor in promoting the cause of peace entitles him to our fullest sympathy and support. In behalf of the Brethren and Sisters of North family, Eldress Anna White has written him a letter of appreciation and encouragement which can not fail to be most welcome to one thus unjustly persecuted.

Catherine Allen.

South Family.

July, 1898.

JUNE 10, we had the pleasure of meeting the Ministry from Maine. We deeply enjoyed our visit with them; it was all too brief, but we shall long remember them and their pleasant tarry.

Tuesday afternoon of the 21st ult. we attended the funeral of Sister Ximena Gates at Second family. As earth to earth was rendered the gates of heaven opened and her soul entered, where the blind see, the lame walk, the deaf hear and the dumb speak; where no darkness nor death can come, but all is life, light and liberty.

On the 24th ult. we renewed our acquaintance with Sisters Hannah Wilson and Eliza Brown who spent a portion of the day at our family. They were formerly of Canaan, now hail from Enfield, Conn. Their tarry among us, like the visitation of ministering spirits will add to the happy remembrance of the past.

To all lovers of truth we call attention to the article in the June number of the

"Ladies' Home Journal" entitled "A Wonderful Little World of People" by Miss Madeline S. Bridges. She has gathered many interesting facts during her recent visit at Mt. Lebanon and knows whereof she speaks. The work is richly illustrated, containing photos of people and places of our beautiful hill-side home, arranged especially for the "Ladies' Home Journal." Miss Bridges is an interesting writer and a friend of Sister Cecelia De Vere.

We hope our friends in the summer land of Florida, the land of orange blossoms and crocodiles, will find much pleasure in their Southern venture, and continue raising cane and all fruits of the sunny South.

Kindest love and sympathy to our dear Editor. May time and Providence restore him to health and activity again.

Genevieve DeGraw.

Shakers, N. Y.

July, 1898.

DURING the month of June we were very pleasantly interrupted in our usual vocations by a visit from our gospel friends from the state of Maine, Elder William Dumont and Elder Henry Green. If friendship and the bond that holds us in spiritual communion are strengthened by the application of the adage, "Short visits make long friends," our alliance must be indissoluble. Yea we will "remember the Maine," but with the spirit of peace that makes all those who love our blessed cause and are striving for its prosperity one in spirit and purpose, instead of the revengeful interpretation which at present is given to that saying.

We also had a very pleasant visit from our Sisters Emma Thayer and Celia Thorpe of West Pittsfield, Mass. We were glad to hear from them that our good Brother Ira Lawson is improving in health. May the angel which cometh with healing in his wings restore him to perfect health.

As we write these Notes on this pleasant Sabbath morning, July 3, our thoughts

have been moving forward to the contemplation of the probable results of to-morrow. How many realize the true import of and the spirit that should prompt the celebration of our Independence?

That it might be a reality in our national life there were those who suffered and gave their lives for their country, and the present generation if they are to hold as a sacred and indissoluble inheritance what has been gained must be prepared to meet the living questions of to-day with the same heroism and confidence in the ultimate triumph of the truth that our forefathers had.

Summer has put on her royal robes and the vegetation that has been so backward is at present hurrying forward to complete the task assigned. July 3, gives us the highest registration of the season to date, —98 degrees in the shade.

Hamilton DeGraw.

West Pittsfield, Mass.

July, 1898.

WE come once more from the Berkshire Hills with a greeting of love for our friends in other homes.

We are enjoying the fulness of active, growing summer. It seems to us that we can faintly hear the mysterious forces so busily at work, forming the material for the growth of each tree and plant or flower. Every morning we realize the progression constantly at work about us, and at evening can trace the result of sun or shower by the growth toward maturity of fruit or grain.

Potatoes promise an excellent harvest, and the hay crop we think, will exceed that of last year in abundance.

While truly grateful for the many blessings which are ours and recognizing the benefit of so peaceful a home, our hearts are filled with sympathy for the brave ones, who beneath the tropical suns of Cuba, are fighting so courageously for a poor and oppressed people. Never before in the history of any country has the spirit of unselfishness and courage so actuated

the people, and while we desire the advancement of peace, we pray for the coming of the day when man shall acknowledge the universal brotherhood of man; when the cry of the slave and cruelty of the master shall cease.

There came to our family a few days since two Sisters from the "Canaan-Enfield" family, Hannah Wilson and Eliza Brown. They are traveling toward the west in life's journey and the radiance from a golden setting sun even now brightens their faces, as they impart messages of courage and strength to those whom they meet. They attended meeting with us benefiting all thereby.

Sister Annie Case, of Watervliet, also paid us a flying visit, but as the good things of life are best appreciated when not too freely bestowed, we will look forward to a repetition of the hurried call.

Fidella Estabrook.

Enfield, N. H.

July, 1898.

THE first of this month we had the honor of entertaining our friend, Honorable E. H. Cheney, editor of "The Granite State Free Press," of Lebanon, N. H. and Ex-Consul to Matanzas, Cuba. In the evening he gave us a very fine discourse, intersperst with many of his experiences while stationed in that beautiful, war-blighted island.

As we think of the cruel power administered by the Spanish upon their subjects, can we do otherwise than hope that the Cubans will soon realize their long-dreamed-of state of republicanism and personal freedom? Surely from out of the black war cloud now hovering over Spain's colonial possessions and our own country, we can believe that there will arise moral effects, enriching to each race, the consequence of a larger and better light of civilization and righteousness prevailing.

On the evening of July 4, we gathered upon the lawn before our large Dwelling, which was well decorated with flags, as

were also the fruit trees about, and enjoyed an entertainment of music and recitations, given by our little girls, after which, a collation of cake, ice-cream and berries was indulged in. Thus closed the "glorious Fourth" of 1898, so eventful with national rejoicing.

July 5, we again welcome Elder Henry C. Blinn, who was prevented by journeying "into the valley of the shadow" from making his regular visits to our Society, for a little while. We are also pleased to renew our relations with Elder William Briggs, and greet him as the associate in office with Elder Henry. Our first service with them was fraught with gratitude for past blessings and petitions that added strength and zeal may be had, enabling us to work as the heart of one.

George H. Baxter.

Narcoossee, Fla.

July, 1898.

OUR drought which has continued more or less for six months has finally given way to the earnest feelings of the brainy toilers of the soil whose prayers and desires have been from morning until night for a shower of rain. None came of much account until June 5, but within a short time we had two and one half inches, but far too late to save the thousands of drooping crops except where there were facilities for irrigation.

This may look to some very discouraging, but not so to the Florida farmer whose pertinacity of feeling to combat with such things is not checkt by defeat. As soon as the rain came the ground was again ploughed, old stubble turned under and a new crop sown. Should we take a consistent view of such conditions, it would soon show us the necessity of something more to rely on for permanent crops than the elements.

It is certain beyond a doubt that farming can not be carried on successfully in Florida without some kind of irrigation. The present season demonstrates this truth. Those who have irrigating plants

have in a measure saved their crops, while those who have not were left to see their crops go down among the thousands who have lost all. To those who are looking to Florida for a home I would say look well before you take the step.

The irregularity of the seasons has been the source of discouragement to hundreds of honest people who have come here under the recommendations of dishonest speculators and put in their thousands to build up a comfortable home, and after years of hard labor and toil were compelled to forsake their homes at half the cost and return to their former homes. I would not say this has been the case with all but with a great majority. In the advantages of the soil and climate of Florida it is only the equal of the other states in proportion as one estimates the value of climate over soil, which is to say that while the climate is just about as satisfactory as one would ask for; the soil is not so in consideration of or relation to the world's present knowledge of agriculture. There is some, a large amount in fact, of really good land in Florida, but as a state its soil is poor, being sandy and non-productive. So in order to have a crop the farmer must make his soil. That there will eventually be found something of value that these lands are especially adapted to that will make them equal to other lands, is the hope of many minds. But give me for farming the home of my childhood the hills and valleys of old New England!

Andrew Barrett.

THE TURNKEY.

No. 2.

By Elder H. C. Blinn.

As the first human beings evidently cut down trees and then rolled the logs, we may possibly touch the right point by going back to some of those first lumbermen. Jubal Cain according to Biblical history, made organs and harps, and was in all probability a wood-chopper and a log-roller. These brothers, Jubal and Tubal,

were skillful workmen and soon brought out a nicely wrought Canthook.

We may be assured that Jubal was pleased, even tho the Bible may be silent on the point. The Canthook was a success in pulling logs out of a bad place, and it was soon seen that a smaller instrument made after the same pattern, would be a nice thing to pull an aching tooth from its socket.

Assuming all of this to be correct, we have no hesitancy in believing that Jubal Cain was the first dentist that ever used a Turnkey in the extracting of teeth. Its form may have changed slightly since that early day, but not enough to destroy its original design.

Dr. Harris, who publisht his work on Dental Surgery in 1855, would spoil this idea of giving the credit of invention of the key to Jubal Cain, as he says:—"For about fifty years the key of Garengeot was almost the only instrument used in the extraction of teeth." But this does not say that Garengeot did not get his idea from some one of an earlier date.

One might easily so arrange his mind as to readily believe that the very same person that invented the canthook also invented the Turnkey, as they are so much alike; and if it could be proved that Jubal Cain owned a saw-mill, the whole matter would be perfectly clear.

Altho considerable ingenuity has been displayed in the manufacture of dental forceps they were not made, as a general thing, with such nice adaptability till near the beginning of the present century, and were not brought into general use till 1830. The Turnkey was presented at first, on nearly every occasion, except in the extracting of teeth for children, and for the upper and lower front teeth of adults.

It was the custom of the family physician to take with him a small box of dentist's tools, that he might be able to extract a tooth if his services were demanded. As the Turnkey or Dentist's Key was made on the same principle as the Canthook, when it was placed on a tooth, and the physician had hold of the handle,

it was sure to bring the tooth from its socket or break it off in the attempt. Should it so happen that the tooth broke and the roots were left imbedded in the jaw, the key was laid aside and the forceps brought into use, or possibly a hammer and chisel were used to separate the roots that they might be drawn more readily.

It was not a pleasant thing to fall into the hands of a heroic physician, in those days, before any preparation of anæsthesia had been discovered. If the forceps failed to extract the roots, other tools were used and they were lifted from their socket, as the farmer lifts a boulder from the ground.

We might anticipate a patient who has through a long day and a still longer night endured the severe pains of an aching tooth welcoming almost anything that would promise to afford relief. A visit to the physician and a brief story of aches and pains might possibly awaken his interest.

Quite a lengthy and wise examination must now be made in order to determine what should be done and to see what tools would be necessary for the case. At this date but few persons owned a dentist's chair and the common form not answering the purpose, the patient is ordered while standing to designate the tooth that he wishes to have extracted. Very few if any questions were asked by the physician, why the tooth should be taken out, as it was enough to know that the patient had asked to have it done.

The dentist of to-day kindly proffers his advice, whether or not a tooth should be extracted, and the patient is expected to be governed accordingly. But the dentist with an office, and with an education that fitted him for this special branch of surgery, had not come forward save in a few of the largest cities. In many places the extracting of teeth was even trusted to men who gave evidence of a little mechanical genius, and when it was not convenient to reach a physician, these self-appointed dentists performed the operation.

The forceps at this date were quite rude when compared with those now in use, and as a general thing were only for the

extraction of the front teeth. At a somewhat earlier day, and especially in places a few miles distant from the city, it was not uncommon for the shoemaker, or carpenter, or even the blacksmith to take upon himself the office of a dentist and do some heroic work.

Within the memory of the writer a ludicrous instance of this kind occurred. It was a boy of some twelve years. An aching tooth had brought him to the shop of the old shoemaker. A hurried examination was made and the boy was told to stand near the bench of the cobbler. Taking the boy's head within the circle of one arm, the lancing of the tooth was soon accomplished. Under the most favorable circumstances a shivering dread passes through the system so soon as a lance or a pair of forceps comes in sight.

In this case the forceps were a pair of shoemaker's pincers. They were large, awkwardly made, and wholly unfit for any such purpose. So soon as the little fellow saw those formidable things and learned that they were to be put into his mouth he began to cry from mere dread.

The shoemaker, however, retained his grip, but took time to deliver a severe rebuke to his little patient, and then ordering him to stand still, was successful in getting the great pincers into the boy's mouth, and attaching them to one of the molar teeth. Possibly it may have been the right one, but as none of them ached at this time, it was difficult to determine.

When everything was made right the would-be dentist attempted to display his skill. So soon as he began to pull, the poor frightened boy gave a leap and the pincers slipped from the tooth. The crying of the boy and the scolding of the shoemaker closed the operation, and the little fellow was glad to escape any more torture.

(To be continued.)

"LET THE MUD DRY FIRST."

HERE is a capital lesson that may well be imprest upon the memory of both young and old; Mr. Spurgeon in walking

and she has entered those mansions of joy, prepared for the pure in heart in God's everlasting Kingdom.

Memphis, Tenn.

THE SHADOW OF SELF.

It is told of Michael Angelo, the great sculptor the world has ever known, that it was his habit to work much at night, when quiet hours gave him opportunity for the severest thought, which is so evident in all he wrought. He found, however, that night labor was not without its disadvantages. No matter where he placed his light, at some critical moment or in some unexpected place his shadow was sure to be thrown upon the statue he carved. But at last he hit upon a plan that did away with the difficulty. He fastened a candle to the stiff paper cap he wore while working, and then the light shone clear and full upon the portion of marble he was carving, with no shadow of himself fitting between his eyes and his work.

There is a lesson here for all. The greatest hindrance to us as sculptors of life is this shadow of self which is so prone to fall in unexpected places, dimming our perception of the clear, sharp outlines of truth and duty, and spoiling by false proportions the dignity and beauty of the character we would portray as our own.

To do a kind thing that we may be thought obliging, is to miss entirely the grace of the act, so far as we are concerned. To be generous for fear of being thought mean, is little if any better than downright selfishness. In short, to do right for any other reason than because it is right, is to fall short of the ideal, to make a false stroke on life's statue because the shadow of self has come between it and the light.

Does some one ask, What is the light by which we may guide ourselves as day by day we chisel out character that must endure throughout eternity? There is but one answer—Christ. And as the great sculptor placed his candle on the

front of his cap while he wrought, so we must put Christ above our own preferences, our own wills. The clear shining of that Light upon each day's appointed tasks, and working ever in its radiance, we shall make no mistakes.—*Young People's Weekly.*

OUR EXCHANGES.

THE HUMANE JOURNAL is published in Chicago, by the Illinois Humane Society. It is a beautiful little teacher of the law of kindness.

THE FIREBRAND is published monthly by the "World's Faith Missionary Association" and edited by C. S. Hanley. It has come out in a beautiful new dress, and the whole make up of the paper is pleasing to the eye. The FIREBRAND is true to its name in the "lighting of Watch Fires in every land."

THE EVANGEL is devoted to the restoration of primitive Christianity. It is published in Buffalo, N. Y. We shall wish the little magazine the best of success and shall be deeply interested to learn how primitive Christianity is defined.

Deaths.

Fannie McCoemack, at South Union, Ky. July 20, 1898. Age 58 years 1 mo. and 6 days.

Sister Fannie entered the Community at the age of eleven years. J. C. .

John Pilot, at Watervliet, Ohio. Aug. 4, 1898. Age 83 years and 6 months.

Brother John has devoted forty years to the upbuilding of our Zion home, a conscientious Christian worker. J. O. T.

William Birde, at East Canterbury, N. H. Aug. 12, 1898. Age 43 years 1 mo. and 15 days.

Eldress Dorothy Ann Durgin, at East Canterbury, N. H. August 24, 1898. Age 72 years, 9 months and 1 day.

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Books & Papers.

In 1882 somebody told me in London the story of an invitation which Lord Granville, the Foreign Minister, had sent him. Lord Granville, in a friendly note, asked him to dinner, saying at the same time that he knew how foolish it was to give such short notice "to the most engaged man in London." Lowell replied that "the most engaged man is glad to dine with the most engaging."

Lowell was not only the Minister from the people; he was a messenger to the people. And he had sense enough and historical knowledge enough to know that since there has been an America on the western side of the Atlantic, the English *people*—the rank and file—have been in sympathy with the thought and feeling and purposes of that American people. When my brother Charles was in London in 1863, and the English Government was acting, on the whole, as badly as it dared toward the United States, a member of the Cabinet said to him one day, "The clubs are against you Mr. Hale, but the people of England are with you." This was true then; it was true in the American Revolution; it was true in Cromwell's time—he has no title which is more sure than that of the "Friend of New England." The same thing is true today. Now, Lowell never said to himself, "Go to, I will address myself to the people of Great Britain," or "The people of Great Britain is one thing, and the clubs of London another." But because he was the man he was, he was always glad to meet the people and the men of the people, and let them really know what America is.—*The Outlook*.

THE JOURNAL OF HYGEO-THERAPY for October has an excellent chapter on Science of the Life; and the Moral and Spiritual Characteristics; that should be wrought out in the life of man. Many other chapters of excellent instruction, on the subject of life and health will be found in the same number. Dr. T. V. Gifford & Co. Kokomo, Ind.

A CITY OF CONFUSION. THE CASE OF DR. BRIGGS, by Rev. Henry G. Gansa. The writer of this little work of some sixty pages has brought forward a large number of witnesses to prove the truth of his assertion, and to show that the Protestant Episcopal Church is one of "compliant flexibility," and "from 1552 and onward, the English Church was considered by friends and foes alike, to be for all intents and purposes one with the Swiss churches of Zurich and Geneva." The Rev. Catholic writer assures us that Dr. Briggs has already entered the Anglican Church, although dismissed from the Presbyterian. He then comes forward with this long array of powerful witnesses to prove that the Anglican Church is so like the Presbyterian, that

the change was accomplished with little or no ceremony. As the testimony of these witnesses has been accepted by the author of the work, he is certainly fully justified in calling that church in which Dr. Briggs has passed, A City of Confusion. The price of the book is 15 cts. net. Address The Ave Maria, Notre Dame, Ind.

How general the use of photography is coming to be adopted by the modern magazine as a means of illustration is shown in the announcement of *The Ladies' Home Journal* that it is about to publish six new, distinct series of articles which will include not less than 400 photographs. The idea of the magazine is to present one hundred of the prettiest country homes in America, to encourage artistic architecture; one hundred of the prettiest gardens, to encourage taste in floriculture; seventy churches decorated for festival occasions of all kinds such as weddings Christmas and Easter services, etc.; some forty of the prettiest girl's rooms in this country; twenty-five floral porches and vine-clad houses; and the story of the native wild flowers in America told in seventy-five photographs. Over 8000 photographers, in every part of the country, were employed by the magazine to get these pictures, and several thousands of dollars were paid in prize awards for the best photographs. The choice was made out of over 10,000 photographs received by the magazine.

We present the fourteenth edition to the public with a due appreciation of the fact that, from its beginning, the COLUMBIA DESK CALENDAR, like the Columbia Bicycle, has been received with an approbation which has increased annually. We thank each and all of our friends whose contributions grace many of the following pages, and would suggest to each user of the Calendar that, aside from its practical adaptiveness to the exigencies of every-day life, it possesses a large and distinctive value by reason of these offerings. We regret that owing to the limited number of days in a year we have been obliged to omit many valued contributions. Additional copies may be obtained by sending five two-cent stamps to Calendar Department Pope Manufacturing Co., Hartford, Conn.

BETHLEHEM, A CHILDREN'S RHYME OF THE OLDEN TIME by H. L. Hastings. This little book of some sixty pages is just what will please every boy and girl. It is a story of the life of Jesus, and written in a style that will prove pleasing and indeed very interesting as do all the writings of the venerable H. L. Hastings. The work is neatly gotten up;—printed in large, clear type, and beautifully illustrated. Published at 47 Cornhill, Boston, Mass.

That the spy sent by the United States government to Spain during the war should have become the guest of Weyer himself, seems incredible. Yet there is nothing more true.

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVIII.

DECEMBER, 1898.

No. 12

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

CHANGE THE MIND.

By Elder Henry C. Blinn.

“Repent for the kingdom of heaven is at hand.”—Matt. iii.

TH**ERE** is something very interesting in the manner in which John introduced himself to his audience. He came, it is said, preaching in the wilderness, and the beginning of his sermon was a lesson full of life.

The crowd that came to hear him must have listened with astonishment as he, without any preliminary words called upon them to repent,—to change their minds,—to begin to think differently from what they had been thinking, for the Kingdom of God was at hand.

There was no time to waste in foolish excuses, nor in telling him what they expected to do. The Jews already understood that they were a people peculiarly favored of God, that Abraham was their father and Moses and the prophets their inspired directors.

In all probability, John had made himself familiar with the Jewish history, and did not hesitate to tell them wherein they had neglected to keep the Mosaic Law, and were worshiping false gods. The traditions of men, in many cases, were more readily accepted while the commandments from Sinai had been carelessly thrown aside. In their anxiety to be and to do like the idolatrous nations around them, they had turned from God, only to be lost in their own selfishness.

The Douay translation of the text prefers to have John say,—Do penance for the kingdom of God is at hand. The Catholics and Protestants are a little at variance in regard to some few Biblical expressions, but the difference

is very trifling. Whether we repent or do penance it seems quite necessary that we should change the order of our lives and do better in the future than we have done in the past. One commentator thinks it should read,—“Reform because the royal majesty of the heavens has approached.”

The making of a change in the life of an individual seems to have been the essential feature, as Jesus used the same language on the introduction of his first sermon. John and Jesus must have been very much in harmony in their revival work. Both taught their followers the necessity of leading a new life and of walking more uprightly before God.

John not only considered it necessary that his converts should be baptized in the water, but that it was equally as necessary for them to confess their sins. While the Protestant church seems to hold tenaciously to the baptizing of the new convert in water, the last, and we should say the most essential part is wholly neglected.

East Canterbury, N. H.

Correspondence.

SOUTH GROTON, SEPT. 14, 1863.

KIND ELDERESS MARY WHITCHER;—I should have complied with your request long ago and have sent you the little narrative, related by Brother Abijah Worcester, concerning Lafayette, but I now send it with many thanks for former favors and with my best love to all. To render it a story with a beginning as well as an end, and to show the consistency of his being attracted by the inspiration of Believers, I will introduce the matter by a few remarks upon his evidently peculiar organization.

Believers in special providences, have long considered that the Marquis de Lafayette was one of the best mediums ever brought under natural inspiration. His physical, moral and circumstantial qualifications were happily adapted to his remarkable intuitive capacity. He came forward in life a young man, uncontrolled by others, before he was of age. He was of noble lineage, great powers, strong mind, ardent love of character, strict moral integrity and his sweetness of disposition, inspired for him love and universal respect in all circles of Society, in an extraordinary manner. He was born to move among the highest aristocracy at the French Court. At the age of nineteen he was in public life; and among the millions of Frenchmen none had more fairly entered the road to earthly glory and honor.

Before he was twenty years of age, he was commissioned in due form to hold rank in the French army. It was at this period, that the American Colonies were struggling for independence. Prince William of England was making a tour through France, near where Lafayette's regiment was quartered,

and was a guest of a French nobleman in that neighborhood. The loquacious English prince, tho among the more liberty-loving Frenchmen, commenced an unreserved conversation respecting the American war. Perhaps none at the table but himself had any definite knowledge of the character of that struggle, or the true object the Americans were contending for. With great frankness the duke talked the whole matter out without the least duplicity or covering.

There is no believer in inspired cause and effect, but would discern at a glance, that his caution was controlled, his perception beclouded, and his descriptive powers excited, by some higher presiding agency. He is reported to have been very eloquent, candid, and to have represented the Americans an oppressed people struggling for liberty, tho he seemed unconscious of what he was doing.

Deep down in the soul of the youthful Marquis, lay slumbering a noble patriotism, unbounded liberality, a universal love of his race, and a disposition which would prompt him, when rightly inspired, to sacrifice all, and pour out his life blood like water, in defence of the rights of man.

The story of the prince, and the spirit that inspired it thrilled the inexperienced soul of Lafayette like holy fire. It awakened the budding powers of his manhood and aroused the newer and greater qualities of his being into action. In contemplating the man, to many he seemed quickened and transformed into a new being. He suddenly became developed in the wisdom of a Sage, and the courage and daring of a hero. He soon presented himself as the champion to crush out tyranny that human freedom might be erected upon its ruins. He seemed moulded for the very age in which he lived; his whole career in the new and old world, and the part he took in both, proves it. On the world's wide plane, upon which he acted, no man ever had a better opportunity to show the weakness and blemishes of the human character; but tho moving among the most varied and corrupt masses, and effecting the most fearful overturns, his character through life for consistency, firmness and moral virtue, ever stood untarnished.

Lafayette's first interview with Washington, goes far to prove that he was a strong medium, passing review under the severe inspection of a Master spirit, of the same organization. With a board of Officers, he sat down to dine with Washington, and before the hour had expired, by careful observation and deep impression, his whole character was read, and read correctly, by the great American Chief. Tho a child in years, by clear penetration and the impulse of an incomprehensible inspiration, he was attracted to Washington, as to some guardian angel. In him he saw all the qualities of sage, soldier, and civilian for which he longed; and drawing near to the great chief to study there, he was unconsciously influenced by spirits, which ministered to the Father of his Country.

We introduce this singular man in this manner, to claim that it was n_o

possible for him to enter where any kind of inspiration was agitating human beings, without being excited by it. Among the many confidential labors and missions entrusted to Lafayette, he was sent from Albany to negotiate with the Indian tribes, to take up the war hatchet for the Americans. In his intercourse with them, he commanded their veneration and enlisted many of the red warriors, in defense of the colonies. It was on one of these missions as he past that way, he called on the Believers in Watervliet.

It was an important period in the inspiring commencement of "the latter day." A time when many were flocking to Mother Ann and the Elders to hear the gospel requirements, and the tidings which brought salvation; a period when all became quickened by the power and inspiration which attended the first witnesses of truth who proclaimed Christ's second coming. When the Marquis entered the neighborhood at Watervliet, where the gathering was fast progressing, he heard of their meetings, and in company with another officer, he called to visit them.

Among the Believers there were many who had been connected with the army from the beginning; some who had joined before, and some after Lafayette had entered the service, and as both officers were in second regimental dress they were easily recognized. He entered very quickly the little dwelling where they first held their meetings. Some were conversing, some passing in and out, and some were under singularly inspired operations. Among the most eccentric of these cases were the outward manifestations of Abijah Worcester. He and many others were men and women of strong minds. They had investigated diligently, had received faith correctly, and believed that Mother Ann was inspired by Spirit power to declare to them the most self-sacrificing word of God ever uttered. According to the laws that control organizations, it was utterly impossible for Lafayette with his singular powers, to enter a place with such surroundings and not feel the state of the atmosphere and the electrical current into which he had entered.

Lafayette was tall and majestic and he silently and busily engaged himself in closely inspecting the strange scene before him. True to his mediumistic powers, where the most remarkable inspiration was apparent, there he was the soonest agitated and attracted. Abijah Worcester was at that time under perpetual agitation, jerking, shaking, twisting in sudden convulsion. Seated in the rear of the room, Lafayette past directly through the crowd, and quietly seated himself by his side; to him he devoted his undivided attention. He looked steadily and watchfully upon him, and when agitated and moved, he would lay his hand upon the limbs of the subject. Thus closely observing him at all times, embarrassed Abijah greatly. He said he felt him to be a powerful spirit, that brought him into great bondage. Wishing to break this disagreeable spell, and find relief from the singular freedom thus taken with his gifts and person, he said to Lafayette, "You seem desirous of obtaining 'his power,'" but the only answer received was, "It is desirable."

By this time, Abijah became so disconcerted, that he suddenly arose and walked out of the door, but Lafayette rose as suddenly, and followed him. Determined to make good his escape from Lafayette, he cast about in his mind to determine what he should do next, and finally went down to the barn; but his investigator followed. The condition of the pursued was rendered more awkward, in every movement the pursuer made, and to make it appear to the latter that he had business there, he seized the broom and went to sweeping the barn floor; taking all the pains to clean and put the place in order that was necessary, but the patience of his inquisitorial friend was not to be exhausted, for speechless and motionless, he serenely waited to see what the next move would be.

The sweeper of the threshing floor now started for the house but close in his footsteps followed the man. Resolved to escape at all hazards, he lifted the hatchway and walked down into the cellar, Lafayette still following. The confusion of Abijah at this period of the chase, may be imagined, but not easily described, but resolved upon one more effort to escape, a rude ladder extended from the cellar to the room from whence they started; Abijah, ascended hastily, but as hastily was he followed up by the unrelenting Lafayette. In all these moves, turns and round turns nothing like levity or ridicule was apparent in the man, but a settled determination to learn what power or impulse controlled Abijah and caused these strange movements.

When they returned, Mother and some of the Elders and others were in the room, and by these Lafayette was soon drawn into conversation. Abijah seized a favorable moment to slip away from the company. What followed, he learned from those who were present at the interview.

Lafayette enquired what the nature of the religious movement among them was, that brought so many people together. Mother Ann described to him the work Believers were engaged in. That the kingdom of Christ was gradually opening upon the earth, and many were awakened to see their lost condition, and were coming to judgment. That after passing through a preparatory work they received the spirit of Christ and became inspired with the true light and power of salvation.

Lafayette enquired why he could not share in this power as well as others. Mother Ann now under inspiration, plainly declared to him, that his time had not come to share this blessing. She seemed to understand his plea and informed him that a great work lay before him on the earth plane, and that he would have to pass through a wide field of suffering before he could ever receive this gospel of salvation.

In after years he may possibly have recalled the words of this singular prophetess, when what was promist under inspiration became a fact in his sorrowful life. It may often have come back to his meditations as he lay bound for years in the cold dungeons of Olmutz and Magdeburgh. However this may have been, in the bloody struggles of the French Revolution or in

his exile in foreign lands something of this kind was unquestionably revived in his recollection when his spirit took its flight from the noble earth form of the Marquis de Lafayette.

Many, I think, remember the startling intelligence that reached America of his sudden death. After his decease was reported in Paris the first packet that came to America, brought the sad news, but ministering spirits at the time of his death, honored Believers with the first reliable dispatches. The night after his death, one of the Brethren at New Lebanon saw Lafayette and others near him in a vision, and from his own spirit he learned that he had passed into the regions of immortality. Daniel's vision was no more certain to him than this was to the more modern visionist. From the impression made, the dreamer was so confident of the fact, that when he arose with the morning, he stated without qualification that Lafayette was dead. The statement made its impression; the dream of course was remembered; the date recorded; and when the tidings reached this continent the statements were proved.

Washington was born to break the strong chains which bound the colonies to the old world. Lafayette was led by that power which guided the destiny of nations, to join hands with Washington and pass through this first fiery struggle and be taught by his genius, and to drink deeply of his inspiration. Their real labors lay in two hemispheres. Washington ever cherishes the same tender recollection of Lafayette, that a father would for a beloved son. In the bloody struggle of the French Revolution the sympathy of Washington was the strongest power which supported the Marquis; and while suffering through gloomy years of prison life, the toil he had shared and the good he had done under the Father of our Country, were among his most sustaining recollections. After he obtained his liberty, he still toiled for the welfare of France, and died, as he lived, imitating the example of the man he held dear and who had long used his influence to obtain his liberation.

On the hard fought fields of the American revolution, he formed a tender acquaintance with the old patriots and heroes, who gained for America her independence. When his tried soul was released from the fetters of mortality his spirit instinctively turned to his dearest friend Washington, and to his old associates in arms, of revolutionary notoriety in this hemisphere. When his stormy life was closed and he was awakened to realize his entrance into the abodes of the departed dead, the first consolation he sought, was the sympathy and friendship of the noble patriots who first found a place in his youthful affection in this far-off nation.

Inspiration teaches that many of these spirit friends were then in the work of God in the spirit land. At the head of these stood Washington, who like a guardian angel stood ready to gather into the order of redemption all who had suffered and bled with him in defence of the rights of man. It would seem certain that many of these early friends hovered over the dying couch to soothe the last agonies of the noble French hero. No doubt they were anx-

ious to conduct him to that resting place, where they had found the treasures of immortality and eternal life; and when his soul had broken the fetters of clay they tenderly conveyed him to their own resting place.

Under these considerations how singular appears to have been his first attraction to Mother Ann and the Elders, while he was a soldier in arms, a man of earth, and destined to act as the champion and leader for long years, in some of the most thrilling scenes which man ever suffered. How simple are heaven's mysterious providences, that such a man could be thus inspired and touched by hallowed fire, in the morning of life, in his attraction to Believers, to fix his attention upon the great fact which was to secure his salvation, when scenes of earth should close upon him forever.

From your brother,

WILLIAM LEONARD.

[I would be pleased to have you insert the following letter in THE MANIFESTO, as the writer is an interested reader of our publication. J. W.]

BOSTON, OCT. 14, 1898.

MY DEAR GOOD ELDER BROTHER;—I received two charming letters, filled with the love spirit—prest down and overflowing from you. I have been to the Fair twice and find much there to interest and instruct. It is wonderful what progress has been made in the present century to promote man's comfort and convenience. What a stride in electricity from Benjamin Franklin's bringing electricity from the clouds, which was deemed little short of a miracle, to what is being accomplisht in the present time, by its means, and we as it were standing upon the shore looking out upon the limitless ocean of its possibilities.

How the assurance "he gave man the dominion over them" is being verified daily. Truly He who through the ages led man upward and onward, will in these latter (or as Theodore Parker would say these) older days surely watch over and protect his children for the Mother love, that wonderful gift that cometh from above, will never weary. Oh! that the ages of the past had dealt more with the Mother God whose heart always yearned for the cry of her children. It would not have taken poor humanity so long to have learned that the Father of us all is not a God of wrath, "an angry God and an avenging one" but filled to overflowing with love, who searches for the sheep that has strayed, and resteth not until it is safe again, and then his angels rejoice!

So my beloved Brother, go on in your uplifting work preaching love in God and love in man. The seed may appear to fall in barren ground, but it has not, and does not, but will bring forth fruit abundantly! With what pleasure do I look back upon that quiet Sabbath morn when it was my privilege to meet with the Believers and receive into my soul a love spirit from the good Father and Mother, that the world can not give or take away. And

inasmuch as then, you caused it to enter into one of the least of his children, ye did it unto Him, and into your heart will come "well done good and faithful servant, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." May God's blessing and Mother's love rest on you and yours is the sincere wish of your friend and brother.

THE MODEL PRAYER.

By Lizzie D. Horton.

WE may define the beautiful prayer of our Savior, as the true model of prayer. "After this manner," he says,—tracing the lines on which we should frame our petitions. The words so wonderfully and beautifully combined, counteract the selfishness with which we often express our desires and heighten our aspirations, to comprehend the welfare of the whole world.

One grand feature of this prayer, is the word "our," which sets aside the ceremony of the priest alone in the holy place and the people in the outer court and illustrates the one faith and one baptism through Jesus Christ, and the worship of one God for all nations, that with one voice in public praise and private prayer, we worship our heavenly Father.

"Which art in heaven," implies that all our aspirations, desires and affections, should ascend above the earth. In the words,—"Give us this day our daily bread," we are taught to recognize our dependence upon Divine guidance for all our temporal and spiritual needs. Linkt with this invocation we pray,—"forgive us our debts, as we forgive our debtors," asking also for deliverance from evil; not to be saved from the consequences of our sin, but to be kept free from the indifference in which all failure originates.

If we pray sincerely and in our daily lives we hallow his name, and subject ourselves unto his truth, we shall be establishing within and around us the kingdom of Christ.

East Canterbury, N. H.

HE who is pure in heart can never be vulgar in speech, and he who is meek, can never be rude in manner. Man is never so sincere as in his idle moments. Idle words, more apparently than any other, are genuine manifestations of character. A life of use is a life of holiness, and a life of idleness is a life of sin.—*Selected.*

INGRATITUDE comprises in itself all the other vices.

THE MANIFESTO.

DECEMBER, 1898.

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

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REMITTANCES for subscription by Money Order should be on the Post Office at Concord, N. H.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

October.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.
1897.	52.23	.75 in.
1898.	54.	7.75 "
Highest Temp. during this mo.	80	above 0.
Lowest	" " "	36 " "
Number of rainy days	" "	8
" " clear	" "	8
" " cloudy	" "	15

Nov. 1898.

It is but a short time since we left our mooring at Port Aquarius to take a sail in our terrestrial ship around Old Sol, and here we are again almost in sight of the port we left but a few days ago. How rapidly the seasons fly! We take no note

of time but from its passing. Yesterday we commenced life's journey full of life and brilliant anticipations. To-day we behold life's sun rapidly approaching its western horizon. To-morrow we sink from mortal sight.

What have the years of toil and strife availed us? Is the prospective harvest cheering? Have the anticipations of life's rising sun been realized. In the course of its revolution has its lustre been augmented, giving brilliant hope of a glorious immortality? It is said;—Natural things are typical of the spiritual; that our mortal existence is only the nursery sphere of our eternal fruition. Then how careful should we be to have it trained to virtue, grace and goodness.

The seasons each have a special influence in the production of the varied results of the natural world, and the perfection of the varied fruits, whether they be mineral, vegetable or animal, are dependent on the degree of perfection of the seasons as to their growth and development. Entire clouds or entire sunshine; entire moisture or entire drouth are not conditions to produce perfection in any domain of nature, but a consistent alternation of these is essential to produce the desired result. As are the natural, so are the spiritual conditions properly and wisely administered, necessary to develop a perfected spirit. These are home reflections.

On earth we've no abiding home, but tost as billows beat;
 Then Father in thy boundless love permit us a retreat.
 Permit us life and joy in Thee, as purer we become,
 And at the last, O gather us to Thee, our peaceful home.

Things with us in this mundane sphere, are pursuing their wonted course. Plenty of work for both heart and hands. The products of the soil are chiefly garnered. Winter work will soon be ours. Health of the family is convalescent. Idle hands are absent. We have received calls of late from the two Enfields of Conn. and N. H. Such visits are like sweet reviving

showers, or pleasant sunshine; they are feasts of joy. New York hands and teams are working on the State road. Their ambition is to have it graded by New Year's, and to have it ready for travel by next July.

Calvin G. Reed.

North Family.

Nov. 1898.

ALL good things come to those who wait, and Italy has come to us in the several scores of laborers upon the new State road running through our choicest meadow lands and apple orchards.

Our gift to the State is certainly a free-will offering, and no compensation will come to us in any way excepting the happiness of making the traveling public more comfortable and probably, for that very reason, the State government more secure. For comfort brings contentment, and contented citizens are always the most loyal.

The old earth seems to be swinging in spirals, moving higher and higher at every revolution and we are rejoicing at the broadening and deepening of the light. Visitors still come, of the highest order of intelligence and aspiration, and some are asking entrance to our homes, that here, withdrawn from the strifes and tumults of business they may work for God and for His Christ.

More and more do we feel the necessity of being prepared for these eager seekers and questioners. More and more do we feel that we must keep ourselves close to the heart of the all-pervading Christ; that the best of mind and heart and spirit must be ours would we attract and secure the best. That to stand on a plane above the spiritual of the outside life means now to stand very high indeed. We feel that we must keep constantly in mind the truth, that not the customs of our Order, grown stiff and mouldy with years, attract and retain, but the *principles* of which no jot or tittle shall ever fail; for God is eternal and they are of God.

Ada Brown.

South Family.

Nov. 1898.

ON a sunny afternoon of Sept. last we took a ramble in quest of new scenes and pleasures. Our first call was at the Office of the Church family where we found a busy band, sowing the seed of industry. There was Eldress Dorothy Wright, who is a faithful worker in the cause of right, Sister Florinda Sears, one of the "Sears of the Ages," Sisters Emma J. and Sadie Neale who kneel daily in prayer and praise, and our younger Sister Carrie Wade who will wade through time a trusty helper in the "cause that needs assistance." All were engaged in the manufacture of cloaks, and fortunate are they who purchase of them, for their work is perfection.

Leaving the genial company of cloak-makers, we past to the family dwelling where we found Brother Ferdinand who guided us through unfamiliar halls to the neat and airy kitchen. A party of Sisters were completing the noon work. Here we met Sister Amelia Calver, who is known as a writer, scholar and teacher participating in the duties of domestic economy on which she is the best authority. She piloted us through the winding ways of their light, convenient cellars where order and neatness reign supreme. Then through the well cultivated vegetable gardens we went, where the harvest had commenced. Elder Calvin G. Reed has special care of the garden and a better one would be impossible to find.

In a nook by the dwelling house may be seen a mound of small stones, overgrown with flowers of various colors forming a pretty and unique fancy flower bed. This is the work of Brother Martin Jones.

We called on some of the ancients of the city and found Sister Mary Hazzard busy and bright, the eighty-six new years have past since she commenced the battle of life;—

Yet she is happy at her work,
The nicest things she makes,
She knits fur caps and nice fur gloves
And moulds out sugar cakes.

And baskets, dainty ones they are,
They're blue and pink and white,
With pretty cushions nicely wrought,
Which would a queen delight.

And Sister Matilda Reed who has witnessed the frosts of eighty-two winters, makes and repairs garments for the brotherhood, and executes some of the finest work on the cloaks. Verily, verily I say unto you she runs with patience the race which is set before her. Sister Matilda was for many years the presiding Eldress of the Church family.

We had a pleasant visit with Sister Ann Maria Greaves who, like the others, was stitching on cloaks. Sisters Cornelia French and Sarah Cutler, makers of the pies and bread and other goodies, entertained us most agreeably and we sampled some of their delicious dishes. Thus the afternoon was pleasingly and profitably spent.

Nov. 7th Sisters Caroline Whitcher and Myra Green of Enfield, N. H. made us a flying visit. They only paused to rest their wings, but we were just glad they were weary enough to rest among us. We hope others will be induced to seek rest and find it.

Genevieve DeGraw.

Shakers, N. Y.

Nov. 1898.

WE have been reminded of the words of a good old hymn commencing, "Let names and sects and parties accost our ears no more." The reminder came while contemplating the fact that even if used aright they were only temporary instrumentalities in the development of life; in the advancing of its ideal to a higher plane and causing it to more fully understand the universal scope of the power of truth, but its ultimate triumph does not depend upon the success or failure of any sect or party.

We have increased in hopefulness and had our conscious knowledge of the progress of truth strengthened by the perusal of "The New Man,"—"A magazine devoted to the mastery of sin, disease and poverty."

Truly the testimony of the everlasting gospel is going forth in the earth, not in the forging of creeds that only cause the human soul to place a limit to its advancement, but in the proving that the universal brotherhood of the race is not afar off but is even nearer than our limited vision and understanding is willing to admit.

The literature that has been placed before the public and is constantly renewed dealing with the questions of the responsibility and obligations of human society to more intelligently understand what is its duty and how to proceed in the elimination of the wrongs that have largely been transmitted from the past as well as those which the present age must be responsible for, is increasing at a ratio never before known. We have had placed in our hands for review a work entitled, "The New and True Religion," by Charles M. Stebbins. It deals vigorously with the questions that are calling for reform in the Political, Social and Religious world. We certainly can not help but be encouraged to keep toiling for an increasing light on the lines which as an organized body of religious communists we believe is right, when we realize that all who with an honest heart are seeking for a more perfect understanding of the truth are being blended together in spirit as the heart of one, regardless of external environments.

November records the first snow of the season, on the 7th inst. and tho of that amount it needed the operation of the imaginative powers to help in the observation, enough to say we had a flurry of snow. Our autumnal season has been very fine giving us beautiful weather for harvesting our crops, of which on the whole we can not complain, tho some have fallen short of the average.

Hamilton DeGraw.

East Canterbury, N. H.

Nov. 1898.

THE first snow storm arrived in this vicinity on the 10th inst., just one day earlier than last year. About one inch fell,

which the small boys were quick to use for architectural purposes during its brief stay.

About five hundred bushels of apples have been kiln dried this autumn; and for the first time with us a squash-bee was held, during which fifty large squashes were cut into sections about an inch thick. The process of drying the latter occupied a day and a half, and results gave good satisfaction.

General Repairs is in active service at present date and a lively "hammering campaign" is before him. Leaky roofs and uncertain flooring have occasioned several vigorous attacks already. We decide to give the "minute men" winter quarters here, that any sudden uprisings may be settled at once. These northern winters are calculated to test the enduring qualities of all things animate and inanimate, and the approaching one is to be among the keenest, so say the weather-wise. The chickadees and sparrows have decided to cast in their lot with us, it seems, and the crows are still in the neighborhood.

Sewers not sowers are brought to the front this season, the farmers' favorite topics fall off with the leaves. Sisters report brisk motions and fanciful notions in the line of sale needlework, in anticipation of additional calls during the holiday shopping.

Jessie Evans.

Narcoossee, Fla.

Nov. 1898.

THERE is nothing more discreditable to the southern agriculture than the slow neglect of cultivating some of the different grasses, and stop the large importation from the north. It is a common thing to hear this argument,—“The grasses of the tropics grow wide apart and are coarse, while those of the north are fine and sweet. They are far more nutritious and better for animal food.”

But why should this justify the neglect when many of the northern farmers, even

of our nation, are trying some of the northern grasses, and thus far give good testimony as to their growth here in the sunny south. Our own experience has taught that Crab Grass can be grown to profit when rightly cared for and cured. That our animals will eat it with willingness as they would eat the fine Timothy grass. Crab Grass is the natural grass of this state.

Grass culture has always been the index of progressive agriculture in newly settled countries. The first aim of the farmer, always has been, in our northern states, to make good feeding grounds for the animals. This has been a total neglect on the part of our southern farmers with their great plains and prairies as they have depended on the wild grass that nature has given them. Thus we see the cause of the inferior breed of cattle that has filled the state. But northern people who are now looking to the sunny south for a home in old age, and know the value of a northern acre of grass, are making a gradual change, to prove to our southern friends that certain northern grasses will flourish here as well as in the north.

Slavery rendered cotton and orange growing general and almost exclusive, because of the limited capacity of the negro race. Most every improvement had been neglected until the freeze of 1894—95, which was an experience unknown to this generation, and in fact without a parallel in the history of the state. The farmers seemed dazed and knew not what course to pursue. Destruction and ruin stared them in the face. These people, however, did not give up to despair. Not depending wholly on fruit culture, they entered largely into the raising of vegetables, which is proving of untold wealth to the country. We now see car loads of vegetables as well as of fruit, pass out of the state.

Andrew Barrett.

Enfield, N. H.

Nov. 1898.

No other event ever cast the pall of

gloom over our town as did the suicide of Bertha Huse, on Oct. 31, when she left her home at early morning and last seen on Shaker Bridge, spanning Mascoma Lake. Divers from Boston were engaged and spent two days inspecting both sides of the bridge. Failing to discover the body, dynamite was purchased with the purpose to dislodge the body. Large companies of men explored the hills thinking she might have strayed there.

On Nov. 3rd. Mrs. Geo. Titus of Lebanon, N. H., a clairvoyant and a stranger to the Huse family, appeared upon the scene and stated that she could locate the body. She walked to the middle of the bridge on the left side, and said the body would be found there, the head in a hollow and the feet upward. With many scruples, and amid the hum of skepticism of the people, the diver went to the place indicated and returned with the astonishing news that the statement of Mrs. Titus was correct. He had previously made what he considered a thorough search of the locality, but owing to the brush and logs which comprise the foundation of the bridge, failed to discover the body.

Is not this wonderful case one more impeachable fact in proof of Spirit power? Is it unreasonable to believe that the unfortunate one, forced to her rash act by the power of inherited blood, after the receding waves of diseased materiality had rolled away and she came in contact with incoming waves of spirit life, her first awakened thought was to relieve the heavy burden of anguish from her grief stricken relations? and through the sensitive organism of Mrs. Titus, found the channel of so doing?

The closing of the harvest season records 300 bushels of apples dried, 1400 weight of beet seed, 300 weight of onion seed, 20 barrels of seed corn, 26 barrels of pickles, many hundreds of heads of cabbage, beside other products of consecrated labor which merits praise and helps to keep in circulation the spirit of goodwill and blessed faith that sanctifies and happyfies life.

George H. Baxter.

Union Village, Ohio.

Nov. 1898.

PERHAPS a brighter, pleasanter November morning never dawned upon us, than the present. Weather moderate; sky clear, and the colored leaves dropping to the ground. The union, love and good feeling in the family, all that could be desired, as each goes about his particular vocation. Our crops are all in and well housed but corn, and that is coming in as fast as husked. It proves to be a very good crop, but some of it is a little soft, which can be fed to the pigs and chickens before it moulds. Our potato crop was very light as is mostly the case in the S. W. section of Ohio. On the whole the season has been very propitious in the supply of plenty of rain, and also fine days for harvesting the grains and fruits of the earth.

Tidings seldom reach us from the Georgia Colony, but we hope they are doing as well as the drawbacks of our day will allow. One of these, and perhaps the greatest, is the spiritual death and darkness covering the U. S. A. at this time. Money greed, sensual pleasure, political gambling seem to have absorbed the average American citizen and all religious feeling is suppressed beneath its crushing influence.

It seems uncertain whether or not the war is over, but we earnestly pray that such is the case. What a hideous relic of barbarism war is. What a dismal blot on the escutcheon of any people. Just think of it,—A nation professing Christianity, which demands of its votaries, Love to all enemies, and prayer for those who spitefully use them and abuse them;—meeting one another to see who can kill the greatest number of his fellow-beings aye! and Christian priests acting as Chaplains for their encouragement in shedding the blood of their brethren!—and these Christians continue to inflict capital punishment upon murderers, as the one murder was one atom better than another. I would no sooner destroy a man's life, under sanction of law, than outside of it.

O Christianity!—What unspeakable crimes have been and are committed in thy name. But God will sooner or later correct all this. But notwithstanding all this our Heavenly Father is gradually moving this and all other worlds into higher, happier and holier conditions. So let us be patient and one of these days we shall see the right prevail.

O. C. Hampton.

DAY BY DAY.

By Susan Coolidge.

If I were told that I must die tomorrow,
That the next sun
Which sinks should bear me past all fear
and sorrow
For any one,
All the fight fought, and all the short
journey through,
What should I do?
I do not think that I should shrink or fal-
ter,
But just go on
Doing my work, nor change nor seek to
alter
Aught that is done;
But rise, and move, and love, and smile,
and pray
For one more day.
And lying down at night for a last sleep-
ing
Say in the Ear
Which hearkens ever: "Lord, within Thy
keeping
How should I fear?
And when to-morrow brings Thee nearer
still,
Do Thou Thy will."
I might not sleep for awe; but peaceful
tender,
My soul would lie
All the night long; and when the morning
splendor
Flashed o'er the sky
I think that I could smile, and calmly say
"It is His day!"
Let me keep on, abiding and unfearing
Thy will alway:—*Selected.*

Through a long century's ripening fruition
Or a short day's;
Thou canst not come too soon, and I can
wait

If Thou come late.

A BOY AND HIS MOTHER.

By Annie Armour.

CAN a boy get away from the prayers of his
mother,
Or sink to a depth that her love can not
reach?
Can the billows of time pile so high on each
other,
That he can't see her form on the white,
shining beach?
Can the dark clouds of sin fold so closely
about him,
That the light of her faith does not shine on
his way?
Can he feel all the friends of this world spurn
and doubt him,
While his mother has faith, love and trust
to still pray?
Ah, no! not a boy can escape from the plead-
ing,
Ascending each day, from her bedside to
God.
He will still hear the tones of her voice inter-
ceding
When the dear form is laid 'neath the flower
strewn sod.
Then pray, mothers, pray while the boy still
is breathing,
And pray if Death's angel has sung in his
ear,
That God in his mercy the boy is receiving,
For the sake of the prayers you have said
for him here.—*Selected.*

HUMILITY.

HUMILITY is perfect quietness of heart. It is to have no trouble. It is never to be fretted or vexed or irritated or sore disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in myself where I can go in and shut the door, and kneel to my Father in secret and be at peace as in a deep sea of calmness when all around and above is trouble.—*Selected.*

Deaths.

Lizzie C. Fish, at East Canterbury,
N. H. Nov. 14, 1898. Age 37 years 11
mo. and 27 days.

INDEX.

	Page.		Page.
A.			
Acrostic, An - - - -	31	Home, Notes About 11, 26, 42, 58, 74,	
All Faiths Represented, - - - -	72	90, 107, 122, 138, 155, 171, 185.	
Anchored, Safely - - - -	88	Hope, - - - -	31
B.			
Being, Center of - - - -	70	Helpless, A Plea for the - - - -	38
Bethesda, - - - -	85	Hastings, H. Remarks at Funeral of	55
C.			
Ceeley, Sally, In Memory of - - - -	108	Home, My - - - -	95
Christian, Am I a - - - -	129	Highway, The Spiritual - - - -	97
Charity, - - - -	159	Home, I Have Dreamed of My - - - -	176
Communism, Christian - - - -	161	Humility - - - -	190
D.			
Dead, Is the Old Year - - - -	61	I.	
Dress, Receipt for a Lady's - - - -	"	Influence, Unconscious - - - -	160
Deming, Wm. Notes from Diary of	85	K.	
Day, Beginning the - - - -	95	Knew, If We - - - -	62
Diary, Notes from Our - - - -	146	L.	
Dow, Nancy, In Memory of - - - -	153	Life, A Holy - - - -	15
Day by Day - - - -	190	Life, True to - - - -	31
E.			
Enroute, - - - -	19	Love, The Law of - - - -	40
Effect, Cause and - - - -	105	Life, True - - - -	65
Evolution, - - - -	117	Lessons, Frost - - - -	133
Exchanges, 30, 96, 112, 128, 144, 160.		Life, Ascending - - - -	145
F.			
Forgiveness, - - - -	23	Loved Ones, Our - - - -	158
Friendship, - - - -	63	Leonard, Wm.—Letter - - - -	166, 178
Faith, - - - -	99	Letter, - - - -	183
First, Let the Mud Dry - - - -	127	M.	
Farnum, Louisa, Tribute to - - - -	143	Morrill, Ezekiel, Testimony of - - - -	9
G.			
Gillespie, Frances, A Tribute to	71	March, - - - -	36
Gospel, From the Social - - - -	72	Mission, Our - - - -	49
Grasses, Prest Flowers and - - - -	79	March, In thought of - - - -	56
Gates, Ximena, A Requiem to - - - -	158	M. B.—Letter - - - -	115
H.			
I.			
K.			
L.			
M.			
O.			
P.			
Q.			
R.			
S.			
T.			
U.			
V.			
W.			
X.			
Y.			
Z.			

	Page.
P.	
Praise, - - - - -	22
Prayer A - - - - -	25
Press, How not to write for the	78
Peebles, Dr. J. M. Visit of -	101
Pilgrimage, Our - - - - -	113
Path. The Silent - - - - -	135
People, Perfect - - - - -	159
Prayer, The Model - - - - -	185
R.	
Russel, Isabella Remarks in Service	67
Resurrected - - - - -	119
S.	
Shakerism, Progress of - 3, 17, 33	
Science, vs. the Christ - - - -	6
Sanitary, - - - - 15, 30, 78, 160, 175	
Shepard, H. P. Remarks at Funeral	37
Saviors, - - - - -	52
Stratton, E. A. Remarks in Service	57
Song, Life a - - - - -	68
S. F. T.—Letter - - - - -	117
Shakers, Persecutions of the Early	132
Spiritually-Minded, What is it to be	135
Self, The Shadow of - - - - -	144
Sail, The Coming - - - - -	164
Selfishness, - - - - -	169
T.	
Truth, The Everlasting - - - -	24
Thomas,—Letter - - - - -	39
Thank You, - - - - -	57
Twine, - - - - -	62
Turnkey, The - - - - 93, 126,	141
Trust, - - - - -	121
V.	
Visitation, Angel - - - - -	83
Voice, The Child's - - - - -	92
Vision, A - - - - -	119
W.	
Warning, A Friendly - - - - -	89
Way, Which is the Better - - - -	112

DEATHS.	
	Page.
Anderson, Martha J. - - - - -	15
Angus, Ann Maria - - - - -	63
B.	
Birde, William - - - - -	144
C.	
Copley, Sophia - - - - -	79
Ceeley, Sally - - - - -	112
Conklin, Angeline Alvira - - - -	"
Curtis, Mary Ann - - - - -	176
D.	
Durgin, Dorothy Ann - - - - -	144
Dow, Nancy - - - - -	160
Dunning, Daniel - - - - -	"
E.	
Edwards, Rebecca - - - - -	112
F.	
Fish, Lizzie C. - - - - -	190
G.	
Gillespie, Frances - - - - -	79
Gregory, Sophia - - - - -	96
George, Irena - - - - -	"
Gates, Ximena - - - - -	128
H.	
Hubbard, Melinda - - - - -	47
Hastings, Harriet - - - - -	"
K.	
Kendrick, Samuel - - - - -	96
M.	
McBride, James - - - - -	128
McCoemack, Fannie - - - - -	144
N.	
Noyes, Thomas - - - - -	47
P.	
Pilkington, Indiana - - - - -	31
Pilot, John - - - - -	144
S.	
Shepard, Hannah P. - - - - -	47
T.	
Taylor, Ann - - - - -	15
Truair, Jerusha - - - - -	112.

THE MANIFESTO.

The government selected as its agent a man of position who has lived much in Germany. It was necessary for us to have a trained intellect that would make no mistakes. His story is told in the November COSMOPOLITAN, and the most exciting pages of Dumas's fiction seem tame in comparison with the facts. Crossing the frontier in a first-class carriage, he was by a trifling accident brought into conversation with a young Spanish nobleman, presently who should come along but the son of General Weyler. This acquaintance led to his receiving many attentions from Weyler when they reached Madrid, and the General actually gave up a day to a trip to the Escorial. Imagine this grim arch-enemy of ours laying himself out to please the secret agent whom the government had sent to find out the weak places of Spain. How trifling the demarcation between the position of honored guest and that of spy who, if discovered, would have been all the more quickly sent to his death! The same issue of THE COSMOPOLITAN contains four pieces of fiction by such famous authors as Frank Stockton, Zangwill, H. G. Wells, and the lamented Harold Frederic but none of it half so exciting in its interest as this true story.

FRANK LESLIE'S POPULAR MONTHLY for November is the initial number in the new and improved form of this long-time favorite illustrated family magazine, with a handsome cover in colors and gold. Its price is reduced to ten cents, one dollar per annum. This is unquestionably a wise and popular move on the part of the publishers; and the return of Mrs. Frank Leslie to the editorship of the magazine assures for it a future as brilliant as its past has been prosperous. The current (November) number of the new FRANK LESLIE'S POPULAR MONTHLY makes good its promises in a splendid table of contents, which includes: An illustrated symposium on Greater America; with contributions by Col. A. K. McClure, Gen. Fitzhugh Lee and Senators Chandler and Davis; With Wheeler and Roosevelt at Santiago; by the Rev. Peter MacQueen; Clara Barton on Red Cross Work in Cuba; Walter Camp on Football; Mrs. Frank Leslie on The Southern Woman; Converting Silver into Gold—an account of the wonderful discovery of Dr. Stephen H. Emmons; the opening chapters of April Bloom; the new serial story by Egerton Castle (author of The Pride of Jennico); illustrated by Wenzell; complete short stories by Frank R. Stockton, Margaret E. Sangster, Etta W. Pierce and E. Louise Liddell; sketches and poems by Louise Chandler Moulton, Lillian Whiting, H. Villiers Barnett, Madison Cawein, Isaac W. Eaton, Charles Crandall, R. K. Munkittrick and Henry Tyrrell. The illustrators of this number include; Albert Wenzell, S. Werner, Ch. Grunwald, Hugh M. Eaton, Frank Adams, Florian Peixotto and Walter Goltz.—Frank Leslie's Publishing House, 141-143 Fifth Ave., New York.

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tive Association" of Minneapolis, Minn. This Co-operative Association is certainly moving on the up grade. It proposes to establish pleasant homes for the members and then to establish schools and to have libraries and art galleries. It also proposes to shut out "saloons and other useless parasites." We shall be deeply interested in the success of this worthy enterprise.

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"What do I fear?" is a question worth asking by each man or woman. Perhaps without recognizing it the reader of this paragraph is being influenced in his or her daily life by groundless fears that are ruinous to character. THE COSMOPOLITAN Magazine has taken up this subject and is obtaining the views of a great many prominent people, where they are willing to open their minds frankly. A great many other prominent people have refused THE COSMOPOLITAN's request, being afraid to tell the public what they fear—perhaps even afraid to confess to themselves what they fear. The December issue includes statements from WM. DEAN HOWELLS, RICHARD CROKER, Admiral GHERARDI, CHAUNCEY M. DEPEW, VIOLA ALLEN, MRS. JANAUCHEK and ELLA WHEELER WILCOX. The second series will, it is promised be even more interesting.

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