

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXIX.

"I will put my laws into their mind, and write them in their hearts."—Heb. viii., 10

EAST CANTERBURY, N. H.,

1899.

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXIX.

JANUARY, 1899.

No. 1.

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

A NEW BOOK.

By Jessie Evans.

WEARY of the blotted page, the frequent mistakes, the unsatisfactory penmanship and the war of words over irksome subjects, the child in the schoolroom hurries to pen the last word on the last line of the closing page, and with a sigh of relief turns to the teacher that he may receive the promised "new book." How lovingly he fondles it, how especially attractive seem the clean pages in contrast with the soiled ones so willingly hidden from view, and how restfully he settles his little mechanism of brain and body to transcribe upon the first page something—"just perfect—my very best, teacher!"

Just so, methinks, it is with us in this larger schoolroom of ours. The volumes of our life are handed to us one by one by the great Guide of human destinies, and whether we approach our daily lessons cheerfully or reluctantly, write we must—just so much each day. If the human side revolts in its submission, there is an invisible current within that, tho involuntarily, throbs to the inexorable will of the great Law-giver. So, as the moments slip by, their record glides into place; as thoughts rush through the mind, each registers itself upon the unerring bathometer; tho words take wing, their vibrations touch the life page as they pass and the key-note records its true or false ring; each heart throb takes up a little space in this strange volume—thus our history files itself away where the "angel of the years" stands guard.

We have all been at these varied tasks from day to day, the once spotless leaves of the 1898 issue are spotless no longer. Strange events, unlookt-for pleasures, weary trials, sincere resolutions quickly formed and as quickly broken, conclusions unwillingly accepted yet nobly maintained, hopes and fears whose birth and death write themselves side by side, sunshine and long shadows, have crowded into our book linking themselves into language best translated by each author.

We are writing our last line, but like the child we can not resist the impulse to turn to the first page whereon we put "our very best." God knows we meant to carry those firm lines all through the book, the heavenly Teacher understands how disappointed we now feel that the blots are so many, the curves so irrelevant as to make us wish to hide it away. But "like as a father pitieth his children, "so the divine Parentage is moved with compassion at our waywardness and weakness now so noticeable as we trace it from page to page, and the New Year book with its stainless pages slips into our eager grasp as a balm and benediction.

God's school is beautifully graded, tho, no class work here to force or retard individual development. Instead of many pupils under one teacher, here are rather many teachers molding the character of each pupil. The lessons presented to us for study or recitation are nicely adapted to our needs and abilities. If we found the lessons so recently mastered difficult, the future work will demand greater effort. We can not look forward with certainty to the future, "we know not what is folded there, we know not whether joy or agony, whether life or death is writ within the fearful scroll—but 'tis enough to know the gift is God's."

The old book is an excellent landmark. Like the little one let us put the finisht volume out of sight with all its defects for a while, while we pass on buoyed with profitable repentance in the guise of new-born courage and aspiration to engage our minds with the new themes which God has already assigned to each one. Then "some sweet day by and by" when the vital glorious issues of our consecrated life are inscribing themselves in unbroken rhythm upon the unblotted page, we will turn again to the unsightly work of the past and amid our tears of sad remembrance praise God for the New Years that rise so mercifully from the ashes of the old.

As a loving greeting to the New Year of 1899, let us say with William H. Channing;—

"To bear all cheerfully, do all bravely,
Await occasions, never hurry,—
In a word to let the spiritual life
Grow up, through, and above the common,—
This is to be my symphony of life."

East Canterbury, N. H.

PEACE.

By *Hamilton DeGraw.*

"ANGEL of peace thy white wings o'er shadow us,
Thy hand scatters blessings around,
Thy power hath stilled the whispers of strife,
And thy chain in its golden links bound us."

WHEN General Sherman was requested to describe war he replied, "War is hell." "Oh Consistency thou art a jewel," but if we have it not in possession how can we estimate its value? The assertion is made, and it can not be successfully contradicted, that there is not a Christian nation on this earth acting in its official capacity. Here are some of the proofs.

In time of apparent peace there are in Europe three million armed men, ready at a moment's signal to commence the horrid din of war, maintained at the yearly expense of a billion dollars. When such an eminent statesman as Gladstone expresses his views on this subject and points to the shoals on which the nations are drifting as the result of these expensive armaments, there must be occasions for thoughtful consideration as to the result.

There are individuals among all nations who understand and obey the teaching of Christ when he said, "Put up thy sword, for all they that take the sword, shall perish by the sword." That is the condition of our modern civilization. It is perishing; the result of fostering the war spirit represented by her mighty armies and formidable navies, and profession of peace has become a hollow mockery, an insult upon the name of civilization; and the maintaining of the armed truce is in many respects not any better than open hostilities.

The chip which the pugnacious boy places on his shoulder accompanied with the challenge that whoever molests it will get a whipping, illustrates the condition of so called Christian nations. They stand to-day as instructors in the art of modern warfare. The skill of her inventors is exercised in devising more effective weapons of destruction. But the wrath of man will be made to redound to the glory of that time of which only a few have caught a faint glimpse. General Grant voiced it when he said, "Let us have peace."

There is a growing sentiment which favors the settlement of misunderstandings between nations by arbitration rather than the sword. The desire for peace is gaining a foot-hold and its influence is being felt, but the factor which has been largely instrumental in bringing about the result is the awful destructive power of the modern enginery of war. The intelligence of man has, by perfecting those forces placed a check upon them. The race is not yet ready to plead guilty to the inditement of being fools; both sides are becoming anxious and are calling quit. Let us hope that the limit of those destructive forces has been reached; certainly before the great nations of the earth have been roused and a conflict precipitated, the result of which would be awful to contemplate.

Commencing the forepart of the present century and continuing to the present, an active interest has been taken to Christianize the Asiatic nations of China and Japan, and to-day Japan has taken her place in the ranks of the modern nations. She has a well-organized army and a navy of modern war vessels, well-equipped with the most perfect implements known for destroying her foes. Remember she has taken these lessons from those nations professing to be followers of the Prince of Peace,—believers in the Christ of the new dispensation. While not as one who is hopeless of better conditions believing that the war demon will forever be the curse of life, resting like an incubus upon human energies, turning the current of life downward; but that in the good time coming nations will learn war no more and their strength will be used for the upbuilding of the structure.

Everyone who loves peace and is anxious to see its principles become a permanent factor in human society must be saddened when he realizes how little an incident will stir the war spirit, even with the results so apparent which will follow in its wake. Europe to-day is over a volcano, ready at any moment to burst forth in a continental war. Longfellow in the poem, "The Arsenal at Springfield," asks;

"Is it O man with such discordant noises
With such accursed instruments as these,
Thou drownest nature's sweet and kindly voices,
And jarrest the celestial harmonies?"

Rev. C. A. Dickinson spoke words of truth when he said, "The only thing which will settle the turmoils and wars which agitate the world to-day is a proper respect for one another."

When the divine Master prayed that his disciples might not be taken out of the world, but be saved from its sins as they had a mission to perform in presenting to the world a better way; its appropriateness to the present time is apparent, especially to our own Church. The testimony that Believers have held forth has been, first pure, then peaceable. The causes producing war are in their primary origin the results of the violation of the law of divine purity. If any one doubts these statements or thinks them over-drawn, let him peruse the criminal records of our newspapers and he will be convinced. The prayer that can with propriety be offered by all who have been shown a better way is that the temple of life may be cleansed from its unrighteousness, and then will be heard the beautiful benediction pronounced by our Lord,—“Peace I leave with you, my peace I give unto you.”

“Down the dark future through long generations,
The echoing sounds of war grow fainter and then cease;
And like a bell with solemn, sweet vibrations
I hear once more the voice of Christ say peace.
Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.”

Shakers, N. Y.

LAY DOWN THY LIFE.

By Frederic M'Kechnie.

LAY down thy life, if thou wouldst live!
 I heard a heaven-angel cry,
 Lay down thy life! and they shall give,
 God's holy ones who dwell on high,
 The life that nevermore shall die.

Lay down thy life! with all the lust
 To have, to hold, to fight, to win;
 And for thou wilt, not for thou must,
 Put far away each darling sin,
 And let the power of God come in.

Lay down thy life! small is the loss,
 But large the prize and great the gain;
 Thou carriest but a passing cross;
 And bearest but a little pain,
 For joys that wax and never wane.

Lay down thy life! they call for thee;
 The valiant souls who steadfast stood;
 Shake off thy fetters and be free,
 They say, who faced the fire and flood,
 And gave ungrudged their heart's best blood.

Oh heed, my soul, and let the world,
 The foolish world, drive blindly on,
 No longer in its eddies whirled,
 On with thine armor, and be gone!
 A kingdom waiteth to be won.

Mt. Lebanon, N. Y.

DAYS OF YORE.

By Oliver C. Hampton.

IN the long ago, when we used to have our good and pleasant Union Meetings, Brother R. W. Pelham and I were sitting one evening in one of them, near a table, on which lay a slate. I wrote on it the following couplet and handed the slate to him, viz.

*"How fondly clings the mind,
 To days and scenes of yore,"*

He replied under them,———*"But we must leave these scenes behind
 And press to scenes before."*

O. C. H.———*"But what if they were sweet,
 And pleasant to the mind?"*

R. W. P.———*"Yet their results they did complete,
 And must be left behind."*

And so we went on for some time, each saying the best he could for his own side. Since that ancient time I have come to think he was not far wrong in his sentiments on the subject. Altho there is no harm in the memory of good that has past, yet it is well to depend upon the good of the present, and the hopes of the future, for our peace and consolation. But to learn this is a great and almost invaluable attainment. What we want to gain, is a complete dominance over our environment, so that no vicissitude of the present, can interfere with, or destroy our peace of mind. Let us suppose we were there now. What then? Why it would make no difference how much vituperation might be uttered against us either truly or falsely;—our tranquillity would not be interrupted at all by any amount of it. All the ordinary vexations and annoyances (and they are legion, to the undisciplined mind,) of this present existence, would flee away forever and leave us in the possession of invulnerable tranquillity. Suppose we had arrived at the condition of mind and spirit, that Jesus declared himself to be in when he said, "I and my Father are one!" This must be possible, for our Savior said,—"Verily verily I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do."—John xiv., 12.

Now we know that the Father is ever tranquil in mind and can not be annoyed or affected with pain, sickness or sorrow. So from this promise we ought to be thoroughly convinced, that this tranquil condition is possible for us; not only the spiritual perfection, but thaumaturgic element of power, by which he healed all sickness and even raised the dead. This is a most glorious promise set before us and can we do better than to travel into it as soon as possible and really come into the possession of the peace that is in Jesus the Christ? If we shall be so happy as to gain it, then how soon will all the little contemptible silly annoyances of this life, (and all future existence) flee to "the uttermost parts of Egypt," never more to return.

O let us as one, direct all our efforts and energies to that one point: that is, let us learn to be one with the Father and try to feel just as he does in every vicissitude. I read an article in a little book of religious precepts and admonitions, one chapter of which was headed "God's Chariots." The author called all trials, great and small, and all sufferings so many of God's golden chariots, for our safe and pleasant conveyance away from all sorrow and suffering. And that if we would only get up into them and ride with him, (that is become positive to, and dominate and reign over them,) we should soon dissipate all the sting of their character and feel the same as the Father did toward them.

This was setting forth the virtue of resignation in a new and interesting light and since that, I have tried it, and find it a very comfortable policy to pursue under all circumstances. Once more;—if we will take a little trouble to daily retire into the recesses of our Divine Inmost, (where Jesus

located the kingdom of heaven,) and there concentrate our minds upon the counsels there to be communicated from the infinite fountain, we may at least seal our peace and tranquility for that day. And our Savior said it was best to take one day at a time.

Union Village, Ohio.

[The following article was sent to us, by a dear friend, from the far away city of Los Angeles, Cal. but the writer comes only the distance of five miles, from the Village of Loudon. We publish it in part. Ed.]

A VISIT TO EAST CANTERBURY, N. H.

THE writer, a poor, sick old Boston musician, whose health has greatly suffered by years of battling with the inconsistent freakiness of the elements, and his purse equally so by speculating in, that is to say, in buying and disposing of many and various medical compounds termed "sure cures," has been summering in the little town of Loudon, N. H., just three miles from the Shakers, at Canterbury. May I hope to entertain a few of the readers of these columns with a brief description of trips numbers 1 and 2 with a small party to Shakerdom? Now here, as did we, is what the visitor must do. After hitching your pony, go direct to the trustees' office. After registering you will probably be met by Brother Arthur Bruce, who is one of the trustees, a kind and courteous gentleman, and, as well, a musician. But do not be surprised should you find him dressed, not as your mind had previously pictured all Shakers, in broad-brimmed hat, stiff neckwear, high straight-cut vest, long gray coat and homespun trousers. Oh, no! the younger Shakers do not dress so now; nor do they wear their hair banged in front and long behind; but on the contrary, they just dress as they please, like us world's people. Brother Bruce will kindly procure for your party a guide, who is, I think, always a Sister; who may be a typical Shakeress, sedate and prim, but always the courteous lady. Or it may be a Sister younger in years, intelligent and sprightly, but in any and all cases the Sisters will be found to be kind and faithful guides.

Our visit No. 1 was what is usually termed a flying one, we having no definite aim. Upon this visit we were taken in charge by Eldress Eliza Stratton, a beautiful woman, rather on the shady side of life, but whose sweet face was plainly indicative of purity and love, and whose soft speech was golden. A grand and noble lady, and patiently and faithfully she performed her duty. Visit No. 2 was more of a business one. Now I could tell of lots of things that we saw, but space in these columns is valuable, as is time to the reader. Moreover, Shakerism is old and its origin dates far back, to France in 1689. To the time of Ann Lee, born 1736 in England, and died in America in 1784; to the time of the first community in America, at New Lebanon, N. Y., 1787, and to the time of the Canterbury, N. H. Community formed in 1792, Shakerism has been much talked and written about by able minds. I could have much to tell of the great barn, length 250 feet; of the forty splendid cows that give forth sixty to sixty-five gallons of milk daily; of numerous—as the ladies remark—darling little bossies; of the three silos, capacity of each one hundred tons. Of the neat and tidy creamery and dairy, with its tiny cream separator, its churn and its butter worker, all run by steam-power. At this point I would remark that every known labor-saving device is in use in the various working departments.

I could tell of the lovely opera cloaks made by the Sisters. It does look strange

in print. Shakers and opera—but there are many of them that would—mind I only think this—enjoy a fine opera. Of the knitting room, where are made—much Australian wool being used—sweaters of the finest, also golf and bicycle stockings.

Of the laundry, with all the latest improvements. Of the printing office where are many presses, both of ancient and modern construction, and where are printed their paper, their magazine and many pamphlets, and even their church music is set up and printed here, the Sisters doing the work. Of the kitchen work, its patent ovens for baking bread, pies, etc. Oh yes! they eat pies, but not pork apple pie. Of the immense stove, in the oven of which could be stowed away a ten-year-old boy. And such nice bread as they make! We bought some. Of the dining-hall, where one could literally eat from off the floor. We know that Shaker neatness is proverbial. I could tell of the bright, sunny and cosy little schoolroom and its blackboard sketches in colored chalk, one being our ill-fated ship Maine. Of the sewing and music rooms, where were seen many bits of landscape and flower pieces in oil, the handiwork of the Sisters.

Here we come to the crowning feature of our visit. At our special request we were kindly permitted to enjoy the excellent singing by the so highly praised quartet of Sisters, who kindly sang three admirable and pleasing selections. To illustrate their musicianly qualities, I would say that one piece was a beautiful and intricate arrangement by the Sisters themselves. Being a musician, I would, space permitting, like to dwell longer upon this subject, but will close it by saying that one would have to travel far and wide in order to hear better singing than that which afforded our party so much delight, and which was so beautifully and tunelessly rendered as a quartet by Sisters Sarle, Fish, Wilson and Evans, and as a quintet with the addition of Brother Arthur Bruce's admirable baritone voice. Thus ended our visit to the Shakers, and all agreed to the fact that it was an instructive and a most enjoyable one.

Before parting we were cordially invited to call again. Much has been said and written of these quiet people that is unfair, unjust, and, as well, untrue; still, they plod along in their inoffensive way and say nothing. It is true that in many ways they are peculiar, but not more so than those of various other sects. I would ask, how many of their faith are to be found in our penal or pauper institutions?

For all moneys received from the world's people they return a fair equivalent. The rules which govern them are not so inconsistent as many may imagine. Neatness, tidiness and perfect system are forcibly evident at every turn one makes. Now the question is often asked, "What if all the world were Shakers?" Well, all the world are not Shakers, nor ever will be. Yet when we read of the misery, vice and crime, all of which are so common with the world's people in densely populated places, one might be led to think that it would be well if at least one-half of the world could be Shakers.

DUTY faithfully performed opens the mind to truth, said Dr. Channing. There is nothing which may not be attained by repeated effort and continued and diligent application. Attempt nothing until you have first counted the cost, then having decided, bend every energy to accomplish your purpose, set heart, mind and every fibre of your being in vibration to respond to the call of duty. Then will the mind be opened to truth—Truth which is an emanation from the God-head itself. The end crowns the work, and "the truth shall make you free."—*Selected.*

THE MANIFESTO.

JANUARY, 1899.

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.

November.

Average of Weather at Mt. Lebanon.

Thermometer.	Rain.	Snow.
1897. 38.13	7.25	8 in.
1898. 39.07	3.125	11 "
Highest Temp. during this mo.	60 above 0.	
Lowest " " " "	" "	18 " "
Number of rainy days	" "	6
" " snowy	" "	3
" " clear	" "	8
" " cloudy	" "	13

Dec. 1898.

The wheel of time pursues its annual round, Revolving seasons in their order placed, By the Omniscient Ruler of all worlds And systems infinite; and gave to each its periodic revolution, so Wisely planned, that ne'er a clash occurs in

All the circling universe of globes. To earth, First came florissant Spring with life replete, Unfolding beauteous germs of flowers and fruit

Prophetic of perfected sheaves of golden grain And luscious fruit on plants and bending boughs.

Next came the glorious, gladsome Summer Enlivened by the sun's effulgent rays; Crowning the teeming earth with harvest field, And gardens robed with plants and fruits To recompense the faithful laborer's toil.

Next came fair Autumn with perfected stores Of earth's abundant produce, ready to Be safely stored for our support, through all The dreary, cold, inclement winter hours.

Yet Winter has its rightful place in the Great wheel of time's unceasing revolution; Giving rest for Earth's recuperation.

Thus every season acts a part in the Grand circuit of each perfected year, Declaring thus the wisdom, power and skill Of the great Architect Omnipotent.

When the wheel of Time has made twenty-seven more revolutions we can bid adieu to the year 1898 with its visitations of storms, cyclones, tornadoes, volcanoes, typhoons, electrical disturbances, floods and destruction of lives and property on land and water. Seldom does a year contain such an amount and variety of sad catastrophies as the year 1898 chronicles.

In ages past, when superstition over-awed the human mind, calamities great or small were held to be dispensations of chastisement direct from the hand of God as a special punishment for obdurate, sinful humanity. Why these dispensations had no respect for persons but swept all, both good and bad, into the great malevolent abyss of destruction, was a problem they could not solve. Progress has made people wiser and more scientific.

1898 is indelibly stamped upon the memory of millions of earth's inhabitants. Who can fail to give thanks that escaped these terrible convulsions?

We have a State Road in line of construction, that is intended to make our transit over the Berkshire Hills easier than in the past. The road is not where we would like it nor where we would have it. Much of the travel will be out of the village, especially the rougher characters. So far, so good. An improvement is in

anticipation in our cemetery by placing honorable head-stones to the graves. Tho multitudes have past from earth to the Spirit world the present year, yet in our ranks we have no deaths to record.

Calvin G. Reed.

South Family.

Dec. 1898.

THE last days of the Old Year are fast approaching and soon we must say our hurried good-byes and pass on to welcome the New Year with its blizzards and showers, its sunshine and flowers. Oft-times with a flood or a drouth, but we'll welcome it here the happy New Year that smiles on the north and the south.

The first snow-storm of the season came this way Thanksgiving morning like a silent benediction, frequent showers of snow have fallen since and many merry sleighing parties have improved the snowy opportunity for making "music in the air." The skaters too have gone on their wintry travels around the ponds spending many mirthful hours in the healthful pastime, thus each rising son becomes a Knight of the Skate and the ice.

We are busy indoors repairing and preparing for the spring-time, for "old things must pass away and all things must become new." We've no time to lose, for we must work while it is day and faithful be to watch and pray.

Representatives from the Granite State have added much to the brightness of the fall. Nov. 15th Eldress Emeline Hart of East Canterbury and Eldress Rosetta Cummings of Enfield honored us with their presence for a few hours. Our doors will ever stand ajar for their return when the good time comes.

Genevieve DeGraw.

Shakers, N. Y.

Dec. 1898.

THE year has transmitted to the Accountant of Time a record of its transactions. We hope and trust that in the

compilation of the balance-sheet, the credit side will have the supremacy; and that the weary and burdened hearts opprest by the antagonistic forces of life have had those blessed angels, hope and courage, enter into the innermost chambers of their soul as loving companions to cause their despondent lives to renew their strength and purpose to grapple with the questions and problems of the coming time which will demand a solution, with earnestness and strength.

While the principle of peace, and the arbitration of all disputed questions is the highest and most civilized method of dealing with the affairs of life both at home and abroad, we have seen our beloved country employed as the instrument of higher intelligencies to overthrow the adverse conditions that have existed for centuries and proclaim religious and political freedom to those who were in bondage.

As Believers in the higher law of peace on earth and good-will unto all of the human family; giving our earnest prayer and labor for its blessed consummation, we can endorse the results that have been accomplished while deploring the necessity for the arbitrament of war as an instrument used in its consummation, tho recognizing the fact that the seed which nations as well as individual entities have sown must have a harvest-time. Father James Whittaker once remarkt "that the time would come when all wrongs would be righted," and tho the mills of God grind slowly they grind exceeding small.

As we are entering upon the burdens and pleasures of the New Year we wish all of our friends and enemies too, (if it is admissible to recognize the fact of such an existence) a happy and prosperous year.

May its close witness the successful advance of human thought and life one step farther toward the desired result, the universal unity of all races in the bonds of a permanent fellowship and an abiding peace.

Hamilton DeGraw.

West Pittsfield, Mass.

Dec. 1898.

WHEN this message shall have reached the members of our Home Circle another year will have opened to us. O that we might pause on its threshold to cast a glance backward at the pathway along which the old year has led us, and forward, into the way which stretches before us—the new.

But nay! the pendulum ceases not its endless swinging as each moment passes; nor does the sun pause in its constant journey, all nature pushes onward, and we must join the moving throng.

Let "onward" be our motto, throughout the New Year. Even as we journey we extend the hand of fellowship to our comrades on the march, with loving greetings for the Year, for tho our fields may be widely separated we are following one great leader who has said, "Lo I am with you alway."

To friends in northern, pine-scented forests; or beneath southern palms; or on broad prairies of the west; or verdant mountains of the east, we send our best wishes for a blessed New Year, and glorious march in the battle of life. We know that victory crowns the efforts of valiant soldiers in the cause of right, and so we press on "for the prize of the high calling in Christ Jesus," trusting in the fulfillment of the promise for "strength according to our day."

Thanksgiving morning came, bringing to mind our many blessings, illustrated by the myriads of snow-flakes filling the air. From the next day to the present, sleighing has been quite satisfactory.

This snow also drove the live stock from the pastures, indeed they had predicted its arrival and sought shelter about the middle of November. This wise company numbers two hundred cattle including eighty calves that were bought last June.

Fifteen horses and colts have also been purchased and commenced the task of emptying our large barns of the immense mows of hay.

Our saw-mill has been undergoing repairs, preparatory to its winter's work. A new pen-stock 18 ft. long and 6 ft. in diameter, made of steel, with connecting gates etc., has been erected, and other improvements made. The steam-boiler at the Office, which for years has faithfully performed its work, of heating the halls and rooms, suddenly collapsed and consequently a new one is in process of construction.

But while these workers have been so busy out-of-doors, equally as busy have been the active fingers within. The house-work with its necessary details, form the prominent points of each day's picture, but the many corners and empty places are filled with the work upon fancy articles manufactured, and we are now busily sewing the seed for next summer's harvest.

Let us determine to make this year, 1899, a glorious, crowning year in the history of our lives, our homes, our cause. Glorious, because filled with the radiance of the "life hid with Christ in God."

*Fidelity Ex. Assoc.***Narcoossee, Fla.**

Nov. 1898.

IN times of depression or when competition has grown too heavy,—the cultivation of staples may cease to be remunerative and the unfortunate producer be compelled to adopt some other means of livelihood. Such a misfortune may overtake the farmers of the United States.

The western farmer who relies on his crop of wheat or corn for a living, is met with an overloaded market and to save the crop from utter ruin, he lets it go at a reduced price. It may barely pay the expenses. Such is competition the world over.

The expenses in Florida to get the produce into the northern market is exorbitant. This has killed all the courage of the producer.

There is but little compared to what ought to be in the fruit and vegetable line, shipped out of the State. The R. R. are

held by two monopolists,—Flagler and Plant system. The prices are fixt to meet their demands, instead of an encouragement to the laboring people.

Some of the leading minds are now working for a change. They see that unless this one thing can be changed, Florida is doomed for another set-back in civilization. All through the state we can see people tilling the soil for a living, and the increase is small compared with the labor. For that little increase they want some compensation if they keep the wolf from the door.

As many are miles away from the market where they would be glad to dispose of their produce, they are forced to accept the mercy of the railroad Corporations. As the inhabitants are so few and their means so limited but very little can be obtained through that channel.

I understand that one of our neighbors sent a car load of melons to some northern city, and when everything was settled he realized twenty-five cents. Many acres of melons are left on the field, just for this reason.

Through the goodness of some leading minds of the State, a Bill has been brought before the Legislature and Commissioners have been appointed to correct the error. There is still a hope for the poor man in Florida.

Andrew Barrett.

Sabbathday Lake, Me.

Dec. 1898.

THE words of the Quaker poet seem in keeping with the present times wherein he says;

“Let the north wind strong
And golden leaves of Autumn, be
Thy coronal of victory,
And thy triumphal song ”

Most certainly it seems that the victims of the wreck of the Portland who were destroyed by the furies of the North wind, a short time since, must need some assurance; some coronal of victory, which no doubt they received after their souls

were wafted to a more friendly port, where the furies of such fearful tempests are unknown.

While we are enjoying the winter holidays we will not forget to extend greetings over the banks of snow to our precious kindred in other homes, neither will we forget the needy who are always with us.

We are deeply interested in the account of the visit of Lafayette to Watervliet, as narrated in the December MANIFESTO which has just arrived.

Sister Genevieve gives a delightful description of her visit to the Church family, which makes us feel envious as we have no other family near us to visit.

Winter has set in uncommonly early and cold; bringing some sickness, but we trust all are convalescing.

Ada S. Cummings.

Enfield, N. H.

Dec. 1898.

“Home sweet home, God’s precious gift to me
Home sweet home, my life shall honor thee.”

As we look at our home, not viewing especially the lovely picturesqueness of nature’s associations, but at the more precious treasure,—its inmates, we may well waft heart peans of gratitude to God for the many blessings that are ours. For kindred, as beautiful in character as the flowers we admire, as solid in principle as the rocks of the hills about us and as constantly serving good as the stream that courses down the mountain side. Souls tested by the power of divine truth and affliction, ever self-sacrificing for the good of home’s inmates, transmitting influences of pleasantness and bespeaking wisdom’s works as genuine as the stars spangling the blue dome of the heaven above.

As works advertise our condition and faith, to enrich home, we must blend with the realities of to-day. Dissect, construct and adjust matters in harmony with principles that lead on to victory over sin. The mortal so working has a sacred treasure more beneficial and more worthy of

adoration than any sacred relic incarcerated in cathedral, palace or institution.

Our Thanksgiving Service was "brim full" with soul-inspiring testimonials, which with the hymns, added strength and good cheer. In the evening an hour and a half was given to an entertainment by twenty-eight home folks. A beautiful feature of the event was the numerous pictures of arisen ones of our other Communal homes, decorating wall and piano.

The last of the month we had with us, friends, Dr. G. Goding, of Christian Science school and Mr. Galen Fish, of Randolph, Vt. Mr. Fish a student of the Detroit Training School of Elocution and English Literature, gave us an excellent entertainment, rendering many dramatic and humorous recitations. As intermissions, the modern marvel Gramophone afforded pleasure.

George H. Baxter.

East Canterbury, N. H.

Jan. 1899.

God bless the survivors of 1898! May they realize a prosperous "Happy New Year" is the fervent wish which sounds through our ideal "Alpine horn," as we seek to communicate with our sister societies east, west, north and south, across the snow-clad Union. Yea, let the message of good cheer reach from New England's hill-tops and vales to the heights and levels of Kentucky. Let it wing its way to New York, thence to far Narcoossee, thus wafting a breeze of comfort to every Christian home between these distant points, and finally reaching out to the "whole, whole world" to which we ever have a duty.

The busy old year is gone—its material harvests are stored—but we have many benefits to recount as we reflect upon the past. Were we to try to number the common blessings of a day even, how futile would be the attempt!

The blessing of daily association with a large household of true friends, is not of small value. Plenty of honorable employ-

ment always at hand precludes the necessity for soliciting work which yields the "daily bread." Toiling at our several tasks by our own pleasant firesides, where are none to "molest or make afraid," is certainly an added mercy.

Greater than this is the conscious integrity of striving daily to grow in grace by the unselfish performance of duty in its varied aspects, helping the *many* rather than the *few*, thus gradually outgrowing the narrowness of innate selfishness.

Let New England, therefore, breathe the "home notes" of musical content, even though the blizzards have come and the summer warblers have flown. We love the birds, the summer breezes, and the flowers, but—listen! A chickadee is singing even while we write his name. Every syllable of his evening hymn is enunciated as clearly as a profest elocutionist could utter them. He seems to say,

Chick-a-dee-dee-dee-dee,
The drifting snows don't trouble me.
There's lots of fun in yonder tree,
Chick-a-dee-dee-dee-dee
The bobolink can't rival me,

and so he seems a perfect impersonation of content. Truly, "A contented mind is a continual feast."

The storm which proved so disastrous around the coast of the Bay State reached us on the 27th ult., but no loss of life or property is recorded for this vicinity.

Asenath C. Stickney.

[Contributed by Ezra J. Stewart]

I WILL BE WHAT I WILL TO BE—
I MEAN to tread this narrow way,
Whatever may betide;
I care not what my flesh may say,
In all its lordly pride;
I will be what I will to be;
From all the chains of sense set free.

I will to be at one with God—
And that and nothing less—
In everything with full accord
I will in His ways press.
E'en tho He say the flesh must die;
At once that flesh I'll mortify.

If I am weak, what matter that?
 The Master's leal and true.
 His spirit's leadings have begat
 What can but bring me through.
 Ne'er as a coward will I flee
 The strife which sets my inmost free.

I am determined to pursue
 The course I have begun;
 And with abounding life in view
 All down that course I'll run.
 Hinder me not, you fearful crew;
 To all that's good I will be true.—*Sel.*

[Contributed by E. B. Gillett.]

A DREAM OR VISION.

OVER two years ago I dreamed that I saw three beautiful cloudy pillars of pure white. I was so delighted I turned to call another person to see them, when I lookt again the pillars had assumed the shape of a most entrancing white city surrounded by a high wall of pure white. Overcome with delight I dropt to the floor exclaiming "O my God, I love thee."

Oft have I grieved as to the significance of the three pillars. Lately it has come clearly to me. The three pillars are significant of the three aspects presented in the true spiritual family. First, parent to child. Second, child to child. Third, child to parent. All was pure white.

—*Selected.*

A Discipline that has life.—The Catholic University of Notre Dame, at South Bend, Ind. with 1500 students is in Prohibition Territory. "Two students while on a visit to the City, became intoxicated. It came to the ears of the President who expelled them by telephone. They were not permitted to return to the College and their trunks were immediately sent to the depot."—*The New York Voice.*

☞ THE Episcopalian bishops are at variance on the subject of Marriages and Divorces. The church tries hard to make it a divine institution, but it still remains in the hands of the civil law.

OUR EXCHANGES.

THE STUDENT'S JOURNAL is devoted to Graham's Standard Phonography. Published by Andrew J. Graham & Co., 744 Broadway, N. Y. THE STUDENT'S JOURNAL is the oldest and best phonographic Journal in America. Each number has eight pages of lithographed phonography. News of importance to phonographers, portraits, biographical sketches, and facsimiles of the reporting notes of prominent phonographers are frequently given.

☞ ONE book firm advertises for sale, "A Shaker Bible," and the statement is quite misleading. The Shakers use the same version of the Bible as is used in all the Christian churches. The Book which some are pleased to call a Shaker Bible is largely a history of the Catholic and Protestant churches.

"KIND words are the music of the world, they have a power which seems to be beyond natural causes. It seems as if they could almost do what in reality God alone can do, soften the hard and angry hearts of men. No one has ever been converted by a sarcasm, crusht, perhaps, if the sarcasm was clever enough, but drawn nearer to God, never."

☞ THOSE who write for "Home Notes" should not forget the order of that department, and write an essay on either religion or domestic duties. An article of 350 words will do quite well.

The above is from THE MANIFESTO of May 1895, page 119.

Deaths.

Phillip J. Mayer, at Ayer, Mass. Dec. 1, 1898. Age 89 years and 9 days.

Brother Philip has been an active member of the Society at Harvard for thirty-five years. He was a man of sterling integrity and we mourn the loss.

M. E. McL.

THE MANIFESTO.

A VISIT TO THE

SHAKERS

of EAST CANTERBURY, N. H.

BY

LLOYD H. CHANDLER, U. S. N.

Librally Illustrated with half tone

pictures of PERSONS and PLACES.

The Village of EAST CANTERBURY is situated in one of the loveliest spots of NEW HAMPSHIRE, and is high enough to overlook the surrounding country.

Price, 15 cts.

Address H. C. BLINN,

East Canterbury, N. H.

SKETCHES OF SHAKERS AND SHAKERISM. A synopsis of the UNITED SOCIETY OF BELIEVERS in Christ's Second Appearing. Illustrated. By GILES B. AVERY. Price 15 cts.

THE SHAKER COVENANT.

This work sets forth the form of appointment, the qualifications and powers of the several

ORDERS OF OFFICERS

in the Community: of the

PRIVILEGES and OBLIGATIONS

of all the Members, and of the

DEDICATION AND CONSECRATION

of persons and property.

The book will afford interest to all, and at the same time, afford instruction to all inquiring minds. Price 5 cts. each, postage paid, or 36 cts. per doz.

POPULAR SCIENCE

Nature, Invention, Electricity, Archaeology, Chemistry, Mineralogy, Health, Hygiene, Medicine. **HEALTH**

Formerly Boston Journal of Chemistry **ENLARGED and IMPROVED.**

This popular monthly contains a large number of Short, Easy, Practical, Interesting and Popular, Scientific articles, that can be Appreciated and Enjoyed by any intelligent reader, even though he knew little or nothing of Science. It is intended to interest those who think

Profusely illustrated and Free from Technicalities

Entirely Different from and much superior to other papers with a similar name.

Monthly, \$1.60 per year. Newsdealers, 15 cts.

Largest Circulation of any Scientific Paper.

LILLARD & CO.,

108 Fulton St., New York.

Mention this paper for a sample copy.

The New York Dispatch...

Oldest and Best Recognized Weekly Paper in the United States.

Improved Management, and Methods up to date.

A Family Journal

Of Morals and Public Interests, Newsy, Literary, Scientific, Humorous, Dramatic, Entertaining. Also G. A. R., Masonic Fire and Society News.

One Copy, One Year, \$2.50.

Post yourself on what is going on in New York. Address

The New York Dispatch
317 Broadway, New York.

ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

SHAKER HAMAMELIS

(WITCHHAZEL,)

A remedy for Cuts, Burns, Scalds, Headache, Sore Throat and all cases of external inflammation

Taken internally for Bowel Complaint, Bleeding of the Lungs or Bowels, and for all aches and pains.

For use externally, bathe the parts and lay on a cloth wet with the Extract, Internally, take one half teaspoonful three times a day. Use hot or cold.

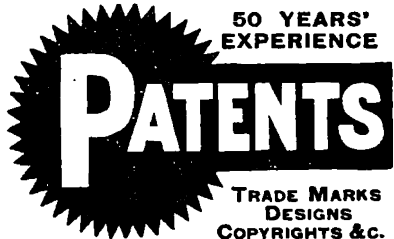
Ask your druggist for it or send your order to ARTHUR BRUCE.

East Canterbury, N. H.

HOW TO MAKE MONEY!

If you are out of employment and want a position paying you from \$50 to \$100 monthly clear above expenses by working regularly, or, if you want to increase your present income from \$200 to \$500 yearly, by working at odd times write the GLOBE CO. 723 Chestnut St. Phila., Pa. stating age, whether married or single, last or present employment, and you can learn how to make more money easier and faster than you ever made before in your life.

50 YEARS' EXPERIENCE



Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers. **MUNN & Co., 361 Broadway, New York** Branch Office, 625 F St., Washington, D. C.

AUTHORISED RULES

OF

THE SHAKER COMMUNITY.

The religious basis of the ORDER must be a foundation resting on the principle of righteousness, which principle is God. This should rule the life of the individual for the protection of his own soul, for the peace of the family and as an evidence of his upright standing before the world.

Price, 10 cts.

THE
MANIFESTO

FEBRUARY, 1899.

A CONCISE HISTORY OF THE
SHAKERS.

Just Published. The book is printed with large type and on excellent paper.

It contains 130 pages and has

ILLUSTRATIONS

of the SHAKERS and their

COMMUNAL HOMES.

The work gives quite an extended account of the Several SOCIETIES, their organization and general management.

Price, 50 cts.

**BRIEF EXPOSITION
OF THE**

**Principles and Regulations
of the
SOCIETY OF BELIEVERS.**

Price, 10 cts.

A SUMMARY VIEW
OF THE
MILLENNIAL CHURCH,
OR

"United Society of Believers"
It treats of the Rise and Progress of the Society, together with the general Principles of the Faith and Testimony.

Price, 50 cts.

THE ALTRUIST.

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Altruist Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. It now has 5,000 acres of land in Southeast Missouri on which it offers a home and employment for life to all acceptable persons who may wish to join it. 50 cents a year; specimen copy free. Address A. LONGLEY, 19 28 Olive St. St. Louis, Mo.

**SKETCHES OF SHAKERS
AND
SHAKERISM.**

By GILES B. AVERY.

Price, 15cts.

Books & Papers.

The Rev. Irl R. Hick's Almanac. Pub. by THE WORD AND WORKS Pub. Co. St. Louis, Mo. Price 25 cents. The book contains more than one hundred pages, and illustrates the "Rising, Setting and Meridian Passage of Planets, Eclipses of Sun and Moon, Chief Cities in time belts. Full exposition of Calendars, Constellations and signs. Sun slow and fast explained. Storm and weather forecasts. Sun spots and what they prove," etc. etc.

The recent death of Senator Justin S. Morrill of Vermont, the oldest member of the Senate, gives a special timeliness to the publication of an excellent portrait of Mr. Morrill which is contained in an article on the methods and character of the United States Senate printed in the January Magazine Number of THE OUTLOOK, under the title "In the Seats of the Mighty." The article was written before Mr. Morrill's death. It is evidently from the pen of some one well acquainted with Senatorial precedents and political and social peculiarities, and is written in a light and even amusing vein. (\$3 a year. The Outlook Co. New York.)

After Spain, it was natural to speak of the markets in the ex-Spanish possessions—Porto Rico and Cuba. As I had just come from both these places myself, I mentioned first the market life in Porto Rico. All burdens are carried on their heads by the native women. Saturday being the great market day throughout the island, the roads leading to all the villages on Friday evenings and Saturday mornings are thronged with men, women and children, leading donkeys loaded with fruit and vegetables, on their way to market. The women, old and young, march along straight and erect upon their heads loads varying in weight from fifty or more pounds, downward. They travel without shoes, many coming from long distances. On arrival they seem as fresh as when sighted miles away. The same distance has to be traversed at the close of the market day. All have a pleasant word for the traveler and generally a courtesy thrown in. The market is a large frame structure open on all sides and on payment of a small fee a place can be obtained wherein to display wares. Bananas, oranges, yams, bread-fruit, cocoa, plantain and other kinds of tropical fruits and vegetables abound. The greatest regularity and good behavior prevail among these native women, and nine-tenths of their customers are of their own complexion.—*Gilson Willette, in January Donahoe's.*

The same supreme power that demanded this war will demand the complete fulfillment of its purpose. It will demand in tones which none can misunderstand and which no power or party can be strong enough to disregard, that the United States flag shall never be fur-

led in any Spanish province where it has been planted by the heroism of our army and navy. Call it Imperialism if you will; but it is not the Imperialism that is inspired by the lust of conquest. It is the higher and nobler Imperialism that voices the sovereign power of this nation, and demands the extension of our flag and authority over the provinces of Spain, solely that "government of the people, by the people, and for the people, shall not perish from the earth." Such is the Imperialism that has become interwoven with the destiny of our great free government, and it will be welcomed by our people regardless of party lines and will command the commendation of the enlightened powers of the old world, as it rears for the guidance of all, the grandest monuments of freedom as the proclaimed policy and purpose of the noblest government ever reared by a man or blessed by Heaven.—*Col. A. K. McClure, in Frank Leslie's Popular Monthly.*

NUMBER IN NATURE, by Edward White. The object of this Lecture is to present "an evidence of Creation Intelligence," in the use of numbers. That the creative plan has been wrought out by a wise Master-builder, and is not the work of chance or of a blind force.—Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

We have before us a beautiful Calendar for 1899, just received from Hyde Park, Vt., the home of Gov. Carroll S. Page. It is printed in bright colors of red and green, and is on sheets not less than 22x28 inches. The figures are nearly two inches and may be easily seen across a large room. A fine picture of the Governor is on every sheet of the Calendar, and those of a social mind can make him a pleasant visit each month of the year. With an eye to the interests of his special business, not the least available space is wasted. The Calendar means business well worthy the attention of all who buy and sell. For the Office Shop or Store this will prove to be equally as ornamental and more useful than many articles of much greater cost. Send ten cents in silver and obtain one of these beautiful Calendars and you will have a pleasant companion for the New Year. Address.—U. S. Page, Hyde Park, Vt.

THE CHRIST QUESTION SETTLED, or JESUS, MAN, MEDIUM, MARTYRS, by J. M. Peebles, M. D.

This is a recent work from the pen of Dr. Peebles. It is written in the interest of that Spiritualism which is the spirit of truth as found in a Christian life. The work is a powerful advocate of the existence and spiritual mission of Jesus, the Christ, and must interest that large class in every Christian denomination that would live in the light of the present day. The Doctor calls to his aid witnesses from many lands and from every shade of religious belief in order to prove the soundness of his positive assertion. His three journeys around the world have afforded him a fund of knowledge on this and kindred subjects

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXIX.

FEBRUARY, 1899.

No 2.

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

THE DISCIPLES OF JESUS. THE CHRIST, ARE NOT OF THIS WORLD.

By Elder Henry C. Blinn.

THE above statement seems almost paradoxical, as the disciples were taken from the walks of life common to all other people. Most of them, probably, were poor fisherman living near the sea of Galilee, and as their laborious work for a frugal living kept them so closely confined, they gave but little thought to anything higher, or interested themselves in a spiritual experience. They were in this world and had never thought otherwise.

Suddenly, as they were engaged in the mending of their fishing nets, a man salutes them in these words.—“Follow me, and I will make you fishers of men.” Such a remark no doubt, astonisht them, as fishing for men must have been a novel idea, and a perplexing enigma.

At this time they were subjects of King Herod and living in the kingdom of Judea. So interested, however, were they in this invitation of Jesus and expecting, withal, to find an increase of wealth, they at once left their nets that they might accompany Jesus and secure the promist treasures that he so liberally proffered. It must have been quite a sacrifice to these poor fishermen to leave their boats and nets to engage in an enterprise so beclouded in their minds, and which at this time they could not understand.

Possibly, these Jewish laborers may have the vague idea or rather the exalted thought that Jesus would be a new king, as he told them that in return for every sacrifice that they made, they should receive an increase of an hun-

dred-fold. If they gave up their one house, with its acre of land, they would receive through him an hundred houses and an hundred acres of land. Such an offer with its subsequent explanations was not to be slighted, and there is evident reason to believe that they became deeply interested in the new mission.

This may have changed somewhat as days past on, and the lessons of a spiritual life were unfolded to them. The hundred-fold of houses and lands, and boats and nets did not materialize so fast as they had anticipated. At this anxious moment they must have interrogated Jesus, as he soon makes this remark, while speaking of those who accompanied him as disciples,—“They are not of the world, even as I am not of the world.”—John xvii., 16.

Then he gave them to understand that his kingdom was spiritual, and altho his followers might, by some, be considered as soldiers, they were harmless, as their warfare was wholly spiritual and on this account his soldiers would not fight. Gradually, the disciples accepted the ministration of Jesus and learned that their mission was to be one of peace and not of war. That there was a higher life for man to live than the cruel and merciless killing of each other, for an avaricious gain.

It is generally conceded, however, altho in very loose terms, that Christ's people or his church are not of this world, and that there must be some sacrifices to ensure a fellowship in his company, while very few may have a fixt thought to bear any distinguishing mark to the mind.

The first sacrifice of Peter and Andrew, as they left their boats and fishing nets on the shore of the sea to follow Jesus was more than many would care to make even at this present date, while assuming to understand fully the whole mission of Jesus. When he informs his disciples of the different relations that exist between his people and the world, and that to be a Christian they must deny themselves and take up their cross daily and follow him, they soon find that he is leading them where the children of this world can not go.

As the world loveth its own, it would not be expected to favor that which manifests an opposition to its worldly course. As it was bitter and envious in its remarks about the divine Teacher, it could not be expected to be otherwise in regard to those who accepted a communion in his life. Jesus understood this so well that he informed his disciples that as the world hated him without a cause, it would also hate them after the same unreasonable manner.

There was no occasion for dislike of him as an individual which so often culminated in persecution, as Jesus is said to have increast in wisdom, and even grew in favor among men. But it was the doctrine of the cross, and the system of self-denial which he taught that was so intensely hated. It was the establishing of a new religious belief, and the preaching of righteousness that if they would be the children of God they must accept the fatherhood of God and the brotherhood of man. That his doctrine would establish peace on earth and good-will toward all. That wars and rumors of wars would

case, and that the vision of the prophet would be gloriously fulfilled when men should beat their swords into ploughshares and their spears into pruning hooks, and the nations should learn war no more.

We are well assured that the church of God must have a living testimony and that there must be a discriminating line between that church and the people of the world. This will be so distinct that all doubt will be obliterated as the faith and the works become manifest in their presentation. It may not take much time for any class of examiners to determine the position that is occupied by the church. Those who reject the first Adam with his God-given works of generation, and have put on Christ, through the baptism of the holy spirit, will according to promise, be raised from the dead by the glory of the Father and at the same time be able to walk in newness of life. And if we have been planted together in the likeness of his death, we shall be [raised] also in the likeness of his resurrection."

It is not at all singular that the world loves its own, or that it has a hatred to that testimony which destroys its influence on the minds of men. Following the course of nature in which it was established, its life is the fulfilling of the desires of the flesh and of the mind. It is the work of the first Adam and can not otherwise than lead the children of this world to marry and to be given in marriage.

This is quite different from the manner in which the followers of Jesus are led. As they are with him in the resurrection, they neither marry nor are given in marriage. These two classes are placed in sharp contrast with each other. One is called "The children of this world," and they are engaged in the selfish work of mine and thine. Their foundation is laid in a life of generation and they are married to sustain it.

The other class like Jesus have consecrated their lives and all they possess for the peace and prosperity of their fellow-men. Their foundation is laid on the principle of righteousness, and having put on the Lord Jesus Christ they make no provision for the flesh to fulfill the lusts thereof. Many who through profession have renounced the first Adam and entered into Christ, are still actively engaged in the interests of the world and can manifest no discriminating line between the flesh and the spirit, and none between the church of Christ and the world.

"The Angel of Mercy flew over the church
And whispered, 'I know thy sin.'
Then the church lookt back with a sigh and longed
To gather her children in;
But some were off to the midnight ball,
And some were off to the play,
And some were drinking in gay saloons
So she quietly went her way."

We are quite well assured that the separation of a man from the spirit of the world is in his acceptance of the cross of Christ, and in the living of a

new life, free from sin and from sinners. It would be as impossible now as it was in the days of Jesus for a man to serve two masters especially if Christ is to be one, and the world is to be the other, "for he will hate the one and love the other, or he will hold to the one and despise the other."

But a new day is dawning upon us and it comes as a precursor of light to lead us into the beautiful pathway of righteousness and man will care for his brother man, as he will by nature care for the interests of his own personal existence.

East Canterbury, N. H.

THE ORDER OF MEDIATION.

By Elder John Lyon.

THE order of the old creation was entirely different from that of the new. The second dispensation of the old creation was one of types and shadows, while the mediatorial office was the foundation of the new creation and established in the first appearance of the Anointed. "If the foundation be destroyed, what can the righteous do?"—Psalms, xi., 3.

The order and foundation of the old creation :

Man was created a rational soul, and this made him a free agent and lord of creation.

How did God make known his will to man?

Man was not made to plan for himself what he should do, or what he should not do. Had he been made to be his own director he could not have been an agent for another. That he was made for an agent, under God, to rule the natural world, is evident. Not being endowed with omniscience, he was provided with attendant spirits, to suggest to him how to act without controlling his free agency.

On the other hand man was more or less influenced by spirits from the opposite source who were trying to seduce him from his dependence upon the Creator. Being placed between these two agencies, gives man a fair opportunity to exercise his volition and free agency in choosing which to follow. If he chooses to follow the good, the evil agents must step aside, but if he chooses to follow the evil, the good agents will withdraw. Herein lies the accountability of man, and the freedom or his choice makes the action his own.

Man was made a free agent, but it does not appear that there was any visible order of mediation. That patriarchal authority was established by the law of nature, is very true. It was established in the law of nature, both in the human and brute creation, for the parents to have dominion over their offspring.

Jacob could no more expiate the sins of his sons before God, for their murderous attempt upon Joseph, than could Isaac that of his son Jacob for

his deceit in relation to his brother Esau. God made the vine of the earth to bring forth its fruit in clusters, and it was designed by the Creator that man should leave father and mother, and cleave to his wife, and they should become one flesh. As soon as the human race had borne children, under their parents, they became parents themselves, and the head of their respective cluster. This was, and still stands as the order of nature for all the children of the old creation.

When the time arrived for the opening of the second dispensation, about 1491 years before that of the new creation, God chose one people out of all the branches that sprang from Noah, and he made them a type of this new creation. He appointed Moses a mediator to stand between himself and the people, and to him the will of God was made known. Moses was anointed the Messiah with all the elements and principles of that day, so that there were no further requirements made by God, nor by angels, nor by prophets. When the people had gone astray, they must return again to the commandments. Moses was appointed the perpetual mediator as long as that typical work should endure. Through this medium a soul could find access to God.

Moses was something more than a man—he was an anointed man. And God said to Aaron and Miriam; “Hear now my words. If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore, then were ye not afraid to speak against my servant Moses?”—Num. xii., 6, 7, 8. Aaron was the high priest, and Miriam was a prophetess, the highest, visible officers that ever stood among the Jews after Joshua. What was Moses that these two high functionaries could not claim an equality with him? Moses was the Lord’s anointed, God manifested in the flesh, to typify the great mediator, the Author and Finisher of eternal salvation.

God chose one people through whom to show, in a figure, how he would lay the foundation of his work, to save man from his lost state and raise him to an order above that which is earthly. All the rest of the human race were left under the universal laws of creation or nature to be directed or influenced by spirits, to regulate them according to the law of nature, or else to be influenced to an opposite course. This typical nation was to be led by invisible spirits, but God placed his requirements in an earthen vessel where they had his will continually before them. He required them to adhere to the person he had appointed, and to obey the law given through the human mediator. In doing this they were serving the one living and true God.

They were forbidden to turn from the order of God’s appointment after other gods, angels, spirits or their own ways for a director. But “were all under the cloud, and all passed through the sea, and were all baptized unto

Moses, in the cloud and in the sea. And did all eat the same spiritual meat and drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was the anointed."—1 Cor. x., 1, 2, 3, 4.

They were all baptized unto the anointed mediator to whom they were to look if they would receive anything from God. This people were not left to set up for themselves a god to serve, agreeably to their own inclinations, nor to seek after spirits to direct them in a way congenial to their corrupted propensities. They were placed in a situation where there was no alternative for them if they would enjoy the blessing of God.

If they turned from it they fell under his displeasure. After God had anointed a mediator in whom he could deposit his requirements, he gave his laws and ordinances through this earthen vessel which was calculated to curb their immoral desires. These laws typified a work that could consume the element of the flesh, the fountain from whence all immoral desires and actions proceed.

The great desire of the people was to know whether it was God who required obedience to these laws, or whether it was the man Moses. All they knew of these laws and requirements was, that it was the man Moses who required obedience, and while he was in the mount receiving the law, the people began to show that opposition which reigns in man, against submitting to God through a mediator. The people gathered themselves together unto Aaron and said to him, "Up, make us gods which shall go before us; as for this Moses, the man that brought us up out of Egypt, we know not what has become of him."—Ex. xxiii.

All that had been done for them from the time that they left Egypt until that day, they ascribed to the man Moses, not to God, because it came to them through a mediator in human form. They could make for themselves a god of their jewels and through this acknowledge all the benefits that they had received. "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

There is nothing so repugnant to man's nature, as to acknowledge God in his order of mediation. They could accept God in a piece of wood, in a stone, in gold, silver, brass, and lastly in themselves, where there is no submission or reverence of any kind required, but to acknowledge God in a mediator of his own appointment was too humiliating and an opposition to the mediatorial order of God was the point at which all their rebellious and derelictions from the order which God had appointed commenced and was the source of all the misery and calamities which afterward befell them.

(To be continued.)

DEFEND the character of the absent, even of those that are bad, as truth will permit; the rest conceal unless duty absolutely require its exposure.—R. W. P.

PSYCHE.

By Martha J. Anderson.

O soul, in the smallest globule sent
 From the innermost soul's bright portal,
 With infinite purpose and life intent
 When fledged are thy wings immortal.
 No folding thy powers, when once they have sprung
 From the chrysalis that confined thee,
 From life's first note is the pæan sung
 Of the ages that enshrined thee.
 Thy breath in the atom first is felt,
 Rock, plant and tree enfold thee ;
 Dissolving matter may freeze and melt
 Yet its various forms all hold thee,
 Progressing toward the destined height
 Through mineral, plant and creature,
 Till man appears as a God of light
 Perfect in form and feature.
Mt. Lebanon, N. Y.

[*The Boston Sunday Globe of Oct. 30, 1898, has published a very interesting article having reference to Eldress Eliza Babbitt, who is now in the ninety-third year of her age.*]

ELDRESS OF THE HARVARD SHAKERS.

In the several Shaker communities in the country, there is one venerable Shakeress who is especially well known—Eldress Eliza Babbitt of the Harvard community. This particularly gifted woman is highly regarded by those of her faith for various reasons. She is appreciated because of her long association with the community, with which she has been identified nearly all her life, having been a member quite seventy-nine years. Eldress Babbitt is now in her ninety-third year, and retains in a remarkable degree those characteristics which have made her presence so unmistakably felt in the administrative and executive affairs of the Harvard Shakers.

Eldress Babbitt received The Globe reporter with that graciousness which to those who know well the average Shakeress seems so much a part of their nature. She talked very entertainingly of her life in the community, evinced a deal of pleasure in tracing some of the humorous phases of affairs, and manifested a keen and witty disposition. A warm, sympathetic and conservative nature has made her a woman greatly admired by her associates, who have showered upon her such positions of trust and responsibility as were within their power to bestow.

When it was intimated that in her prosaic life there could not have been much room for the romantic or the dramatic, she replied with energy that there had been both, and then referred in a very interesting manner to the rise and decline of the community, to the radical departure from the volume of business at one time carried on at the settlement to the comparative quietude of to-day to the change in the methods and customs of those of her faith, to the kaleidoscopic transitions which have taken place in the outside world, all of which, she remarked, must, to the keen observer, seem both romantic and dramatic.

She is said to be the oldest Shakeress living. When she was fourteen years old her mother, with six children, came to this community from Norton, where they had been living. Her father died five years before. The eldress said that her mother, having visited in Harvard, learned much concerning the life of the Shakers, became greatly impressed with their ideas and mode of living, and so took up her abode with them. She volunteered the information that so far as the financial standing of the family was concerned there was no necessity for such a course, as there was sufficient to support her mother and her children comfortably, but her mother believed devoutly in the ideas of the Shakers and decided to cast her lot with them.

In her early life Eliza Babbitt learned the tailor's trade, and for twenty-three years she cut and made all the clothing worn by the male members of the community, of which she was for many years one of the trustees. So ably did she discharge the duties of that position that she was chosen to fill a vacancy among the elders. Her success in that order so thoroughly stamped her as a woman of exceptional abilities that she was installed into the office of the ministry, a position which she has held for quite forty years. She became superior eldress in 1872.

It is the duty of Eldress Babbitt to know all about the financial affairs of the community, which she does thoroughly, having received not a little of her business training during the seven years she was in charge of the office of the community. It is a part of her duty as minister to decide questions relative to the conduct of affairs, and to determine who are eligible for admittance into the little settlement. She is the balance power of the community. Her sagacity and keen insight into business matters has made her an invaluable member of the little colony.

With her it has been a cardinal principle never to venture an opinion upon any matter which involved differences of thought until she had fully heard all sides, and her decisions upon vital questions touching the community's welfare have ever been satisfactory. She has been retained in the ministry, as was frankly stated by her associates, because there is no one to equal her in judgment and in nice discrimination as to what is right and just and for the best interest of all.

This venerable woman finds not a little pleasure in showing some of the results of her handiwork of the past three years. In that time she has made twenty-eight log-cabin quilts, and because of severe trouble with her eyes much of the sewing was done by feeling the seam as the work progressed, but the quality of the labor does not indicate that it was performed under other than the most favorable circumstances. These quilts are to be left as legacies to her friends. Besides making these quilts she has done much in the line of crocheting. Aside from failing sight her faculties are as alert as ever.

Eldress Babbitt talks very entertainingly of this Shaker community when it was at the height of its prosperity, a condition which she aided materially in creating. At that time a lively business was done in making brooms, while a great amount of milk was sent daily to the Boston market. Herbs in immense quantities were collected, pressed and packed for the retail trade, and that branch of work is still carried on to quite an extent. Here were raised for the market in great quantity garden seeds, while the Shaker apple sauce is still well known as the best of its kind. In those days cloth for the dress of both sexes was all of domestic manufacture.

At that time there was a large saw mill, a tannery, a blacksmith shop, there was much done in fruit preserving, braiding of palm-leaf and straw, and in supplying the market with wool. There never was occasion to question the weight, measure or quality of the articles sent out from the community. The community prospered then, and as the result of that time it is highly prosperous to-day.

Sarah Babbitt, a cousin of the eldress, gave to the world the benefit of several inventions evolved from her active brain which revolutionized some branches of labor. Sarah, with her father and sister, joined this community. She became known as sister Tabitha. To her genius is due the introduction of the cut nail. She got the idea from watching the operation of making wrought nails. She conceived the idea of cutting them from a sheet of iron when it should be rolled to the desired thickness. Her idea was put into practical operation and found to be a success, and the wrought nail became a thing of the past.

One day while watching the men sawing wood, she noted that one half the motion was lost and she conceived the idea of the circular saw. She made a tin disk, and notching it around the edge, slipped it on the spindle of her spinning wheel, tried it on a piece of a shingle and found that her idea was a practical one, and from this crude beginning came the circular saw of to-day. Sister Tabitha's first saw was made in sections and fastened to a board. A Lebanon Shaker later conceived the idea of making the saw out of a single piece of metal.

One can hardly believe that the people who comprise this community, at the head of whom is Eldress Babbitt, with their quiet, peaceful, unobtrusive ways, are the successors of others of their faith who helped make for Harvard the most exciting and sensational pages of its history. Here was one of the places in the east where Mother Ann Lee made her appearance, and here her great power was very forcibly felt. When she came she said she had some time before seen the place and the people in a vision. Many of the people of the town knew her as the female Christ. She had many followers, and whole families became imbued with her ideas.

So powerful was her hold upon a certain element in the town, and to such an extent were the ceremonials of the sect carried, that the devout enthusiasts of other religious faiths became alarmed at what they termed the fanaticism of Ann Lee and her converts. A town meeting was held in response to a petition "to determine on some means to remove the shaking Quakers." The town voted to prosecute them and appointed a committee to carry the vote into effect. The local military company marched to the Shaker rendezvous of that time and warned Ann Lee and her followers to leave before a certain hour. Mother Ann Lee left and returned several times.

Upon one of her visits a day was set when the Shakers were to be driven out. Notices were posted in the villages bidding people to assemble on Harvard common for that purpose, and two barrels of cider were furnished those who responded to the call, to stimulate their zeal. Heeding wiser counsel, it was decided to waive any demonstrations at that time, but later the threat to drive out the non-resident followers of Ann Lee was carried out, and over a route of ten miles, the Shakers were subjected to many indignities and cruelties. Scourging formed a part of the persecution on this memorable day. After one offender had received half the number of blows to be administered, James Haskell, a highly respected citizen of Harvard of that time, rode to the scene of brutality, dismounted, took off his coat, and offered to receive the last ten blows. His action so filled the persecutors with shame that they released their victim, who had borne himself with great fortitude.

The feeling toward the Shakers greatly changed as the years rolled on, as attested by the fact that the late elder, Elijah Myrick, was a member of Harvard's school board for ten years, besides being honored in many other ways. To-day, no one is more highly esteemed in the town than that bright, lovable leader of this community, Eliza Babbitt, whose beaming face is an index of her philanthropic nature.—*Boston Sunday Globe*, Oct. 30, 1898.

I seek not selfish ends, but greatly desire the end of self.—R. W. P.

THE MANIFESTO.

FEBRUARY, 1899.

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.

December.

Average of Weather at Mt. Lebanon.

Thermometer.	Rain.	Snow.
1897. 29.97	4 in.	2 ft. 9 $\frac{1}{2}$ in.
1898. 30.2	.75	17 "
Highest Temp. during this mo.	54	above 0.
Lowest " " " "	" "	4 below "
Number of rainy days	" "	1
" " snowy	" "	7
" " clear	" "	7
" " cloudy	" "	16

Jan. 1899.

THE closing day of 1898 gave a farewell serenade to the exodus of the expiring year. The incipient ceremonies opened

with rain, which changed to sleet, and then to snow which at New Year's dawn was a foot in depth, which has given us a diversified storm as a farewell to the retiring year, and a pure white robe to adorn the infant New Year.

We willingly bid a long and eternal farewell to 1898 with its tornadoes, whirlwinds, hurricanes, typhoons, volcanoes, floods, electric bolts, sun-bursts, and all its destructive machinations of life and property of every kind on land and by ocean's foaming, dashing billows.

Columbia County has had its full share of destruction by the angry elements and many thousands of dollars will fail to repair the damages. The storm apparently spent its fury in prostrating S. J. Tilden & Co's new steel smoke-stack to their New Laboratory.

The N. Y. State Road is less than one half done. At the present time, preparation for putting an iron bridge across the gully east of our machine shop pond is being executed. The intention is to have it accomplished before Spring opens.

There is some physical inability among us, but no death to record. I ran a narrow chance of passing the fatal ordeal but I feel at present that I can stand quite a brush with the grim monster. Even so let it be.

Calvin G. Reed.

North Family.

Jan. 1899.

CHRISTMAS has come and gone and standing on the ridge dividing the Old from the New Year, we sniff some of the savor of saltness from the dawning century just beyond—a century of whose coming the poets and prophets have written.

The usual religious Services marked the morning and the usual festal entertainment the afternoon and evening of Christmas Day. At 10 o'clock a. m. we met our friends of the Church family in their pleasant chapel, spending about two hours in singing, reading and speaking. All the services partook more or less of the spirit

of the day. In the afternoon a number of the Church family made our entertainment the more enjoyable by their presence and showed a cordial appreciation of its program, with the usual Christmas features, singing, recitations, etc.

At the close of the exercises, a simple luncheon was served to all. We must not omit to mention that our beloved Eldress Harriet and Eldress Augusta were among the welcome guests. Altogether our Christmas day was full of Jesus, His life, His work and we trust His spirit.

G. Ada Brown.

South Family.

Jan. 1899.

THE Old Year 1898 was completely frozen out, while the New Year of 1899, has become thoroughly frozen in, with the mercury ranging from 10 to 12 deg. below zero.

Our years they come and go
All too quickly here below,
But we wish they long might stay
For the good they've sent our way.

Leaving blessings at our door
Daily giving more and more,
So the years they go and come
Benefitting ev'ry one.

The holidays, as usual, were scenes of spiritual and social communion, Santa Claus & Co. made their annual tour of gift distributing; each member was remembered by good old Santa and his honored staff—St. Nicholas—noted for benevolence and a marvelous memory.

By invitation from our Second family friends, a delegation from this family were present at their Christmas festival on the afternoon of that day. The chapel was decorated with evergreens. The vocal and instrumental music was highly commendable. The reading and recitations were conducted most admirably.

The singing of a German Christmas song with an autoharp accompaniment was pleasingly executed by Brother Albert, who not long ago hailed from that far away land of music and song.

At the close of the entertainment a bountiful repast was served in the family

dining-hall and all were merry as the Merry Christmas. The following is the program given;—

"Words of Welcome," by the Elders.
"Round the Christmas Fire." Song by the Congregation. Recitations—"Lo! I Am With You Always." by Lillian. "Know Thyself." by Lena. "Fear Thou Not." Song by Congregation Recitations,—
"Family Greeting." by Henry. Dialog,—
"Daily Hints." "Peace and Praise." Song by the Quartet. "Whispering Hope." Song by Eugenia and Alma. Recitation,—
"Hope Why Mockest Thou." by Alma.
"Evening at the Farm." by Three Little Girls. "Four Little Sunbeams." by the Little Girls. "Any How." by Earle. "Tale of a Sun." by Curtis. "Song of the Months." by William. "Christmas Bells." Song by the Quartet. Recitations,—
"Man and His Shoes." by Mabel. "Bearing Other's Burdens." by Lena. "Natural Laughter." by Clarissa. "Little Nut People." by Bessie. "A Little Girl's Wish." by Flora. "Babe of Bethlehem." by Jennie.

Gueriere DeGron.

Shakers, N. Y.

Jan. 1899.

THE Christmas and New Year celebrations, in their active manifestation, have past away, but their remembrance and the joy of their participation will last through the year.

Christmas evening we had an Entertainment of one and a half hour's duration which was both instructive and entertaining; and as our beloved Editor and assistants were not here to share in its pleasures, we will, if not crowding other members of the home circle, present the program. [It would have given us all much pleasure to have been present.—Ed.]
March.—"Coronet Band." Cantata.—
"Birth of Christ." Recitations—"Gentle Words." by Ethel. "The South Wind." by Byron. "Boy's Suggestion to Teachers." by Arthur. "The Snow's Masquerade." by Lottie. "What Time is it?" by

Chester. "Drum Corp's March." Music, by Lulu. March, "Cronet Band." by Esther. "A Model School." by the Class." Recitations—"Kittie Knew." by Nellie. "How the Squirrel got his Stripes." by Fred. "The Two Orphans." by Agnes. "It was Cracked Before." by Ella. "Ring, Ring, Ring." Song by All. Recitations—"The Sweetest Clarity." by Jennie. "Not So Easy." by Eddie. Dialog, by Arthur and Wright. Recitations—"Patrick's Colt." by Louise. "The Yankee Boy." by Robert. "Carve That Possum." Song by J. L. L. C. Recitation—"A Lost Type." by Daniel. Duet—Instrumental Music, by J. and L. Recitations—"A Discourse on Apples." by Charlie. "How to Cure a Cough." by Luella. Dialog—"A Minister's Donation Party." Recitations—"At Christmastide." by Mabel. "Always Some One Below." by Samuel. Cantata.—"The Sister Graces." "Joy! Joy!" Closing Song by All.

On the evening of the 26th we met to receive the distributions from the Christmas tree, and hearts were gladdened by the mementos from dear friends. Such seasons of pure enjoyment bring those who are striving for the right into a oneness of spirit, and make them strong in their efforts for good.

While listening to the recitations of our Christmas party and realizing the ability manifested, our thought in prayer was, Heavenly Father and Mother, bless the rising generation! May their affections be inclined toward Thee, that they may be the ministers of the new dispensation; for only a little while and they will be the directors of that spiritual power which will be called upon to wrestle with the mighty problems which the twentieth century will present for solution.

Hamilton DeGraaf.

Narcoossee, Fla.

Jan. 1899.

LEAF turning on New Year's day is somewhat conducive to good habits. Doubtless there are many to-day holding

a rehearsal over their life's book. As page after page is reviewed, and the blots and blemishes stand for account, new resolutions are made to be more careful the coming year.

To turn over a new leaf is not an easy task, when erratic conduct has blotted many pages. Strong and determined resolutions and long and continued efforts will help us to succeed. We may turn the pages of each Year book with pleasure.

On Christmas we sang a hymn in remembrance of our friends in the homes of our childhood. We hoped that the same inspiration that overshadowed them would reach us in our wilderness home. We would wish that it might help us, with them, to usher in the New Year with such strong resolution of heart that the pages of life's book will not be sullied by one blemish.

On the 1st of January we dug our fall crop of northern potatoes, and on the 6th we planted the same ground for another crop of the same kind. What a contrast! Our friends who write us from the north, tell us of the snow banks that cover the land, and of the task of keeping the paths open from house to house. Here we are basking in the sunshine of summer weather. The thermometer ranges from 60 to 80 deg. almost every day. We have had but one frost that has done any damage. Then the mercury fell to 40 deg.

These occasional frosts make winter gardens very uncertain, and for this reason many do not plant after September.

We send greetings to all.

Andrew Barrett.

Enfield, N. H.

Jan. 1899.

NEW YEAR'S day dawned bright, 16 deg. below zero, yet, despite the frosty air our morning Service was well attended. With the new resolves given to be and to do what duty demands the Service was more of a memorial, sacred to the memory of our arisen, noble, gifted co-worker, Eldress Joanna Kaime, who for

about thirty years, was closely connected with our Society's welfare.

To give full recognition to so complete a life of righteousness, no poem or eulogy could tell the half of her richness of character and worth to the cause of human regeneration. A life, so fruitful of good virtues, qualities and thoughts, all forming a noble, intellectual and strong individuality, can not be minimized to "Well done good and faithful servant." Eldress Rosetta Cummings and Sister Nancy A. Morse, carried to our sorrowing kindred at East Canterbury, our wreaths of respect, fastened with the bow of fellow-sympathy.

Personally, I think that if articles were inserted in THE MANIFESTO, referring to the experiences, capabilities and graces, acquired and cultured by the truths of the Christ spirit, of such souls as Eldress Joanna Kaime of East Canterbury and Eldress Ann Taylor of Mt. Lebanon, and others who have honored our Church, they would scintillate sparks of spiritual encouragement to the young people of our Societies.

We commenced Christmas festivity the evening before, with a social gathering, the unloading of a well-stocked tree of gifts, for the young people, and a supper of fruit, assorted cake, ice-cream and coffee.

Sabbath morning's Service was rich with messages of the Spirit of Christmas, telling of the beauty and benefit of the Christ spirit and mission, also that spiritual and industrial action are the culturizing forces of life, as well as the means of spreading peace and good-will to man. In the evening, a concert, appropriate for the day, afforded profit and pleasure to invited friends and home relations.

To all our friends who dwell
In torrid or frigid sphere,
We send a New Year's message;
May you have a glad New Year.

George H. Baxter.

Sabbathday Lake, Me.

Jan. 1890.

CHRISTMAS cheer and good-will reigned in our home during the holidays, and the

good-will we hope to retain throughout all the days of the year before us. On the eve of the 26 ult. the young people gave an entertainment which pleased all who attended, most especially our good friends from Poland Springs who favored us with their presence.

Sister Aurelia is now in Farmington, Me. where she is superintending the publication of her book upon the life and light of Believers. We wish her every success as she has always been earnest in her efforts to have the life of a Shaker better known.

School is in progress and the Singing Classes are working with untiring zeal to further the work so nobly started last winter.

We extend kind thoughts and loving sympathy to our dear friends in Canterbury who are now suffering the loss of their good and faithful Leaders, Eldress Joanna and Eldress Dorothy.

Ada S. Cummings.

East Canterbury, N. H.

Jan. 1890.

In hushed tones the New Year's greetings past from lip to lip in our saddened household, for the last moments of 1889 bade us lay to rest our beloved Eldress Joanna J. Kaime. At the funeral service held in the afternoon of the 31st ult. Eldress Rosetta Cummings and Sister Nancy A. Morse were present in behalf of the Society at Enfield; and grateful tributes, written and unexpressed, rose from the hearts of all. But the current of true appreciation for the beloved Mothers called from our midst, runs deep in the hearts of their people, who best understand the solemn burden of the withdrawal; yet we feel the pulse of our Zion in sympathy and kinship. The old year passes on, its foot-prints lie deep in our memories, yet we clasp hands with the New Year, realizing that whatever the grief or burden, "underneath are the everlasting arms."

* * * * *

The storm of Dec. 31 and Jan. 1 covered the line of demarkation between the old and the new years, but the newly printed calendars put everything right; and by the 3rd inst. the ice harvest opened in cold earnest with marking and ploughing. Within the three days devoted to the business, a January thaw and a snow-storm crowded themselves in, but at the close of the 5th an ample bulk of ice, tho not of A No. 1 quality, was in place of storage. With the mercury slipping down to 10 deg. below zero, we do not feel the immediate need of King Winter's bounties, but by Independence Day we can tell better whether we are really dependent or not upon these wise provisions of nature. It is well that this is not the visiting season, for even the horses turn a "cold shoulder" to us.

School closed on the 11th inst., the winter term of sixteen weeks having drawn to a successful close.

Jessie Evans.

From the Bible Class.

WANDERING IN THE WILDERNESS.

By Eva Walcott.

It took the Children of Israel forty years to reach the land of Canaan. Some writers say they might have reached it in much less time had they obeyed the commandments of God.

The journey of the Children of Israel is a type of the journey of the soul. Every soul must take this journey in order to reach the land of Canaan, but it depends on the obedience rendered to the landmarks given by the heavenly guide, as light and understanding increase, that determines the length of time needed for the journey.

When a soul is convicted that living in Egypt, or being a slave to an earthly, sensuous life does not bring him peace or satisfaction, the first words of comfort that he hears are,—“Come unto me, all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and

learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls.”

When realizing the peace that is enjoyed in the Christ life, which gives those who live it, an eternal home in the land of Canaan, he longs for that life more and more. Here the first guide appears,—“The first step of a Christian life is obedience.”

After reading this he finds he must obey the convictions received and leave Egypt, or the worldly life he is living, but he is still uncertain what to do. He desires the enjoyment of the higher life, yet he is not reconciled to give up the pleasures of the lower. He wants to enjoy both. Here the guide says,—“Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.”

Having obeyed this counsel he receives strength to take the next step. Though he has decided to serve God and seek the righteousness of the kingdom of Heaven, and has started on his spiritual journey, yet when he sees the sins and passions, (his enemies) to which he yielded in Egypt following him, he, like the Israelites of old, murmurs and doubts, and longs for his former slavish life; yet warnings again appear,—“Agree with thine adversary quickly.” “The way of the transgressor is hard.” “Except a man forsake all that he hath he can not be my disciple.”

By prayer to God he is able to cross the Red Sea of doubt, and conquer his enemies. With new courage he presses forward with the comforting assurance,—“Lo I am with you always even unto the end of the world.”

To him, this is the cloud by day and night. Happiness is insured to him when he continues to watch and pray lest he be lost in the desert of sin. Feeling a loss of the support of the eternal presence he may become hungry and thirsty; losing faith in the promised help, he murmurs; but through divine mercy water is sent, reassuring him that God is ever near. By lack of faith the water is bitter; not until he fully obeys do the waters taste sweet,

for—"Whosoever exalteth himself shall be abased, and whosoever humbleth himself shall be exalted."

Being careful to put on the whole armor of God, with earnest prayer and supplication for mercy and strength, he passes victoriously on his way, with the assurance that now, all is well. He takes little thought lest he fall, and becoming weary in well-doing, returns to worshipping the idol of selfish ambition, the golden calf of the Egyptians. For a time this gives him the pleasure sought, but how bitterly he now understands the Savior's words;—"Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat."

Through the strength of temptations resisted and victories won, he is able to advance more swiftly to the Land of Canaan. By sending out the spies of Truth and Light to view the land he sees the successes and failures to be met in the way, though he hears the report from Doubt and Fear who tell him that he will not be able to conquer the land. Still, he hears the good report from the Caleb and Joshua of Light and Truth who assure him that the land is equal unto the promises of God. Before he can reach that land, however, he must cross the river Jordan. As the pure in heart only can enter, he must first pass the Jordan and be cleansed from all impurity by an honest confession, and through his humility the waters divide and he is led forth, forgiven. Before he can gain a final victory he must become repentant. This means a conscientious walk in right and duty until at last he will have "Come up out of great tribulation," and will stand crowned as a victor and rejoice in the presence of the Eternal Father, for "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out, and I will write upon him the name of the city of my God which is New Jerusalem."

East Canterbury, N. H.

STRIVE to do good rather than to be too conspicuous.

Sanitary.

A PHYSICIAN who is connected with an institution in which there are many children, says:

"There is nothing more irritable to a cough than coughing. For some time I had been so fully assured of this that I determined for one minute at least to lessen the number of coughs heard in a certain ward in a hospital of the institution. By the promise of rewards and punishments I succeeded in inducing them simply to hold their breath when tempted to cough, and in a little while I was myself surprised to see how some of the children entirely recovered from the disease.

Constant coughing is precisely like scratching a wound on the outside of the body; so long as it is done the wound will not heal. Let a person when tempted to cough draw a long breath and hold it until it warms and soothes every air cell, and some benefit will soon be received from this process. The nitrogen which is thus refined acts as an anodyne to the mucous membrane, allaying the desire to cough and giving the throat and lungs a chance to heal. At the same time a suitable medicine will aid nature in her effort to recuperate."—*San Francisco Examiner.*

NANSEN, the greatest living explorer of the extreme North-land says:

"My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee on the one hand, to tobacco and alcohol on the other. The idea that one gains by stimulating body and mind by artificial means betrays, in my opinion, not only ignorance of the simplest physiological laws, but also want of experience or perhaps want of capacity to learn from experience and observation."

WHEN overcome by bodily fatigue or exhausted by brain labor no stimulant, so-


called, serves so well the purpose of refreshment and rest, both bodily and mentally, as milk. When heated as hot as one can readily take it, it may be sipped slowly from a tumbler, and as it is easily digested one feels very soon its beneficial effect. Few persons realize the stimulating qualities of this simple beverage.—*Ladies' Home Journal.*

The Medical Record, an English Journal, thus comments on the injurious effects of anger.

Anger serves the unhappy mortal who indulges in it, much the same as intoxicants constantly taken do the inebriate. It grows into a sort of disease which has various and terrible results. Sir Richard Quain said, not long ago: "He is a man very rich indeed in physical power, who can afford to get angry."

This is true. Every time a man becomes "white" or "red" with anger he is in danger of his life. The heart and brain are the organs mostly affected when fits of passion are indulged in. Not only does anger cause partial paralysis of the small blood vessels, but the heart's action becomes intermittent, that is, every now and then it drops a beat—much the same thing as is experienced by excessive smokers.—*Selected.*

WE have pity for the Spanish youth who have been compelled to fight and die in the Spanish army and navy, and we have had, with thousands of others, great sorrow for the sufferings inflicted on our own soldiers and on our army horses and mules, to large numbers of whom death has been a happy release—and we wish there could be posted in every schoolroom of our land those words of James Russell Lowell:—"War is Murder!" and these words of Gen. Sherman:—"War is Hell!"—*Our Dumb Animals.*

 THE Audubon Society of Mass. protests against the slaughter of little birds.

OVER and over again,
No matter which way I turn,
I always find in the Book of Life
Some lesson I have to learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with resolute will,
Over and over again.—*J. Pollard.*

Deaths.

William Johnson, at Shakers, Albany Co., N. Y. Dec. 18, 1898. Age 50 years and 6 mo. He has been a member of the Community twenty-one years. We mourn the loss, but he has gone to reap the reward of his faithful labors. J. B.

Andrew Bloomberg, at Pleasant Hill, Ky. Dec. 26, 1898. Age 80 years. Br. Andrew was born in Sweden, but has been a member of this Community during forty-three years. He was a pure, true and honest man. J. W. S.

Eldress Joanna J. Kalme, at East Canterbury, N. H. Dec. 29, 1898. Age 72 years, 2 mo. and 10 days.

Hulda McGaughey, at Pleasant Hill, Ky. Jan. 11, 1899. Age 78 years and 4 months.

Sister Hulda has been a member of the Community thirty-nine years, and a very conscientious, good Sister. F. M. P.

Philinda Minor, at East Canterbury, N. H. January 17, 1899. Age 81 years, 2 mo. and 25 days.

Polly C. Lewis, at Mt. Lebanon, N. Y. Jan. 14, 1899. Age 83 years 2 mo. and 3 days.

Sister Polly was brought to the Society at Mt. Lebanon, from Savoy, when only two years of age. For many years she was the principal business manager in the South family. She was the friend of all, old and young. S. A. C.

THE MANIFESTO.

which enables him to speak with authority. A perusal of this work of 370 pages will assure the reader that the Doctor is in earnest and there need be no doubt of the position he occupies on the question. The Spiritualism that he accepts, as given in his own words, "is that it seeks the truth wherever found. It strikes at the root of all things, demands the genuineness of all phenomena, the reasonableness of all philosophy and the highest authority for its theories of the present or of the elder ages." Those who have read the former works of Dr. Peebles need no words to induce them to become the possessor of this interesting volume. Pub. by The Banner of Light Pub. Co. 9 Bosworth St. Boston, Mass.

PEASANTS IN EXILE. From the Polish of Henry K. Sienkiewicz. Published by Rev. D. E. Hudson, C. S. C. Notre Dame, Ind.

This little book of nearly two hundred pages contains a wonderfully pathetic story. It pictures a forced journey from Poland to America and the unsympathizing spirit that is met in this world among strangers. It is an elderly man and his daughter, a young girl. "What were they? Any one could tell at a glance—Polish Peasants." The storm at sea was a fearful experience, "The gathering tempest murmured round the ship like the wind in a forest, and gaining force howled like a pack of wolves." They reach New York, two strangers, without money, without friends, and with no knowledge of the English language, they find themselves, surrounded by wealth. They find a lodging room at last. "The walls are covered with mould. The room has a worn-out stove and a three legged stool. In the corner is a little barley straw that serve us a bed." The landlord, an old, rugged mulatto with lowering brow had his cheek plugged with tobacco." Even in this hotel they could find no rest. The landlord pushed her into the street and threw her bundle of clothes after her. This, in the Christian city of New York. Obtain the book and read the thrilling story of these exiles in America. Address, The Ave Maria, Notre Dame, Ind. Price, 75 cents.

To have the men who have demonstrated their organizing ability by great business successes tell their secrets of organization, is the object of the editor of THE COSMOPOLITAN. That he is succeeding, is proved in the Jan. issue by the article from Chas. R. Flint, who is regarded in New York as one of the three or four ablest organizers in America. He is president of the Rubber Trust and the head of the great mercantile house of Flint, Eddy & Co., which has its ramifications in almost every port of the world. Mr. Flint tells very openly what makes for success in the organization of business. His article may be read with interest by the Rockfellers, the Armours and the Wanamakers, as well as by the humblest clerk seeking to fathom the secret of business success.

In the same line is an article, also in the Jan. COSMOPOLITAN, telling how Mr. Platt or-

ganized and conducted the campaign for the election of Roosevelt. It is by a gentleman who was actively engaged at the Republican headquarters during the campaign, and who gives a vivid picture of the perfection to which political organization has been carried in New York State by the most astute of managers. The wary old Senator who has been a lifetime in politics and the youngest political aspirant will alike find food for reflection in Mr. Blythe's article.

THE PENNY MAGAZINE, New York, which is the lowest priced magazine in America (20 cents a year) and which is owned by Hon. Chauncey M. Depew, the eminent American orator, wants a representative in this vicinity. It is a good opportunity for one of our ambitious young men or young women. Applications should be addressed to the Subscription Department, THE PENNY MAGAZINE, Temple Court, New York City.

Absolutely pure is the claim made in every advertisement of the Royal Baking Powder and absolutely pure is the verdict of every house-keeper in the land using the Royal. It is the standard among baking powders, worth the price sold at, because of its purity, healthful bread-making qualities and the strength that makes a small quantity go a long way. No trouble about delicious biscuit and pastry when the Royal is used.

POPULAR SCIENCE

Nature, Invention,
Archæology, Electricity, HEALTH
Chemistry, Mineralogy,
Health, Hygiene, Medicine.

Formerly Boston Journal of Chemistry
ENLARGED and IMPROVED.

This popular monthly contains a large number of Short, Easy, Practical, Interesting and Popular, Scientific articles, that can be Appreciated and Enjoyed by any intelligent reader, even though he knew little or nothing of Science. It is intended to interest those who think

**Profusely illustrated and Free
from Technicalities**

Entirely Different from and much superior to
other papers with a similar name.

Monthly. \$1.50 per year. Newsdealers, 15 cts.

**Largest Circulation of any
Scientific Paper.**

LILLARD & CO.,

108 Fulton St., New York.

Mention this paper for a sample copy.

ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

SHAKER HAMAMELIS (WITCHHAZEL,)

A remedy for Cuts, Burns, Scalds, Headache, Sore Throat and all cases of external inflammation
Taken internally for Bowel Complaint, Bleeding of the Lungs or Bowels, and for all aches and pains.

For use externally, bathe the parts and lay on a cloth wet with the Extract, Internally, take one half teaspoonful three times a day. Use hot or cold.

Ask your druggist for it or send your order to ARTHUR BRUCE.

East Canterbury, N. H.

HOW TO MAKE MONEY!

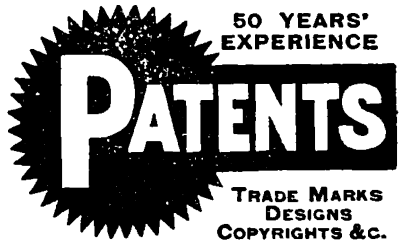
If you are out of employment and want a position paying you from \$50 to \$100 monthly clear above expenses by working regularly, or, if you want to increase your present income from \$200 to \$500 yearly, by working at odd times write the **GLOBE CO.** 723 Chestnut St. Phila., Pa. stating age, whether married or single, last or present employment, and you can learn how to make more money easier and faster than you ever made before in your life.

HAVE YOU "COMMON SENSE?"

If not, send at once for a free copy of this liberal-minded advocate of advanced thought, which brings health and success. Address—

"Common Sense," M. O. 55 State St. Chicago, Ill.

50 YEARS' EXPERIENCE



TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

AUTHORISED RULES

OF

THE SHAKER COMMUNITY.

The religious basis of the ORDER must be a foundation resting on the principle of righteousness, which principle is God.

This should rule the life of the individual for the protection of his own soul, for the peace of the family and as an evidence of his upright standing before the world.

Price, 10 cts.

THE
MANIFESTO

MARCH, 1899.

A CONCISE HISTORY OF THE
SHAKERS.

Just Published. The book is printed with large type and on excellent paper.

It contains 130 pages and has

ILLUSTRATIONS

of the SHAKERS and their

COMMUNAL HOMES.

The work gives quite an extended account of the Several SOCIETIES, their organization and general management.

Price, 50 cts.

**BRIEF EXPOSITION
OF THE**

Principles and Regulations

of the

SOCIETY OF BELIEVERS.

Price, 10 cts.

A SUMMARY VIEW
OF THE
MILLENNIAL CHURCH,
OR

"United Society of Believers"
It treats of the Rise and Progress of the Society, together with the general Principles of the Faith and Testimony.

Price, 50 cts.

THE ALTRUIST.

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Altruist Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. It now has 5,000 acres of land in Southeast Missouri on which it offers a home and employment for life to all acceptable persons who may wish to join it. 50 cents a year; specimen copy free. Address A. LONGLEY, 2819 Olive St. St. Louis, Mo.

**SKETCHES OF SHAKERS
AND
SHAKERISM.**

By GILES B. AVERY.

Price, 15cts.

Books & Papers.

The question of handling the wires and gas, water and drainage pipes in great cities, and even in towns, is becoming with each year one of greater importance. A prize was offered to the engineers of the United States by THE COSMOPOLITAN magazine for the ablest article suggesting a scientific, economical solution of this problem. The paper of Henry F. Bryant has been selected by the committee as the one most ably meeting the conditions. It appears in the February COSMOPOLITAN. Some Plays and Their Actors.—Without Prejudice, is a new department in THE COSMOPOLITAN. The names of the contributors are not given, but in this staff are embraced the majority of the leading critics of the country, including David Belasco. It is interesting to note that in these days of competition in the magazine field the editions of THE COSMOPOLITAN have gone from three hundred thousand for February, 1898, to three hundred and fifty thousand in February of this year.

Portraits and sketches of men who are now prominently before the public abound in the February Magazine Number of THE OUTLOOK. Thus, there is a very fine portrait of Dr. N. D. Hillis, who succeeds Dr. Lyman Abbott as pastor of Plymouth Church, Brooklyn; an illustrated article on Kipling by Robert Bridges better known to many readers as the "Droch" of "Life;" a finely illustrated article about Kitchener of Khartoum; a Lincoln birthday page that contains a strong original poem, a portrait and a picture of the house in which Lincoln was born; a thoroughly readable article by Colonel Thomas Wentworth Higginson about My Literary Neighbors; and an article by John Burroughs on Nature Study, which is in an entertaining way autobiographic, and has a portrait of the author. Half a dozen or more other illustrated articles make up a number of unusual variety. (\$3 a year. The Outlook Company, New York.)

THE JOURNAL OF HYGIEO-THERAPY for Jan. 1899 has a very excellent paper on the Science of Life by T. V. Gifford, M. D. "Proper habits of life that are in accordance with Nature must be observed in every division of life to bring about a normal generation and its results, which are health, strength and happiness." Published by Dr T. V. Gifford & Co., Kokomo, Ind.

Almost anyone would be interested in "The Tales Tim Told Us." Tim says, "I'm a Limerick man myself" and the author of the little work of some one hundred and fifty pages, Mary E. Mannix, gives us in an enchanting form the legendary stories, as brought forward by Tim, the famous story teller. The Rival Cloisters stand first, and no one will leave the poor, fun-loving monks till the last

word has been spoken. Nine more stories will be told with equal interest before Tim bids a final adieu to his eager listeners. Published at Notre Dame, Ind. Price 75 cts.

HOLY ANGELS. We have just received from the publishers a copy of the above-named Religious Reverie, suitable for piano or organ, composed by George D. Wilson. The retail price of this piece of music is 60 cents. All readers of our paper will receive a copy of it, by sending 25 cents in silver, or postage stamps to the Union Mutual Music and Novelty Co., No. 20 East 14th St., New York.

The first hymn recorded in the New Testament is that wonderful "Magnificat" of the Virgin Mother, "My soul doth magnify the Lord." This song, combining as it does the promises of the past with the assurance of present realization, is a prelude preparing for the great symphony of Christian song which comes swelling down through the ensuing ages. The "Magnificat" was the first of a noble triad, the song of the priest Zacharias, "Blessed be the Lord God of Israel," and the song of one who, standing on the outermost edge of this mortal life, cried out, "Lord now lettest Thy servant depart in peace." All of these songs have stirred the great musicians of the world to their noblest efforts, and naturally so, since they tell of the very deepest, most sacred emotions of the human heart. The hymns of the early Church are for the most part shrouded in obscurity, but much has been written of the medieval hymns. Some of them are new editions, as it were, of earlier hymns, as the "Pange Lingua" of St. Thomas Aquinas, in which the opening lines are identical with that composed by Venantius Fortunatus in the sixth century. The "Pange Lingua" of St. Thomas which celebrates the glory of the Blessed Eucharist, may be regarded as one of the last great songs of the unmitigated Church, when dogma was not, as Luther tried to make it, distorted into the mere fancifulness of symbolism, and the heart of Christianity had not been lacerated by the wounds of conflicting sects.—*Mary Josephine Onaham, in February Donahoe's.*

The first twenty-five of The Prettiest Country Homes in America are shown in the February *Ladies' Home Journal*. There will be over one hundred of these photographs, and they will picture in detail the most attractive and artistic country and suburban homes in the United States. The pictures that will constitute this series were selected from the photographs of seven thousand of the prettiest American homes. A competitive contest for a photograph of the prettiest house in this country brought a picture of every home having any claims to attractiveness and beauty, and from these the very best for publication in *The Ladies' Home Journal* exclusively. Houses of all sizes, from every section of the country, of various costs, have been selected, and the series will be valuable for suggestions to those who contemplate building a house or remodeling an old one.

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXIX.

MARCH, 1899.

No 8.

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

TRIFLES.

By Jessie Evans.

“Trifles make perfection, but perfection is no trifle.”

DID it ever occur to you to trace the happiest moment in your life to its foundation, or to question the cause of the deepest sorrow you have experienced? Passing backward in thought, leaving behind the windings and ramifications, you may be surprised to find how slight was its source. The turning-point in many a life has been perhaps a smile, a hand-clasp of fellowship, when seemingly all others passed by “on the other side;” a word of encouragement in the silence of despair, or a whispered prayer in the hour of danger.

In our rushing, ambitious life, crowded with much that engages the mind only because it is beyond our power to attain, we often lose sight of the glory of our possibilities, often forget the value of so-called trifles. We are quite too busy to give attention to the little courtesies of life, too eager to be fortified against the great trials that seem likely to assail us to be mindful of the little vexations of every day, that consequently creep in and overpower us—us who were so perfectly on our guard against less insidious enemies.

It is one thing to be constantly anticipating what will never come, and quite another thing to meet what actually occurs, with patience and discretion. A pivot is but a trifle, so common parlance has it, but if perfectly adjusted it may balance a mighty weight. A helm is tiny compared with the bulk which is guided by its skillful manipulation. A word is but a breath, but it may be freighted with fragrance or with poison, with life or with death.

Faultless we cannot expect to be yet, but the fault of underrating the value of little things will not long survive among the thoughtful. Thought urges upon us the responsibility which attaches to the ever present minutiae of life. It takes great minds to recognize the magnitude of littleness, small minds seem to be ever dreaming of unattainable greatness. Nature is not at fault in this respect. Her smallest works are often the most wonderful. The beauty of the green sward is not marred by carefully analyzing one blade of grass, indeed it is enhanced by the knowledge that the whole is a multiplication of just such wonders. The microscope reveals a world of beauties unknown to the naked eye. Note a snow-flake, an insect wing, a rain drop. Who can do so without looking "through nature up to nature's God?" Campbell truly says, "'Tis distance lends enchantment to the view," but there is a charm equal, if not greater, in the analytic when compared with the synthetic. The stem of an apple—how tiny compared with the fully developed, juicy, red-cheeked fruit; yet by the soundness of its almost unnoticed fibres, the magical union is established between root and fruitage. Yet we grasp the fruit and despise the stem; and too often, alas, we carry out this policy in the daily growths of our human life, unmindful of the *cause* in our enjoyment of the *effect*, forgetful so often of the "bridge that carried us over."

Only occasionally does a Washington, a Lincoln or a Napoleon arise. To one Washington there are thousands of untitled privates, but what could the General accomplish without that phalanx that merges its conflicting individualities, into the one electric stroke that vitalizes his verbal command! A page in our national history ascribes the loss of a battle to the disobedience of one man. A trifle? Perhaps so, but *if* so then just such trifles have moved the world.

The stroke of a pen is a little thing, but it may mean emancipation to thousands of suffering hearts or it may seal the doom of a waiting convict. A "grain of mustard seed" is in itself a trifle, but this quantity of pure Christian faith is a remover of mountains. A sling and a stone in the hands of an unarmored David brought a sneer to the face of the mighty Goliath, but when they were exercised "in the name of the Lord of hosts," they accomplished no trifling work. Such trifles make history, such trifles make men.

Our Savior showed a beautiful appreciation of small things. The lily, the sparrow, the little leaven, the cup of cold water, the branch in the vine were *great* in his divine sight; and while the proud and haughty were allowed to pass unaccosted, "Jesus called a little child unto him and set him in the midst of them" as a text to that wonderful sermon upon true conversion, in which he let fall the words: "Take heed that ye despise not one of these little ones." The two mites cast timidly into the Lord's treasury by the poor widow did not escape the eye of the gentle Master ever so watchful for the springing up of the gospel seed which he had sown so liberally in the heart soil all around him. The *spiritual much* that hallowed the giving of the *ma-*

terial trifle called forth the approval: "I say unto you that this poor widow hath cast in more than they all."

The significant lessons from Scripture, from history, and from the everyday battle fields teach us that no thought, expression or action should be deemed trivial until its *effect* proves it so. Someone has said, "Fidelity in little things is the great test of life." How true!

East. Canterbury, N. H.

THE ORDER OF MEDIATION.

NO. 2.

By Elder John Lyon.

IT is well known that every time the Israelites disregarded the law which God had given them through him, God manifested himself to them in displeasure and showed them by his judgments that inasmuch as they rejected His anointed mediator, they rejected Him. When God found his typical people outside of their order, He sent messengers to call them to their duty. He sent angels, spirits and prophets, and if they rejected these, He would send His judgments upon them until they were humbled enough to return to their duty. When they were found beyond the order of mediation and blending with the world, God visited them as He did the children of the world.

They had no need to call in spirits either good or bad, to teach them their duty; this was given to their mediator in his anointing, and there was the place for them to look. The Lord said unto Moses, "Gather unto me seventy men of the Elders of Israel whom thou knowest to be the Elders of the people, and officers over them, and bring them unto the tabernacle of the congregation that they may stand there with thee, and I will come down and talk with thee and I will take of the spirit which is upon thee and will put it upon them and they shall bear the burden of the people with thee, that thou bear it not thyself alone."

And Moses told the people the word of the Lord and gathered the seventy men of the Elders of the people and set them round about the tabernacle. And the Lord came down in a cloud and spake unto him and took of the spirit that was upon Moses and gave it unto the seventy Elders, and it came to pass that when it rested upon them they prophesied and did not cease.—Num. xi., 16, 17, 24, 25. God did not say that He would send seventy spirits to take possession of the men, but told Moses that He would take of the spirit that was upon him.

The order of mediation was the rock which followed them, and this rock was the foundation on which the typical dispensation stood. "If the foundation be destroyed what can the righteous do?" It could not be destroyed as God had laid it, although the people of Israel could and did swerve from

the foundation and lost the blessing of God. God was faithful to his promises. "You only have I known, of all the families of the earth; therefore I will punish you for all your iniquities."—Amos, iii., 2.

Moses told them that they would lightly esteem the rock of their salvation. He also told them that they would sacrifice unto gods whom they knew not. "Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee."—Deut. xxxii. This the Lord saw and he abhorred them. When they disregarded the foundation on which they stood, they disregarded God, and if they attempted to worship God under the rites and ceremonies of the law, it was an abhorrence in His sight, as He spake by the prophet Amos, "I hate, I despise your feast days and I will not smell in your solemn assemblies." "Though ye offer me burnt offerings, and your meat offerings, I will not accept them, neither will I regard the peace offerings of your fat beasts."—Amos, v., 21, 22.

When this typical people disobeyed God in the order of mediation, they were left to reap the fruit of their own doings. Paul says,—“Now these things were our ensamples to the intent we should not lust after evil things as they also lusted.”—Cor. x., 6. We have the plain evidence in this dispensation of types and shadows that God was true to His promise. Moses did not sanctify the Lord before the people, by acknowledging that it was God through him that brought the water out of the rock; instead of this he sanctified himself and his brother Aaron, saying, "Hear now ye rebels: must we fetch you water out of this rock?"—Num. xx., 10. For this disregard he was debarred from entering the promised land.

Eli was a high priest and his sons were ministering priests to the people, yet they were not suffered to go unpunished, any more than the lowest of the people. It will be said that Moses, Nadab and Abihu, Aaron's sons, and Eli with his sons were in the line of the anointed. Very true, and it shows clearly that God's order of mediation can not be trampled upon with impunity by any class of people. It also shows that each will be rewarded according to his works; to whom much is given, of him will much be required.

Nadab and Abihu, soon after they were established in the priesthood, trampled upon God's law by disregarding the order given to them by the mediator; and fire came forth from the Lord and destroyed them. The sons of Eli profaned the anointing that was upon them and disregarded the law given by the anointed mediator. Their father knew this but did not restrain them preferring his affection for his sons above God, till God's wrath fell upon him and his whole house. 1 Sam. ii., iii., iv.

The order of God could not be violated with impunity, but God would sustain the honor of the order of His appointment. God said to Eli, "Them that honor me, I will honor, and they that despise me shall be lightly esteemed." This was verified by judgments that fell upon him and his house. Eli fell backward from his seat and was killed. His sons were both slain in

one day. Abimelech also was slain with eighty of Eli's line of posterity, and all were driven from the priesthood. 1 Sam. xxii.

(To be continued.)

Tribute to Sister POLLY LEWIS.

PASSING AWAY OF THE ANCIENTS.

By Cecelia De Vere.

WHEN the ancients of the city pass away,
 Sorrow gently mingles love with pain,
 And the sombre portals dim and gray
 Vibrate with the angel's lifting strain.
 Golden latch and golden hinges are not slow to ope,
 And our glorious banner's fringes glow with cheering hope,
 Yet we feel a human sorrow and a human cross,
 And we know that earth's to-morrow holds our heavy loss.
 Ah! we miss the forms we cherished thro' the vanished years,
 Long for voices that have perished 'mid our falling tears.
 She whose soul was pure and lowly as the sweetest flower,
 With a faith divinely holy walked in dauntless power,
 No display of gift or treasure brought she vainly forth,
 Yet we could not guage the measure of her innate worth,
 'Twas a daily revelation in her temporal place,
 As her spiritual salvation shed translucent grace.
 In the mart of custom standing, meeting with the world,
 Honor's highest meed commanding e'en where folly whirled.
 Lightest minds grew staid before her, wild emotions settled down,
 'Neath the halo shining o'er her, she was never known to frown.
 "Dear Aunt Polly" strangers named her, with a reverent look and air,
 While they felt the light that framed her was the circle of soul prayer.
 Fragile form and quiet bearing yet a tower of strength,
 Labor's heavy burdens sharing through her brave life's length.
 Round the loved ones she is leaving in her little central home,
 We our tenderest that's are weaving that some signal good may come.
 While the ancients of the city are a potent unseen band,
 To life's changes bringing pity, and the wise and helpful hand.

Mt. Lebanon, N. Y.

COUNT not that time lost which is spent in holy meditation and prayer. *B. W. P.*

SPEAK well of all, do good to all, and ill to none.—*R. W. P.*

KIND REMEMBRANCE.

By Andrew D. Barrett.

AN atmosphere of love promotes harmony and favors health of body and mind. It fills the soul with peace; it encourages every ennobling function; it carries with it the dignity, gentleness and refinement of true culture. In the ebb and flow of the ever moving tide we see a lesson of human life. We see that love must be the magnet in winning souls to God. When the soul is so filled with love that it can go out to help the needy, it has reached a degree of true culture far more exalting than all intellectual training.

These thoughts have been pressed upon my mind on hearing of the demise of our beloved Eldress Joanna J. Kaime. As I was a resident of Mt. Lebanon, N. Y., for some twenty-five years I became acquainted with Eldress Joanna, as she quite frequently visited that Society in the capacity of a minister. Her Christian kindness made a permanent impression on my mind, and increased my love toward goodness and truth. Now the voice says,—Go and do likewise.

Olive Branch, Fla.

 GROWTH.
By Fidella Estabrook.

ARE you growing, daily growing in the likeness of the King?
 Does His love, so strong, so lasting in your heart with fervor spring?
 Does the life of Christ, our Savior, thro your life with brightness glow?
 Does His spirit dwell within you? Do you daily, hourly grow?

Are you growing as the seedling, sending forth strong roots of prayer,
 Gaining strength and careful guidance from eternal sources there?
 Are you pushing to the sunlight leaves of earnest, Christ-like deeds.
 Are your plants of worth and beauty, or but tares and worthless weeds?

Are you growing as the lily, trustful, pure, in grace each day?
 Caring not for coming morrows, pushing upward all the way,
 Leaving death, and doubt, and darkness, looking to the light above,
 Catching rays of richest blessing, and reflecting beams of love?

Are you growing in the Savior? Are you drawing from the vine
 His own strength, His love and power, making truly His will, thine?
 Are your tendrils ever clinging to the promises, so sure?
 Will the harvest yield the fruitage that forever will endure?

Are you growing in His meekness? Are you growing in His love?
 Never resting, never doubting, pressing toward the realms above.
 We must die to selfish pleasures, die, that true life we may win,
 Only by complete surrender does the perfect life begin.

Perfect life—'tis found by growing, first the seed, then blade, then ear,
 Each one perfect in its forming till the perfect fruit appear.
 Growing, when the days are cloudy, growing when the hours are bright,
 Since we ever must be growing, may we grow but in the right.

Growing thro' the bitter trial clean and pure, from self-life, free,
 Growing with each well-borne testing, more, O Savior, like to thee.
 Growing, when the storms of sorrow beat in tempests, far and near,
 And when God's rich Bow of Promise writes above us, "Do not fear."

Growing in His peace, so precious, rooted, growing, deep and free,
 E'er abiding in His presence, I in Christ, and Christ in me.
 Hidden in His life, forever, may my life His glory show,
 By His cross in daily bearing, I to perfect stature grow.

And when dawns the day of harvest, and the reapers shall appear
 Gathering to the Master's garner souls from out earth's garden here.
 Tho ours may not be the blossom, or the fully ripened grain,
 Yet may we be found still growing, till perfection we attain.

West Pittsfield, Mass.

THE HOLY SPIRIT.

By Alonzo G. Hollister.

HOLY, set apart to the service of God, sacred. Free from sinful affections. Pure, guiltless.

When about to leave the world, Jesus said to his disciples, I will not leave you comfortless. I will pray the Father and He shall give you another Comforter, even the Spirit of Truth that she may abide with you forever. I have yet many things to say to you, but ye can not bear them now. But when she, the Spirit of Truth is come, She will lead you into all Truth. She will glorify me, because She will take of mine and declare to you. She will show you things to come.

People who uphold a system which excludes woman from all ministration in holy things, falsely represent the Holy Spirit in the masculine gender, whenever referred to as a personality. In Hebrew, the language of the people who first used the term, it is feminine, and so regarded by the Primitive Christians, as the best informed writers and scholars, like Farrar and Westcott, agree. The attempt to falsify the record is an artifice of Antichrist to exclude woman from her rightful place and office in the work of redemption.

Any class of people that holds woman in bondage to man, whether by marriage or legislative enactments or by public opinion, do thereby prove that they are of the world, and the spirit of the Lord Jesus is not in them nor with them, for where the spirit of the Lord is there is liberty of body, soul, mind and conscience.

The only free conversation which Jesus had with a non-Jew during his ministry, that we find recorded, was with the woman of Samaria. To her he confided this important truth,—God is Spirit, not a spirit. The hour cometh and now is, when they that worship the Father, must worship Him in Spirit and in Truth—or in the spirit of Truth, for the Father seeketh such to worship Him. The last sentence conveys the impression that such are few.

They must first receive of His Spirit. Then only those who are thereby drawn to seek Him, will retain, or be found in it. He says in Joel—I will pour out my Spirit upon all flesh created in my likeness. That is, after certain days, evidently after all our sins are purged away in the judgment.

Jesus sent the woman of Samaria with a message to her people. It was a woman also whom he first commissioned to bear a message, after he came forth from invisibility to be seen only by witnesses, chosen before, of God. Ann Lee was a chosen witness, anointed with the Holy Spirit of Truth, who purified her own temple by the word of God and the daily cross, abolished in her own person the curse of the great transgression, brought life and immortality to men and women who had sought it in vain in the nominally Christian churches, and became the free, joyful Mother of spiritual children, who keep the commandments of God, and have the testimony of Jesus against all sin.

These are the woman's seed who crush the serpent's head of fleshly lust, or sexual attraction. For this is the grim giant which stands till conquered between every soul and its final inheritance with saints in light. It must be overcome and destroyed by the daily cross, or it will enslave the soul, prevent advance to the higher, and eclipse if not destroy all prospects of happiness in a life to come. All who have escaped victors from the Beast described in Revelations, through obedience to Mother Ann's testimony, do bear witness in their lives that her testimony is true, and they are many in one Holy Spirit of life everlasting. She did, what Jesus said the Comforter would do, convict the world of sin, of righteousness and of Judgment.

Of sin, by reproofing certain actions as sin which the world does not condemn. Of righteousness, by works of righteousness which she obeyed and taught others to follow. Of Judgment, by making souls feel the necessity of self-judging and confessing their sins before an appointed witness, and forsaking them forever. Those who do this escape the post mortem judgment of condemnation, because in so doing they pass from death unto life while clothed in mortal bodies.

Mt. Lebanon, N. Y.

AN ILLUSTRATION.

By Elder Abraham Perkins.

AMONG the good words spoken by Elder Henry C. Blinn in our Service. I was deeply imprest with his reference to the testimony of Eldress Polly Reed of the Ministry of Mt. Lebanon, who years ago said to us in this place, that we are to be individually our own Elders, yet we realize the liability to so construe and apply it in a manner as to remove us entirely from the foundation of genuine Christianity.

The remark was simply and altogether an illustration of the making of Christian life practicable by so cautiously guarding all our thoughts, words and acts, so completely controlling our spirit, that no emanation or influence from our lives should leave a blot on our character as Christian disciples or work weakness in other souls by drawing them into a condition of independence, thus removing from the school of Christ its members, who are to become as children easy to be taught and to be subject to the order and polity of the institution.

Elder Henry carefully added in his remarks, the necessity of a pilot at the helm, a guide to preserve the harmony of the body, which among the truths of the gospel is an essential item for the safety and redemption of the Christian traveler. To the disciples of Jesus, it was his closing and special charge that his baptism was to be their baptism, his life and testimony they were to handle and preach, giving the assurance that he who accepted and received it receiveth him and Him that sent him.

No clearer revelation could be given of the order of a central ministration in the house of God, unto whose teachers he gave the power of loosing and binding on earth as is the order and law in heaven and the means alone for heirship and rightful claims in the heavenly kingdom.

East Canterbury, N. H.

 PERFECT THROUGH SUFFERING.
By Annie R. Stephens.

A CLOUD o'erhangs my way ; I can not see ;

A darkening trial fills my soul with dread,
 And every doubting step my feet must tread,
 Leads but to labyrinths—uncertainty,
 Where weird-like shadows flit unceasingly.

O faithless heart ! O blinded sight that's led

Where phantom shapes their ghostly presence shed.
 Anoint thine eyes with faith and thou shalt see.
 Shalt see the cloud fringed with hope's radiance bright ;

Shalt see thy woe an angel sanctified,
 That gently leads thee on through sorrow's night,
 If thou but calmly trust, in faith abide,

Ope wide thy soul, let in the holy light,
 And lo ! thy inner life is glorified.

Mt. Lebanon, N. Y.

THE MANIFESTO.

MARCH, 1899.

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.
1898.	25.45	1.25 in.	3½ ft.
1899.	26.8	1.125 "	17 in.
Highest Temp. during this mo.	54 above 0.		
Lowest	" "	" "	6 below "
Number of rainy days	" "	" "	3
" " snowy	" "	" "	2
" " clear	" "	" "	12
" " cloudy	" "	" "	14

Jan. 1899.

It can not be said of this month, we have no deaths to record,—at 11 o'clock a. m. Jan. 15, Sackett Root. At 7 o'clock

45 min. Jan. 31, Sister Mary Hazzard. At 5 o'clock p. m. Jan 14, Sister Polly Lewis.

January has been a very sickly month in our Community. Very few have escaped its malarial attacks. Once in thirty-three years or thereabouts, our planet is subject to be afflicted with some kind of disease which ends the mortal life of an unusual number, as the records show. February is destined to be a sickly month and thus far it has been.

Temporalities in the business line are prospering. We have the major part of our year's stock of fire wood at home ready to be sawed. We have 175 tons of ice securely housed ready, when summer comes, to cool our milk and broth.

Men are working on the State Road, building the bridges and putting in the 4 ft. cylinders to conduct the water in the ravines under the road bed.

Our highway roads are rather changeable, wheeling intersperst by sleighing; at times the snow would be dissolved and the sleighing would be destroyed. At present six inches of snow covers the ground and sleighing is used in transportation.

Calvin G. Reed.

South Family.

Feb. 1899.

COLD continues loud winds blow And anon comes down the snow, Shall be glad when winter's through, Wintry days are never few. Oh! for summer days to come When we hear the glad bird's song, When again the earth is seen Not in white, but robes of green.

La Grippe has past through here and shaken hands with many in this section; we hope he will soon depart never more to return; he came uninvited, and uninvited he will go, an unwelcomed guest.

Our dear Eldress Annie has been shut in for a few weeks; a patient La Grippe patient but through the skillful management of our local physician, Dr. Cleland, she is daily improving much to our satisfaction, we trust she will soon be restored to health and activity again.

Since our last writing we have witnessed the ascension of three of the "Ancients of the City," Sisters, Polly C. Lewis, Mary Hazzard, and Sophronia Dole. Sister Sophronia was one of a noble family who united with the Community at Sodus, and with them removed to Groveland in 1836, where she lived a long and useful life doing good to all around her. Sister Laura Dole is the last surviving member of that family; years of faithful service has marked her record, we trust that peace and prosperity may attend her declining years.

One by one they're passing on,
Friends we long have known;
But we'll meet them all again
In our spirit home.

Genevieve DeGraw.

Shakers, N. Y.

Feb. 1899.

WE endorse without reserve all that Br. George H. Baxter has stated in February MANIFESTO in reverencing the character of those departed saints, but would kindly suggest the following amendment. While it is beneficial to the individual soul to contemplate the example of those who have past over to the other side; be it resolved that we will not wait for that time to arrive but remember those pure and brave souls who are at present in the battle of life and gather from them that blessed inspiration which flows from those exalted lives and who are waiting patiently to be seen and appreciated.

Those who have past to the evergreen shores faithfully performed their duty. We are here to perform ours; to be strengthened by their noble example. But to those weary and overburdened souls who are ready to give their lives for the truth, a kind word and a sympathetic look is accepted with a blessing; let us give it in overflowing measure.

Day by day as we watch old Sol's advance as he moves northward, we are reminded that time is swiftly passing and soon Spring will be here with her inspiration in song-birds and flowers, and with toil on the farm and garden. The efforts

that have been made in the later years to lift agriculture and horticulture out of the rut where it was supposed any ignoramus who was not fit for anything else could be a farmer or gardener, are bearing excellent fruit. Farming is classed with the most advanced scientific attainments, where brains and an intellectual training, as well as physical development are the factors that make the successful farmer and gardener.

Hamilton DeGraw.

Enfield, N. H.

Feb. 1899.

THE past few weeks we have battled with humanity's enemy, La Grippe, who crept in among us and placed his debilitating power upon many of our folks. At date of writing, Feb. 8th, La Grippe has less weight and we are seeking his speedy banishment.

On Jan. 30th, the bell of Immortality pealed forth its notes of "Come up Higher" for our loved Sister Zelinda Smith, who for many years honored our North family with Christly culture and faithful work. In her life we have an example of nobility safe to imitate. On the following day, our valued Brother Thomas Steadman, responded to the higher summons. Sixty years of noble consecration to our cause, forms his priceless diadem. As overseer of our large barn and stock, he ranked the best. In that realm where man is judged, not by scholarship, position or profession, but by his life acts, Brother Thomas will reap a rich reward.

Two more vacant places. Upon the horizon of coming events, we perceive the on-coming messenger for others who must soon pass beyond Eternity's curtain that obscures from our sight the "Land of Souls."

Even death has its message to us not only hope for better things, but also as old laws and materiality pass away work for the readjustment of society's conditions to the new changes less individual strength createth.

If we as a class are to keep our God-given estate free from the monopolizing greed of the world, and are to pass on God-ward, we must work as the heart of one for the good of all. Waste no time soaring in the heaven of sentimentalism, predicting evil and debating upon non-essentials, to the neglect of the spiritual and industrial parts of our body politic. Let us train ourselves to greater endurance in fulfilling the responsibilities which the honor of our Church demands.

George H. Baxter.

East Canterbury, N. H.

Feb. 1899.

CANDLEMAS DAY dawned "fair and clear" so, according to the prophecies of the ancient weather-wise, we are still to expect winter. One storm came into line on the 7th, as if to verify the time-honored couplet;

"If Candlemas Day dawn fair and clear
Beware, for winter has not been here."

At date, 14th, the elements are conspiring to furnish us with an old-fashioned blizzard, which opened its first act Sunday a. m. It brings one keen disappointment on its snowy wings, however, since it necessitates a postponement of the long-anticipated visit of our beloved Central Ministry, who had agreed to be with us on the 15th. Still, "the storm will not always last," and our loving welcomes are safely deposited in the bank of Heart and Home, which issues all payments with compound interest.

Despite the inclemency of the weather our worthy Brother, John Bradford, has found his way from Enfield, N. H., and is now securely environed with us on the hill from which, happily, there is no escape for him at present. We are always much pleased when our good friends call this way, and when *our* influence is not strong enough to hold them we willingly accept foreign aid even when it takes the guise of huge snowdrifts.

Jessie Evans.

Narcoossee, Fla.

Feb. 1899.

THE balmy breezes for the past two months are having a salutary effect upon the fruit trees of Florida. The peaches in many sections of the state are in full bloom and some blossoms have even fallen.

To pass through an orchard of one or two thousand trees, and inhale the sweet fragrance, is a thing to gladden the heart of every lover of nature. The last orange crop has nearly all been gathered, and the nursery men are now fertilizing the trees for the coming crop. Sweet potatoes will not be ready for market before June. The long, dry season since last spring prevented their growth.

If our crop of potatoes does not mature in one season, it is left in the ground and begins a new growth the coming season without the least injury.

Every year tells a little better for the lands we are cultivating. We are now trying our luck on a crop of onions and from present appearance we anticipate a good crop. Hope on, hope ever, is the motto for Florida.

Andrew Barrett.

In Memory of Sister SOPHRONIA DOLE.

By Louise Bussell.

OUR Mother has crost the dark river,
Been called to an eternal rest,
And joined with the angels in singing
The song of the ransomed, so blest.

Like a ripened sheaf, she was ready,
Her toils and her labors were o'er;
And gladly she heard the sweet summons
To rest from all care evermore.

She spent a long life in God's service,
Was one of the faithful and tried;
A pillar of strength, she was ever
A soul who all sin had denied.

Her words were like balm to the weary,
She blest every one in the right,
Gave courage and strength to the doubting
And bid them to walk in the light.

And now as we tender love's tribute,
How brightly her virtues do shine,
Inciting us onward and upward,
To joys that are pure and divine.

And O, in our hearts is erected,
By her life so noble and pure,
A monument strong in its structure,
For truth is its corner-stone sure.

We love thee, and bless thee, dear Mother,
For the seed of good thou hast sown;
And for all thy toiling and sowing
A harvest for thee has been grown.

Go, reap the reward of thy labors:
The angels have welcomed thee home,
I hear them proclaim the glad tidings,
No more on the earth shalt thou roam

But ere thou dost enter the portals,
Remember the toilers below,
And wave o'er our pathway thy mantle,
Thy love and thy goodness bestow.

O, help us to live for the gospel,
To swerve not from duty's straight line,
To carry aloft the bright banner,
And work for the cause that's divine.

We want to be blest with a fullness,
Of goodness, of mercy and love,
We plead for a power that is mighty
For the strength which comes from above.

That we may be true to our calling
Be workers in Zion's rich field,
Devoting our all to God's service,
That our lives rich blessing may yield.
Shakers, N. Y.

MT. LEBANON, N. Y. JAN. 8, 1899.
DEAR ELDER HENRY:—I mail you the following poem thinking it may please and interest some of the many readers of THE MANIFESTO. It teaches a most valuable lesson, one we should ever keep in view on our journey through life.

Kindly your Sister,
Polly C. Lewis.

ALWAYS SOME ONE BELOW.

By Ella Higginson.

On the lowest round of the ladder
I firmly planted my feet,
And lookt up in the dim, vast distance
That made my future so sweet.

I climbed till my vision grew weary,
I climbed till my brain was on fire,
I planted each footstep with wisdom
Yet I never seemed to get higher.

For this round was glazed with indifference
And that one was glazed with scorn,
And when I graspt firmly another
I found under velvet a thorn.

Till my brain grew weary of planning
And my heart strength began to fail,
And the flush of the morning's excitement
Ere evening commenced to pale.

But just as my hands were unclasping
Their hold on the last gained round,
When my hopes coming back from the future,
Were sinking again to the ground,

One who had climbed near the summit
Reached backward a helping hand
And refresh't, encouraged, strengthened
I took once again my stand.

And I wish—Oh I wish—that the climbers
Would never forget as they go
That, tho weary may seem their climbing,
There is always some one below.—*Journal of Education.*

THE FOOD WE EAT.

By Elder H. C. Blinn.

THE position that is occupied by the human family in its claims for existence is, indeed, very peculiar. Just how far man has adhered to the original plan, will no doubt, be very difficult of solution. If we can entertain the thought that the race came into existence on the same plane as did all the beasts of the field, the birds of the air and the fishes of the sea, and that each-order accepted the food that nature provided, then we only have to study the other animals to see what would naturally be the drift of the human.

While the beasts, birds and fishes, in all probability, eat very much to-day as they did on the day of their creation; man by having a progressive mind, has made many changes.

This may well become a quandary in the minds of those who are interested in what man should eat. If he was intended for an herbivorous or graminivorous animal he has certainly departed to a sad extent from the original plan. If it was anticipated that he would become an omnivorous animal, and appropriate as food every thing that he could obtain on the land or in the sea, then his present position may be more readily understood.

Specialists can easily work out a theory in accordance with their religious or scientific views, and after long and labored dissertations it may prove satisfactory, especially to themselves, that man was made to subsist entirely on the fruits, vegetables and grains.

Another class, equally as religious, and no less intelligent, are positive that man was made to live on a mixed diet and to accommodate himself to that which happened to fall into his possession. The first theory is strengthened by Biblical authority, "I have given you every herb bearing seed, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." It is also claimed in defense of this position, that the teeth of man are made for the eating of the varied kinds of fruits that are grown in the vegetable kingdom.

The advocates of the second theory, place man among the omnivorous animals whose food is obtained from both the animal and vegetable kingdom. If an animal crossed his path, it was at once slaughtered for food, and if fruits were to be obtained, they also were accepted.

This class also quote the Bible as a witness of the position they occupy, and say that one of the first acts after the creation of man, was the slaughtering of some animals, and the skins were made into garments for those who lived in Eden, and in all probability the Edenites ate the meat—and Noah's first offering to God, on leaving the ark, was the fat and blood of slaughtered animals.

Soon after this date man seems to have become a universal scavenger in accord-

ance with the Biblical command,—“Every moving thing that liveth shall be food for you.” Certainly all believers in the Bible and in flesh eating should have respect to this remarkable provision of food for man. Whatever may have been the divine plan in regard to the human economy, it is safe to say that we are quite well informed of the custom that prevails among us at the present time and our health and prosperity claim our earnest and special interest.

Those human beings who inhabited the earth, on the first days of creation should have no more influence upon us in regard to our food, than in regard to our language or our general habits or customs. Mankind has grown, through thousands of years of valuable experience and the savagery of eating and drinking as those did, either before or after the flood, would hold us among a class of semi-civilized beings. The moral quality that has been developed in the mind of man, has given rise to many questions, and the subject of food preparation must find its legitimate place as essential and imperative for the prosperity of mankind as are the questions concerning right and wrong in civil cases or in matters of religious belief.

If we look at the several classes of animals, we find them as they always have been so far as we may know; the herbivorous eating the same kind of food as in the day of their creation, while the carnivorous or flesh eating animals continue to devour all they can capture. Even this savage, animal nature has had a place among some of the races of men and they have signalized themselves as cannibals by even killing and eating their own species. Aside from the mere habit of taste, one creature may be as acceptable as another and essentially so as it was the command of the Bible, that “Every moving thing that liveth shall be food for you.”

The world is not so old but this command still continues more or less in active operation, as the Christians and Heathen contend with each other to see which shall secure the largest number of moving things to be used as food. We have only

to interest ourselves with this subject, in order to find that so late as the closing of the 19th century, but few things live and breathe that are not appropriated by man as food.

Even tho it should be proved, that man did for thousands of years live as an omnivorous animal in common with all other creatures of that same order, we are interested to know that a change came so soon as it did to give evidence of a better way.

(To be continued.)

Sanitary.

FOOD AND TEETH.

"It is a remarkable fact," said a prominent New York dentist recently, "that the teeth of the poor are stronger and usually last longer than those of the well-to-do classes. The reason for this is that what food the poor give their children is of a variety that goes to make bones and teeth. This food consists of the outside of all the grains of all cereal foods, that contain the carbonate and phosphate of lime and traces of other earthy salts, all of which nourish the bony tissues and build up the frame. If we do not furnish to the teeth of the young that pabulum they require they can not possibly be built up. It is the outside of corn, oats, wheat, barley, and the like, or the bran, so called, that we sift away and feed to the swine that the teeth require for their proper nourishment.

The wisdom of man has proved his folly, shown in every succeeding generation of teeth, which become more fragile and weak. Our modern flouring mills are working destruction upon the teeth of every man, woman and child who partakes of their fine bolted flour. They sift out the carbonates and phosphates of lime in order that they may provide that fine, white flour which is proving a whitened sepulchre to teeth. Oatmeal is one of the best foods for supplying the teeth with

nourishment. It makes the dentine, cementum and enamel strong, flint-like and able to resist all forms of decay. If you have children never allow any white bread upon your table. Bread made of whole wheat ground, not bolted, so that the bran, which contains the minute quantities of lime, is present, is best. Nothing is superior to brown bread for bone and tooth building. Baked beans, too, have a considerable supply of these lime salts and should be on every one's table, hot or cold, twice a week."—*Selected.*

BRUTALIZING AND INFAMOUS.

MASSACHUSETTS has the first law prohibiting vivisection in the schools, and in defence of it W. W. Niles, the Episcopal bishop of New Hampshire, says:

"The torturing of dumb animals in the presence of a class of young people for the purpose of instruction is inhuman, brutalizing and infamous. Far better is it for both society and the individual that the scholar should know nothing that is taught in the schools than that he or she should be thus degraded and turned into a brute. The monster in human form who could give such an exhibition to young persons or defend it in another ought not one hour longer to be tolerated for a teacher of youth. He ought to be dismissed instantly, and a superintendent of a school board who could tolerate such a wickedness ought not longer to be suffered to misrepresent a community of men and women. Words fail me to express the horror with which doings of this kind fill my soul."—*Journal Transcript.*

WEAVING.

Yes, I'm a weaver, and each day
 The threads of life I spin,
 And be the colors what they may,
 I still must weave them in.
 With morning light there comes the tho't
 As I my task begin—
 My Lord to me new threads has brought,
 And bids me "weave them in."

Sometimes he gives me threads of gold,
 To brighten up the day;
 Then sombre tints, so bleak and cold,
 That change the gold to grav.
 And so my shuttle swiftly flies,
 With threads both gold and gray;
 And on I toil till daylight dies,
 And fades in the night away.

O! when my day of toil is o'er,
 And I shall cease to spin,
 He'll open wide my Father's door,
 And bid me rest within.
 When safe at home in heavenly light,
 How clearly I shall see
 That every thread, the dark, the bright,
 Each one had need to be!

—*Christian Advocate.*

MY BEST.

I MAY perform no deed of great renown,
 No glorious act to millions manifest;
 Yet in my little labors up and down
 I'll do my best.

I may not paint a perfect masterpiece,
 Nor carve a statue by the world confest
 A miracle of art; yet will not cease
 To do my best.

My name is not upon the rolls of fame,
 'Tis on the page of common life imprest
 But I'll keep marking, marking just the
 same,
 And do my best.

Sometimes I sing a very simple song,
 And send it onward to the east or west:
 Altho in silentness it rolls along,
 I do my best.

Sometimes I write a very little hymn,
 The joy within me can not be repress:
 Tho no one reads the letters are so dim,
 I do my best.

And if I see some fellow-traveler rise
 Far, far above me, still with quiet breast
 I keep on climbing, climbing toward the
 skies,
 And do my best.

My very best, and if at close of day
 Worn out, I sit me down awhile to rest,
 I still will mend my garments if I may,
 And do my best.

It may not be the beautiful or grand,
 But I must try to be so careful, lest
 I fail to be what's put into my hand,
 My very best.

Better and better every stitch may be,
 The last a little stronger than the rest.
 Good master! help my eyes that they may
 see
 To do my best.—*From Womankind.*

THIN spirals of paper are wound
 around each interior telegraph wire. The
 cost is much less than rubber.

At an auction in London, 400,000
 skins of humming-birds were sold in one
 week.

Deaths.

Tabitha A. Hardin, at Pleasant Hill,
 Ky. Jan. 24, 1899. Age 78 years.

Sister Tabitha has been a member of
 this society for more than sixty years. Of
 her we can say, "She hath done what she
 could."
 J. W. S.

Zelinda Smith, at Enfield, N. H. Jan.
 30, 1899. Age 79 years.

It was the birthday of Sister Zelinda,
 who had been feeble for several months.

Thomas Steadman, at Enfield, N. H.
 Jan. 31, 1899. Age 77 years, 8 mo. and
 16 days.

Sophonra Dole, at Watervliet, Ohio.
 Jan. 31, 1899. Age 84 years.

Mary Hazzard, at Mt. Lebanon, N. Y.
 Jan. 31, 1899. Age 87 yrs. 2 mo. and 19
 days.

Maria L. Ward, at Hancock Mass. Feb.
 1, 1899. Age 82 yrs. 6 mo. and 2 days.

Sister Maria came to live in the family
 in 1881.
 I. R. L.

Lincoln arose! the masterful great man,
Girt with rude grandeur quelling doubt and
fear,—

A more than king, yet in whose veins there ran
The red blood of the people, warm, sincere,
Blending of Puritan and Cavalier.
A will whose force stern warriors came to ask
A heart that melted at a mother's tear—
These brought he to his superhuman task,
Over a tragic soul he wore a comic mask.
He was the South's child more than of the
North;

His soul was not compact of rock and snow,
But such as old Kentucky's soil gives forth,—
The splendid race of giants that we know,
Firm unto friend, and loyal unto foe.
Such birthrights all environment forestall,
Resistlessly their tides of impulse flow.
This man who answered to his country's call
Was full of human faults, and nobler for them
all.

Henry Tyrell, in Frank Leslie's Popular Monthly
for February.

POPULAR SCIENCE

Nature, Invention,
Archæology, Electricity, HEALTH
Chemistry, Mineralogy, Health, Hygien, Medicine.

Formerly Boston Journal of Chemistry
ENLARGED and IMPROVED.

This popular monthly contains a large number
of Short, Easy, Practical, Interesting and
Popular, Scientific articles, that can be Appreciated
and Enjoyed by any intelligent reader, even though he knew little or nothing of Science.
It is intended to interest those who think

**Profusely illustrated and Free
from Technicalities**

Entirely Different from and much superior to
other papers with a similar name.

Monthly, \$1.60 per year. Newsdealers, 15 cts.

**Largest Circulation of any
Scientific Paper.**

LILLARD & CO.,

108 Fulton St., New York.

Mention this paper for a sample copy.

SKETCHES OF SHAKERS AND SHAKERISM. A synopsis of the UNITED SOCIETY OF BELIEVERS in Christ's Second Appearing. Illustrated. By GILES B. AVERY. Price 15 cts.

THE SHAKER COVENANT.

This work sets forth the form of appointment, the qualifications and powers of the several

ORDERS OF OFFICERS
in the Community: of the
PRIVILEGES and OBLIGATIONS

of all the Members, and of the
DEDICATION AND CONSECRATION
of persons and property.

The book will afford interest to all, and at the same time, afford instruction to all inquiring minds. Price 5 cts. each, postage paid, or 36 cts. per doz.

A VISIT TO THE

SHAKERS

of EAST CANTERBURY, N. H.

BY

LLOYD H. CHANDLER, U. S. N

*Liberal Illustrations with half tone
pictures of PERSONS and PLACES.*

The Village of EAST CANTERBURY is situated in one of the loveliest spots of NEW HAMPSHIRE, and is high enough to overlook the surrounding country.

Price, 15 cts.

Address H. C. BLINN,

East Canterbury, N. H.

WONDERFUL strange REVELATIONS.

—EXPLAINING—

**DANIEL'S & ST JOHN'S
PROPHECIES.**

48 page pamphlet. Price 10 cts.
13 for \$1.00.

Address, H. B. BEAR, PRESTON, OHIO.

ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

SHAKER HAMAMELIS (WITCHHAZEL)

A remedy for Cuts, Burns, Scalds, Headache, Sore Throat and all cases of external inflammation
Taken internally for Bowel Complaint, Bleeding of the Lungs or Bowels, and for all aches and pains.

For use externally, bathe the parts and lay on a cloth wet with the Extract, Internally, take one half teaspoonful three times a day. Use hot or cold.

Ask your druggist for it or send your order to ARTHUR BRUCE.

East Canterbury, N. H.

HOW TO MAKE MONEY!

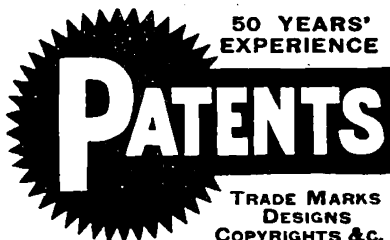
If you are out of employment and want a position paying you from \$50 to \$100 monthly clear above expenses by working regularly, or, if you want to increase your present income from \$200 to \$500 yearly, by working at odd times write the GLOBE CO. 723 Chestnut St. Phila., Pa. stating age, whether married or single, last or present employment, and you can learn how to make more money easier and faster than you ever made before in your life.

HAVE YOU "COMMON SENSE?"

If not, send at once for a free copy of this liberal-minded advocate of advanced thought, which brings health and success. Address—

"Common Sense," M. O. 55 State St. Chicago, Ill.

50 YEARS' EXPERIENCE



TRADE MARKS
DESIGNS
COPYRIGHTS &C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

AUTHORISED RULES

OF

THE SHAKER COMMUNITY.

The religious basis of the ORDER must be a foundation resting on the principle of righteousness, which principle is God.

This should rule the life of the individual for the protection of his own soul, for the peace of the family and as an evidence of his upright standing before the world.

Price, 10 cts.

THE MANIFESTO

APRIL, 1899.

A CONCISE HISTORY OF THE SHAKERS.

Just Published. The book is printed with large type and on excellent paper.

It contains 130 pages and has

ILLUSTRATIONS

of the SHAKERS and their

COMMUNAL HOMES.

The work gives quite an extended account of the Several SOCIETIES, their organization and general management.

Price, 50 cts.

BRIEF EXPOSITION OF THE

Principles and Regulations

of the

SOCIETY OF BELIEVERS.

Price, 10 cts.

A SUMMARY VIEW OF THE MILLENNIAL CHURCH, OR

"United Society of Believers"
It treats of the Rise and Progress of the Society, together with the general Principles of the Faith and Testimony.

Price, 50 cts.

THE ALTRUIST.

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Altruist Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. It now has 5,000 acres of land in Southeast Missouri on which it offers a home and employment for life to all acceptable persons who may wish to join it. 50 cents a year; specimen copy free. Address A. LONGLEY, 2819 Olive St. St. Louis, Mo.

SKETCHES OF SHAKERS AND SHAKERISM.

By GILES B. AVERY.

Price, 15 cts.

Books & Papers.

THE JOURNAL OF HYGEO-THERAPY for February, 1898, continues the interesting serial "The Science of Life," by Dr. T. V. Gifford. Among the many "Gems of Thought" presented, is this truism; "Song is an absolute necessity of life. We can never be in this life nor in the life to come, all that we ought to be if we fail to exercise in some way the power of song." Dr. T. V. Gifford & Co., Kokomo, Ind. (75 cts. a year.)

Major-General Wesley Merritt, U. S. A., will continue the leading article to the April number of FRANK LESLIE'S POPULAR MONTHLY, published March 20th. "The Philippine Campaign" is the subject of General Merritt's paper—the foremost topic of the hour, treated in masterly fashion by the commander of the United States Military forces which, in conjunction with the navy under Admiral Dewey stormed and took the city of Manila, August 13, 1898. This article, like all others in FRANK LESLIE'S POPULAR MONTHLY, is richly illustrated, constituting one of the most notable contributions to magazine literature.

Ian Maclaren, who is now on a lecturing tour in this country, begins in an early issue of *The Ladies' Home Journal* his latest piece of literary work. It is a series of popular articles in which he defines the relation that a minister holds to his congregation; how a preacher is helped by his people; how a congregation can make the most of a minister, and other phases of the most satisfactory attitude of a congregation to a pastor.

Address H. L. Hastings, 47 Cornhill, Boston, Mass., for a copy of "Israel's Messiah" or "Why the Jews reject Christ," if you have not already read it. Jew and Gentile will be interested in its perusal. The gospel has a noble defender in the author and his pen keeps the truths of Christianity in perpetual circulation.

We have just received from "The Missionary Herald," a neat pamphlet entitled "Ceylon, A Key to India" by Mary and Margaret W. Leitch. It is beautifully illustrated and its graphic personal experiences can not fail to attract attention from the reading public. To the thoughtful, mission loving mind it strikes a dual chord of victory and warning, the former recognizing the noble accomplishments of the present and past, the latter questioning, What of the future? The educational and medical features of the work particularly reflect credit on the consecrated womanhood that has entered the field. The gifted authors of the book have our thanks and earnest prayers. May God prosper our home and foreign missions! Missionary Herald—Extra Single copies, postpaid, 10 cts. Address Chas. E. Swett, No. 14 Beacon St., Boston, Mass.

The event of the literary year will be, undoubtedly, the great novel upon which Count Tolstoy has been laboring in order that he may devote the proceeds to the transportation to Canada of three thousand Russian Quakers. It is generally believed by his friends that this work will probably mark the conclusion of Count Tolstoy's literary career. Not merely on this account, but because of the subject treated, it will attract the widest attention the world over. It is a profound study of the life of man and woman and treats of the three phases of love—that of the youth that of the young man, that of the man in mature age. THE COSMOPOLITAN MAGAZINE announces that it has secured the sole right of publication.

An original article by Washington Irving is an unusual event in magazine literature. THE OUTLOOK has been fortunate enough to obtain through representatives of the Irving family, a heretofore unpublished article by Washington Irving, called "A Festal Day in Rome." It has intrinsic interest, which is increased by an introductory sketch showing how Irving's literary ambition came into being and by a fine portrait. (\$3 a year. The Outlook Company, New York.)

The night salutation, besides "God give you good-night," is "Sleep safely to-night" and "God bring you safe from the death-sleep of night!" I have heard both these frequently in the Western islands, and they are also used in the outer Hebrides. The last one shows the Catholic desire to die after due preparation, not to be taken unawares;

"Bas Crìostaidhe, ola's aithrige
Go bhfaghaidh ar n-anam bocht!
A Christian death, with unaction and penance,

May our poor souls receive!" is a frequent prayer. Then there are many beautiful Gaelic hymns to be recited when "raking the fire," and on other occasions. Some of these collected by Dr. Hyde, myself and others, will appear in Dr. Hyde's "Religious Songs of Connacht." When the last candle is put out at night the prayer is "God be good to the souls of the faithful." The dead are always remembered in Ireland; no one would dream of passing by the roadside without a short prayer for those who rest there, who in Gaelic phrase are "on the path to truth" and are numbered with "the host of the dead." In the Highlands they say of a dead friend, "Rest and ease to him who lives not," in Ireland, when speaking English, "God be good to him!" or "God be with him!" in Gaelic "The blessing of God with his soul!" and "The light of Heaven to him!"—*Donahoe's*.

SKETCHES OF SHAKERS AND SHAKERISM. A synopsis of the UNITED SOCIETY OF BELIEVERS in Christ's Second Appearing. Illustrated. By GILES B. AVERY. Price 15 cts.

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXIX.

APRIL, 1899.

No 4.

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

THE HIDDEN MANNA.

By Jessie Evans.

AMONG the breathings of God given for the courage and heavenward perseverance of souls, perhaps none is more precious than the sublime promise: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna." It seems to add a sequel to the Savior's words: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Much has been experienced and written of the conflict through which the soul must pass in order to merge the selfish will into the divine will, sacred writ is flooded with light to lead the soul to an attainment of this all-important result, yet the desirable blessing remains to many still afar off. The world is full of wranglings and unrest, and the sea of human life is crested with many billows. Creeds are dissected and discarded, the church vainly seeks a remedy for its scant assemblies, the pulpit is derided for proclaiming too much or too little truth, or rather because it does not present that type of truth(?) which is elastic enough to circumvent personal pride and still ease the pangs of a sleepless conscience. But a revelation of this nature has not yet come from God, and those who defer the vital decisions of salvation until a day of legal compromise will wait in vain.

The voice "crying in the wilderness" awakened some who had "ears to hear" and the "Lamb of God" followed to find a few souls waiting for his immortal doctrine. Will this doctrine ever please the public ear? The text seems to point to the negative view.

The overcomer referred to is not a passive character who has acquired a title without toil; he is in every sense of the word a reformer, a transformer. Into his life has been received, willingly or not, a powerful, pungent testimony, which, received from the lips and life of the uncompromising Savior, and sealed by the Fatherhood which authorized the Christhood, puts to the sword all the enemies that refuse to surrender. Narrow, selfish affections dissolve in the broad universal love which the new commandment signalizes. Personal preferences are gradually, often painfully, merged into the all-absorbing yearning to follow the divine appointments. This is not the work of a moment, nor the bauble of a child. The sinews of his manhood are daily tested by a law before which human strength is weakness, in whose even balance the least shall be the greatest, "a little one shall become a thousand and a small one a strong nation." The fibres of his self-will vibrate with many a thrill of suffering unechoed by the world, the tears of his soul he conceals behind a placid countenance lest men should gain his spirit's secret and cloud the horizon of his pure sacrifice with their weak human sympathy. But the struggle escapes not the slumberless One, God is ever cognizant, and his perfect law provides for the safety of his wrestling children lest at any time they dash the foot against a stone, human or otherwise. Though of the earth, earthy, they have established in their hearts a new kingdom where an enlightened conscience is enthroned, to whom every faculty of body and mind gives honor in willing subservience.

While resident on the earth, they are not "of the world," their minds have risen "above the blue" into the hidden pastures by a path that "no fowl knoweth, and which the vulture's eye hath not seen;" and a "highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it," not because the redeemed guard the holy spot from intruders but because the force of God's law is inexorable.

The overcomer enters into a wonderful inheritance. He finds himself, by divine promise, an "heir of God" and a "joint heir with Christ." The fruitfulness of the earth insures the maintenance of the natural man, that which conduces to the health of the body springs up on every hand." But the Lord is mindful of his own, he remembers his children," and his grace is richly provident of the good things invisible that sustain and build up the soul. Famine comes only to the prodigal, husks are eaten in the "far-off" countries, "bread enough and to spare" is in the Father's realm.

They who meet the discipline of sorrow and realize the blessedness of the refining processes outlined by the law of eternal right, enter into a community of soul, whose open doors "no man can shut." Kindred souls find each other sooner or later, a common bond attracts them, a freemasonry of spirit exists among them, and the signs and counter-signs invite a confidence never misplaced.

To such, who are strangely always in the minority, if God's side can ever

be a minority, the prophets speak in comforting tones. The richest promises of God rise from the pages of sacred history for their consolation. The strife between practice and principle having ceased, the Christian feels the power of peace resulting from the relinquishment of his life forces to divine law. Surrounding influences exert a great power as he awakens to the responsibility of adapting his little life to the larger life around him that God's glory may be the issue of every hour. Godly lives corroborate his experience, holy counsel confirms his faith, thoughtful prayers strengthen his courage, and a brother's hand of fellowship communicates a vigor that gives a firmer ring to his voice, leaves a deeper furrow behind his plough of daily service, and imparts a richer hue to his consecration. Contrary influences, on the other hand, try and rivet his faith, they test the resisting capacity of his steadfastness, under the strong wind of adversity like a sound tree he strikes his roots deep and wide to withstand the force, and in the storm he best learns the use of his anchor, compass and sounding-line. So the Christian loves his friend and his enemy. Both foster his spiritual growth, both fulfill a wise design in the divine planning. One strengthens his virtues, the other exposes his weaknesses. Neither must be evaded if the growth be symmetrical. Truly, God's wisdom has provided good friends for the Christian.

But all this points outward. Away from the strength that circumstances and associations bring to him, there is in the heart of the overcomer an abiding substance, a living presence, a divine entity, which proves true, at every mile-stone of his ennobling journey, the sacred promise quoted by the Revelator. His spiritual senses recognize this invisible reality, this necessity. His soul accepts with avidity the blessed food, that tones up its tissues and empowers it for renewed activity, and looks never in vain for its constant bestowal. Every day the manna drops from heaven into the inner wilderness and his soul freely gathers it in according to its need. Once this precious manna puts vitality into a man's inmost being and the hunger is gone forever, for the supply never fails. He who feeds his soul energies upon this food shall live forever, for as the natural manna repaired the waste of the physical man, so this "hidden manna," bestowed by an all-wise Providence, contains all the elements for the upbuilding of the spiritual man. As he prays "Give us this day our daily bread" and his hands earnestly labor for the "meat which perisheth," his soul reaches upward into the goodness of God's promise to secure its daily supply of that "meat which endureth unto everlasting life." If he gather much in his mental voracity he has "nothing over," and if in humble sorrow he gathers little he knows "no lacks," for He who sends the precious food supplies just what is needed, and the soul is permitted to appropriate only what is for its nutrition.

Our Savior said, "If any man eat of this bread he shall live forever." But reception only is not sufficient. This must be followed by the slower, more permanent processes of absorption and assimilation, and where the "stature

of the fulness of Christ" is maintained, the hygiene of the soul imposes *fasting* as well as feasting days. Spiritual law is wonderfully adapted to the health of souls, all so similar in need yet so strangely different in structure. "One man's meat is another man's poison" as really in the spiritual as in the physical economy; and the relish of the soul is directed intuitively toward that which is for its best good. Hence we can not follow with impunity the regimen of others. Were we dependent upon others' givings for our soul supplies, the problem of capital and labor might intrude itself upon the religious as upon the material world, but monopoly ceases when we enter the new birth. Here it is man for man. "Whatsoever a man soweth, that shall he also reap." We may do good for and to each other, and the world cries out daily for more of this philanthropic spirit, but the law of eternal equity metes out to the giver the measure of his giving and to the receiver the measure of his receiving, "God is not mocked." Influence does much to fashion individual character, but when in the history of souls judgment is laid to the line and "righteousness to the plummet," the spiritual stature of man—will it not be determined by the "measuring rod" of personal power, aspiration and attainment?

"I have meat to eat that ye know not of," the Savior said, and to the solitude of the mountain he repaired for his soul feast. As did he, so should his disciples do. Christian silence marks the hour of truest worship, for then the soul is eloquent, and in holy communion it feasts on the bread broken and blessed by its "Author and Bishop." All the real things of God are invisible to the natural eye, and unspeakable in human syllables. We may speak of them, but we can never describe them. So the heavenly manna is known only to "him that receiveth it," but the life which it supports, the eternal energy which it establishes is destined to people the Christian world with manhood and womanhood, citizens worthy the name and nerved to meet the crises of the times without blenching.

Are you still hungering in spirit? Christ says to you, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

East Canterbury, N. H.

[Contributed by Elder John Whiteley.]

THOUGHTS PENNED BY AN INVALID.

"Give us this day our daily bread."

WE are too apt to dwell on the future rather than in the present moment! How frequently we hear people say, "I will do such a thing to-morrow" or next spring or fall or the coming year. I heard some one say a few days since, "We are talking over our plans for next summer" and the

thought came to me "Ye know not what a day may bring forth for in such an hour as ye think not the Son of Man cometh." Man goes forth in the morning full of strength and hope, and before the evening comes, he is cut down and the place that knew him knows him no more!

How important then it is for us, my gospel friends, that we should guard and improve the present, for upon this day and moment the future must rest, for the *now* will soon become the *past*, beyond recall—and as we reflect upon it we should ask ourselves "if we have quit ourselves like men."

In order then to obtain a proper spiritual frame, our souls must be fed with that bread of life which cometh down from Heaven, seeking only for that which is highest, purest and best.

Too many persons are apt to think that when we ask for our daily bread, it means simply, that which supplies our physical wants! But it means more, for while we should see to it with scrupulous care that nothing enters into the "temple of the living God" that would debase or weaken it, we should be all the more impressed with the great importance of having our spiritual natures furnished with proper food and nourishment, and that regularly and constantly. How often are we inclined to neglect to furnish by prayer and faith, the nourishment needed to fill our soul's requirements.

We say we will wait for "some more convenient season" which in many cases results in nothing being done. As the body becomes weakened and unfitted to do its proper work if it receives not proper nourishment, so must the soul that is neglected become dwarfed and enfeebled.

We then can not too urgently or frequently ask the good Father and Mother to send love into our hearts, for if we are filled with that, we have indeed the bread of life which will enable us not only to enter into the joys of this life, but will help us to journey on cheerfully toward the joys that belong to the home above, the delight of which we can but faintly imagine.

For there will be no tears, no separations, but love divine abides. May the daily bread of love, peace, faith and joy ever be found on our life's table, and the loving Father and Mother its constant guests.

AUTOBIOGRAPHY OF SISTER MARY HAZARD.

I was born November 11, 1811, in Hancock, Berkshire Co., Mass. My first known ancestor, Robert Hazard, came from Wales, in 1640 and settled in Rhode Island. Some time in 1700, Jonathan Hazard, his grandson, and my great-grandfather with his family moved to Hancock, Mass., then a new country, where my father was born in 1775. My mother, Lucy Vaughn, was also born in 1775, and they were married in 1796. I was the youngest of eight children. My father, a Justice of the Peace, was called Squire Hazard. He represented the town and state and was for a time Senator of the state.

During his term in office there was great excitement about war, and all must enlist as soldiers or pay a heavy fine; and it was through my father's influence that the

Shakers in Massachusetts were exempt, on account of religious principles, from learning war or paying the fine. The Brethren from the Shaker settlement frequently called to see him on business, and altho a child, I saw something in these Brethren which seemed so good and pure that I was very much attracted to them.

About this time I became acquainted with Mary Fairbanks, a distant relative, who had children among the Shakers. She told me much about her youngest daughter Olive, how happy she was, and once when returning from a visit to the Shakers, brought me a letter from Olive in which she invited me to visit her at New Lebanon. This invitation pleased me, and I wanted very much to go there and attend school. I askt my parents but my mother opposed the plan. My father being better acquainted with the Shakers, made no objection but insisted if I went that I should return when the school term closed.

Shortly after this two Brethren called on my father and he mentioned to them my desire to go to the Shaker school. They replied that he had done so much for the Shakers they would be pleased to have me come. "But," said they, "what if she wishes to stay?" He said he would willingly consent, but my mother was opposed to my going even for a short time. Nevertheless I continued my pleadings until mother consented.

In June 1824 two Brethren came again to consult with my father, and invited my parents to attend the dedication of their new Meeting house on the Sabbath, July, 4. They accepted the invitation and decided to grant my long cherished desire, to go with them and remain for the school term; and when I went to get my books I bade a silent farewell to my former school, feeling I should never return to it; which proved to be true.

As soon as I arrived at the village I felt perfectly at home. The next day being the Sabbath we attended the dedication of the Church. Afterward, my parents visited with the Brethren and Sisters, and my mother's opposition changed into love for the people, and she readily gave her consent for me to remain if I chose to do so and my parents both promist never to take me away and their word was as good as law. Living so near my parents, at their request I often visited them, and sometimes my young companions, just entering into society, would plead with me to remain with them and held out many temptations of the worldly life; but my love for and interest in my Shaker home was stronger than all their enticements and they past me by as the idle wind.

My parents always gave me good counsel and taught me to be industrious and prudent; be kind, and if it was my choice to remain with the Shakers, to live according to my profession. My father would say: "Mary, if you want to be a Shaker be what you profess, and don't be a hypocrite. Be careful of the company you keep for there is danger everywhere of young people gathering to those of weak moral character instead of the strong." My mother always said she took more comfort visiting me than any of her children, altho they were all well married and comfortably settled in life.

I have always had a double love and honor for my parents that they were willing to give me up to follow my own religious inclinations, and to strengthen me in my belief and altho I had everything in my father's house that I could desire, it was not to be compared to the happiness I enjoyed in my Shaker home with so many like myself, who had sacrificed the world for the pure spiritual life. During the thirteen years I lived at the North family, my parents provided all my clothing or gave me the money to use as I needed.

In 1837, there being several deaths in the Church family, I was askt by the Elders if I was ready for a fuller consecration, to leave my home at the North family

and become a "Church member" which in those days meant more of a separation from my natural kindred. I replied that I would go. I then went with some of my Shaker friends to acquaint my parents with my proposed change, telling them I should not see them as frequently as I had done, all of which seemed right to them and when on the 7th of June I ascended the steps to my new home at the Church family, I felt like a virgin about to consecrate her life in the Temple of Holiness.

In the year 1846 I was asked to assist in the Office and in 1851 was appointed one of the deaconesses, where I remained until December 1896. In all my years of service I have aimed to be just in all my dealings and true to the Community whose interest I was privileged to guard.

Having signed the Church Covenant soon after my admittance into the Church, in all the years I have occupied as financial assistant I have never spent the value of a dollar for myself only as I shared with my Sisters. In my father's will which he often showed to me, there was much bequeathed me, but just previous to his death some who married into the family altered the will, in a way that I could have but a small portion unless I left the Shakers, and knowing I would not do that, they felt sure of being the gainers. By some unknown or unfair means they gained my father's signature to it.

But the \$1000 I did receive in money, according to the Covenant I had signed I freely devoted to the interests of Community, and felt happy in giving my little to the home I loved, while I pitied those whose conscience must be troubled with what they had gained by fraud. Now in my declining years I have a conscience void of offence before God and man. I have naught but love and blessing for those who bear the heavy burdens of Community in this day, and I pray that they may be blest with wisdom in all their duties.

I love and bless all my faithful Brethren and Sisters, praying that my advanced age may never find me a burden where I have always determined to be a blessing.

Mt. Lebanon, N. Y.

THE ORDER OF MEDIATION.

NO. 3.

By Elder John Lyon.

THE new creation is clearly typified by this dispensation, not only in the laying of its foundation in a mediatorial order but in its being sustained as God's mediatorial order, both with those who lived in obedience, and with those who lived in disobedience. God always so adapted the means to the end that when He laid His plans, it was from an immutable source, unalterable, leaving no alternative for man. He must comply with it or suffer the penalty. Man was created an earthly being, and was endowed with all the animal propensities like the rest of the animal creation. He was also endowed with a rational soul, capable of spiritual existence, and God evidently intended that when he had faithfully fulfilled his earthly duty he should rise to a spiritual order.

The law given to Adam was to govern the earth, and by ruling his own nature, he ruled the earth. Had Adam kept the law and remained in sub-

mission to God, there could have been no possibility of the powers of evil leading him away from God. As man did not keep his rectitude it was necessary that a way should be provided to effect a resurrection. In the fullness of time, God introduced the creation of the new heavens and earth, by creating a new man, with all the animal propensities like Adam. God gave to him power to rule his own life, and left him to his own free choice, either to obey the will and command of his Creator, or rebel, and be subject to his animal inclinations.

In the resurrection state he was called the second Adam, and became the resurrection to whom all souls must come, and was called Jesus (Savior) because he should save his people from their sins. Jesus said, "I am the resurrection and the life."—John, xi., 25. When Jesus was about thirty years of age, God anointed him with wisdom and power, and gave unto him the elements of eternal life. "Thou art my beloved Son, in whom I am well pleased." It was at this period of his life that he began the work of regeneration, and for the space of three years he "trod the wine-press alone."

God appointed Jesus as a mediator between himself and man. To qualify him for this office God put all things into his hands relative to the order of the New Creation. As Jesus said unto Thomas, "I am the way, the truth and the life; no man cometh to the Father but by me."—John, xiv., 6.

Jesus did not come in his own name, but God, his Father, sent him with the proclamation to the world, "No man cometh to the Father but by me." To show that the mediatorial agency was given to man, Jesus called himself the Son of man. Scripture, at length, might be quoted to show with what power God anointed him. Jesus declared that he had power to forgive sin. He is Lord of the Sabbath and of all things in relation to the New Creation. He declared to his followers that he who sowed the good seed was the Son of man, and that the harvest was the end of the world. When he should come, he would sit on the throne of his glory, and that all nations should be gathered before him, and that he would separate them, as the shepherd the sheep from the goats.

THE FOUNDATION WORK.

We will now take a view of the principles by which Jesus laid the foundation of his work. His kingdom was submission to that power by which he was appointed,—"I came down from heaven, not to do mine own will, but the will of Him that sent me."—John, vi., 38. I can of myself do nothing, as I hear I judge and my judgment is just, because I seek not mine own will but the will of the Father who sent me. Jesus taught his followers the impossibility of entering this kingdom without submission to God and as God has appointed a mediator, how is it possible for anyone to be in submission to God unless he is in submission to the mediator? Whoever sets at naught those appointed in the mediatorial order of God, have no God.

Jesus said, "Verily I say unto you, except ye be converted and become as little children ye shall not enter the kingdom of heaven."—Matt. xviii., 3. He taught them the importance of humility on entering the work of regeneration. "If any man will come after me, let him deny himself and take up his cross and follow me." It is true that Jesus taught many moral precepts in order to prepare the people to enter the work of regeneration. "Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me."

After Jesus had established this foundation, no one who belonged to the order of regeneration, ever found access to Jesus or to God through him unless they found him in an earthen vessel. Perhaps some will say that Saul found him on his way to Damascus when he saw a bright light and was struck to the earth. This agent was to put Saul in a situation to find the Mediator.

(To be continued.)

KEEPING BUSY.

By Joseph A. Wilson.

IT is a peculiar part of human nature for the mind to be continually active. No matter how indolent, improvident or careless an individual may be,—if he or she be possessed of a healthy brain,—his or her mind is continually employed, either for good or evil. The mind is never dormant, like time, it keeps moving on, and unless properly busied, it will find its way into mischief. A very prominent gentleman once said, on being asked how he managed to be successful and happy, that he always managed to keep just a little more work ahead of him than he could comfortably do during any given time. He kept employed.

The moment one becomes idle the brain still works on, and, unless better employed, will find its way into difficulties. Under such circumstances, and at such times, one dreams over real or fancied troubles,—broods over the dead past, or sees and points out the faults of others. By keeping busy one must not necessarily be employed at some manual labor. Not at all. A good book or some errand of mercy will do as well. But anything that enables one to rise above the petty jealousies, and refrain from the annoying gossiping that often mars life, and ruins its sweetest charm, is good. A closer communion with the Holy Writ, and keeping well employed are commendable.

White Water, Ohio.

OH what is worth our thoughts, our labor, our affections while here, but that which will tell for eternity.—R. W. P.

THE MANIFESTO.

APRIL, 1899.

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.

February.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.	Snow.
1898.	29.5	1/2 in.	23 in.
1899.	24.43	3/8 "	37 "
Highest Temp. during this mo.	50 above 0.		
Lowest	" "	" "	10 below "
Number of rainy days	" "	" "	1
" " snowy	" "	" "	7
" " clear	" "	" "	6
" " cloudy	" "	" "	14

March, 1899.

Lo! The winter is past with its cold chilling blast, but its direful effects still rest upon us, enfeebling many, among the

group is numbered Eldress Dorothy Wright. Her first ailment was a sprained ankle. Her second is pleurisy. Hope this will be the last. 1899 thus far has been a season of affliction and sickness. Very few, if any, but what have had a draught of the bitter in some form.

We are engaged at present in putting a new boiler in our Extract Laboratory and repairing the building otherwise. As Brother Alonzo G. Hollister will soon be in your midst, he can give you all the particulars. Snow, ice, rain and slush form our variegated highways, which make traveling very unpleasant. A few hands are working on the State Road, but the work moves at snail pace.

I am putting the bit and martingale on my pen lest it writes more than 300 words and thus break the kind Editor's law.

"O, deem it not an idle thing
 A pleasant word to speak;
 The face you wear, the thro'ts you bring,
 A heart may heal or break."

"Plant blessing, and blessing will bloom;
 Plant hate, and hate will grow;
 You may sow to-day, to-morrow will bring
 The blossom that proves what sort of thing
 Is the seed,—the seed you sow."

Calvin G. Reed.

South Family.

March, 1899.

TIME's on the march, the quick march too
 And April, May, the same thing do;
 To the march of time there is no end
 Eternity with time must blend.
 Our ice has proved a clear success,
 'Twas clear as crystal, and the best;
 From twelve to thirteen inches thick,
 Gathered thoroughly and quick.
 When come the days of hot July,
 The healthful ice we'll not pass by,
 'Twill have a place in drink and food,
 And all will then pronounce it good.
 Our fire wood is well secured
 For one more year—we're well assured.
 Our blessings all, we can not count,
 To legions many they amount.
 Sometime we'll have a new "high way,"
 'Twill be cast up some future day,
 For builders work upon the road,
 While up and down men draw their loads.

And some will sing and some will swear
 The old road's steep—they just declare.
 Some to their horses they are kind
 While others, they are not, we find.
 But oh! we wish that they could see
 How wicked it is not to be.
 Of Eldress Annie we can say
 She is improving, day by day.
 La Grippe has lost its grip, at last,
 And gone with winter that is past.
 We hope our friends both far and near
 Have lost their "grip" and found good
 cheer.
 We hope good health again may reign
 From Florida to breezy Maine.
 And to our Editor we send
 Our best of wishes without end.

Genevieve DeGraw.

North Family.

March, 1899.

WINTER is usually considered a dull time, but this year, the latter end of it has been made almost too interesting for us by a visit from the grippe. Happily, he is now departing with the departing season, and tho he has done us little serious harm, we hope he will mislay our address, or do something or other that will prevent his ever returning.

Out of doors snow has lately been very much in evidence, and so, little has been done that required open air labor. We have had some eighty tons of hay baled, as that seemed to be necessary in order to make room for next summer's crop: and soon we hope to begin sawing up our next winter's supply of wood, which up till now we have been hindered from doing, one thing and another coming in the way.

Of spring's close presence we find ample proof in the arrival of plentiful lambs, white-faced some, and some black-faced, but all of them, chock-full of fun. Calves too are many just now. Our brother Floyd has some eighteen of them under his care at present, and is doing very well with them, and they are such clever calves too! On Christmas day, he informed us that they could eat hay when they were a week old, and added, that

was more than we could do at that age; and we had perforce to admit such was the sorrowful case. Under Brother George's excellent care, our poultry continue to give a very abundant supply of eggs; considering the season of the year: and in such wise go our temporal activities.

We try to find in them avenues or windows through which to look out into the eternal, for it is only half using this beautiful world we live in, to let our sight be stopped by the object that it meets, and make no attempt to see further.

Frederic McKechnie.

Shakers, N. Y.

March, 1899.

EVIDENCES are rapidly accumulating as proof of the fact that the gift, or if we may use a more modern phrase the science of spiritual healing has not become a thing of the past, unable to manifest its power as a beneficent factor in the regeneration and resurrection of life in both the physical and spiritual domain. The increasing number of magazines, weekly and monthly, which are advocates of the truth of the doctrine of spiritual healing and advocate its application both for relief and cure of the many ills of life is proving the truth of the scriptural statement that "man can not live by bread alone;" it being interpreted from the knowledge that the externalities of life's manifestation can not satisfy the immortal spirit, neither are they capable of ministering the true resurrection to the physical, or can they place human life above the influence of drug medication whose advocates are at present seeking through legislative enactments to suppress the beneficent efforts of those who through the gift of healing are seeking to alleviate human suffering.

From all points of the compass; from Maine to Oregon, California, Texas, Florida and many other sections of the country we have received literature advocating the use of that beneficent gift and we can

with joy exclaim, Lord our eyes are beginning to see the glory of thy salvation. May our days be long that we may witness the blessed fulfillment of thy promise, the healing of the nations.

The editorial in March number on "The food we eat," can be given no higher praise from our feeble pen than that it has spoken the truth on that important subject. How few there are that are blest with a healthy digestive organization capable of assimilating the food needed to build up a healthy body? and how few there are that give that important subject the consideration that it deserves. Let the good work go on; we will cast our mite into the mighty caldron of constructive thought that it may help forward the good time coming when human life will stand upright in its physical and spiritual aspects, the highest embodiment of the creative presence.

Hamilton DeGraw.

Sabbathday Lake, Me.

March, 1890.

MARCH came in like a lamb, but no doubt we shall hear the lion's roar before he goes out. Thus far some of the days have been very fine. We have commenced our spring work in the greenhouse; seed-sowing, etc.

The Brethren have lately put a No. 2. Baby Separator into our cow-barn and this will lessen the dairy work to some extent. They are getting over 32 gallons of milk per day. The Separator cream tested 32 per cent butter fat, while the old creamery cream tested 22 per cent.

General Repairs is stopping with us. I notice the window blinds, of one house and then another, missing and find on inquiry they are undergoing a reformation of a new coat. So are many of the rooms in the brick dwelling, also sleighs, wagons, etc., which have been in with the General and come out looking quite new.

Our deserted Village, the Poland Hill Farm, has at last been sold to the Ricker Brothers, who will soon turn it into a

very beautiful place which their guests will enjoy visiting.

The family have been afflicted with much sickness the past month, which was a great hinderance to our fancy basket-work. Nearly all have had La Grippe in one form or another, but at last all are safe and that is much to be thankful for.

Ada S. Cummings.

West Pittsfield, Mass.

March, 1890.

WE realize as the lengthening days pass that "winter's reign is nearly over," and that soon spring, the loved harbinger of birds and flowers will be with us, and with gentle smile and touch awaken nature's sleeping children to renewed life. We are willing to bid adieu to poor, over-workt winter. Surely his part has been performed faithfully and he should be awarded due praise. The snow has fallen thick and fast, the wind catching it has piled it in huge drifts here and there, the thermometer has reached a lower point than for many years, and a genuine blizzard has been introduced to complete the record. But intersperst with this have been bright, sunshiny days when jingling sleigh-bells chimed merry tunes as the sleighs past over the smooth snow.

The ice, of fine quality, and plenteous in supply, was promptly gathered, for we find in spite of our dislike for winter we enjoy a little of its preserved essence during the warm summer months.

La Grippe laid seige to our home in February, and for a few weeks held us unwilling captives. Still we did not despair but rallying our weakening forces struck a final blow for liberty and rose to conquer. Day and night we waged warfare until the enemy beat a retreat, not being able to cope with our armed forces, who fought with pellets and plasters so skillfully. At present the wounded are nearly recovered and peace once more reigns.

The busy mill at the foot of the hill, and the buzzing saw in the valley, are at work all day converting once stately trees

into boards and cords of wood for extensive uses. And so with its lights and shades time passes onward. Already nearly a quarter of the new year has become a part of the past. May the days yet awaiting be filled with blessing for our brothers and sisters in other homes, while unitedly we endeavor to raise aloft our banner whose motto is "Purity and Truth."

Fidella Estabrook.

Enfield, N. H.

March, 1899.

"Nature is blazing with the light of thought
And mind effulgent with divinity;
For God alike through mind and matter wills,
Works, ultimates himself forevermore."

Who, understanding the growth of nature and the laws of progressive intelligences, can doubt that "God alike through mind and matter ultimates himself." Do not the achievements in every moral, educational and scientific department of life, as well as the more universal spirit of national and international union existing, all bear impressions of "mind effulgent with divinity" that evolves the crude into better; the triumph of right over wrong; of truth over error?

In our national arena of life, President McKinley and Gov. Roosevelt stand as men of high prestige, character and Americanism, whose aim for political incorruption, bears one phase of "mind effulgent with divinity." They are worthy recipients of a nation's homage, yet there are thousands who, though not named on the nation's register of illustrious countrymen, are as worthy of the epistles of commendation for well-doing, pledged to bear the Christian cross of self-denial and to extend the staff of life to the needy and teach them the way of victory over sin and self.

Over a century ago, our Church was founded by like Christly, stalwart souls, and to-day their noble successors fail not in receiving the coin of soul appreciation for merited work.

Since last "note" we welcomed our re-

vered Ministry from Mt. Lebanon. They were accompanied by our valued Eldress Emeline Hart, lately appointed to the place made vacant by the ascension of Eldress Joanna Kaime, and Eldress Harriet Johns, appointed as associate with Eldress Emeline. A unanimous greeting was accorded Eldress Harriet. If we all blend with the eternal integrity and will-force of the Christ spirit as we feel its forces from within and from each other, we will know that "God ultimates himself in our lives and to the work of blessing others."

Winter is preparing his dirge of decadence, at which we grieve not, as we all long to hear the new song of balmy spring.

Snow enough to make sledding easy enough to draw from the hills 100,000 ft. of logs, 200 cords of fire wood, and 17 cords of ice from Mascoma Lake.

George H. Baxter.

Narcoossee, Fla.

March, 1899.

THE lessons that the Florida farmers and gardeners are learning are both pertinent and timely. And every one who feels to come to Florida for a home and live by agriculture should read the last five year's experience of the state.

It has taught those who are now living here that the greater portion of the state is unsafe for the culture of tropical fruits and winter vegetables with more chances against them than in favor of profitable returns, excepting in the sections below the twenty-sixth parallel or region not materially damaged by any cold up to date. There the orange, the lemon, the pine-apple, and guavas, with other tropical fruits, have never been seriously damaged by frosts. This is a small country compared to the area of the state and will always be until some of the great and noble minds who have the wealth feel enough for the good of humanity to open their purses as well as their hearts and spend a few thousand dollars in draining the Everglades.

We have suffered little compared with many of our friends north of us. As our greatest aim has been in cultivating the pine-apple, our greatest efforts were turned in time of the freeze for the salvation of that crop, and at this date we have the consolation of seeing our efforts rewarded by about seven-eighths of the crop.

It is safe to say there is but little damage done to our cane field, excepting a small percentage of the stubble cane from which we made our last year's crop of syrup. It is generally expected that a reasonable crop will result from it the second year, but the crop we are depending upon was all planted before the freeze and received no hurt.

We also have a large piece of cassava which was planted at the same time that is in good condition. These are our three staple crops and should we succeed in saving these we shall feel that we have come out of the blizzard with but little damage. True, our winter vegetables, with the exception of cabbage, onions and turnips were all cut down and we have had but very few, but we are thankful for what we have had.

Andrew Burrett.

THE FOOD WE EAT. NO. 2.

By Elder H. C. Blinn.

FROM a very early date the growing, moral state of mankind has revolted against this vulture-like system of eating, and Abraham has the honor of being the first reformer in dietetics. Following him on this same line was that wonderful plan of reformation under the Mosaic Law, and its faithful continuance by the Jewish nation. Through the influence of that law many of the most objectionable animals as well as birds and fishes were prohibited as food.

And yet this moral discipline had no influence on the surrounding nations, as they continued the practice of an omnivorous diet, and we as children of those parents have largely inherited their tastes and appetites so that those who now pro-

less to lead a Christian life, and those who make no profession are equally ready to justify the course that is taken in eating both fat and blood and also the flesh of all the clean and unclean Biblical animals.

Certainly, it can do no harm to give this subject a passing thought as there is not much danger that one or two degrees more of moral elevation will do us any special injury. The New Testament has but little to say on the subject of food, for the simple reason that Jesus and his disciples were all educated under the Jewish Law and were thoroughly disciplined in regard to the food they should eat. At a later date a disturbance arose among the Gentile Christians that gave the apostle Paul some little trouble before he could restore peace to the church.

When Peter fell into a trance and saw a sheet let down from heaven on which were all manner of fourfooted beasts, and creeping things and fowls of the air, and he was told to kill and eat he was evidently astonished. He had up to this date received his inspiration from Moses and the prophets. We are not surprised that Peter was frightened at such an exhibition, as it would have frightened any Jewish Christian. It was enough for him to know the Law had forbidden the eating of unclean animals, but when he learned that it was intended only for a lesson to make him more charitable to the Gentile nation, he accepted the vision with good grace.

A thoughtful writer H. A. Bradbury, in the "World's Advance Thought" of Feb. 1895 writes as follows;—"A reform is needed that has a regenerative force to raise the being to a higher key of desire, —for man's desires are sensual, his appetites are depraved and he contracts unheard-of diseases; of passions and of worldly lust he is full. Animal flesh food stimulates the propensities from whose unbridled activity all the evil of the world results. If the thoughts are to be pure the environment must be pure. It will not do to mix dead flesh with live

fruit nor make the stomach a disinfectant to digesting animal bodies."

A writer of this reformed order is establishing himself as one of the saviors of the race, and his influence for good is of great value. The Apostle in his love for man writes;—"To be spiritually minded is life and peace," and the Christian should study what may help him to become spiritually minded. With the above illustrations we may compare that of the Hottentots of whom the African traveler, Barrow, writes;—"Ten of our Hottentots ate a middling sized ox all but his hind legs in three days." The same authority says; "Three Bosjesmans had a sheep given to them at five p. m. which was entirely consumed before noon the next day. These people are equally filthy and gluttonous with the voracious vultures and are extremely sensual."

After such a picture of the human family we can very readily turn again to a class that stands on a higher elevation. Dr. L. Grossman writes in the *Journal of Hygeio-Therapy*, of Dec. 1894, as follows; "We observe that civilized man lives on fruit only in exceptional cases; in the main, however, he lives on a mixed diet, consisting of meat and plant foods." "In the long run this must prove injurious and the ever increasing disease and degeneration of our age, although in part due to other perverse conditions of life, teach with appalling obviousness that a mixed diet can not be the one ordained by nature to man." "Nearly all slaughtered animals are diseased, for fattening is based upon the principle of the symptoms of disease."

Man is learning that with an immortal soul he needs a more disciplinary care for his life than do the beasts that perish. Read what was written by Dr. L. M. Holbrook in the *December Conservator*:—"Is animal food necessary to health and the highest development of man? We do know that a very considerable portion of the race live without animal food, and even in those races of which a majority consume it, there are many individuals

who do not seem to suffer very much, but rather gain by its non use." "We know that disease (dyspepsia) is most prevalent where most meat is eaten. The moral sense of the masses will never develop to that high degree of which it is capable so long as the slaughter of animals is considered necessary to supply our daily food."

After pursuing this interesting subject so far and obtaining so much that is valuable from these thoughtful minds, we accept this proverbial conclusion "Man is what he eats."

This is also the opinion of W. H. Galvani who wrote an interesting article on this subject in the *R. P. J.* of Feb. 1895.—"The animals that subsist upon other animals are savage, spasmodic and lack persistency of effort, while on the other hand the animals that subsist on such food only as is obtained from the vegetable kingdom are comparatively mild, endure continuous labor and possess persistency of effort. The craving for animal food is due to the presence in its composition of certain extractives, which are the source of its being of a stimulating character. Stimulating foods demand of the system stimulating drinks, and so develop a taste for liquors."

(To be continued.)

From the Bible Class.

"Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part."—*Luke, x., 41, 42.*

By Rebecca A. Hathaway.

THE above mentioned words were spoken by Jesus at one time when in the home of Martha and Mary. Martha, who we perceive was earnestly engaged with household duties, was troubled because her sister was sitting at the feet of Jesus, listening to the wise and beautiful words which fell from his lips. We may trust that she was enabled to help some other soul, from receiving this added blessing of strength.

"But one thing is needful,"—Martha was undoubtedly giving all her time and strength to the providing of perishable things, perhaps knowing no higher need, nor realizing the importance of the message being spoken by Jesus; Mary appeared negligent in duty, hence Martha's appeal to Jesus;—"Bid her therefore that she help me." Here was Jesus' opportunity to impress a lesson of the immortality of his teachings. "Martha thou art troubled about many things; but one thing is needful; and Mary hath chosen that good part." Had he not previously taught, "Take no thought what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed?"—Take no anxious thought, let your first and greatest concern be to "seek first the kingdom of God, and his righteousness, and all things needful shall be added."

We do not for one moment imagine that Jesus meant the needful things of life would be added to the indolent and selfish; but the Kingdom of Heaven sought first, is a safe guide leading and guiding us in the daily walks of life to follow where the Christ can bless, speak as the Christ would speak, and thus so beautifully combine service with worship, as to render the whole life praise unto God. Later in the second manifestation of the Christ spirit we have the guide, "Hands to work" and "heart to God."

The first condition, "Hands at work," may only signify toiling for an earthly subsistence; "heart to God," added as a guide to the hands enables us to fulfill by word and work the Savior's prayer,—
"Thy kingdom come. thy will be done in earth as it is in heaven."

East Canterbury, N. H.

BE careful to leave your sons well instructed, rather than rich; for the hopes of the instructed are better than the wealth of the ignorant.

A WEAK mind is like a microscope, which magnifies trifling things, but can not receive great ones.

THE BEST YOU CAN.

WHAT use to frown when things go wrong?

A frown won't set them right,
Be brave of heart, and sing a song,

To make the burden light!

That this is true I quite believe;

He is the wisest man

Who sings when care and trouble come,

And does the best he can.

The man who broods o'er trouble finds

His burdens heavier grow,

As he climbs up the hill of life;

The wise man does not so.

He gathers flowers beside the way;

He says to fellow-men—

"Let's make the most of pleasant things,

And—do the best we can."

In thinking of another's need

We oft forget our own;

So let us think of others more—

Not of ourselves alone.

Keep up a brave and cheerful heart,

'Tis aye the wisest plan,

To sing when care and trouble come,

And—do the best we can.— *Standard.*

✂ JAMES RUSSELL LOWELL said, "War," (generally) "is murder" and Gen. Sherman said, "War is hell."

✂ A BALTIMORE judge has decided that faith-cure doctors are not entitled to compensation.

✂ DR. BROWN says, "Keep your feet warm, your head cool and throw medicine to the dogs."

✂ THE influence of salt in any and all animal organisms is always destructive.—
Dr. T. V. Gifford.

Deaths.

Elizabeth Copley, Sr., at Enfield, Conn. February 3, 1899. Age 82 years, 11 mo. and 7 days.

She came across the Atlantic Ocean on account of her faith. She was true to it to the end, in every sense of the word.

S. E. C.

POPULAR SCIENCE

Nature, Invention,
Archæology, Electricity, **HEALTH**
Chemistry, Mineralogy,
Health, Hygien, Medicine.

Formerly Boston Journal of Chemistry
ENLARGED and IMPROVED.

This popular monthly contains a large number of Short, Easy, Practical, Interesting and Popular, Scientific articles, that can be Appreciated and Enjoyed by any intelligent reader, even though he knew little or nothing of Science. It is intended to interest those who think

Profusely illustrated and Free from Technicalities

Entirely Different from and much superior to other papers with a similar name.

Monthly, \$1.60 per year. Newsdealers, 15 cts.

Largest Circulation of any Scientific Paper.

LILLARD & CO.,

108 Fulton St., New York.

Mention this paper for a sample copy

HUMAN NATURE

is an illustrated Monthly, now only 50 cts. per year, devoted to PHRENOLOGY, PHYSIOGNOMY, HEALTH, MEDICAL & SOCIAL REFORM.

Would you like a copy?

Send 5 cts. for Sample to Prof. Haddock, Phrenologist, 1016 Market St., San Francisco, Cal.

WONDERFUL strange REVELATIONS.

—EXPLAINING—

DANIEL'S & ST JOHN'S PROPHECIES.

48 page pamphlet. Price 10 cts.

13 for \$1.00.

Address, H. B. BEAR, PRESTON, OHIO.

WITHOUT DOUBT

THE BEST FAMILY PAPER PUBLISHED

IS THE

NEW YORK WEEKLY WITNESS.

16 Pages. Only \$1 a year.

THE WITNESS

Has a very wide scope, comprising as it does the following departments:

Editorials,

Spirit of the Press,
Scientific and Instructive,
The Odd and Uncommon,
Our Country's Hope,

Foreign News,

A Talk With the Doctor,
Around the Hearth,
Little Men and Women,
Weekly Articles by George B. Scott
Talmage's Sermon,
Money and Business,

World-Wide Field,

Our Family Story,
Farms and Garden,
Market Reports,

SABBATH READING.

16 Pages. Only 50 cents a Year.

An Inter-denominational Weekly Paper. SABBATH READING is solely religious. No news; no politics. A grand paper for the truth-seeker. It contains:

Editorial.

Christian Endeavor Topic,
Epworth League Topic,
Sabbath-School Lesson,
Choice Poetry,
Good Stories,

Reports of Missions,

Mothers' Sabbath Afternoon
With the Children,

And a mass of matter carefully selected.

Send for free sample copies of WITNESS and SABBATH READING. And send for free sample pages of our Bagster's Bible.

Address

J O H N D O U G A L L & C O., 150 Nassau Street, New York.

ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome
 ROYAL BAKING POWDER CO., NEW YORK.

SHAKER HAMAMELIS
 (WITCHHAZEL,)

A remedy for Cuts, Burns, Scalds, Headache, Sore Throat and all cases of external inflammation Taken internally for Bowel Complaint, Bleeding of the Lungs or Bowels, and for all aches and pains.

For use externally, bathe the parts and lay on a cloth wet with the Extract, Internally, take one half teaspoonful three times a day. Use hot or cold.

Ask your druggist for it or send your order to **ARTHUR BRUCE**, East Canterbury, N. H.

HOW TO MAKE MONEY!

If you are out of employment and want a position paying you from \$50 to \$100 monthly clear above expenses by working regularly, or, if you want to increase your present income from \$200 to \$500 yearly, by working at odd times write the **GLOBE CO.** 723 Chestnut St. Phila., Pa. stating age, whether married or single, last or present employment, and you can learn how to make more money easier and faster than you ever made before in your life.

HAVE YOU "COMMON SENSE?"

If not, send at once for a free copy of this liberal-minded advocate of advanced thought, which brings health and success. Address—
 "Common Sense," M. O. 55 State St.
 Chicago, Ill.

50 YEARS' EXPERIENCE

PATENTS

**TRADE MARKS
 DESIGNS
 COPYRIGHTS & C.**

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
 Branch Office, 625 F St., Washington, D. C.

AUTHORISED RULES

OF

THE SHAKER COMMUNITY.

The religious basis of the ORDER must be a foundation resting on the principle of righteousness, which principle is God. This should rule the life of the individual for the protection of his own soul, for the peace of the family and as an evidence of his upright standing before the world.

Price, 10 cts.

THE MANIFESTO

MAY, 1899.

WONDERFUL strange REVELATIONS.

—EXPLAINING—

DANIEL'S & ST JOHN'S

PROPHECIES.

48 page pamphlet. Price 10 cts.

13 for \$1.00.

Address, H. B. BEAR, PRESTON, OHIO.

A SUMMARY VIEW

OF THE

MILLENNIAL CHURCH,

OR

"United Society of Believers"

It treats of the Rise and Progress of the Society, together with the general Principles of the Faith and Testimony.

Price, 50 cts.

SKETCHES OF SHAKERS AND SHAKERISM. A synopsis of the UNITED SOCIETY OF BELIEVERS in Christ's Second Appearing. Illustrated. By GILES B. AVERY. Price 15 cts.

BRIEF EXPOSITION

OF THE

Principles and Regulations

of the

SOCIETY OF BELIEVERS.

Price, 10 cts.

THE ALTRUIST.

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Altruist Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. It now has 5,000 acres of land in Southeast Missouri on which it offers a home and employment for life to all acceptable persons who may wish to join it. 50 cents a year; specimen copy free. Address A. LONGLEY, 2819 Olive St. St. Louis, Mo.

Books & Papers.

EGYPT IN HISTORY AND PROPHECY, by Robert Patterson. The opening paragraph of the book gives a better illustration of what might be expected, than anything that we might write. "Pharaoh has risen from his tomb and ascended the pulpit at Alexandria. The Lord has summoned the nations by the roar of forty-ton British cannon, and the telephone and telegraph have repeated the sound around the globe. When God sends such a summons to the church, and puts such a preacher in the pulpit, the nations had better listen to the sermon." Published by H. L. Hastings, No. 47 Corn Hill, Boston, Mass.

TEAPOT PHILOSOPHY, by Walter L. Linton. Price 25 cts. The author says that TEAPOT PHILOSOPHY was suggested by a Chinese teapot that he sent to his sister. The book also contains "A Plea for Humanity." Published by the author, 45 Rush Street, Chicago.

The following pamphlets, dealing with various phases of Vegetarianism have been received. RELIGION AND VEGETARIANISM, 5 cts. each, per doz. 50 cts. A DOCTOR'S IDEA OF VEGETARIANISM, 3 cts. each, per doz. 30 cts. SALINE STARVATION AND HOW TO AVOID IT, by Charles D. Hunter, M. D. 5 cents each, per doz. 50 cts. CLERICAL SPORTSMEN, 5 cts. each, per doz. 50 cts. Published by the Vegetarian Co. McVicker's Bldg. Chicago, Ill.

WORD AND WORK is a monthly magazine published by the Christian Worker's Union, and edited by Abbie C. Morrow of New York, editor of the "Sunday School Lesson Illustrator." The May number contains by the Editor "Christian Science;" It is Un-Christian and Anti-Christian." It contrasts extracts from Mr. Eady's principle book with the Bible. "God's Lessons," and other articles, "Going Without Breakfast," by George Pentecost, "Proofs of Humble Love," by George D. Watson, "Persecuted," by Seth Rees, "Saved from Death," by Chas. W. McCrosson, etc. It has a full page photo engraving of the editor with her autograph and is filled with spiritual reading for old and young. Send five cents (stamps accepted) for a sample copy to S. G. Otis, Springfield, Mass.

"UNBELIEF A SIN" by Rev. Edmond Hill, C. P. Price 5 cents. Address, Notre Dame, Ind.

When and where the first attempts in the art of printing were made can not be with certainty ascertained because the earliest work printed by Gutenberg bore neither date nor name. The reason for this was obvious. The earliest printed books were made to resemble writing and sold as such. This much is certain—that movable wooden types were first employed by him about the year 1438. In 1443 he returned to Mayence and formed a great friendship with Johannes Fust, or

Faust, who agreed to loan him eight hundred guilders at six per cent for five years, but four years passed before the wealthy goldsmith would advance the money because Gutenberg would not admit him into the secret of his business. In 1449 the first money was advanced and a printing office set up. It was necessary to have assistance in the printing office, and one Peter Schoeffer was engaged, "he being mechanical." Peter kept his eyes open and soon found that wooden types were too slow to make, and he discovered the art of cutting the characters in a matrix so that the letters might be cast singly. Instead of telling Gutenberg, his employer, he went to the money lender and persuaded him to advance more money so that Schoeffer might work at his invention apart from Gutenberg. So pleased was Faust that he gave Peter his daughter Christina in marriage.—*Donahoe's Magazine for May.*

Cardinal Gibbons, in answer to the question. Is the face of Christ as depicted in art a strong one? says, (as reported in THE OUTLOOK.) "The face of our Lord which I am most accustomed to see expresses both strength and kindness." Bishop Potter, on the contrary, thinks the art portraits "weak and inadequate," while Dr. Parkhurst says that they are "not only disappointing but repulsive." Rabbi Gotthell declares: "I have never seen a picture of the being called Saviour of the world in which strength was a marked feature, or even indicated. Naturally so, because the being was not a man of flesh and blood, but the creation of theological fancy and dogmatic construction." Many other clergymen of note join in the discussion of this question of THE OUTLOOK.

The Rev. Newell Dwight Hillis, D. D. pastor of Plymouth Church, Brooklyn, has become a contritor to *The Ladies' Home Journal*, and a number of articles from his pen will appear in that magazine during the year. He is introduced to the *Journal's* readers through his article, "The Secrets of a Happy Life," in the May issue, which shows him to be a most forceful writer whose present essay one can not read without getting a better and more wholesome view of life. The worst antagonism to a happy life, Dr. Hillis believes, is modern pessimistic literature, "for unhappy indeed must be the community that feeds up on misery and daily takes its dose of pessimism."

Hon. John D. Long, Secretary of the Navy, is the author of a very notable contribution to the forthcoming (June) number of FRANK LESLIE'S POPULAR MONTHLY, now a giant among the ten-cent magazines. It is entitled The Building of the New Navy; and is illustrated with nearly forty elaborate pictures and official plans, showing types of all the classes of United States war vessels, from the torpedo boats and destroyers to the most formidable first-class battleship, such as the new Maine, the Kearsarge and the Kentucky. In

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXIX.

JUNE, 1899.

No 6.

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

LET YOUR LIGHT SHINE.

By Elder Henry C. Blinn.

“LET your light so shine before men, that they may see your good works and glorify your Father which is in heaven.” *Jesus.*

This testimony of Jesus is without doubt the light of the world. Above all, he wants the disciples to make a good use of it. It is wrong, after having accepted it of God, to hide it away. Those who live in the light are made very conspicuous, and all that they may do is easily seen.

Jesus knew that his doctrine was of God and that it would save his people from their sins. He was anxious for his disciples to be stimulated, to let the light which they had received, so shine in their lives, in practical righteousness, that others not of his church, might be made better, by seeing these good works.

This new life required a special spiritual light which would harmonize with the life of Christ, and be a blessing to all who saw it. A little light is much better than none, and even this small amount may have cost the owner a great deal of burden. If you have but little light, and with this have been able to deny yourself of a little ungodliness, have been able to govern the tongue two or three times during the week, or so modified the temper that the voice has not risen above the normal key, then you can let so much light shine, and God will see all such good, commendable works, and our friends and neighbors will also see the same.

There may be those who actually hate the light, and instead, may prefer to abide in darkness. Of that class we can only repeat the words of Jesus;—

“Verily, I say unto you, they have their reward.” This reward, or the result of wrong-doing, must be very unsatisfactory even to those who have received but a very few rays of light.

It is quite evident that the disciples were to occupy a new position in the religious world. Their place in the Jewish church was in common with the whole nation and no special reference had ever been made to them. Now all had changed. They had become the recipients of a new spiritual light, but had not, as yet, learned how to use it. Possibly they may have been diffident, or may have been ashamed to be known as the followers of the Nazarene.

It must have been a deep struggle in the minds of those illiterate, simple fishermen, to leave their life occupation and become the disciples of a refined, religious Teacher, who would lead them into the City of Jerusalem, and into the company of the Pharisees and Sadducees, and even into the company of the chief priests. We need not wonder that they drew back from such an ordeal, or dreaded the publicity to which their new life had introduced them. Without doubt they did draw back from this public investigation, and hesitated to speak of the “good news” of the gospel.

At this moment, Jesus meets them and says,—Let your light shine that others by seeing your good works may be able to glorify God. He knew to whom he was speaking and that the disciples were able to testify to the truth of God with confidence.

Those among whom they dwelt could hear their language and knew quite well that it was chaste, and its influence upon other minds was for the promotion of good. Their general character was also well understood, and these were the good works so open before all people. This would inspire others so readily to glorify God, that it seemed but a simple lesson to learn. Let your light shine, can not be repeated too often, and especially among those who have accepted the mission work of the Christ.

East Canterbury, N. H.

REIGN OF TRUTH.

By Elder John Whiteley.

God bless the hope and longing for
 A gift so much desired
 By every child of Mother Ann.
 And may he teach us what it is
 In us that is required
 To do, the best and all we can
 While by his love inspired.

Or patiently to wait and see
 His will and work, divine.
 The great salvation from our God
 We know 'twill come in his good time.
 Nor would we once repine,
 To hope is joy—to wait is gain;
 Till then, we'll kiss the rod.

The world hath need,—who hath not need?—
 Of love and life divine.
 The fount of good still overflows;
 There is enough for every one
 That wish Christlike to shine.
 Let's do our best, and meekly say,
 Thy will, O God, be done.

Shirley, Mass.

KNOW THYSELF.

By Elder Abraham Perkins.

OUR days, weeks and months are rapidly passing away, but they leave an impress, a concern for properties not attained. Unto mortals, what are the benefits of life? Just what we make them in conformity to rectitude and truth. In the work of the Eternal, there was a design in bringing into existence man, and also all other creations. Evidently it was for greater glory, for celestial honor, for completion of perfection of the heavens. The earth with its creations were for man's use, and, held in possession, provisional means calculated to qualify him for the enjoyment and happiness of the heavens.

So long as man is a tenant of earth, the things thereof are for his instruction and use; his rights thereto, depending upon the acts and character of his life, the manner of use he makes of the provisions designed for his wants and his happiness. Our powers should be given to work out the problem of life in a manner to bring peace and justification to ourselves, and so universal our interest, that our labors be also devoted to the interests and blessing of others. Our existence is not alone for self-pleasure; our duties are not merely for personal benefits; but as a link in the great chain of the universe, there is a responsibility to be manifested in life and a dependence upon the exercise of our powers for the maturing of the plan in the design of the All-Wise to accomplish a purposed end. With Deity man was to be a co-worker, obedient to the light and vision of duty revealed. Inability in man to conceive of all the devices of the Almighty, incapacity to fathom his creation and beginning, is without foundation of plea in favor of delin-

quency in duty or argument in support of our wills or any selfish passion. It is enough, (absolute requirement if we would become heirs of the kingdom) to make our meat and drink in doing the will of our Father in heaven, as from day to day we learn the true and protective lessons of life. Into our hands a sacred trust is committed; may we never be found to fail in loyal service.

To study our personal creation that we may know ourselves, open avenues to find that which we seek, to give entrance where we knock, and a baptism of the spirit through repentance, confession and consecration. The hand of the Lord is not shortened, that He is not as able to-day as in the past to lead and deliver Israel. All power is his to control and consummate his purposes and settle the destiny of man, when cometh the end of all rule, authority and power put down by the Messiah, and the kingdom delivered up to God. I Cor. xv., 24.

East Canterbury, N. H.

CHRISTIAN COMMUNISM.

By Blanche L. Gardner.

COMMUNISM apparently had its origin in the days of Abraham, for in that early period men dwelt in tents and held their property in common. In Ancient History is recorded many instances where communities have been organized on some form of communistic principles. Among this number we find Krishna, the Hindoo Christ. He was very successful as a communist and had many devoted followers. They held all their property in common and drew their expenses from one general fund, thus, all shared alike having equal rights.

He taught many wise maxims which are worthy of remembrance,—“There should be no disagreement between your lives and your doctrine.” “Above all things cultivate love for your neighbor.” “A good, wise, and benevolent man can not be rich.” And many more that proved he guided his people in wisdom, teaching them to love and have a care for the welfare of their fellow-men.

Moses sought to introduce the spirit of communism among the Israelites when he instituted the year of the Jubilee. “Ye shall hallow the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof it shall be a Jubilee unto you; and ye shall return every man unto his possession—the land shall not be sold forever.”

This prevented poverty among the people, for at least once in fifty years the property was divided and returned to the original owners. The Essenes were another sect of Communists. It is supposed that they existed for thousands of ages. They are first mentioned one hundred and sixty years before Christ. Although they were the descendants of the Jews, they separat-

ed themselves from their nation and formed themselves into a community. Their fundamental principle was purity of life, and they did not countenance the marriage relation, yet there were some among them that were unable to live "as the angels in heaven" consequently they were allowed to marry, but they could not be considered of the highest rank, and were obliged to observe special laws. Each person that joined the community was required to consecrate all he possessed for the support of the society. All expenses were drawn from the one treasury. Accordingly they shared equally, having neither rich nor poor in the community.

There seems to be a similarity between Essenism and Christianity. Many have supposed and believed that Jesus received his early education among the Essenes. After Jesus was baptized he began the formation of a community. He selected twelve for his disciples who were willing to forsake all and follow him in the regeneration. One of this number was chosen to take charge of the "money-bag" and keep account of the buying and selling of this little community.

Jesus Christ was the origin of Christian Communism. When the rich young Ruler came to Jesus desiring to know what he should do to inherit eternal life, stating that he had observed the commandments from his youth, Jesus replied, "One thing thou lackest, go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in Heaven; and come follow me." Was not this communism?

All who became members of the Apostolic Church "sold their possessions and goods, and parted them to all men as every man had need" for they "had all things in common." There were seven deacons appointed to look after the temporal affairs of the church. Many attempts of recent date have been made to establish societies upon a communistic principle with some form of religious belief as the bond of their union. Some have tried to maintain community of interests while retaining the marriage relation, but to date it has proved a total failure. The Shaker Church owes its success to the maintenance of these two principles,—Virgin Celibacy and Community of Interests, according to the example of Jesus Christ. Communism, without the religious life combined, has always proved a failure.

Natural inclinations lead us to seek for ourselves pleasures, wealth and worldly honors but those who enter the Christ life rise above these selfish ambitions and seek to love and serve others, consecrating all they possess to the welfare and good of others, as did the Christ who went about doing good.

East Canterbury, N. H.

REPENTANCE, however difficult to be practiced, if it is explained without superstition, is easily understood. Repentance is the relinquishment of any practice from the conviction that it has offended God. Sorrow and fear and anxiety are properly not parts, but adjuncts of repentance; yet they are too closely connected with it to be easily separated, for they not only mark its sincerity, but promote its efficacy.

*In Memory of Eldress ELIZA R. SMITH.**By Mary Ann Walker.**“In the midst of life, we are in death.”*

A sheaf fully ripened for the house of the Lord. The Harvest Angel has gathered it home. Our loved mother has entered her heavenly home, bearing palms of victory, and rejoicing in the conquest won.

She counted no sacrifice too great that would enable her to help other souls toward God. Hers has been a long life of usefulness in the gospel cause. We loved her for her many noble, Christian virtues. Her kind and charitable disposition toward all, won for her many friends.

Those who were privileged to live under her blessed ministration, know that she was a safe counselor, true and faithful in every duty. How we shall miss her cheerful smile and her kind words! For us she has toiled with unselfish devotion, that we might gain an inheritance in the Kingdom of God.

Dearest mother, words can not express the love and gratitude which we feel for the parental love and care you have bestowed upon us. You have been to us a wall of protection, through the days of youth, and guided our feet in the path that leads to peace. Still be with us, to cheer and comfort us while on the journey of life. Take our pledge that we will work for the principles of truth.

Alfred, Me.

 TRIBUTE.
By Stephen Gowen.

“BE thou faithful unto death, and I will give thee a crown of life.”—Rev. ii., 10. This is the promise to the faithful, and I know that our beloved sister, Eldress Eliza R. Smith, who has just passed from our sight, has been faithful unto death, and will receive a crown of life.

She has given her life through faithfulness and prayer, to assist others in obtaining the pearl of great price. Her interest was the temporal and spiritual interest of the gospel home, and her anxiety was that the young Brethren and Sisters might become steadfast in the life of Christ.

Her advice to those who had set out to win the prize, was to gain it by being true and honest. I trust we shall bear in remembrance, this worthy example that has so kindly been placed before us for so many years, and thus honor the memory of our beloved Eldress.

We read of those who leave large sums of money for some good cause, and we think of them as being very kind, but how much better has been this life to God, which our dear Eldress has given for the protection and happiness of other souls. Let us be faithful unto death, that we also, may win a crown of eternal life.

Alfred, Me.

KINDNESS.

By Henry C. Farmer.

THE Christian religion enjoins, not only the loftier and more rigid excellences of the human character, but also those which are delicately amicable and tender; not only the masculine virtues, but also the feminine graces. It not only prepares its possessor to be a patriot in the great theatre of his country; a spectacle of heroic martyrdom to God, to angels, and to mankind, but a sympathizing friend in the social and domestic circle.

Love can either expand benevolence to the claims of the whole human family, or concentrate its emotions on one individual object of pity or affection. Love is kind. Kindness means, a disposition to please; an anxiety manifested to promote the comfort of our species. Pity commiserates their sorrows; mercy relieves their wants and mitigates their woes, but kindness is a general attention to their comfort. Kindness expresses itself in words that are calculated to please and to be useful.

As not only our words, but the tones of our voice are indicative of our thoughts and feelings, it is important that we be careful both as to what we say, and how we say it. Half the quarrels which disturb the peace of society arise from unkind words, and not a few from unkind tones. We should sedulously avoid a sour, morose, chiding mode of speech, and adopt a soothing, conciliatory and affectionate style of address.

A surly tone is calculated to wound, and offend, and love, which carries the law of kindness on its lips, will, consequently, avoid it. A snappish, petulant, scolding address is in the highest degree repulsive and dissonant in the intercourse of society. We may not have, it is true, the music of sound in our voice, but it is our own fault if we have not the music of love. We need not employ grimace, fawning, sycophancy, hollow and unmeaning compliments, but we may be courteous and affectionate, and we ought to "let our speech be seasoned with salt, that it may minister grace to the hearers."

What a fascinating character is that of the man or woman of distinguished kindness; they are invested with indescribable loveliness; they may not have the glory in which the patriot, the hero, or the martyr are enshrined, but they are adorned, in no common degree, with the beauty of holiness. They carry about with them the majesty of goodness, if not the dominion of greatness.

The light of their countenance is the warm sunshine to which the spirits of grief repair from their dark retreats to bask in its glow, and their gentle words are like soft melody to chase away the evil thoughts from the heart of melancholy, and to hush in peace the troubled reflections of the distempered mind.

As they move alone, distributing the pleasant and efficient expressions of their regard, it is amidst the blessing of those who are ready to perish, and

the notes of the unfortunate which they have turned to joy. When they come unexpectedly into the company of their friends, every countenance puts on the appearance of complacency, and it seems as if some good genius had come among them to bless the party. As they look around the circle with a smile of beneficence that has found an abiding place on their brows, they present the brightest resemblance to be found, in our selfish world, of the entrance of the Savior among his disciples, when he said—"Peace be unto you" and breathed upon them the Holy Spirit.

Although they neither seek nor wish an equivalent for their many acts of benevolence, their gentle spirit receives, in a full tide, the stream of consolation which has ebbed from their own breasts to fill the empty channels of their neighbor's happiness.

Who can be unkind to those who are kind to all? What heart is so hard; what mind so cruel; what spirit so diabolical, as to wound those who never appear among their race but as ministering angels? There is a magic in their tears to melt to sympathy the stubborn soul of cruelty itself, which has a tear for no one else; and no less a magic is found in their smiles, that will relax and soften the hard features of envy, and reflect for a moment the sunshine of their joy.

While they live, every man and woman is their admirer. When they die every man and woman is their mourner. While they are on earth, their names have a home in every heart, and when they have passed away they have a monument in every memory—the record of their praise—and the inscription is "Kindness brings peace and happiness to others than yourself."

Mt. Lebanon, N. Y.

CULTURE.

By Frederic McKechnie.

THERE is such a thing as the lust of the mind. When intellectual activity is engaged in, for the sole purpose of enjoying the sensation it provides, without any regard to its effect upon the general welfare, and with no desire that it should do anything save provide this pleasurable sensation, we have what may fairly be termed the lust of the mind; and have, moreover, that which distinguishes beyond anything else, the educated classes of to-day. The activity of the press in providing the desired pabulum for these classes, is enormous.

Every year sees thousands of books published, which have no other object than the gratification of this appetite, the desire for a fresh sort of emotion, a new species of intellectual delight, and their readers busy themselves all the time in cultivating a keener and keener susceptibility to the emotions arising from the contemplation of new phases of human relationship, or in develop-

ing the faculty of enjoying the cunning arrangement in words of the old phases.

Such is what they call "culture," and in the minds of the vast majority, there is no notion that culture need include anything more. But it is a mistake. We know what culture for a flowering plant, means. It means the perfect development of the perfect blossom. For an edible plant it means the perfect development of a perfect fruit. For both it is simply the bringing into perfect outward form, the best of which they are each capable. What then does the term culture mean, when applied to man? In his case, it can only mean what it means in the case of the plant, a full and perfect development of the best that is in him. And what is that best? Is it intellect, with its power of seizing and distinguishing the forms of the world of thought? Assuredly not. Those who have narrowly observed the workings of this principle, can not have failed to notice how arrogant, combative and self-assertive it is. Its tendency, in all cases where it has sway, is to divide men, never to unite them.

Nay, that in man, which is highest, is not intellect, but something that includes intellect and is superior to intellect, the Christ. The only culture that can rightfully be called culture, is Christ-culture. Intellectual culture may supplement this, but can never be a substitute for it, the perfect fruit of the human race is not a gigantic intellect, but a Christian, yea, a Christ.

All the various phases of what the world calls culture, are significant, only as they indicate movement toward this standard.

All the various products of modern civilization,—railways, bridges, churches, ocean steamships, are of value only as they provide outlet for energies which will one day be turned toward the ideal. They have no value in themselves.

"The cloud-capped towers, the gorgeous palaces, the solemn temples, the great globe itself, * * * * shall dissolve, and, * * * * leave not a wrack behind." "The grass withereth, the flower fadeth, but the word of our God shall stand forever," and whose hath that word in his heart, he shall not perish though all around him pass away. And so, when the world brings before us, as it frequently does, in these days, its many shining examples in the domains of literature and art, while we can not in justice withhold the praise, that in many cases is so well deserved, as disciples in the school of the Christ, to our word of admiration yet this other word we must add, "one thing thou lackest." Yea, one thing thou lackest, and that, the one thing best worth having, to gain which the world is well lost.

"Everything has its price, and if that price is not paid, not that thing, but something else is obtained." Are we willing to pay the price?

Mt. Lebanon, N. Y.

OBEDIENCE is better than many oblations.

THE MANIFESTO.

JUNE 1899.

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.

April.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.	Snow.
1898.	42.	3.5 in	8 in.
1899.	47.	$\frac{1}{2}$ "	2 "
Highest Temp. during this mo.	80	above 0.	
Lowest	" "	" "	20 "
Number of rainy days	" "	" "	3
" " snow	" "	" "	1
" " clear	" "	" "	16
" " cloudy	" "	" "	10

May, 1899.

At present we breathe in the aroma of vernal bloom which forms the interlude to

summer and autumnal fruits. Since the opening of April, we have had but seven-eighths of an inch of rain. Although the clouds are dry, giving but a sprinkling of rain, yet the vegetable creation is donning its imperial costume. Although the winter and early spring were very trying to the human constitution, yet they proved a mantle of protection to the vegetable constitution.

Strawberry vines are strong and vigorous. If the season is propitious we shall have an unusually heavy crop. Much depends on that little word "If." Cherry and pear trees are in full bloom.

Farmers and gardeners are plying their vocation with might and main. If the weather is auspicious they should reap an ample harvest. It is excellent weather for killing weeds; clear, warm days cause them to shrivel and die.

We had our first clipping of asparagus this year, May 2nd, a fortnight earlier than last year. We have cool nights and warm days. As warmer weather displaces the cold, the health of the people keeps pace. There is not anybody in the family at present registered on the sick list.

Our Ministry arrived at our station Thursday, May 4th, where they conclude to stop for a few days.

A large company of men and teams are working on the New York State Road. The piers for supporting the iron bridge are well on the way. The Berkshire section is not commenced yet.

Calvin G. Reed.

North Family.

May, 1899.

SPRING has now fairly arrived. Winter tarried long, and departed as one loath to go, with tardy step, but there was no tardiness in Spring's movements. At the end of April she was far away, apparently. Then, one morning, the bare trees of the day before, were showing the least tint of green. A few days later cherry trees all about, fairly sprang into bloom, and now along with apple blossoms, make a right

brave show of beauty around our hill-side home.

We are very busy, getting gardens ready for planting, and putting in a few early crops; repairing old fences, and building new ones; planting numerous fruit trees and bushes, the gift of a generous friend; destroying tent-caterpillar nests in the orchards. All these things claim our attention and help us to maintain our balance as inhabitants of a physical world.

In addition to the ordinary spring work this year, we have had to make various re-arrangements of our water pipes, owing to the operations of the contractor who is building the New State Road that runs through our lands. It has been "quite a job" for Brother Daniel to attend to this work, but the greater part of the work is now accomplished.

We are trying bee-keeping once more, and have made a beginning with five hives. Further progress in this direction will be duly chronicled.

Frederic McKechnie.

South Family.

May, 1899.

BIRDS, bees and blossoms,
Blossoms, birds and bees,
Form a merry trio
Our old earth to please.
Merry-making May month,
Glad it now has come;
Sad to part with April
For the good it's done.
Thirty days we've known it,—
Known it by its rain,
But it glided onward
With its loss and gain.

We again record the departure of a veteran of our glorious cause; one more valued member of the household of faith has joined the ransomed army,—Sister Laura Dole, another of God's noble women, has entered the immortal home, and heard the welcome "Enter thou into the joy of thy Lord." Sister Laura was one of the *Sodus* pioneers; she united with that Society in 1826. There are at present three surviving representatives of that Commu-

nity, Br. Horace Holoway, Eldress Polly Lee, and Sr. Elizabeth Dell.

And though feeble in body
Their spirits are strong,
They hope soon to join
With the justified throng.
They are anxiously waiting
The time to draw near
When angels will waft them
To the bright spirit sphere;
Where sickness and sorrow
And all earthly pain
Can never, oh never
Afflict them again.
The precepts of Jesus
They love to obey;
They testify plainly
It is a sure way
To keep us from evil,
And help us increase
In heavenly beauty,
In union and peace.

Br. John Stover is at present basking in the sunshine of Enfield, Conn. He left home Tuesday, the 2nd inst., for a visit among his old friends, the Canaanites. Sister Florence Staples, a member of that fraternity, is visiting her Mt. Lebanon friends. Joy and great gladness go with them. General good health attends our family, and all are active in securing the eternal riches.

Genevieve DeGrauc.

Sabbathday Lake, Me.

May, 1899.

On this beautiful Sabbath morning everything is smiling, for Nature is fully awake having taken a long sleep and now she is busy renewing her robes of verdure and in like manner the inmates of our home are making ready for the coming seasons; preparing gardens, etc.

Brother Washington Jones is at work among us in the fruit business, setting out trees and raspberry bushes, also assisting the Sisters in setting out a new strawberry bed of over 1500 plants. We find in him a faithful, interested worker, and although his tarry with us be long or

short he has reared monuments of goodwill in the trees and vines which he has planted for our future benefit.

The flowers, too, form an important industry. The Sisters have a large piece already planted to sweet peas, which, with favorable weather, we hope will yield an abundance of bloom. Later the seedlings asters, pansies, verbenas etc. which were planted in March in the greenhouse will be placed in the ground.

The tomato business is pushing, and orders for the plants come in thick and fast. Luckily Brother Delmer Wilson has enough to supply the demand, that is, if the orders do not exceed over eleven hundred dozen. Brothers Chellis Wing and John Dorrington are busy planting early vegetables for market and home use. Brother Pliny Worcester is filling Brother Thomas Noyes' place in providing wood etc. for the cooks, and last but not least our good faithful Elder William Dumont has been assisting the Ricker Bros. in running the lines between the farms.

The summer term of school is in progress with twelve pupils.

Ada S. Cummings.

Narcoossee, Fla.

May, 1899.

A BETTER condition of things seems to be coming to the state of Florida. The present Legislature (styled the Iron Clad) have gone to Tallahassee fully clad in their armor, and determined to break down or make a change in the financial part of the Railroad monopolies.

The fare has been 5 cts. per mile and many think it should be only three. Express charges have been reduced. Now we think there is some hope for Florida. With all the floods and blizzards there seem to be ten righteous souls found to save the state.

On the 17th of April, the writer of these Notes, visited our gospel friends at White Oak, Ga. I remained eight days, and found the little Community, like ourselves, struggling to establish a Commu-

nistic home on the basic principles, "Purity of Life, Equality of the Sexes, and a United Interest."

Our cause needs assistance. Needs members who are willing to be harvested from the generative order, and become as Brethren and Sisters. But with all our needs we do not propose to take any backward steps by coming down from the cross of Christ.

On the 2nd inst. Br. Benjamin Gates and Br. Egbert Gillette, visited Jacksonville, to attend the Horticultural Convention, hoping to get a few notes of interest on the subjects of Horticulture and Agriculture in Florida.

On May 3rd the mercury stood at 94 deg. Fahr.

Andrew Barrett.

East Canterbury, N. H.

June, 1899.

"BE it ever so humble, there's no place like home" floats out upon the spring air to the rhythm of the scraping and scouring, the dusting and draping, the painting and polishing, which regularly succeed one another in the sweet symphony of our home life at this special season. We have indeed *stirring strains* in every sense of the term, muscular Christianity holds full sway six days in the week. The principle of godliness is evidenced by the practice of cleanliness; and we above all other people, purpose to prove its existence among us.

Vegetation has risen to the occasion, and bud and blossom are up to date. Six acres of potatoes, two early and four late varieties, are now planted. Green peas were sowed on the 20th ult. Asparagus fell under the knife the 11th inst., and rhubarb will, no doubt, be the next victim.

The spring term of school opened on the 2nd inst. under pleasant auspices. There are twenty-one pupils registered, and all have our kind encouragement in their important work.

Our good Editor has just established an interesting little institution near the child-

ren's dwelling—a veritable summer house for the birds. The purple martins are the invited guests, but the white-bellied swallows were present at the raising, watched the proceedings with keen interest then hastened to take the new quarters and would not be driven out though measures were promptly taken for evacuation. They pugnaciously hold the fort by right of discovery and the invited guests are happily unaware of the gross insult.

Kind greetings in advance we send to our good friends at Enfield, Conn., who have at last evolved the idea that inter-visiting is a good foundation-stone in our church work. We recommend the idea for universal adoption.

Jessie Evans.

Shakers, N. Y.

May, 1899.

THE rhymster who undertook a transposition of Bryant's "Autumn," to the tune of "The melancholy days have come, the saddest of the year," House-cleaning time is near; was certainly very wide of the mark in estimating what constituted melancholy days. House-cleaning time can not be classed in that category.

Imagine the condition of our domiciles if it were not for that periodical renovation! As it is in the material life so it is in the moral and spiritual house. How refreshing it is to enter into a habitation that has been through the cleansing, the very atmosphere seems fraught with the suggestion; keep clean,—keep clean. And how blessed it is to meet the individual life whose spiritual atmosphere reveals the condition of a house that is clean.

At present some are turning things topsy-turvy and with paint and kalsomine, our old house begins to shine. And some are on the farm and in the garden preparing the soil and planting the seed, hoping for the blessing of a bountiful harvest. Each one in the task assigned faithfully performs his duty, and receives the reward of well done.

At date of writing we have with us in the form only three of those veterans who united with the society at Port Bay, Wayne Co, N. Y. All the rest have passed over to the evergreen shores. Heavenly Father and Mother, we know that the ancients of the city are passing on; we miss them from our sight, but many times when walking in the shadow we feel their blessed presence, and we know they have laid up treasures where moth can not corrupt, nor thieves break through and steal.

Hamilton DeGruw.

EASTER MESSAGES.

By Fidelia Estabrook.

THE blest Easter is dawning in glory,
Its quickening life the vale fills,
It touches the hill-tops with beauty
And wakens the long sleeping rills.
It brings to the earth living power,
It waits to our hearts richest love,
To each one it bears a sweet message,
To all, renewed life from above.

"Christ is risen," this is the glad message,
"Christ is risen," for you and for me.
Oh wonderful gift to us given,
Oh bountiful love, so free.
No more in the grave, then seek him,
For behold, he dwells not there;
He is risen, and reigning in glory,
He is risen,—go seek him with care.

Ye bells that are joyously ringing.
Tell it now to hearts lone and sad;
Bid them leave the ways of sorrow,
And arise, by Christ's blessing made glad.
For he all the journey has traveled,
He knows every trial you bear,
His comfort shall daily sustain you,
For he every burden will share.

Are you lost in sin's darkened pathway,
Groping long 'mid the shadows below?
Look above, there's a light held for you,
Angels bend a word to bestow.
Then listen, the voice sweet and tender
Calls,—Arise, leave the doubts of the past,

"Come to me," to your true, waiting
Savior,
I will help, I will guide, to the last.

Has your lamp grown dim, my brother?
Does its light burn feebly and low?
The light of the world beams around you,
Touch it now, 'twill make your own glow.
Are you fainting and weary, my sister?
Take heart, your Savior is near,
And to you, as of old, he whispers,
I am with thee, my child, do not fear.

Oh ring bells, ring the glad story,
And swing lilies tall and fair,
Tell the whole world "Christ is risen"
He is reigning in love "over there."
"Over there?" not always—not ever,
But here with us now, to-day,
For he said, I will come again surely,
I will come and abide away.

Then list, for the message is sounding,
There's a word for each needy one,
A comfort for each saddened spirit,
For the faithful a joyous "Well done."
What word have you from the Father?
What gift so precious and true?
'Tis coming, this wondrous blessing,
'Tis coming to me and to you.

There are treasures of strength and of
courage,
There are measures of love so free,
There is grace for the tried and tempted,
There is mercy as wide as the sea,
There is peace, heavenly peace for the
worker,
Toiling each day for the King,
There is joy unbounded, eternal,
For those who to his cross cling.

There is tenderest love for the erring,
Who repentant cries, "Save, Lord, I pray,"
There is comfort, and blessing, and glory,
And love, endless love, away.
For from out of earth's dreary prison,
Christ arose, the once crucified,
That we too may rise in his spirit,
In his likeness awake, satisfied.

And in that house of bright glory,
A mansion he has gone to prepare,

A place which each faithful toiler
In his blest presence shall share.
Then let not your heart be troubled,
Nor fear your spirit e'er know,
For he is ever beside you,
To guide wherever you go.
West Pittsfield, Mass.

From the Bible Class.

BLESSINGS OF THE GOSPEL.

By Sadie J. Pineo.

WE read that God sendeth his rain on the just and on the unjust and maketh the sun to shine on the evil and the good.

So it is with the gospel. Salvation is offered freely to all souls who will come and drink of the waters of life, no discrimination being made between high and low, rich and poor, for our Savior said, "I came not to call the righteous, but sinners, to repentance." Souls having a knowledge of the higher life but being unwilling to walk in the strait and narrow way, realize the fulfillment of the text, "If the light that is in thee be darkness how great is that darkness." But those who accept Christ and willingly become his disciples, leaving all for his sake, become participants in the joy promised to the pure in heart, the meek, and those who hunger and thirst after righteousness. "E'en though stricken 'neath the rod," the true child of God is confident that the hand that chastens deals in tender mercy, for a divine parentage knoweth that we have need of these things.

The gospel takes souls from nature's garden and transplants them into the garden of Grace, where they are nurtured by the rain and the sunshine of Heaven. As the spotless lily comes up from the blackest mud, so the soul, touched by the power of the gospel, rises from the mire of a fallen nature, and blooms in fragrant beauty, having struck its roots so deep that neither storm nor flood has power to destroy it.

The Christ spirit says—"Every plant which my heavenly Father hath not planted shall be rooted up," hence the necessity of the injunction, "Watch and pray," lest while men sleep the enemy comes and sows tares, which, when grown will choke the good seed.

East Canterbury, N. H.

THE FOOD WE EAT.

No. 4.

By Elder H. C. Blinn.

THE Zulus use for food many of the wild, as well as, some domesticated animals, and should an elephant be captured very little of this wonderful beast would be thrown aside. After cutting a passage through the side of the huge creature, several men crawl inside and pass out everything as they can cut it away. The hot sun helps them in their work as they seem to prefer the meat after reaching the first stages of putrefaction. The intestines are emptied of their contents and then filled with blood and subsequently made into a pudding. That is quite like more civilized nations who on slaughtering the swine, clean the intestines and then fill them with scraps of meat and eat them as sausages.

"The trunk of the elephant is cut into slices and baked, and the feet are taken off and roasted."

"The stomach of the rhinoceros is considered a delicacy. It is cleaned and then filled with scraps of meat, fat, blood and other ingredients and then cooked. Scotch travelers say it is like a dish of their native land. Corn and millet are also included in the articles of food. Locusts are steamed in a kettle and then put in the sun to dry. They are then shaken till the wings and legs drop off when they are stored away in baskets, the same as they would corn. These locusts are eaten whole, and as a luxury they add a little salt."

"Several of the tribes in South America are omnivorous eaters. They make no

discrimination of the animals which they eat, and the carnivorous are devoured as readily as are the others. Many of these tribes have no use for salt or spices in the preparation of their food."

The Fijians and New Zealanders were cannibals, and yet obtained much of their food from the ocean. They were not especially nice, as the Fiji chief invited us to dine with him and each person was served to a whole baked iguana or lizard. Shrimps are placed between pieces of bread and eaten as sandwiches.

One account speaking of the Brazilians, says, they eat snakes, monkeys and iguanas. To dine on snakes and monkeys, might seem to be an heroic effort, even though they were served by a first-class cook, but an iguana pie or iguana steak, so much relished by the Brazilians would evidently be a little too much for a civilized stomach.

The iguana belongs to the family of lizards and sometimes grows to a large size, measuring some four feet in length. This repulsive reptile, is quite at home either on the land or in the water. Rev. J. G. Wood writes;—"From the aspect of this long-tailed, dewlapped, sealy, spiny lizard, most persons would rather recoil and the idea of eating the flesh of so repulsive a creature, would not be likely to occur to them."

They eat small fish, alive, without the trouble of removing any of the parts. They also eat rats and sharks, as they think their idol god dwells in them."

"Dr. Kane in his arctic expedition says that Esquimaux take the stomach of the reindeer, just as it comes from the animal and cutting it into slices, place it upon the table."

An African king was invited to dine with some white people, and was presented a dish of beautiful strawberries with cream and sugar. This was a new dish for the King and he expressed his pleasure by saying, "This, is very nice," but as he thought of his rare dish at home, he remarked, "But did the white man ever eat any baked ants?"

In the above we find two dishes of delicious flavor, and it is a matter for custom and the nerves of taste to decide which shall be accepted.

We copy some notes from the valuable work on "Health," by Dr. R. D. Mussey. This eminent physician was a professor of anatomy and surgery at Dartmouth College, N. H. and a professor of surgery in the Medical College of Ohio.

"Man is omnivorous by practice. Probably not a single species of animal was ever found that has not been tried for the food of man. Beasts clean and unclean, serpents, lizards, toads, grubs and spiders have all contributed to make out the variety, regarded as a necessity of the human appetite. Humbolt in South America saw the centipedes or "thousand legs" as we should call them, some of them a foot and a half long, dragged from their holes and eaten alive by the children. The white ants of Africa are put alive into a dry kettle or frying pan, and when duly roasted over a slow fire, are eaten by handfuls as we eat parched corn. Spiders are eaten by the inhabitants of New Caledonia, and Lalande a famous French astronomer ate the spider as a delicious morsel. Rattlesnake soup has furnished a rich and savory repast for the hunters of North America.

The eating of much fatty food tends to corpulency, and this condition may be regarded as a form of disease. It was a divine injunction to the Israelites, that, "It shall be a perpetual statute for your generations throughout all your dwellings that you eat neither fat nor blood."

Large eaters have become large men, and Krocher of Berlin weighed 450 lbs. Ultimately he became too fat to walk or stand alone. In our own country the annual feasts of Thanksgiving and Christmas, it may be presumed, seldom or never pass without extra work for the physician if not for the undertaker.

Dr. Foote says,—“Mexicans eat a large yellow worm found on the Maguey plant, and they call the dish Maguey butter. The Africans eat elephants, hippopotamus, giraffe, zebra, antelope, wild ants, leopard,

lion, alligator, crocodile, eggs of reptiles, lizards, wild cats, panthers, wolf, opossum, musk rat, porcupine, spiders, rats, locusts, birds' nests, and nearly every insect.”

In Alaska the people are as saving of the whole reindeer as the Africans are of the elephant. The flesh is dried or smoked and can be kept indefinitely in such a climate. The blood is drunk warm and every part of the body utilized in some way. The surplus blood is preserved by freezing and then used for puddings. The stomach and contents are frozen for special delicacies.—*Scientific American.*

(To be continued.)

Deaths.

Charlotte Hart, at Enfield, N. H. April 3, 1890. Age 83 years, 5 months and 23 days.

A true, sweet, loving Christian woman, gone to her eternal treasure. R. C.

Laura Dole, at Shakers, N. Y. April 20, 1890. Age 79 years, 3 months and 19 days.

Sister Laura came into the Society when a child seven years of age. She has spent a long and useful life among the Believers, and has occupied positions of care and trust. She was a faithful burden-bearer, being for many years a nurse, and afterward, family Deaconess. E. E. W.

Eldress Eliza R. Smith, at Alfred, Me. April 20, 1890. Age 68 years and 1 day.

"Many daughters have done virtuously, but thou excellest them all." F. C. C.

Marcia M. Bullard, at Ayer, Mass. May 7, 1890. Age 76 years, 10 months and 26 days.

Sister Marcia was led in early life to espouse a cause she deemed best for her spiritual unfoldment. She has given a long and eminently useful life to its service. Always true and steadfast to principle, Sister Marcia is well known, as she has long filled places of trust, and with unflinching integrity. Her worth is approved by all who know her, and her rest is well earned. M. Mc. L.

the course of this elaborate and comprehensive paper, Secretary Long reviews, in a most appreciative manner, the work of his distinguished predecessors in office—Secretaries Hunt, Chandler, Whitney, Tracy and Herbert—whose efficient and patriotic energy in the building of the new navy led up to the glorious results consummated under the present administration.

POPULAR SCIENCE

Nature, Invention,
NEWS Archæology, Electricity,
 Chemistry, Mineralogy, **HEALTH**
 Health, Hygiene, Medicine.

Formerly Boston Journal of Chemistry
ENLARGED and IMPROVED.

This popular monthly contains a large number of Short, Easy, Practical, Interesting and Popular, Scientific articles, that can be Appreciated and Enjoyed by any intelligent reader, even though he knew little or nothing of Science. It is intended to interest those who think

Profusely illustrated and Free from Technicalities

Entirely Different from any much superior to other papers with a similar name.

Monthly. \$1.60 per year. Newsdealers, 15 cts.

Largest Circulation of any Scientific Paper.

LILLARD & CO.,
 108 Fulton St., New York.

*Mention this paper for a sample copy

IN MEMORIAM ADDRESSES

DOROTHY A. DURGIN,
 JOANNA J. KAIME.

The book contains photographs of the Sisters, and also a short biographical sketch. A notice of the Memorial Service including several pieces of music. Many letters of sympathy from friends not of the Community.

A copy of the book may be obtained by addressing *Hart & Shepard,*

East Canterbury, N. H.

Price, Cloth, 75 cts. Boards 50 cts.

WITHOUT DOUBT

THE BEST FAMILY PAPER PUBLISHED

IS THE

NEW YORK WEEKLY WITNESS.

16 Pages. Only \$1 a year.

THE WITNESS

Has a very wide scope, comprising as it does the following departments:

Editorials,

Spirit of the Press,
 Scientific and Instructive,
 The Old and Uncommon,
 Our Country's Hope.

Foreign News,

A Talk With the Doctor,
 Around the Hearth,
 Little Men and Women,
 Weekly Articles by George R. Scott
 Talmage's Sermon,
 Money and Business,

World-Wide Field,

Our Family Story,
 Farm and Garden,
 Market Reports,

SABBATH READING.

16 Pages. Only 50 cents a Year.

An Inter-denominational Weekly Paper. SABBATH READING is solely religious. No news; no politics. A grand paper for the truth-seeker. It contains:

Editorial.

Christian Endeavor Topic,
 Epworth League Topic,
 Sabbath-School Lesson,
 Choice Poetry,
 Good Stories,

Reports of Missions,

Mothers' Sabbath Afternoon
 With the Children.

And a mass of matter carefully selected.

Send for free sample copies of WITNESS and SABBATH READING. And send for free sample pages of our Bagster's Bible.

Address

JOHN DOUGALL & CO., 150 Nassau Street, New York.

ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

SHAKER HAMAMELIS
 (WITCHHAZEL,)

A remedy for Cuts, Burns, Scalds, Headache, Sore Throat and all cases of external inflammation. Taken internally for Bowel Complaint, Bleeding of the Lungs or Bowels, and for all aches and pains.

For use externally, bathe the parts and lay on a cloth wet with the Extract. Internally, take one half teaspoonful three times a day. Use hot or cold.

Ask your druggist for it or send your order to **ARTHUR BRUCE**, East Canterbury, N. H.

HOW TO MAKE MONEY!

If you are out of employment and want a position paying you from \$50 to \$100 monthly clear above expenses by working regularly, or, if you want to increase your present income from \$200 to \$500 yearly, by working at odd times write the **GLOBE CO.** 723 Chestnut St. Phila., Pa. stating age, whether married or single, last or present employment, and you can learn how to make more money easier and faster than you ever made before in your life.

HAVE YOU "COMMON SENSE?"

If not, send at once for a free copy of this liberal-minded advocate of advanced thought, which brings health and success. Address—

"Common Sense," M. O. 55 State St. Chicago, Ill.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers. **MUNN & Co.** 361 Broadway, New York. Branch Office, 625 F St., Washington, D. C.

AUTHORISED RULES

OF

THE SHAKER COMMUNITY.

The religious basis of the ORDER must be a foundation resting on the principle of righteousness, which principle is God. This should rule the life of the individual for the protection of his own soul, for the peace of the family and as an evidence of his upright standing before the world.

Price, 10 cts.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy.

A new occult system.—An unlimited field of labor open to teachers, lecturers and healers. Address—
 The ORACLE, Sta. A. Boston, Mass.

THE
MANIFESTO

AUGUST, 1899.

WONDERFUL strange REVELATIONS.

—EXPLAINING—

DANIEL'S & ST JOHN'S

PROPHECIES.

48 page pamphlet. Price 10 cts.
13 for \$1.00.

Address, H. B. BEAR, PRESTON, OHIO.

A SUMMARY VIEW

OF THE

MILLENNIAL CHURCH,

OR

"United Society of Believers"
*It treats of the Rise and Progress of the
Society, together with the general Prin-
ciples of the Faith and Testimony.*

Price, 50 cts.

**SKETCHES OF SHAKERS AND SHAK-
ERISM.** A synopsis of the UNITED SO-
CIETY OF BELIEVERS in Christ's Second
Appearing. Illustrated. By GILES
B. AVERY. Price 15 cts.;

BRIEF EXPOSITION

OF THE

Principles and Regulations

of the

SOCKETY OF BELIEVERS.

Price, 10 cts.

THE ALTRUIST.

Is a monthly paper, partly in Phonetic
spelling, and devoted to common prop-
erty, united labor, Community homes, and
equal rights to all. It is published by the
Altruist Community, whose members all
live and work together, and hold all their
property in common, all the men and
women having equal rights in electing of-
ficers and deciding all business affairs by
their majority vote. It now has 5,000
acres of land in Southeast Missouri on
which it offers a home and employment
for life to all acceptable persons who may
wish to join it. 50 cents a year;
specimen copy free. Address A. LONG-
LEY, 2819 Olive St. St. Louis, Mo.

Books & Papers.

The July number of DONAHOE'S MAGAZINE contains many excellent features. The illustrated article on Nicaragua is particularly timely, and imparts much information relative to the route of the new canal. Rev. J. T. Roche contributes a second paper on Belief and Unbelief; and the Rev. Jas. H. Cotter writes in warm approval of Macbeth as Shakespeare's master-piece. Some Gaelic Scholars; is the caption of an article that will find many readers. It is illustrated with fine portraits of the leaders, Bishop O'Donnell, Douglas Hyde, Rev. Eugene O'Growney, Rev. Richard Henebery, and Rev. Michael Hickey. The finely illustrated paper on Augustin Daly's Life and work sets forth the personal character of the man, his achievements as a dramatist, his business career, and his influence in remodelling and elevating life on the stage. No truer or more sympathetic estimate has been published. The fiction of the number is excellent and varied. The Golden Harvest; runs through some very entertaining chapters, and there are several bright short stories. A Plaything of Fate; a serial by Anna C. Minogue, the well known Southern writer, begins in this issue. It is the story of a young girl's struggle against adverse circumstances, and is a strong picture of the triumph of character. Rev. J. M. Harrington writes entertainingly of Pagan Ruins in the Orkneys, and Susan L. Emery analyzes the poetic work of Francis Thompson. There are many fine engravings and poems, and a miscellany of interesting department matter.

With its infinite variety of excellences, the *July Ladies' Home Journal* appeals to every taste and touches every interest. It opens with *The Most Famous Little Town in America*; which pictures many interesting spots in historic and literary Concord. There is a delightful view of social life in the Colonial days in *When Washington was Married*; which brings to light many new, interesting facts. A series of almost incredible narratives in *The Moonlight King*; tells of the follies and eccentricities of Ludwig II of Bavaria. The gifts to our Government from foreign Powers are described in *Presents That Have Come to Uncle Sam*. Ian Maclaren discusses the pulpit and the pew in an article on *How to Make the Most of Your Minister*; and Katharine Reich writes of *The College-Bred Woman in Her Home*. The fiction of the *July Journal* includes a continuation of Anthony Hope's serial, *Captain Dieppe*; the conclusion of *A College Courtship*; the second of *Ol Peckham's Opinions*; and a humorous portrayal of *The Valor of Brinley*, by John Kendrick Bangs. Entertaining in the Country; *How to be Pretty Though Plain*; *What it Means to be a Dressmaker*; *Birthday Parties*;

A Boy's Club-House on the Water; are some of the reasonable, practical features. Mrs. S. T. Rorer writes on *Hasty Eating and Hurred Meals*; and *Cooking Over All Sorts of Fuel*; and Maria Parloa describes and pictures new and effective labor-saving devices for the home. *The Gossip of a New York Girl*; details the very newest fancies in feminine attire, and *Pretty Stuffs for Midsummer Frocks*; are described. Two pages are devoted to *Floral Porches and Vine-Clad Cottages*; an attractive feature filled with suggestions for every homekeeper. By The Curtis Publishing Co., Phil. Ten cents per copy, one dollar per year.

The *Midsummer Fiction-Art number of FRANK LESLIE'S POPULAR MONTHLY*, published July 20th, bids fair to be the most brilliant of the season. Within an artistic cover by Wenzell, will be gathered such contributions as: An illustrated poem by W. D. Howells; short stories by Ruth McEnery Stuart, Joel Chandler Harris, Edgar Fawcett, Etta W. Pierce and Larkin J. Mead; a golfing extravaganza, by Van Tassel Sutphen; *A Day of President McKinley's Life*; by Mrs. John A. Logan; and reproductions of four of F. Hopkinson Smith's most beautiful water-color paintings, with comment by Perriton Maxwell. The fiction features in the above enumeration are illustrated by the following well known artists; Albert B. Wenzell, Howard Chandler Christy, F. Luis Mora, W. Granville Smith, Clifford Carleton, Hugh M. Eaton, Charles Grunwald, H. C. Edwards, Frank Adams and George R. Brill.

Why we need a knowledge of Phrenology is broadly illustrated in the June issue of *THE JOURNAL OF HYGIEO-THERAPY*. Papers on the Science of Life, by the Editor; Where it is most Needed, by Elsie Cassell Smith; and Woman and her Needs, by Madame L. D. Windsor are especially praise-worthy. Price 75 cts. per annum, single nos. 10 cts. Published monthly by Dr. T. V. Gifford & Co., Kokomo, Ind.

WORD AND WORKS for July, 1899 is at hand with timely forecasts for July. Readers always take an interest in this good paper. Subscription \$1.00 single copy 10 cts. Word and Works, St. Louis, Mo.

SKETCHES OF SHAKERS

AND

SHAKERISM.

By GILES B. AVERY.

Price, 15cts.

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXIX.

AUGUST, 1899.

No 8.

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

THE OLD INHERITANCE.

By Elder Henry C. Blinn.

“**T**HE holy bond of matrimony,” as it is sometimes called, brings forward a subject which has more or less direct influence upon every religious Order, and well it might, as it is the foundation upon which the order of the world stands. On the inspirational strength of the following passage, as well as from the animal passions to which it strongly appeals, this has become a favorite text in the Christian church,—“And God blessed them and said unto them, Be fruitful and multiply and replenish the earth.”

The first chapter of Genesis is very full and explicit in the commands which God gave to the several orders of his creative work. All the vegetable and animal creation are under the same common law. All are created male and female and assigned to a special duty which should ultimately replenish the earth.

Man, who is said to have been formed in the image of God, receives the same law as does the animal. Nothing in this part of the sacred record places him above the beasts of the field, in the work of generation. The law of reproduction becomes the law of God and receives from the Creator the divine benediction “very good.”

We next find that Adam had a companion to assist him. The Bible says, “God brought her to the man.” This forms the first marriage ceremony. Admitting that the ceremony was performed by such high authority did not, in the least, change the animal relations of the man and woman, any more

than it did that of the beasts of the field or the fishes of the sea, as they had the same command to multiply.

Under no consideration could this law be ignored, and the anticipated success attend the creative work. This same direct interest followed the race from generation to generation, and became so marked in its results that those who maintained it were denominated the sons of God, and those who ignored the law were called the sons of Belial. The same regard for the race was manifested through all the Judges and Prophets, and culminated in the mysterious birth of Jesus.

In accepting the divine mission, Jesus is said to have sanctioned what God had so carefully arranged in the garden of Eden, by his presence at the marriage at Cana and by contributing to the enjoyment of the guests. He accepts the hospitality of Peter, who is a married man, and finally makes him a bishop of the church, which agrees remarkably with the Apostle Paul, who says that a bishop must be blameless, and the husband of one wife.

Jesus blesses the little children that come out to meet him, which may be accepted as an evidence that he approved of the generative life. Bible readers will readily find that the sacred volume has more advocates in favor of generation than it has of a virgin order. That the meekest man, the wisest man, the prophet, the high priest and even the man after God's own heart, were married, and more than this, some of them were decidedly strong advocates for polygamy.

Now with this Biblical and churchal education, we need not wonder that the Christians are so enthusiastic over what they call God's great command. The cause in which one enlists all his energies must necessarily absorb his life. The man who has become a life member of the Generation Society who reads and writes about it and strongly advocates it in public and private, might be expected to render a decision like this Rio gentleman:—"How remarkable it is that whenever an enthusiast in religion gets new light and adopts what he considers advanced views, he almost invariably begins to tamper with marriage. In this tampering he always betrays the charlatan and sufficiently warns all who attempt to follow him, to beware of him."

When this Rev. Mr. Worldly Wise Man had relieved himself of this decision, he must have been relieved, but possibly may have forgotten that others, as well as himself, could read the Bible, and at the same time have the divine right to understand it from their own religious standpoint.

It is very natural that the children of this world should think it right for them to enter the marital relations. It belongs, as they do, to a civil institution, and to an order of life which becomes a matter of worldly interest. It is the forming of a co-partnership for the mutual benefit of those who engage in it. All the laws concerning the marriage covenant are under the control of the civil government. This determines who may, and who may not be

married; who may, and who may not be divorced, and attaches fines and penalties to every deviation.

We do not dispute the point that those who get new light on the subject of the Christ life invariably find themselves at variance with the advocates of generation. And why not? Jesus says, "The children of this world, (not his followers) marry and are given in marriage," and this the much-married Rev. Dr. calls tampering with the marriage relation. On this point "Let every man be fully persuaded in his own mind."

Jesus taught a new and living way. He received advanced ideas, because an enthusiast on the subject of the kingdom of God. As proper as the natural order of generation may have been for Adam and the Rev. and their followers, it was not encouraged in the ministration of Jesus. Peter may have been a married man, but that no more prevented him from becoming a disciple, than because he was a fisherman.

Jesus said, "Except a man forsake all that he hath (and Peter had a wife) he can not be my disciple." St. Paul was another enthusiast who, like Jesus, advanced religious ideas, and he also began to tamper with the marriage question, to the evident disgust of the Rev. Dr. St. Paul was an unmarried man, as was Jesus, and he wrote to the churches, "I would that all men were even as I." Human nature is about the same now, as in the days of the apostles, and all may easily learn,—“To be spiritually minded is life and peace, but to be carnally minded is death.”

East Canterbury, N. H.

REVIEWAL.

By Eldress Anna White.

LIKE the fulness of the approaching harvest comes our little Harbinger of peace and good-will for July. Each article teems with fruit of the new life—a life hid with Christ in God—a life as beautiful as a rose in its unfoldment; when sought aright—an eternal life, found in the acceptance of eternal principles, and found in each lovely Zion home where the standard of Virgin Purity rears aloft its snowy banner.

“Why Not Think,” stops us at once from all other pursuits and we go to thinking; as we think, we reason, and as we reason we act, as far as power to do so in us lies. But, the reasoning must spring from pure motives based upon the fundamental principles of truth, or we may be led away by carnal reasonings, not having our thoughts sufficiently purified.

We are glad our dear Sister has favored us with her “Soliloquy.” How many good thoughts are oftentimes kept concealed; by withholding them we miss the opportunity of sowing the seed of the kingdom come. Let us enter her garden, not merely to enjoy the sight and the fragrance of the flowers

there growing, but for the purpose of securing rare plants for transference and seeds for sowing, that we too may grow a garden, and in cultivating it, we ourselves may become the flowers of earth and the glory of heaven.

“Unerring Principle” should be placed alongside of B. Fay Mill’s article “Between the Animal and the Angel,” in the July “Arena.”

The one claims absolute independence of every other one, while the other claims naught but dependence and a following after lest by any means they attain unto the resurrection of life. The one gives what is called the new thought of the day, just what is needed to stir and awaken the masses, but this thought, old of itself, does not tell you how to destroy a single atom of the old life, that is left to be told by a simple Shaker. Elder Oliver has done it. I repeat what he has said after an experience of fifty years in a life which is continually growing brighter and newer as the years go by, that the “happiest, purest and most harmonious organization that was ever on earth is a Shaker Community.”

“The Mission of Disciples of Christ” is aptly and clearly depicted after the same manner. The disciples were to provide for the journey that they might learn dependence and trust in Divine guidance. “I have chosen you.” “Follow thou me.”

“Cycles and Magnets” is an article as interesting as is the writer. There is a ring of practical Christianity chiming through it. It brings us down to the era which George Fox initiated, and carried still further by Mother Ann Lee when she insisted upon the right of woman to her own body, which really insures all the other God-given rights and makes her the Comforter of souls.

Last, but not least, we find “God’s Promises” concisely and interestingly reviewed by our beloved Editor. We go back upon them without taking one backward step. If not one jot or tittle of the law shall pass away until all be fulfilled, then do we not need to stop and reflect, and find out our bearings?

Elder F. W. Evans was a prophet in his day—was a follower of this school-master Moses—a believer in his law as being God’s law. An article from his pen is so in unison with the one referred to, and so in keeping with the times that we are sure the readers of THE MANIFESTO will be interested and find food for reflection in its perusal.

“They sang the Song of Moses, the servant of God, and the Song of the Lamb in the morning and again in the twilight hour.”

“We call ourselves Christians, and claim Jesus as our Savior. But Jesus was a Jew—the son of David, of the tribe of Judah. There were two laws, the law of God, which was pure and holy, being a reflex of the law of nature on the animal plane, and the penal law, which was added because of the transgression of the original and universal law of nature, by mankind. By that law was the knowledge of sin and its punishment.

The twelve tribes of Israel, Moses brought up out of the land of Egypt, where they had been immersed in all the sins of Egypt, and were possessed of all the diseases of the Egyptians, which those sins had created. The property laws of Egypt had produced poverty and riches, as in Christendom to-day. Capital and labor were as antagonistic then as now. Joseph, as primeminister of Egypt, had used his spiritualistic power to speculate and transfer all the property of the inhabitants of the land into the hands of Pharaoh. The continuous violation of dietetic laws had made the Israelites a band of invalids—patients; a catalogue of their diseases and maladies was fearful; and the sexual relations were in confusion, and had caused the first-born in each household to be slain, while all the male children born to Israel were doomed to destruction. The land was filled with mummies and dead people waiting to be embalmed, and with sorrow and mourning.

Moses used his spiritualistic power to deliver Israel from the grasp of the Egyptians, the greatest military power on the face of the earth. Then, by the same power he fed the whole nation on manna—a vegetable production—for forty years. This diet as food, and the pure water from the rock to drink cured the people of the diseases of Egypt, of which the Israelites were sorely afraid. In obedience, no one could say, I am sick! and neither were there any poor. There were no rich or poor; no sickness or disease; no noxious, destructive insects as are now over-running the kingdom of Antichrist-Christendom. In Canaan, all the people, male and female, were freeholders, vegetarians, and chaste, using marriage only for offspring, as George Fox taught and Moses enjoined.

Jesus was without sin, when he abstained from marriage, from private property, and from flesh-meat, or animal food. After confessing his sins to John the Baptist, the Christ spirit came to him as guardian Spirit. The God of Israel was a tutelary divinity, not deity. The Scriptures are not the word of God, but a record of the religious experience, history and literature of the Jews: And Jesus was no more the Christ than was Ann Lee; they were both baptized with Christ spirits. The Christ heavens are above all heavens, it is the heaven of heavens. God is not a trinity, but a duality—a father and mother. The natural world, with all that there is therein, shows forth the true order of Deity—of the God-head.

There was the law, and the prophets, who prophesied of the coming of the Messiah, and of a great work of God in the latter days. John the Baptist preceded the Messiah, and prepared a goodly number of people in Judea, for the first Christian dispensation which was founded at the day of Pentecost.

Mt. Lebanon, N. Y.

A CHRISTIAN life is a life hid with Christ in God, every power of mind and body in the service of godliness.—*J. E.*

WANTED.

By *Jessie Evans.*

HOW much rushes into thought waves as we scan the wide sweep of horizon inscribed by one brief word! Wanted! What is *not* wanted in this wonderful, wide world of ours? Everything that presents itself to the human eye has its definite purpose, else it would not have found its way into the vast creation of God. The great, unerring Law-giver has put into operation so perfect a plan that somehow, somewhere, sometime every individual life will fulfill its end in the divine mind, That we are so strangely and sadly distanced from this desirable millennial condition, to-day, after a human history covering a period of perhaps six thousand years, is part of the inexplicable system of salvation toward which evolution is steadily though slowly lessening the distance. Of theorizing on this broad, perhaps vague, subject, the flesh wearies and the heart faints; yet faith firmly anchors the mind to the assurance that in God's good time, and in ways perhaps mysterious to the speculative mind of the skeptic all the glorious prophecies of the ancients will be fulfilled.

But what of to-day? We have only the vital needs of one day to consider, to meet, to supply. The eternal future will come to us one day at a time. God's wisdom has so mercifully adapted his stupendous laws to our littleness that from morning till night is our only term of service. The Voice says to us, "Go work *to-day* in my vineyard," and, by way of hushing the undue anxiety so natural to the material mind, adds, "Take no thought for the morrow, for the morrow shall take thought for the things of itself," while the great Teacher instructs us to pray after this manner: "Give us *this day* our daily bread." In this one brief sentence, so deeply studded with faith in God's knowledge of our needs and his liberality toward our great necessities, we seem to be drawn with our hungering and thirsting in sight of the green pastures and the still waters of the divine landscape. Our needs lie open ever to the gaze of the Infinite. "Your Father knoweth what things ye have need of before ye ask him," yet only by asking have we the promise of receiving.

The heart of the Christian Church seems burdened with the keen, deep-seated tribulation foretold by the Savior in connection with the hundred-fold blessing. Never yet did an individual or corporate life rise in defence of the unpopular principles of true Christian integrity without feeling the bitterness of opposing forces. This conflict is not limited to one section or to one denomination. Indeed whatever finds its way into the great arterial system of religious thought in this day of quick transmission is felt for good or ill more or less strongly in every church. The present burden is a universal one and represents the vital need of our day. What is the trouble in the so-called Christian Church? What is expected of it? How can this be fulfilled?

These are the burning questions that face us from day to day with alarming vividness.

I. Christ said, "By their fruits ye shall know them," and the Apostle adds, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and in the light of this criterion we are able to discern the presence or the absence of the spirit which characterized the first true Christian Church. Read the second chapter of Acts, and mark the baptismal work which resulted in the conversion of three thousand souls, who "continued steadfastly in the apostles' doctrine and fellowship," then turn to the church of these latter days whose corner-stone is imbedded in those principles. Where is it? Why?

The truth leads the questioning, bitter though our replies may be, and loath as we may be to utter them:—Have we not lowered the primitive Christ standard to our human weakness instead of reaching up with our deficiencies to its divine strength? Have we upheld the enforcers of our laws? How easy to blunt the keen-edged truths of the gospel that they may fall agreeably upon the ear of the natural man! When the divine message struck a chord in opposition to the selfish will, were we "offended because of the word?" It is human to screen from its inevitable condemnation" the sin that doth so easily beset," but no divine benediction can follow where the name of Christ is upon the lip but *the worship of self in the heart*. Only the simple mourn that the fruits of the spirit result not from sowing to the flesh, and that grapes grow not from thorns.

Above our foolishness, God's truth through the Apostle stands inexorable; "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but *he himself shall be saved; yet so as by fire.*"

Without doubt this is the day of the fire test. Upon the altar of the church the shekinah of truth has never been extinguished, but by the compelling forces of our times our life work is put to the flame as never before. Here we see the glory of the righteous who put only gold to the fire, their virtue returns to them the more resplendent for the refining. Many of us, however, stand and watch the smoke of our hay, wood and stubble, over which we have invested so much careful planning in the vain hope of passing it as the genuine sacrifice. But, thank God, *we ourselves shall be saved*, not a faculty is injured by the crucial test. God's mercy permits us a new-born day, with the hope of life in its sunrise, and we may begin anew the work of consecration, this time with the sweet, sad experience of the past to nerve us to holier sacrifice. This is a blessed day to those who are studying the signs

of the times spiritually. While it records the obituary of selfish hopes, man made creeds, earthly fears, and human calculations, it heralds the birth of clearer insight into gospel truth, broader conceptions of God's dealings, and a strengthening resolution to rise upon the "stepping-stones of our dead selves to higher things."

II. What is expected of the true Christian Church? That it shall be CHRISTIAN in the full sense of the word. Jesus said to Peter, in this connection, "Upon this rock (revelation from the Father) I will build my church, and the gates of hell shall not prevail against it." The Apostle refers to the "glorious church, not having spot, or wrinkle, or any such thing." The Church of Christ is expected to teach, as did Jesus, the answer to the universal question: "What shall I do that I may inherit eternal life?" Spiritual life is an obtainable possession, more real than the tangible surroundings of our earthly existence, and the creed of the church, if creed there be, should be worded, the testimony outlined, the ceremony guided, the socials conducted, the minister emboldened, the community instructed, on lines bearing directly toward this power of God.

III. How can this be fulfilled? Only by a positive maintenance of the Pentecostal standard. Human methods may vary, the principles of God are "from everlasting to everlasting." Plant the testimony of Christ in the soil of honest hearts and its fruit-bearing is certain. Hide the leaven of true Christianity in any community and its penetrating properties make themselves felt and known. But—"Beware of the leaven of the Pharisees which is *hypocrisy*."

Wanted—the Church that will meet this stirring call! Wanted—the ministry that will not reserve one jot or tittle of God's searching truths! Wanted—they who will "hear the word and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred." "He that hath an ear, let him hear what the Spirit saith unto the churches."

East Canterbury, N. H.

EXPERIENCE.

By Elder Abraham Perkins.

THE Lord is my Shepherd, I shall not want. From my early years he has made me "to lie down in green pastures," and led me "beside the still waters." In such a degree as light and gospel travel have given growth hath "my soul been restored," and "in the path of righteousness" have I been led. Yea, all the days of my life I have received the tender mercies of the Lord, and for all these benefits my soul doth praise the Lord, and with all my powers it is my delight to serve Thee. Yet, having thy continual blessing and care, thy hand giving me strength to walk in justification, however great my blessing, I realize my humanity, my inherited infirmities and weaknesses, consciously or unconsciously cultivated, so clear has been my

vision, that egotism is obliterated and positive knowledge has been both evoked and impelled, evincing the truth, that the power of protection, spiritual baptism, salvation of soul and peace of mind are gifts from above, not begotten of humanity, but from within, and only as we sacrifice self for their possession do we obtain these gifts.

From personal experience, and the reading of my own book of life, I have learned that the possession of the Spirit and progress in the paths of Wisdom I have attained has been wrought by Spirit influence, and as my mind expanded and became capable of receiving increasing truths, they have not been withheld, but kindly and graciously transmitted, thus gradually working salvation. Hence, the annihilation of self, and the breaking down of pride, arrogance and worldly principles is the stern work to be done by our individual efforts and labor, which alone are the means of victory.

In my soul, many, many times do I cry,—Who then is to be redeemed! Who, O Lord, is to abide in thy tabernacle and dwell in thy holy hill? David, the psalmist, explicitly solves the problem:—"He that walketh uprightly and worketh righteousness, and speaketh truth in his heart: he that backbiteth not with his tongue nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. He that doeth these things shall never be moved."—Psalms, xv.

East Canterbury, N. H.

LOVE.

By E. B. Gillett.

LOVE, turns defeat to victory,
 And keeps the colors flying;
 And in the soldier's heart re-lights
 The embers almost dying.
 Love turns the tide, and rifts the cloud,
 And cheers the lonely sailor;
 And fills the sails with merry gales,
 And calms the stormy weather.
 Love warms the cold, and cools the heat,
 And makes a blessing of defeat;
 It turns the blackest night to day,
 And leads us, in a wondrous way.

Olive Branch, Fla.

NOTHING can long delight him who delighteth not above all things in God.

THE MANIFESTO.

AUGUST, 1899.

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.
1898.	68.33	5.265 in
1899.	60.84	3.375 "
Highest Temp. during this mo.	90	above 0.
Lowest	" "	" " 50 "
Number of rainy days	" "	" " 5
" " clear	" "	" " 9
" " cloudy	" "	" " 16

July, 1899.

JUNE has been a month of moods. The first half was very dry. There were frequent indications of rain, but for more

than three quarters of the month the rains parted, a portion going north, and the remaining portion going south, leaving us only the lightning, thunder and drought. On Saturday, the 24th inst. we had a variety storm which seemingly shook the heavens and the earth. Lightning and thunder, rain and hail poured upon us in torrents without respect for persons, and apparently for property. We had 1¾ inches of rain in a short time, interblended with hail. The hail did no good and not much harm. The lightning shot a bolt into a locust tree injuring it severely.

This year we have taken 74 bu. of asparagus from the bed. 33½ bu. of strawberries have been gathered from ten rows. Cherry picking at present engages the attention. Grass, a light crop, for want of a suitable amount of rain. What has grown is being harvested. The new State Road is receiving its coating of gravel.

The health of our Community is generally good. A few of us are somewhat drooping. Our Ministry leave on July 5, for Watervliet.

Calvin G. Reed.

North Family.

July, 1899.

HAYING, hoeing and cherry picking about cover our activities this month. With regard to the first, owing to the nature of our soil, we have not suffered much from drought and expect as soon as the present reverse of droughty weather lets us, to get in a very fair crop both in quantity and quality.

It is during this month that a garden usually begins to look like a garden. We have suffered but little from the lack of rain, and assisted by our friends things keep growing along nicely. These friends are very willing to help, and one or the other draws the cultivator along: in fact they are horses.

Sour cherries, as usual, have been very abundant and we have picked a good many bushels for sale, but of sweet ones we have had only enough for very limited

home use. Next year is their year of plenty.

Brother Daniel Offord, ever busy where pipes are concerned, has been putting a new iron aqueduct into our saw-mill, the old one, in use many years being leaky. While pouring some lead into a hole in a stone in which he intended to fasten a bolt, the boiling liquid sputtered up into his face and splashed the glasses he was wearing. Some water had got into the hole unknown to him. To say that we are thankful that he was wearing those glasses is putting it rather feebly. As it is, he was somewhat burnt, but what the consequences would have been if he had not had his spectacles on is something we would rather not think about. Sufficient unto this particular day, most certainly, was the good thereof.

Frederic McKechnie.

South Family.

July, 1899.

INDEPENDENCE DAY has come and gone, yet we are as independent and dependent as before. The ever-glorious Fourth proved a fair day. The elements conspired to perfect perfect weather. Fully appreciating the unseen efforts, a party from here, in company with our nearest neighbors, the Second family, celebrated the Fourth at Queechy Lake, in the town of Canaan.

It is a beautiful, pacific lake, formed by nature and surrounded by pretty groves, with pretty cottages and a pavilion where ramblers can hide should a tempest and a storm arise. At 12 o'clock we were seated to a rich repast of the fruits of the orchard and garden. Reading, singing with speech-making and mirth generally ruled the dining hall of the rustic flag-draped shelter. Boat rowing and racing formed a merry feature of the day. Elder Ernest Pick with his kodak took snap shots as we sailed away.

Sunday afternoon, the 9th inst., Eldress Anna, Sister Sarah and the writer enjoyed an interesting conference with Elder Henry C. Blinn and inmates of the Office at the West Pittsfield Society. We were

soulfully glad to meet our dear editor and pleasantly surprised to find him able to entertain us from his boundless source of useful knowledge. We trust another summer will find him located among the Berkshire hills enjoying frequent drives to our sunny hill-side home.

By invitation of Eldress Caroline we attended a musical reception given by the junior members of the family, and the sweet singing by the seven happy songsters added new joy to the afternoon's pleasure. We will long remember the singers. Returning to the Office we found our generous hostess, Sr. Martha Johnson, and her ready helpers had prepared a sumptuous feast of the good things of earth for our especial benefit, and we did it justice.

Elder Ira Lawson is a splendid host, possessing a host of goodness, making life sunny for all who come within the radius of his liberal hospitality.

The fair days find us on the mountain-top searching for the blueberries. It is gay employment, for the ledges are blue with the luscious fruit.

Genevieve DeGraw.

Alfred, Me.

July, 1899.

It has been some time since Alfred has been represented in Home Notes, but we are still a little band of earnest workers in the Master's vineyard.

July has brought the much-needed rain, but we hope to have more before long. It is the driest season known in this town by the oldest inhabitants. In consequence of the drought we shall have very little fruit.

The Brethren are busy haying. There will not be more than two thirds as large a crop as last year. The family garden is looking well, notwithstanding the lack of rain, thanks to Brother Frank Butler who has tended it faithfully.

The Sisters' workshop has been receiving a new coat of paint on the inside, and this improves its appearance very much.

A few weeks since we enjoyed a pleasant visit with Elder George Clark and the Sisters from Conn. We wish these visits were of more frequent occurrence.

On the 4th inst. the young people of our village enjoyed a picnic in the woods, and although a heavy thunder storm in the afternoon sent all within doors after a thorough drenching, yet the sun came out once more and we spread tables out of doors and prepared supper which was a pleasant ending of the day.

We extend love and well wishes to all our Brethren and Sisters, far and near. Our prayer is that peace and prosperity may bless every Zion home.

Eva M. Libbey.

Shakers, N. Y.

July, 1890.

OUR attention was especially attracted to the article in the July MANIFESTO by Brother Joseph A. Wilson, and we were reminded of the saying of Emerson, "Beware, when the great God lets loose a thinker." Something of importance must then take place; but whether it will be for the weal or woe of the individual thinker or human society at large will depend upon the source from whence is derived the thoughts that find expression in words and acts.

While it is true that there are some that have not the mental energy to expend in extensive thought, the majority of human life in our American Republic thinks enough, but the difficulty at present is to get them to train their thoughts in the direction from which will emanate results beneficial to themselves in the advancing of their ideal life, and as a result its outer manifestation, to a higher plane consequently benefiting humanity.

We are temperately optimistic and whatever strengthens our hope in the ultimate destiny of human life brings a pleasure that the external things of life can not take away; and to meet an individual thinker who draws from that fountain of spiritual energy the thoughts that take

form and expression as they come from the crucible of their life is of incalculable benefit to one who is reaching out with all the energies of his soul for the best that is attainable.

The drought that has prevailed in the eastern part of our country was felt here in diminishing the hay crop and the small fruits. Strawberries especially felt it; some fields in this section on the uplands were not worth picking. To read of the devastation by flood in some sections of the west, we can not help questioning why are these forces so unevenly distributed? We have many things to be thankful for, and out of all this apparent confusion the Almighty arm will evolve harmony. In this hope we will place our trust, working for a higher and more advanced life.

Hamilton DeGraw.

Union Village, Ohio.

July, 1890.

I FEEL a sincere sympathy for our dear Eastern friends on account of the severe drought afflicting them. We suffered out west here, two consecutive years of very severe drought, and doubtless it is more distressing in a mountainous and hilly region than on level lands, but we hope rain will come in time to save and mature the crops. Where are we to look for a living but from the earth and sky?

Our year, so far, has been peculiarly seasonable, and the crops have ripened up in excellent condition, of which the small grain has mostly been cut and waiting the thresher, to complete the harvest. Some sickness among us, but I am not disposed to dwell upon it, as I think we should arise, and triumph over all physical ills as Jesus Christ did, and sooner or later we shall surely reach perfection. The good Lord has it in store for us as soon as we are ready for it, but a further sacrifice of our animal appetites will have to supervene first, but—

"The glorious day is dawning,
The day of full release,
Even now it is the morning,
Of saving life and peace.

The train is swiftly nearing,
The headlights gleam afar,
Of a sweet Evangel cheering,—
Death's prisons to unbar."

The revival of Christ's spiritual power in healing all known diseases of body or soul is not very far distant, and the door will hardly shut between that glorious time and the Millennium, so long looked and yearned for.

We shall have a few apples; our small fruits are remarkably plentiful this year. Corn never looked better in this neighborhood and potatoes are very plentiful. Pears and plums very scarce this year;—the failure of the plums mostly owing to the ravages of the Curculio. Last year we had a very good crop which was all destroyed by this pest of the plum tree. We sprayed the whole orchard three times over last year but it did not make the Curculio one less, so we did not try it this year. Say! good eastern friends,—what will destroy the Curculio? If there is any such destructive agent, please let us hear of it in a Home Note.

O. C. Hampton.

East Canterbury, N. H.

July, 1899.

OUR beloved friends who sojourned at our mountain home between the 21st and 27th ult. left us richer for the blessing they imparted. Eldress Ellen Green represented our sister society at Harvard, Mass., while Elder George W. Clark and Sisters Angeline Brown, Mariette Esty and Alice Braisted were from Enfield, Conn. Such happy seasons give us a glimpse of the "hundred-fold" relation which is destined to supplant the narrowness of kinship. Will angel visits ever be other than "few and far between?"

In this section, at least, the drought is at an end. After two months of dryness the tears of the skies fell steadily for two days, as if touched by the parched wistfulness of the under world. The repentance was eagerly accepted by the forgiving earth, and the cooling drops sank

gratefully to their work. Haying is in progress and an average yield reported for this season.

Our ancient Church, which has survived one hundred and seven summers, is now receiving a much-needed coat of paint. Did it hear the Governor's call for "Old Home Week," and is it preparing the gala dress for the occasion? However this may be, such old settlers will not be away from home on the appointed date, and the thoughtful painters will also be there in person as well as in grateful memory.

The day School closed for the summer holidays on the 12th inst. after a term of ten weeks. The closing exercises gave proof that good effects follow good causes.

Our beloved Elder Benjamin H. Smith, while passing into one of the fruit gardens near home, was the subject of a severe apoplectic stroke at about 11.15 a. m. on the 15th inst. He had experienced a less severe attack while in the city of Concord one week previous. He was at once tenderly removed to the Infirmary, where until 3 a. m. on the 20th he lay unconscious. He rapidly neared the "streets of gold" and met the dear ones there. By a devoted Christian life of sixty years, his passport was sure, yet the suddenness of the illness gave us no time for the tender farewells which love would prefer.

Jessie Evans.

TRUST.

By Fidella Estabrook.

God is with thee, why then falter,
Is His arm not strong to bear,
Does He not in every burden
Claim as His, the greater share?
Can we ever doubt His promise
Who has ever been our friend,
Who through countless ages calleth
"I am with thee to the end."

Every little bird that twitters
And each tiny fragrant flower,
Proofs are giving of His goodness,
Emblems of His endless power,

Even sunbeams sparkling brightly
 Messages of love now bring,
 Every voice of nature singeth
 "God is seen in everything."

Then we'll trust Him, trust Him ever,
 Through the day or darksome night
 Knowing that the way He guideth
 Leadeth ever to the light.
 Souls who wait on Him in stillness,
 Simply trusting day by day,
 Doing just the things He biddeth,—
 Following where He points the way,

Find a rest in gladly bearing
 Just whatever He may send,
 For His promise never faileth—
 He our Comforter, our Friend.
 When we're moulded to His likeness
 Then shall we be satisfied,
 From all selfishness and sinning,
 By His spirit purified.

We shall count the pain and struggle,
 Blessings free, in mercy given,
 Stepping-stones from earth's dark shadows
 To the firm, blest shores of heaven,
 And we'll thank the loving Father
 For each fear or heavy sorrow,
 Knowing that its fruit is gladsome
 On the bright eternal morrow.

Stars that twinkle in their brightness
 In the fields of heaven, so blue.
 Only can be seen when darkness
 Veils all other lights from view.
 So sometimes our seeming pleasures,
 If removed, leave freer sight,
 For the truths of God's great lessons
 In his promises so bright.

Then just trust him, daily, hourly,
 Trust him fully, never fear,
 List the echo sounds still nearer,
 "I am with thee, do not fear."
 Greater blessing ne'er was given,
 Than this presence at our side,
 We can travel ever safely,
 Hand in hand with Christ, our guide.

Though the cross seems hard and heavy,
 Hear him saying "Follow Me."
 He himself has borne the burden
 Up the heights of Calvary.

Yea, he knows—Oh blessed solace,
 All our weakness, doubt and strife,
 And looks down in love and pity
 On each sincere, humble life.

Then forever praise and trust him,
 Leaving all things to his will,
 He is faithful, failing never,
 His true promise to fulfill.
 Listen, he repeats it sweetly,
 "I am thy Father, Savior, Friend,
 I'll not leave thee, nor forsake thee,
 I'll be with thee to the end."
West Pittsfield, Mass.

THE MELLOWING OF CHARACTER.

By James Buckham.

It takes time to ripen character. You can not force it any more than you can force the ripening of an apple. There must be a season of growth, and then a season of mellowing,—first the soft spring and summer sun and dews and rain, then the dry autumn heat and the nights of frost.

It is life, and life only, that ripens character; and it takes all of life to do it, too,—the bitter and the sweet, the hard and the easy. Let us not be afraid, then to live, however intensely! The moral coward—the man who is afraid of life, afraid of its depths and its heights, its valleys of humiliation and its peaks of vision, its significant experiences of whatever kind—is incapable of developing character. All these are the ripening experiences of the soul. We must expect them, as the apple expects the noonday blaze and the midnight frost. It is childish to shrink from the intensities of life. Why do we live, if not to meet life's requirements and bear its fruits?

It is always a sad thing to see a soul yielding and breaking under the stress of life; a soul that complains perpetually because it is afflicted; a soul that groans night and day beneath its burden; a soul that holds up despairing hands to God, and cries out that it is forspent and crushed to earth, and can strive no more.

Souls are not made of such stuff as this. Souls are made to endure. Life's stress and strain are not to break them, but to strengthen them. There is not one of us who can not endure the discipline of life, no matter how hard, if he understands what it is for and seeks the divine aid in bearing it. It is simply because we so often misinterpret the meaning of trial that we are so weak to bear it. Looked upon as mere aimless torment, of course there is no grace in suffering. No wonder we sink beneath the burden if we fail to see the hand that placed it, and feel only, as we think, the grievous, purposeless weight crushing us to earth. Everything depends upon the *why*,—the why of pain, the why of struggle, the why of weeping. If we could see, day by day, the mellowing process going on in our souls, how differently we should feel about these intense experiences of life! But so many of us seem to have no conception of the real meaning of life. These vital experiences that are meant to cut our souls so clear and fine, like the delicate tools of the sculptor, are to us but sharp misfortune. We would fain escape them; they hurt us, and we hate them. Ah! what a sad misinterpretation of the will and purpose of our heavenly Father! We say he is hurting us, and that is all the meaning we get out of the marvellous process of soul refining.

Bravery, moral bravery, courage under the stress of life,—how sorely we all need it! Our childishness clings to us too long with its shrinking from all that is hard and unpleasant; its petulance, its shortsightedness, its complaining. When we become men and women, are we not to put away childish things? Let us try to understand, let us try to bear, let us try to co-operate! Note the sweetness and richness and beauty of those characters that have always resigned themselves cheerfully and trustingly to God's will, and have gone on mellowing and perfecting in holiness unto the end. Such souls afford some adequate explanation of what life means, or may mean to a true

child of God. They are revelations of ourselves to ourselves: for the image into whose likeness they have grown is a possible ideal to every one of us.—*From the Christian Register.*

MY ENEMY.

By Eliza Calvert Hall.

I have an enemy. And shall he be
A useless thorn to vex and worry me?
A dominant discord in life's perfect strain,
Marring my dreams, turning my joy to pain,
Molding my life to his malicious whim?
Shall he be lord of me, or I of him?

A bitter stream may turn the mill wheel round
A thorny tree may burn to heat and light;
And out of shameful wrong may spring the
flower
Of perfect right.

So from my enemy I may demand
A priceless tribute of perpetual good;
And lead him captive at my chariot wheels,
In royal mood.

Because my enemy hath cunning ears,
That listen hourly for my idle speech,
My words shall flow in wise and measured way
Beyond his carping reach.

Because my enemy has eyes that watch
With sleepless malice while I come and go,
My days shall own no act I would not wish
The world to know.

Because my enemy doth hourly wield
Some subtle snare to trip me every day,
My feet shall never for one moment leave
The straight and narrow way.

Because my enemy doth hate me sore,
I fix my gaze beyond him and above,
And lift, as shield to all his fiery darts,
A heart of love.

And of my enemy I thus shall make
A beacon light, to light me to my goal—
A faithful guardian of my house of life—
A spur and whip to urge my laggard soul;
And though our strife may never have an end
I yet might call this enemy, my friend.—*The Independent.*

THE primal duties shine aloft like stars;
the charities that soothe and heal and
bless are scattered at the feet of man like
flowers.

From the Bible Class.

THE KIND SHEPHERD.

By Hattie Crook.

IN the Bible we are given the story of the lost sheep, where it strayed away from the fold, and when the master went out to feed his flock he found one missing. Then he left the ninety and nine and searched and called, until he found it, and then he took it home with him.

This shows us that Jesus was kind to everybody even to dumb animals. The lesson to be derived from it to me is, that the kind shepherd looking for his one lost sheep amid night and storm, is a sign that God will not lose his care and tenderness for us when we wander away from Him.

In our thoughts and ways we often wander away from this good spirit and like the sheep we stray from the fold of Christ, When the Christ spirit calls us we often do not hear, and if we do it is only to wander deeper and deeper into the jungles of sin and selfishness.

We at last want the comfort and rest found only in this heavenly fold, but where shall we find our rest and comfort? None but the good Shepherd who has searched our hearts for the first repentant thought can at last lead us home.

East Canterbury, N. H.

THE ABUTILON.

By Martha J. Anderson.

HAIL queen of the bells, the fairy bells,

Whose bloom gives such delight,
Thro' the summer days and wintry haze,
And the close veiled hours of night.

Thy chalices deep are filled with gold
And crown each towering stem,
Where emerald leaves rich tracery weaves
Around thy diadem.

Thy clustering buds each day increase,
And blossoms fair unroll,

Then withering fall to earth's dark pall
Robbed of the flower-soul.

Oh, the blushing rose and lily white
May all our senses please,
Their odorless breath they yield in death
To the passing summer breeze.

Not so with the bright Abutilon,
When its flowers lose their hue,
At their base is seen in the calyx green
Clear drops of honey dew.

Oh, lesson new for my heart to learn,
'Tis the secret of God's grace,
Some sweet surprise life underlies
Though we fill the humblest place.
Mt. Lebanon, N. Y.

IF YOU WANT TO BE LOVED,
DON'T contradict people even if you're sure you are right.
DON'T be inquisitive about the affairs of even your most intimate friend.
DON'T underrate anything because you don't possess it.
DON'T believe that everybody else in the world is happier than you.
DON'T repeat gossip, even if it does interest a crowd.
DON'T go untidy on the plea that everybody knows you.
DON'T express a positive opinion unless you perfectly understand what you are talking about.
DON'T get in the habit of vulgarizing life by making light of the sentiment of it.

DON'T scoff at anybody's religious belief.
DON'T try to be anything else but a gentleman or a gentlewoman—and that means one who has consideration for the whole world and whose life is governed by the Golden Rule. "Do unto others as you would be done by."—*Ladies' Home Journal.*

Deaths.

Elder Benjamin H. Smith, at East Canterbury, N. H. July 20, 1899. Age 70 years 4 mo. and 10 days.

POPULAR SCIENCE

Nature, Invention,
NEWS Archeology, Electricity
Chemistry, Mineralogy, **HEALTH**
Health, Hygiene, Medicine.

Formerly Boston Journal of Chemistry

ENLARGED and IMPROVED.

This popular monthly contains a large number of Short, Easy, Practical, Interesting and Popular, Scientific articles, that can be Appreciated and Enjoyed by any intelligent reader, even though he knew little or nothing of Science. It is intended to interest those who think

Profusely illustrated and Free from Technicalities

Entirely Different from and much superior to other papers with a similar name.

Monthly. \$1.60 per year. Newsdealers, 15 cts.

Largest Circulation of any Scientific Paper.

LILLARD & CO.,

108 Fulton St., New York.

☞ Mention this paper for a sample copy

IN MEMORIAM

ELDRESSES

DOROTHY A. DURGIN,

JOANNA J. KAIME.

The book contains photographs of the Sisters, and also a short biographical sketch. A notice of the Memorial Service including several pieces of music. Many letters of sympathy from friends not of the Community.

A copy of the book may be obtained by addressing *Hart & Shepard,*

East Canterbury, N. H.

Price, Cloth, 75 cts. Boards 50 cts.

WITHOUT DOUBT

THE BEST FAMILY PAPER PUBLISHED

IS THE

NEW YORK WEEKLY WITNESS.

16 Pages. Only \$1 a year.

THE WITNESS

Has a very wide scope, comprising as it does the following departments:

Editorials,

*Spirit of the Press,
Scientific and Instructive,
The Odd and Uncommon,
Our Country's Hope,*

Foreign News,

*A Talk With the Doctor,
Around the Hearth,
Little Men and Women,
Weekly Articles by George B. Scott
Talmage's Sermon,
Money and Business,*

World-Wide Field,

*Our Family Story,
Farm and Garden,
Market Reports,*

SABBATH READING.

16 Pages. Only 50 cents a Year.

An Inter-denominational Weekly Paper. SABBATH READING is solely religious. No news; no politics. A grand paper for the truth-seeker. It contains:

Editorial.

*Christian Endeavor Topic,
Epworth League Topic,
Sabbath-School Lesson,
Choice Poetry,
Good Stories,*

Reports of Missions,

*Mothers' Sabbath Afternoon
With the Children,*

And a mass of matter carefully selected.

Send for free sample copies of WITNESS and SABBATH READING. And send for free sample pages of our Bagster's Bible.

Address

JOHN DOUGALL & CO., 160 Nassau Street, New York.

ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

SHAKER HAMAMELIS

(WITCHHAZEL,)

A remedy for Cuts, Burns, Scalds, Headache, Sore Throat and all cases of external inflammation
 Taken internally for Bowel Complaint, Bleeding of the Lungs or Bowels, and for all aches and pains.

For use externally, bathe the parts and lay on a cloth wet with the Extract. Internally, take one half teaspoonful three times a day. Use hot or cold.

Ask your druggist for it or send your order to ARTHUR BRUCE,
 East Canterbury, N. H.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
 DESIGNS
 COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newscasters.
MUNN & Co., 361 Broadway, New York
 Branch Office, 626 F St., Washington, D. C.

HOW TO MAKE MONEY!

If you are out of employment and want a position paying you from \$50 to \$100 monthly clear above expenses by working regularly, or, if you want to increase your present income from \$200 to \$500 yearly, by working at odd times write the GLOBE CO. 723 Chestnut St. Phila., Pa. stating age, whether married or single, last or present employment, and you can learn how to make more money easier and faster than you ever made before in your life.

HAVE YOU "COMMON SENSE?"

If not, send at once for a free copy of this liberal-minded advocate of advanced thought, which brings health and success. Address—

"Common Sense," M. O. 55 State St.
 Chicago, Ill.

AUTHORISED RULES

OF

THE SHAKER COMMUNITY.

The religious basis of the ORDER must be a foundation resting on the principle of righteousness, which principle is God. This should rule the life of the individual for the protection of his own soul, for the peace of the family and as an evidence of his upright standing before the world.

Price, 10 cts.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy.

A new occult system.—An unlimited field of labor open to teachers, lecturers and healers. Address—

The ORACLE, Sta. A. Boston, Mass.

THE MANIFESTO

SEPTEMBER, 1899.

WONDERFUL strange **REVELATIONS.**

—EXPLAINING—

DANIEL'S & ST JOHN'S

PROPHECIES.

48 page pamphlet. Price 10 cts.

13 for \$1.00.

Address, H. B. BEAR, PRESTON, OHIO.

A SUMMARY VIEW

OF THE

MILLENNIAL CHURCH,

OR

"United Society of Believers"
*It treats of the Rise and Progress of the
Society, together with the general Prin-
ciples of the Faith and Testimony.*

Price, 50 cts.

SKETCHES OF SHAKERS AND SHAK-
ERISM. A synopsis of the UNITED SO-
CIETY OF BELIEVERS in Christ's Second
Appearing. Illustrated. By GILES
B. AVERY. Price 15 cts.

BRIEF EXPOSITION

OF THE

Principles and Regulations

of the

SOCIETY OF BELIEVERS.

Price, 10 cts.

THE ALTRUIST.

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Altruist Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. It now has 5,000 acres of land in Southeast Missouri on which it offers a home and employment for life to all acceptable persons who may wish to join it. 50 cents a year; specimen copy free. Address A. LONGLEY, 2819 Olive St. St. Louis, Mo.

Books & Papers.

FRANK LESLIE'S POPULAR MONTHLY for August is a grand Midsummer Art and Fiction Number. It is brilliant and entertaining in its literary contents, and sumptuous pictorially, as may be judged from the fact that among its writers are included; W. D. Howells, Ruth McEnery Stuart, Joel Chandler Harris, Egerton Castle, Van Tassel Sutphen, Edgar Fawcett, Etta W. Pierce, C. F. Carter, Theodosia Pickering Garrison, Perriton Maxwell, Larkin G. Mead, Eben E. Rexford and E. K. Munkittrick; these illustrated by such well known artists as Albert B. Wenzell, Howard Chandler Christy, F. Luis Mora, W. Granville Smith, F. Hopkinson Smith, Hugh M. Eaton, Clifford Carleton, Charles Grunwald, H. C. Edwards, Frank Adams and Geo. R. Brill. Moreover, the single article upon Weddings in Art is illustrated with sixteen beautiful reproductions of paintings by celebrated European and American masters, including Teniers, Erdmann, Vautier, Riefsthal, Hovenden, Moran, Turner, Leighton, Mosler and Luke Fildes. William Dean Howells gives, in quaint and delightful verse, the gastronomic observations of one of our fellow-countrymen at Carlsbad, who declares, "Breakfast is my best meal!" Joel Chandler Harris contributes one of his inimitable Minervy Ann stories; while Ruth McEnery Stuart's Queen o' Sheba's Triumph, is destined to rank among her masterpieces. Van Tassel Sutphen shows, in a wonderful imaginative work of fiction, entitled *The Greatest Thing in the World*; how this country is rapidly becoming golficized. Edgar Fawcett spins a weird yarn. *The Lid of the Chest*. Etta W. Pierce's Miss Angel is more cheerful. Larkin G. Mead writes a crisp little newspaper storyette, called *Human Interest*. *A Day of the President's Life*; by Mrs. John A. Logan, is no fiction, but highly interesting actuality. The midsummer cover, in colors, is by Wenzell. This number will surely rank "FRANK LESLIE'S" as the monarch of the 10 cent magazines.

British Honduras was originally a portion of Guatemala. In the days of piracy in the Caribbean Sea, English pirates used to run in to the harbor of Balize for safety. They soon founded a small settlement there, without any right or warrant. The few natives were either annihilated or driven away. Other English and Scotch adventurers soon joined the pirates and British commanders either connived at or aided them in their opposition first to Spain and then to the Republic of Guatemala. For two centuries England tried every means diplomatic and military to secure a legal status for Balize. At first she was satisfied at obtaining the right of protection for so-called British subjects, in reality pirates. She always had cunning enough to insert the deceptive clause "Saving the au-

thority of Spain over the country." This claim grew stronger till in 1862, during the War of the Rebellion, when England, took advantage of our troubled state of affairs and no longer feared the waning power of Spain, declared Honduras a free British colony. The way for this steal had been prepared by Mr. Clayton, the American commissioner for the Clayton-Bulwer Treaty, in which, among other things, the concession of a participation in the Nicaragua Canal was granted to England and also the promise of the United States not to include British Honduras in any farther negotiations in regard to the Central American Republics. Never did man yield more easily what every true American, who loved the integrity of the Continent, should have refused. Where was the Monroe Doctrine at this time? Where the readiness to repel all foreign pretensions which is so pronounced in our own day?—*Donahoe's for August*.

THE CORRUPTIONS OF THE NEW TESTAMENT by H. L. Hastings. This little pamphlet of ninety-four pages is one among the many books that should be read for the information it contains. Bible readers will accept it with pleasure. It was written with careful thought and in language that bears so uncertain definition. It is also from the pen of one whose name is so familiarly known in the literature of good books, that we accept it without question. We follow the author; "Everything which passes through human hands is liable to be altered, corrupted and vitiated, and sacred books form no exception to this rule. The integrity of a book may be impaired every time it is copied. In copying any writing bad men might make alterations, careless men might make mistakes, and good men might seek to change and improve the things which they were copying, and so, in one way or another, the integrity of the document might be seriously impaired. This no intelligent person can deny." Pub. by H. L. Hastings, 47 Cornhill, Boston, Mass.

THE JOURNAL OF HYGIEIO-THERAPY for July. Dr. Gifford has an article on the "Science of Life," which renders valuable information for those who read to be better informed. Practical instructions on the science of life that all may read and be able to understand becomes a treasure of inestimable value. Home Breweries touches a tender spot in the minds of all temperance people. Many a hard word has been thrown at Deacon Gile's distillery by the would be zealous lecturer and yet he may have at the same time been innocently and ignorantly generating alcohol in his own home. Pub. by Dr. T. V. Gifford & Co., Kokomo, Ind.

ARE PROTESTANTS, CATHOLICS? by Rev. R. O. Kennedy. This is a small pamphlet of some twenty-two pages and written very pleasantly in the interest of those who would be saved. Pub. at Notre Dame, Ind. Price 3 cents.

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXIX.

SEPTEMBER, 1899.

No 9.

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

SEARCH THE SCRIPTURES.—Jno. v., 39.

By Elder Henry C. Blinn.

THE searching of the Scriptures is always new and interesting. It is like the storehouse of precious treasures,—the eye never tires with seeing, nor the ear with hearing. Those who have not grown to appreciate the study of the wonderful Book, will be more or less like those, who having eyes, see not the many beautiful things which God places before them.

We should study the Scriptures that we may be the better able to understand what the best inspiration of all ages has instructed men to do in the work of practical righteousness. It is the duty of a Christian to learn. It is also the duty of those who stand independent of the churches, and of their multiplied theologies, to learn how they may become better men and women.

When St. Paul advised his brethren concerning the Sabbath day, and closed his remarks so liberally by saying, "Let every man be fully persuaded in his own mind," and whether he keep Friday, Saturday or Sunday as a day of religious devotion, let him keep the day to the glory of God. So in reference to the study of the Scriptures. Let every man be fully persuaded in his own mind that he understands them and obeys them with a good and honest heart.

The Christian church in its most extended sense is comparatively a limited order, and largely amalgamated with that quality which we are pleased to denominate the spirit of the world. It is greatly to our advantage and to the advantage of every progressive mind that the influence of disintegration has

wrought so effectually. It brought light into many dark places, and allowed an independence of thought which must be exercised by all rational beings. When there is life, there must be more or less growth of mind. If with this comes the practical righteousness which was taught by the mission of the Christ, it will largely assist in making the kingdoms of this world, the kingdoms of our Lord.

The Reformation allowed men to think and act, as they never thought and acted before, and this reformation still goes on dividing and subdividing the churches and scattering the endless systems of theology to the four winds of heaven. Man has now but little need of them. So also the war of the Revolution, while it brought to us, on every hand, the painful record of sorrow, it also brought to us the independence of the country, the independence of thought and measurably that freedom of soul with which God loves to bless his children. Our government recognizes no church, but gave to all the one great blessing of religious liberty. From this date, in the United States, a man for the first time, in the world's history, was permitted to think for himself and to choose the road by which he through anticipation, might reach the city of the New Jerusalem.

Do you suppose that a less number reach the kingdom of God, to-day in their freedom of thought and action, in their denunciations of churchal dogmas and soulless theological traditions, than were privileged to pass through the celestial gate in the days of Constantine?

God's light comes for the purpose of making men better, and it comes through the Godlike intelligence which rules the minds of men and women. To say that St. Paul was very shrewd and cautious and had a great point to gain, when on his mission to the church at Jerusalem, does not speak very highly for the plenary inspiration of the Scriptures. St. Paul was not Jesus and therefore is not our especial guide.

As we search the Scriptures for a closer walk with God, we are especially drawn to the sayings of Jesus, and these are used with an emphasis which is unmistakable, because we have chosen to be as he was, separated from the world. Jesus gives us to understand that he was not of that order and if any man would become his disciple he must deny himself and take up his cross and follow him—away from the world. The Revelator writes that we must be harvested from the vine of the earth, and this most assuredly separates us from the world and from all the relations which grow out of that order.

If the mission of Jesus was for the introduction of a new and spiritual life, as all Christians admit, then as certainly it forewarns us of the decline and death of the state in which we had formerly lived, and brings us into a resurrection order where all things are to become new. Instead of wars which have been the delight of man since the days of Cain, we are to have peace. Instead of evil imaginations and unrighteousness as in the days before the flood

we are commanded to purify the heart and to be crucified to the elements of the world.

Whosoever believes and lives in the resurrection testimony of the Lord Jesus Christ can never die, for his work is eternal life. So different is this from the children of this world, who follow the pleasures of time, that St. Paul tells us, they are dead, dead in their trespasses against light, even while their bodies are alive. The apostle's advice to try the spirits, means as well to prove the lives of religionists by the doctrines which they preach.

Advocates of peace principles are crying out against the warlike spirit of the age and then work with a corresponding zeal to inflame the passions of man, to rush to the battle field, and destroy the lives of each other.

The Christian prays as earnestly to God for victory over his enemies, as he prays for bread in time of famine. To denounce war as sin and then pray for victory to pass from city to city is praying that sin may abound. This knowledge comes through God's light to man and such a light as John Calvin, Martin Luther, and Roger Williams never saw.

It is the pleasure and indeed, the duty of the Shaker Church, so far as they have learned the operation of the spirit of truth, to zealously exalt the Lord their God.

This is manifested by accepting the revelation of light which leads us from ignorance and from selfishness to the blessing of an honorable life and of universal love.

East Canterbury, N. H.

"HE PASSED BY ON THE OTHER SIDE."

Read before the Church at Northfield, N. H., Sunday, June 4, 1899.

By Sarah F. Wilson.

WE have often read the touching narrative of the man who fell among thieves and was severely wounded while on his journey from Jerusalem to Jericho; of the Priest and Levite who passed that way, and seeing his needy condition very cautiously "passed by on the other side." Next came the good Samaritan, who tenderly bent over the injured man, providing most generously for his needs.

We may be more familiar with the incidents of the parable than with the Priest and Levite conditions in our own lives, as well as the good Samaritan qualities. Let us learn which of the illustrations will most closely fit our conduct. The Priest and Levite represented special classes serving as ministers to the people, held in their estimation nearer to God than any other order. That they had been the chosen instruments from the early history of God's people, seemed to have no weight with them at the critical moment when a practical service was needed; there was no ritual or ceremonial ob-

servance that required the Priest or Levite to pause and care for the wounded and dying man. They were, perhaps, hastening to Jerusalem to offer sacrifice unto God in the Temple. Sacrifice in the Temple! There are temples of God's construction, whose temples we are; yea, the temples of our bodies which should be so fully dedicated to his service that all our faculties will be employed in benefactions toward our fellow-man.

In this service we recognize, not only the Fatherhood above us, but the brotherhood around us. It is not our province, however, to condemn the Priest and Levite of the past; their ears had never heard the blessed sound of the Christ message,—“Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me,” neither had they learned the truth, “If ye love not your brother whom ye have seen, how can ye love God, whom ye have not seen?” Their example is quite unlike that of some of our devoted ministers and missionaries of to-day.

The Rev. Charles Sheldon gives an ideal picture in one of his books, (but one that we hope may be verified) of a minister of the gospel, living in an aristocratic part of the city, moving from his gorgeously fitted parish in a wealthy locality, to dwell in a humbler position nearer the more needy population, whose homes were in the tenement houses, that he might work among the non-church-going classes. What was the result of this step? He was dismissed from the Church by the vote of its wealthy members! Had he “passed by on the other side,” hardening his heart to the crying needs of the common people, what would have been his reward? An extended popularity and support in a luxurious parish while ministering to a class of people upon whom Jesus Christ would have pronounced the sentence, “Woe unto you that are rich, for ye have received your consolation.” He would have missed that sweet reward from the Father which came to him in the assurance that he was reaching and saving those who most felt the need of a good Physician. Thus, to pass on the side where there is more regard for popularity than right principle is always taking the unchristian side, whether in Church work, in business, or in political life.

The question arises,—Why do we so often “pass by on the other side?” Is it not to avoid the self-sacrifice that is required should we press unflinchingly forward in the path of duty? But rendering the service of our lives merely from a sense of duty is synonymous to morality, alone. Did the good Samaritan act merely from a sense of duty or for human approval? The sympathy and love of his heart was touched and moved in compassion and practical helpfulness. No other element than the true love of God can be applied to his far-reaching kindness.

A life prompted merely by even the honorable obligation of faithfulness in duty will never constitute us the true disciples of Jesus Christ. “Duty is morality but Love is religion.” The Samaritan, although from an idolatrous nation had more of the gospel of love in his soul, than could be found in all the documents of the law.

Was Jesus Christ ever known to "pass by on the other side" when the lame, the halt, the blind, or even the leper sought his aid? The pages of sacred history are not once stained with such a betrayal of selfishness. Thus we have a perfect example, as a living reality to follow; not an ideal picture, an artistic sketch, or a work of the imagination. Do we "pass by on the other side" only when in connection with others? Ah, nay; we have an inner life. A new connection dawns upon our thought. Shall we obey it? That obedience involves the sacrifice of some idol we have long cherished; some mammon god we have worshiped. We can not sacrifice it, we argue, it would be hardly reasonable. Oh this harmful compromise! It leads us to "pass by on the other side." What would we not gain by obedience to that conviction. "Nearer my God to Thee, e'en though it be a cross that raiseth me." A nearness to God we should gain by bearing that cross, but compromise with conscience, the voice of God, leads to the other side.

Again, how many opportunities we pass by, conscious of the pressing need of that very work being accomplished, yet we deceive and persuade ourselves that we are not qualified for that particular mission, thus we pass by on the other side. How much talent we find reserved for personal, selfish enjoyment which, if laid out broadly either in home life or in community work would better, not only the conditions around us, but would widen and brighten the horizon of our own lives!

The opening for service comes to us all in different ways, not only according to our various conceptions of right, and willingness of heart, but kindly adapted to our different stations in life. At some time in our lives, we may, in our Christian zeal, long to do some more important work for Christ than that which has engaged our hands and heart. They are rather commonplace needs, we think, and we have met them so frequently that our minds have become hardened to their existence, therefore we look beyond for our Christian work. If the beyond should come to us, it would find us unfitted for the work, not having grown the ability for greater things, by faithfulness in the grains of life,—the very service we have overlooked.

There is one great reason why so many pass by on the side other than that of the immediate call of the spirit. There is a plank of excuse put down, and it bears us safely over, but we find ourselves on unhallowed ground. Is this not always a plank of selfish interest? The difficulties experienced by the rich young Ruler, is the same to-day. An excuse was in his heart if not on his lips before the great sacrifice to be made of all his wealth; hence, with all his goodness under the law, like the Priest and Levite, he passed by on the other side of the direct and unmistakable call of the Christ. Spiritual aspiration dies, and is often buried under the superabundance of wealth. The luxurious life, the selfish pleasure-seeking life can have no part in the Christ life. The good Samaritan is much needed in the earth to-day, represented by Christian men and women who will rescue those who are

falling among thieves. Aye! many of the pure and innocent are daily falling among thieves, who rob them of honor and virtue leaving them homeless, heartless, courageless, before the struggle of life. May the authority of Christ become so potent in our country that these moral thieves and robbers may be arrested before the evil is perpetrated, and thus not only morality but true, royal and loyal Christianity be preserved in our hearts, our homes, and in our community at large. Let us no longer pass by on the other side of the field of "present opportunity" that opens so liberally before us in service for the Master, but with the Quaker poet let us remember that we "may not pass this way again; therefore if there is any good thing I may do, let me do it Now."

East Canterbury, N. H.

A Farewell to Elder BENJAMIN H. SMITH.

By Josephine E. Wilson.

HOW reluctantly the word of parting is framed by the lips even to dear ones who are about to leave us for a few weeks or months, only, of absence. The hope of reunion remains with us, lightens our daily task, and brightens the darkest hour of life. "They will return!" Even after years of separation, we speak happily of the "coming home." But ah! how different "when the last farewell is spoken; severed the last, tender tie," then the law is irrevocable; they have crossed the bourne whence no traveler ever returns. Gradually, day by day, the verity grows upon us. We find ourselves unconsciously planning for "when they return." We knew so well the little human things which formed a part of the earth life! We knew so well the richness of their experience, and unwittingly we say, "when they return" all this will be renewed. It takes time, to realize that the voice of a loved one is forever hushed to the household, that "Nevermore" on this side shall we hear the step or meet the glance always so welcome; but all this comes,—ah, but too surely.

Elder Benjamin has joined the invisible "brotherhood of souls." "His reward is with him and his works do follow him." The memory of these loving works will ever follow *us*, for who was so kind to respond to the many calls of his large "household of Faith?" Who so conscientious that all his handiwork should keep close to the perfect pattern of the Master Workman, who drew his affections in early days. "Elder Benjamin is a good man." These simple words fell as a benediction from the lips of our sainted mother, Eldress Dorothy, during one of her last conscious moments. It is pleasant at this parting hour to repeat them, though in *her* memory they were enshrined in an acquaintance of a life-time. During the last months of feebleness it has been ours to minister, rather than to be ministered unto, and as

we realize, to-day, that the round of life and daily service has really closed for the present, the "Angel of the Heart" whispers, "We know not when the dear ones will leave us. Let each day, then, bear the fulness of Christian service, that the sunset of life may fade upon no regrets."

The good father has been gathered to "his own" among the "conquerors of Time." They draw our hearts after them into the "Beyond," but our footsteps linger still longer upon the strands of earth, while memory holds sacred the good life, the full measure, the kind brotherhood, the useful manhood that has so gently been drawn away from us into the holier sphere.

East Canterbury, N. H.

THE DIVINE OVERSHADOWING.

By Hamilton DeGraw.

IN all the systems of life that have in any measure evolved out of the gross materialism which was the result or reflection of man's unspiritualized condition as he existed in the ages before the quickening of the spiritual forces, which even then, in that lowly estate, existed in embryo ready for the breath of life which, when breathed into his spirit, made him a living soul. In all those methods of expressing life there runs like threads of gold through every fibre of human existence the recognition of a power not foreign to the human finite existence. It is of a superiority far transcending the human, and at times manifesting itself in a way that to his undeveloped soul is classified as marvelous.

While not comprehending the law through which those forces are being made manifest, it has appeared at times as if they had been set aside or revoked so as to exhibit to his unfolded mind that which seems a miracle. This being the result of his ignorance, will be remedied through the expansion of the soul, and knowledge of the fact that miracles do not exist; that whatever transpires in the material or spiritual realm is guided by a law that is immutable.

Tracing human life through the ramifications of its complex existence, back to the dawn of human history, and following it even into the realms which eventually merge themselves into the prehistoric, this one supreme, central idea of universal acceptance,—a belief in a divine, overshadowing Presence, proves that it is the normal condition of the soul to recognize that there exists a superhuman power; and a rejection by individual entities of that fact is proof that such human minds are not in accord with the truth.

A reverence for an intelligent acceptance of the truth of the existence of that infinite Presence, when it is based upon the evidence given through the highest medium for transmitting ideas,—the intuitive faculty, whose perceptions of and decisions in regard to the right or wrong of a theory are not based upon the intellect alone, but when under the control of the spiritual

faculties can be used as a powerful auxiliary for good, and when thus controlled can be relied upon, for from their position in the divine plan they are superior to all others; it being intended to have them more in harmony by recognizing all others as secondary conditions, controlled by the ever-present spirit. An unquestioning, unreasoning compliance with the "fossilized dogmas of sectarianism, is not being spiritually-minded. Their paths do not run parallel nor converge. The more enlightened the soul becomes by a study and obedience to those laws which in their operation lead "from nature up to nature's God," the stronger the internal evidence is that to be spiritually-minded is life, joy and peace.

Those external symbols, in the form of idols, intended to represent the human or animal were the lowest forms through which the idea of infinity was represented. Outward symbol was intended to convey a manifestation of the divine spirit. That the conditions of human development made such illustrations necessary is admissible, and as they fulfilled their purpose, like a garment outgrown and worn they were rejected. Sometimes the soul through the inspiration of its higher consciousness turns iconoclast, breaking the idols that it formerly worshipped, thus clearing the way for a new and higher ideal.

We can at times, with beneficial results, smite with a strong hand and indomitable will those idolatrous forms that have before our soul's vision tried to counterfeit the divine presence; if not in the form of inanimate matter, then the more condemnable when represented by ideals that have been instrumental in eclipsing our vision, causing us to be unconscious of that spiritual power which is omnipotent and ever present to the soul that is prepared for its reception.

Dr. Livingston stated that the lowest types of savage life that he met in his travels, recognized the fact of a superhuman power, and a belief in the soul's immortality which has withstood the shock that has destroyed nations and races, and which at the present time is extending its benediction over the earth as never before known. It is the supreme power that has kept human life moving steadily onward and must be admitted by every one who is capable of intelligently studying the causes which have brought life up to its present standard. This consciousness of the divine presence, has been the inspiration that enabled those heroic souls who were the witnesses of the truth and commissioners of an advanced light to the world, to maintain their integrity in the face of an demoniac in its ferocity. Savanarola, when about to suffer martyrdom at the stake was accosted by the bishop with, "I expel you from the church militant and from the church triumphant." Savanarola replied, "Not from the church triumphant, that is beyond your power."

A conscious recognition of the divine Presence empowered the possessor with a courage that is invincible when brought in contact with those powers which are seeking to suppress an open expression of the truth. In the hum-

ble walks of life, among those on whose brow fame has never placed her laurel wreath, are souls who are living in the conscious presence of that everlasting life. They have given all for the advancement of the truth and are ready to suffer that its principles may be triumphant and human life exalted, moved forward one step farther toward its great and mighty destiny.

We can not accept the views advanced by certain so-called reformers, that the race is becoming more materialistic and the moral tone of human society is on the descending scale. Such souls must be living in the lower realms of their being. Such views are too horrible to contemplate, and we turn from them to view life's brighter side.

Shakers, N. Y.

FINISH THY WORK.

FINISH thy work; the time is short;
 The sun is in the West;
 The night is coming down—till then
 Think not of rest.

Finish thy work; then welcome rest;
 Till then, rest never;
 The rest prepared for thee by God,
 Is rest forever.

Finish thy work; then wipe thy brow;
 Ungird thee from thy toil;
 Take breath, and from each weary limb
 Shake off the soil.

Finish thy work; then sit thee down
 On some celestial hill,
 And of its strength reviving air
 Take thou thy fill.

Finish thy work; then go in peace;
 Life's battle fought and won.
 Hear from the throne the Master's voice;
 "Well done! Well done!"

Finish thy work; then take thy harp,
 Give praise to God above;
 Sing a new song of mighty joy
 And endless love.

Give thanks to him who holds thee up,
 In all thy path below;
 Who holds thee faithful unto death,
 And crowns thee now!—*British Friend.*

MOTHER ANN LEE.

By Emma B. King.

ANN LEE was born February 29, 1736, in Manchester, England. She accepted the testimony of James and Jane Wardley, in 1758 and after suffering persecutions and imprisonment she embarked for America with eight of her followers, and arrived at New York on the 6th of August.

Why do we commemorate this day?

It is one hundred and twenty years, since Mother Ann, whom we acknowledge as the founder of our Church landed on the American shores. We celebrate the anniversary as a pleasant opportunity to renew our vows of consecration to the glorious cause which she espoused. We exalt the integrity of purpose which fitted her as a pure agent to disseminate light and truth to the world, and to reveal a way of salvation to all souls.

Those who associate as Brethren and Sisters in the Virgin Order,—the fruit of the revelation of God, through our Mother Ann, have a debt of gratitude, for sacred protection, which others may not comprehend. Its blessings and beauty open anew to our minds, as we realize that one baptism, one cross and one sacrifice enable "whosoever will" to find a spiritual home for both soul and body, under the parental guidance of God's love to mankind.

We have unlimited confidence in the Christ spirit that spoke through Jesus, which gave to the world so much of truth as it was prepared to receive, and which was renewed and perfected through Mother Ann.

It is only for this sacred feature of the gospel mission, that the landing of Mother Ann on the shores of America would be an event of moment to us, more than the landing of other people, either before or since. The spirit that breathed into her soul, was a purely, unselfish mission, and to this she remained faithful.

We rejoice that the testimony of Mother Ann was preached in a Free Land and that this church of Christ was established upon principles which are life unto life to those who obey them. The crowning feature of the life of Mother Ann was her loyalty to principle. She suffered severe persecution at the hands of both men and women, whose favor she might have sought.

Although we can not claim great experience in walking by the cross, even though surrounded by the angels of God, yet we honor and seek that birth of the spirit which through obedience may be ours and which was possessed by Mother Ann. She flinched not, but published the truth in its fullness, even in the midst of persecutions.

Our Mother's mission was to make it possible to build and maintain homes on a spiritual communal basis, and many happy companies of Brethren and Sisters, are prospering in the union and blessing which these homes have afforded.

We have a peaceful, happy home to-day,—It affords us the comforts of life, with temporal, moral and spiritual protection. This comes through the faithfulness of our gospel parents, in the seen and unseen world. But best of all, for which we are now giving thanks, is the knowledge of the Christ mission of Mother Ann, which has opened its arms as a loving father and mother, to this little band of brothers and sisters, as we stand in gospel union, and with the full assurance that we may win and wear a full crown.

East Canterbury, N. H.

THE LOVE OF CHRIST.

By Lillian Phelps.

IT would be impossible to picture to the mind, Jesus, without the attribute of love. Love shone like a bright star, through the truths that he uttered and in the parables he gave for instruction in his doctrine.

In many instances wherein he sought to touch the hearts of the poor sinful multitude which crowded about him, attracted by the love and forgiveness which he bestowed alike on all, we find the Pharisee, ready to accuse and condemn.

In the story of the woman, known to be a sinner, who came and anointed the feet of Jesus with precious ointment, (Luke vii., 36—50.) we read how the Pharisees rose in self-righteousness, and mindful only that she was a sinner, wondered that Jesus could not discern that she was unholy. Jesus, however, in his great love and tender mercy, saw beneath all this the sincerity which prompted the lowly service, and sent her away with the happy assurance, "Thy sins are forgiven."

Can not we, as followers of the divine Pattern, draw a valuable lesson from this little instance? How often in daily life, we can discourage a brother or sister by refusing to recognize a good effort, rather magnifying the mistakes and failures. Oh the accusing spirit of the Pharisee! how little it knows of the love of Christ!

We are chosen to become ministers of good to each other, Saviors to seek out the undeveloped germ of the divine in the worlds around us, and encourage and strengthen by sympathy and love, until it becomes the tree bearing fruit unto God.

East Canterbury, N. H.

A good life is the best philosophy; a clear conscience the best law; honesty the best policy; temperance the best medicine.

One may gather a harvest of knowledge by reading, but thought—thought is the winnowing machine.

No man is good enough to govern another unless he has first governed himself.

THE MANIFESTO.

SEPTEMBER, 1899.

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.

NOTICE.

OUR little Magazine which at the present time is known as "THE MANIFESTO," issued its first number in January, 1871, at Watervliet, N. Y. At that time it bore the very pleasant but modest title, "The Shaker." It was the messenger of "good news," and in its advocacy of the testimony of the Christ, gave no uncertain sound.

Its publication has been sustained by the liberal contributions of the several Shaker Communities, as they have manifested a deep interest in its success as a medium for good to its own members, and

no less to those who were not residents of the Community.

Possibly it may be after a term of some thirty years, "THE MANIFESTO" has accomplished all the good it can for the present, and may now go into retirement till another wave of enthusiasm calls it again into action.

To all who have ministered to the success of the little paper, as writers or readers, or to its circulation, we extend our kindest thanks. Times have changed. Money is scarce and the several Societies have suffered with the laboring classes in the common distress.

It is now proposed that the December number of "THE MANIFESTO" for 1899, shall be the closing of the publication.

The Directors.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

July.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.
1898.	75.3	2.125 in
1899.	72.42	7. "
Highest Temp. during this mo.	92 above 0.	
Lowest	" "	" " 50 "
Number of rainy days	" "	9
" " clear	" "	9
" " cloudy	" "	13

July, 1899.

JULY has been quite a hurried month. It has given us seven inches of rain which is more than the three preceding months combined gave us. July gave vegetation a verdant coloring, which gives the landscape almost a vernal bloom. Notwithstanding the scanty showers of April, May and June, their total supply of rain was only six and one fourth inches, yet garden and farm crops showed very limited signs of drought. The garden has given

a bountiful supply of wholesome vegetables; the farm furnishes us with excellent new potatoes; the orchard gives us an ample supply of ripe apples; the nursery and berry bushes afford us a variety of small fruits. There is no danger at present of our perishing with hunger.

There has been a decided improvement made on our village street; more yet remains to be done. The road-bed is coated with gravel from the cross walk, (running from our dwelling to the infirmary,) and north to the junction of the two roads; the west wall of the blacksmith pond dam has been repaired; a substantial railing has been built on each side of the dam and the road has been gravelled, which is an improvement. The N. Y. State Road is at the point of completion. The Mass. end is being worked.

Our Ministry are at Hancock. It is a time of usual health in the Community.

Calvin G. Reed.

South Family.

July, 1899.

HOME NOTES and bird notes
How do they agree?
Bird notes are merry notes
So should Home Notes be.
Bird notes are musical
Full of light and life
Cheering ev'ry hearer
Like the harp and fife,
MANIFESTO Home Notes
From the writers' thought,
Can impart the music
Which the birds have taught.

When July laid its burdens down August rose up to the rescue; should we not as ready be to lend a helping hand in bearing the burdens of life? Ofttimes they are many and heavy for the willing few.

Eldress Miriam Offord of Enfield; Conn. honored us with a visit. We were spiritually benefited by her presence and were thankful for her coming.

She's just "what God requires of her
A messenger of love
A minister of light and peace
Her works they surely prove."

Saturday the 20th ult. we were favored with a call from our worthy friends Mr. and Mrs. Brannen of Denver, Col. Hope their next journey east will be of greater length but remembering "short visits make long friends" we will not regret brevity.

By kind invitation of our North family friends a happy band from here entered the land of Canaan, Thursday the 3rd inst. and devoted the day to blackberry picking. We found a rich harvest of that most healthful fruit.

Milk and honey we found flowing
Through the berries black there growing
Though the thorns were strong and great,
Yet we met with kindly fate.
Many thanks to northern friends
All the south to them extends.

Genevieve DeGraw.

North Family.

August, 1899.

BEAUTIFUL days and bountiful harvests of berries are ours. To be sure aching backs and scratched hands must be taken with the blue sky and deluges of sunshine but if we had no stubborn discomforts to beat our wings against how could we know that we had wings?

The tide of summer travel casts now and then an ebbing wave upon our lawn and some of the salt and some of the silliness too of the great world ocean linger for awhile in the atmosphere about us; one to be used as a needed tonic and the other as an equally needed warning.

The making of the State road promises to be no slight task. After the hard labors of the day, you may see squads of dusky-faced Italians on their errands of business or of pleasure. Poor exiles! How little they thought when playing among the olives and vines of their sunny land, a day would come when they would be laying roads among the hills of far away America. Are they homesick? Their swathy faces tell no tales. Does not God intend for us to have a kindly interest in the stranger at our gates? stranger to us but not to God. Are not we too busy or too indifferent?

It is Sunday to-day. One of those perfect days that Beecher calls a "flower dropped over the walls of Paradise." As usual we shall attend service at the Church family. Elder Levi, busy, burdened Elder Levi, has just come down the walk with a Sabbath peace on his face and the sound of his springy step, for he keeps a little chapel of fadeless springtime within the hoary cathedral walls of old Time's building, and the twitter of the birds are all that break the silence. Such perfect peace! And among the islands of the Pacific are our brothers at war. Life is indeed a hard nut but there is a rich, sweet kernel within, and it takes many blows from God's hand to bring it forth. If we, like peevish children, push His hand aside and insist upon breaking the shell ourselves, we shall get the kernel all the same but not without much self-bruising. Our nation is just now learning this lesson.

Think of the conference at the Hague! These are mad times, but also glad times, and best of all God's times. Will not this be one of the memorable summons of history? Is there not something gravely significant in the representatives of the old world of Europe and of older Asia suspending their deliberations at the Hague to celebrate our Independence Day?

Do we realize what is being done in little Holland just now? To use Stead's words, "A company of men is busy creating at the close of nineteen hundred years of nominal Christianity a court which will give the nations a chance to carry their disputes to some other judgment seat than that of war." How all our petty cares and toils, our bread and butter strivings sink into nothing in this broad white light of promise.

G. Ada Brown.

Shakers, N. Y.

July, 1899.

As we note the shortening of the days observable in the rising and setting of the sun, we are reminded of the words of

that old hymn commencing, "Our days are gliding swiftly by," and if we could we would not detain them. The present is constantly becoming history, as it is recorded in the annals of the past, and the prophetic future is becoming the living present. The pleasure of anticipation in looking forward gives the inspiration to every healthy mind to struggle for the best and make the future superior to the present.

During the month of July we were favored in a manner that seldom falls to our lot. Our Beloved Elder Ira Lawson spent Sunday the 23rd ult. with us, and although the visit was of short duration when counted by hours, yet the blessing that came to us while in spiritual communion with him could not be measured by an earthly standard. We also had a pleasant visit from Sister Sarah Cutler of Mt. Lebanon.

In reply to the question of Elder Oliver C. Hampton as to what will destroy the Curculio? we would state that our experience has been that the most effectual means to prevent its ravages is as soon as the fruit is past the blossom, to catch them by spreading a piece of cotton sheeting six or eight feet square, under the limbs and by a sudden jar on the limb they will fall and can be caught; and by burning them and all of the defective fruit that falls. The best time is in the morning while the insects are dormant. We have seen plum and apricot trees where this system was followed three or four times in a week; or better, every morning, to yield bountiful crops of fruit while those that were neglected yielded none of any value.

Hamilton DeGraw.

West Pittsfield, Mass.

August, 1899.

WHEN last we visited the Home Circle, we were predicting fruitless harvests, and lamenting the dryness of the earth, because of the scarcity of the rain. But should we not make known the sequel

and as readily appraise the blessings as murmur at the ills of life?

The rain came. In copious showers, in lengthy "drizzles," in light mists; but interspersed with rays of sunlight, so that now earth is smiling in freshness and beauty.

It is now a beautiful morning. The green-covered earth is sparkling with millions of sunbeams, and the trees stand arrayed in treasures of bright crimson and gold. On such mornings as this one realizes more fully the significance of the words said to have been uttered in the last family prayer given by the author, Eugene Field. "Let us bring morning hearts to Christ." Not hearts only weary as at close of day, seeking rest; but hearts filled with praise, and bright with purpose, strong in an endeavor to do our best.

Why has August been so neglected by poet or singer we wonder. They tell of "June's Roses," of "Golden October," etc., but August is only noted for her sultry days, and—visiting flies. But who like August of all the months, fills in each detail of the rude sketch prepared for her by her preceding sisters. She rounds the apples and tinges them with sunlight hues; she bronzes the pears, and busily stores away sunbeams in fruit and vegetable; she touches each tree and flower with fuller, deeper beauty;—and then October comes along, and with a dash of color here and there, and a grand final swing of the brush; completes the picture;—and receives the glory.

We were disappointed,—very pleasantly, as to the hay harvest, and reports are now issued of a plentiful supply.

Pears are exceedingly abundant and apples, all that we shall need. An advance regiment of tomatoes have arrived from the fort across the way, with tidings of a well conditioned army soon to arrive. Those who survive the present season will be quartered with us for the winter, I presume.

Upon our mountain-side a city has lately been building; its cottages are exceed-

ingly light and airy, with no superabundance to intercede with nature's way. Its inhabitants are natives of Italy's fair clime, and they are hewers and drawers of stone and earth building another mile of state road on the Massachusetts line, to meet that of New York, for the "Old Bay State," wishes to meet on an equal footing, always.

We have enjoyed the pleasant society, and kindly influence of our editor for several weeks, and now that he has returned to his old home, miss him very much. But there would be no welcomes, unless a farewell preceded, so we shall hope and trust, that the future may again see him at Berkshire.

Fidella Estabrook.

East Canterbury, N. H.

July, 1899.

THE Shaker Church was established one hundred and twenty-five years ago. The landing of eight persecuted souls in New York, Aug. 6, 1774, opened the history of our church work on this continent. It has long been our custom to commemorate this important event, and the current month brought no exception.

The Sixth occurring on Sunday, the anniversary exercises were presented to the society between the hours of 1-30 and 3-30 p. m. in our Old South Church. Each number on the well-arranged programme was especially appropriate to the occasion, the following giving particular pleasure:—
In our Home of Many Mansions.

Chorus.

A Historical Summary of the Church.
Why Do we Commemorate this Day?

Our Mother's Way.

Trio.

The World's Good Women.

Our Mother.

Acrostic.

A Bouquet of Flowers.

Little Girls.

Art thou Watching over me My Mother?

Quartette.

Choice Gems from our First Elders.

Thy Kingdom Come.

Children.

What will Bring the Heavens Nearer?

Chorus.

Links in Mother's Golden Chain. Youth.
 Mother's Crown. Little Boys.
 Our Mother Ann of To-day.
 Our Mother's Last Hymn.

While blessings rich and many are ours to-day, may we ever hold in sacred memory the names and testimony of those pioneer spirits, who suffered that our communal Christ homes might be established in this land of freedom.

Temporal prosperity is still vouchsafed to us. Beloved Elder Henry has been heartily welcomed home. No good friend or friends accompanied him from that lovely hospitable home at West Pittsfield, however. This would have been a pleasant sequel to a pleasant story.

Haying has closed at this date.

Jessie Evans.

Alfred, Me.

August, 1899.

DURING the past month, thunder showers have been of frequent occurrence. On July 21, we had a very severe one from seven o'clock p. m. when the storm broke until after midnight it was a continual roar of thunder and the lightning flashed all over the sky, it seemed like two armies met in battle. We are thankful to say that we did not suffer any from it, altho rumors of disaster came from all around us.

Hay's harvested and we find we shall have a plentiful supply with what was left over from last year's store. The Sisters are busy getting basket work ready for sale. At present Elder Henry Green is in the White mountains trying to exchange some of it for the almighty dollars which we need for the comforts of life.

We are having very cool weather, the evenings are quite chilly, if it continues to grow cooler we shall expect an early visit from Jack Frost.

We look forward each month with pleasure for THE MANIFESTO, for it is full of good things. It is one of the links that bind our homes together, for through its columns we hear from our gospel friends afar.

Eva M. Libbey.

Enfield, N. H.

July, 1899.

NEARLY four months have had their time since six of us were transferred from the Church order to this family, and our time has been fully occupied with the duties incident to the prevailing conditions, thus debarring us from some of the pleasantries and duties pen and mind has enjoyed.

With the abundance of fruits and grains, coupled with the remembrance of the many joys that are ours as we live in nearness of thought to the Christ spirit, we rejoice and—

"Our heart's breathe the old refrain,
 Thy will be done."

Not according to any world levelling process, nor by any pagan conception of life, impeding expansion of individual and society life toward a higher degree of existence, but by the power of mind that will expand in duties and uprightness of spirit, valuing principle above human favor or material gift. It may not be essential that we echo and reecho the same remarks the founders of our societies heralded, but it is necessary that we give full consecrated lives to the principles that bind us together.

"Our fathers to their graves have gone;
 Their strife is past, their triumph won,
 But sterner trials wait the race
 Which rises in their honored place."

A careful inspection of our true condition will apprise us of the fact that "hands to work and hearts to God" is the imperative law of to-day that we may remain able to hold fast that which is good.

Our Church family have shone with new lustre; three buildings revealing very artistic dressing. With our kindred there we gather each Sabbath and exchange gifts of the spirit. With us change from family to family can not mar the ties of affection or withhold the aid each one is capable of giving. New voices may sound the gospel news and different themes inspire the lips; but never can new friends or modes of life take the place of old ones bearing the seal of Christly approval.

George H. Baxter.

Union Village, Ohio.

August, 1899.

We have very good roads around our Village, and our Supervisor, Bro. J. H. Fennessey, has very thoroughly gravelled them this summer as well as made many other improvements over our farms and premises; being our farm deacon as well as one of the Trustees. During the last eighteen months he has built many new fences, and cleared many places of rubbish, such as weeds, briars, fence-rails sticks and stones,—so that as I pass around the premises, I see many places altogether improved. I call this one of the emphatic ways of keeping the Gospel. For all this is in perfect accordance with our blessed Mother's testimony and teaching.

Last Sabbath, I read a discourse in our morning meeting, from the writings of Thomas A. Kempis, on "The joy of a good Conscience," and I think if we all would see to it that we keep that richest of pearls pure and unsoiled, we will enjoy even our temporal blessings in far more perfection and peace. It is said that temporal and spiritual go together, and this is true—nevertheless, the former must move, live, and have its being and actually emanate from the latter. Our yards are full of flowers, which give out their fragrance and beauty on every hand, and point to the Great Architect, whose wisdom and love, truth and goodness purity and peace, mercy and forgiveness, are deep and substantial, not only, but sublime and ornamental. But we are too far from any profitable market to make merchandise of our flowers, as they do at Alfred, Me., and as for Lebanon our county seat, one dandelion posy would glut the market there. So we must be contented with looking at them, which indeed is a great comfort—for "a thing of beauty is a joy forever."

We are enjoying excellent health, and there is not a healthier location on earth than Union Village, Warren Co., O. Some 30 acres of our wheat yielded 29 bu. to

the acre (amounting to 870 bus.) We have about 6500 bushels of wheat this season but some of it was somewhat damaged by sprouting in the shock. However, we will not complain about that seeing we have been so abundantly blessed in our basket and store the present season.

Some of our oats yielded 50 bus. to the acre. We also have barley and rye and an excellent crop of potatoes. What we should like would be for some of our good Brethren and Sisters from the Eastern Country to come out here and settle right down on our vacated premises, and enjoy the comfort and blessing of the same. They would find such a good place to make a living out of the soil and an abundant welcome from the Society here.

I wish THE MANIFESTO prosperity and success and also all its editors and publishers.

O. C. Hampton.

Books & Papers.

What has been done of late in the educational world in the way of advance, and what lines the immediate future advance is to take are two cognate and related subjects treated in the Educational Number of THE OUTLOOK (August Magazine Number), by two of the foremost educators and writers on educational topics—Professor Nicholas Murray Butler of Columbia, and President G. Stanley Hall of Clark University. The two articles form a memorable and unusual contribution to the literature of American education. (\$3 a year. The Outlook Co., New York.)

Hamlin Garland, Richard Hope, John Kendrick Bangs, Harold Richard Vynne, Anna Robeson Brown, "Josiah Allen's Wife," Clara Morris, Kate Whiting Patch and Anna Farguhar are among the half-score of writers of fiction who contribute stories to the August *Ladies' Home Journal*. The Midsummer Fiction Number of the *Journal* is in many respects a notable magazine. It has brought together in a single issue some of the most popular story writers, and the most capable black-and-white artists to illustrate their work. Fiction, of course, predominates, but there is an abundance of timely, practical articles especially appealing to home and family interests and tending to lighten and brighten women's work. The Reverend Newell Dwight Hillis, D. D., has an interesting arti-

THE MANIFESTO.

cle in this issue on The Diffusion of Happiness Through Conversation; the third of his Secrets of a Happy Life series, and Mrs. Burton Kingsland and Emily D. Striebert write of With the Children on Sunday; their diversions and instruction; What Can be Done With an Old Farmhouse pictures how an old building may be artistically remodeled at small cost. On two other pictorial pages are shown the most cozy and attractive Houses in Woods, Valleys and Mountains: and The Sweetest of Summer Charities pictures the work of the flower missions in several cities. The latest feminine fancies in dress are set forth in The Gossip of a New York Girl; and Emily Wight writes of the Newest Styles in Hairdressing and Laces for Dress Trimmings. Mrs S. T. Rorer's cooking lesson is on Cold Dishes for Hot Weather; and Mr. and Mrs. Edward B. Warman's health talks are on timely themes. For the boys Dan Beard explains how to make A Back-Yard Fish Pond. The editorial departments are more interesting than usual, and touch upon every phase of home life. By The Curtis Publishing Company, Philadelphia. One dollar per year; ten cents per copy.

MISSION OF THE SHAKERS by A. G. Hollister. A little pamphlet of thirty pages. It informs us that "the object of a Shaker life is purely religious and spiritual." It is self-conquest; salvation from all wrong doing, from selfishness to be utterly rid of the carnal life and will, through a perfect moral intellectual and spiritual obedience to the commandments of God. Pub. by A. G. Hollister, Mt. Lebanon, N. Y.

THE COSMOPOLITAN MAGAZINE is seeking a reliable agent in every County. Persons having a little leisure will find it worth while to communicate with the Manager. Address Cosmopolitan Magazine, Irvington, N. Y.

"GENTLE MANNERS."

A GUIDE TO GOOD MORALS.

Published at East Canterbury, N. H.

"Nothing on earth is more beloved and honored in the world's great heart, than a noble youth, whose aims are high, and whose life is a moral essay."

Gilt edged—20 cts., postage 4 cts.

Boards, 16 cts. postage 4 cts.

Paper, 10 cts. postage 2 cts.

Address—H. C. BLINN.

East Canterbury, N. H.

50 YEARS' EXPERIENCE

PATENTS

**TRADE MARKS
DESIGNS
COPYRIGHTS & C.**

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co., 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy.

A new occult system.—An unlimited field of labor open to teachers, lecturers and healers. Address,—
The ORACLE, Sta. A. Boston, Mass.

HAVE YOU "COMMON SENSE?"

If not, send at once for a free copy of this liberal-minded advocate of advanced thought, which brings health and success. Address—

"Common Sense," M. O. 55 State St.
Chicago, Ill.

AUTHORISED RULES

OF

THE SHAKER COMMUNITY.

The religious basis of the ORDER must be a foundation resting on the principle of righteousness, which principle is God. This should rule the life of the individual for the protection of his own soul, for the peace of the family and as an evidence of his upright standing before the world.

Price, 10 cts.

THE
MANIFESTO

OCTOBER, 1899.

WONDERFUL strange REVELATIONS.

—EXPLAINING—

DANIEL'S & ST JOHN'S

PROPHECIES.

48 page pamphlet. Price 10 cts.
13 for \$1.00.

Address, H. B. BEAR, PRESTON, OHIO.

A SUMMARY VIEW

OF THE

MILLENNIAL CHURCH,

OR

"United Society of Believers"

It treats of the Rise and Progress of the Society, together with the general Principles of the Faith and Testimony.

Price, 50 cts.

SKETCHES OF SHAKERS AND SHAKERISM. A synopsis of the UNITED SOCIETY OF BELIEVERS in Christ's Second Appearing. Illustrated. By GILES B. AVERY. Price 15 cts.

BRIEF EXPOSITION

OF THE

Principles and Regulations

of the

SOCIETY OF BELIEVERS.

Price, 10 cts.

THE ALTRUIST.

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Altruist Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. It now has 5,000 acres of land in Southeast Missouri on which it offers a home and employment for life to all acceptable persons who may wish to join it. 50 cents a year; specimen copy free. Address A. LONGLEY, 2819 Olive St. St. Louis, Mo.

Books & Papers.

At the present time there are 320 women nurses in the service, and these are scattered from Puerto Rico to Manila. A nurse now receives under contract forty dollars a month, and fifty dollars if serving out of the States. An army uniform has not yet been adopted, but is in contemplation. Steps are being taken to place the woman nursing corps of the army on a permanent and satisfactory basis. But it is very true, as Dr. McGee says; "This is a thing which it is impossible to do empirically, or at one stroke." With our increasing responsibilities in other lands, responsibilities which entail the keeping of a large force of our soldiers in countries and climates generally alien to them, the continued maintenance of the corps of women nurses seems nothing more or less than a humane necessity. The woman nurse during the recent campaign proved herself capable of rising above the most trying and usual conditions. She has been a success; more than that, she has been acknowledged a necessity. Nursing is distinctly a woman's vocation. It is a profession which, under all ordinary and the most extraordinary circumstances, should belong to women. Ask any one of the soldiers who lay ill or wounded in the hospitals during the late war what they think of the woman nurse. There will be but one answer to every query, and it will be seen that the moral strengthening and support of a good woman's presence is, in time of war and suffering, as great as that of her professional skill.—*Anna Northend Benjamin, in Frank Leslie's Popular Monthly for September.*

"It is estimated that during the last year 6,000,000,000 pieces of mail matter, including all classes, were posted in the United States," writes Patti Lyle Collins in *The Ladies' Home Journal* for September. "Of this number, 6,312,731 were sent to the dead-letter office, making an average receipt of about 21,000 letters and parcels for each working day. During this period more than 85,000 pieces were dispatched either with insufficient postage or none at all, 32,000 bore no address whatever 84,000 were misdirected, 200,000 were unclaimed at hotels and something more than the last number were sent to fictitious addresses. And to these figures must be added 2,973,387 letters and circulars without inclosures of obvious value which could not be returned to the senders and were destroyed. More than 50,000 letters contained money amounting to \$38,595 while 32,422 included drafts, money orders, etc., to the value of \$945,000, to say nothing of 30,000 with photographs."

"OUR ANIMAL PROTECTIVE LEAGUE." We have received one of the first numbers of the LEAGUE, which is a very pretty, illustrative pamphlet. The object of the League is to awaken a deeper interest in "the care, protection and kindly treatment of animals." The leaflets will be issued monthly, well printed and well edited, with stories generously illustrated. The Leaflets are 5 cts. each or \$3.00 a hundred. Pub. by Our Animal Protective League. 105 East 22nd St. New York.

In hardly any subject are educators interested more just now than in the adequate and satisfactory representation at the Paris Exposition of American education. The Director of Education and Social Economy for the United States, Mr. Howard J. Rogers, writes on this topic for the twelfth annual Educational number of THE OUTLOOK describing the plans adopted and the character of the exhibits to be made. There are several striking pictures with Mr. Roger's article. (\$3 a year. The Outlook Company, New York City.)

THE JOURNAL OF HYGIEO-THERAPY for August has an abundance of truth for those who are willing to accept it. The lecture read by the Rev. Aaron Walker is full of valuable information and equally full of salvation. He says that a "clean life is an important factor in the regeneration of the race."

Dr. Gifford in "The Science of Life," works earnestly for the advancement of truth while he says that "Life Science is a word representing a system of philosophy that, when understood and fully developed, will be to mankind in all of his life needs and possibilities, what addition, subtraction, multiplication and division are to numbers." Other valuable articles may be found in this number which should claim the special attention of those who wish to be well informed. Pub. by Dr. T. V. Gifford & Co., Kokomo, Ind.

Women hold an important place in the world's history. They were the power behind the throne in ages past. Every era produced its heroines, and down through the ages history gives to us noble, cultured women whose lives have been an inspiration to all. Their deeds are recorded with those of men. They wore their laurels and won renown by helping man not by usurping his place or claiming equal rights with him. Their first duty was their home, and around the hearth stone they inculcated into the minds of their children the duty they owed to God and to their country. What place in the world's history will the twentieth century women occupy? Where will posterity find the heroines of our day? Will it be among our so-called highly educated women? Will history record the "century runs," "golf games," "women's conferences," where stupid theories are discussed and homes neglected? Will it give a place to club women with their teas and gossip?—*In Sept. Donahoe's.*

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXIX,

OCTOBER, 1899.

No 10.

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

MOVE ON!

By Elder Henry C. Blinn.

IN the Providence of God, Move on! Keep moving on!! Move on toward improved conditions for society, where men may have confidence in men, that the best interests of society may be conserved.

Move on toward an individual cultivation in self-denial and into a high appreciation of practical righteousness. Moving on seems to be so in harmony with the creation or the revelation of God that we have every inducement to accept the sacred privilege. Whatever variations in life are for the better, moving on toward goodness is indeed, moving on toward God. The whole creation seems to share in the universal evolution, and to work as was designed by the laws of nature. We may well contemplate with astonishment the wonderful work that has been wrought in all that pertains to life, since the day it was called into existence.

Moving On, best expresses our idea of the successive changes that have taken place on the earth. The animate and inanimate, more or less, share in the general law. The rivulets and rivers are moving on toward the sea, and even the great oceans themselves are moving upward to form the clouds, and then moving down again to fulfill their mission over the whole earth.

Individuals, families and nations are moving on from ignorance and barbarity to higher and higher forms of education, and to a wonderful progress in civilization. Human kindness is being more largely developed in merciful forms toward the weak and simple-minded of our own race, and then toward

all the lower orders of animal life. Man is growing in this divine revelation,—the merciful man is merciful to all the creation of God. There can be no limit to the distance to which this may move on, in its mission of peace on the earth.

During that period of time which we are pleased to call the "Stone Age," we read of man, only, as a wild and savage race, and but a slight remove from the wild beasts. Happily for us, man also moved on to another age, and to better and better conditions for the race. We now anticipate a brighter age than ever has been, as the light continues to shine and the hope of the millennium may not be so very far distant. That anticipated season is certainly coming, is moving on, if it be not already at our door.

People who stand in their own light, and are determined not to see how beautifully the knowledge of God is beginning to cover the earth, must make the pilgrimage of life a sad, dreary journey, as has been largely the case with the religious world. That has moved at a less accelerated speed than some of the above as it has multiplied a thousand different forms of belief and ceremonies, till it is more of a wonder, than otherwise, that its progress as a whole has been so fortunate.

In this year of our Lord, religion, with many persons, means honesty in trade, truthfulness in speech and kindness to man and beast. This form of religion, though destitute of all ceremony, is quite acceptable throughout the whole world. There has been a time when the making of a fetish or the praying to one was called religion. A stick or stone became the representative of a wonderful power. As time moved on, a creed or a ceremony became the vital point on which to form a judgment respecting religion.

But in common with everything else, religion has been forced to move on, and although at a snail's pace, fetish worship and churchal dogmas have largely given place to other forms and systems, more in accordance with the civilization of the age.

Religionists from an early date have made capital of the errors of mankind, and have not failed to afflict and to anathematize all who dared to differ from their established form, either on points of faith, or doctrine. The horrors of religious persecution have marched by the side of religious zeal, from age to age, rushing the masses into a baptism of blood, that for fiendishness has not its parallel in the history of heathenism.

In the Apocalypse may be read, a vision which illustrates a religious beast, having no less than seven heads and ten horns. This hideous creature was able to draw down, with his magnetic tail, not less than a third part of the stars of heaven. As repellent as the picture is, commentators of all shades of religious belief have charged it upon each other, that their religion embodied this dragon-like representation. Traces of this unchristian spirit are occasionally discovered, even at the present date, but as the world is obliged to "Move On," this form of cruelty will evidently grow less and less till it

will, finally, all fade away and become things and experiences of the past.

Dark and sinful days may come to individuals who neglect to watch, or like the foolish virgins who fail to replenish their lamps with oil, but it may be with them as with the hypocrites of whom Jesus said,—“Verily, verily, I say unto you, They have their reward.”

One most beautiful relief to this sad picture is found in the life of Jesus. His mission of self-denial and soul consecration assures us that the spirit of God still dwells among men, and that even the religious element is moving on, and that righteousness is growing in the earth.

This light, so effulgent, agreeably to the prophetic voice, must yet fill the whole earth with its glory, and transform the kingdoms of this world into the kingdoms of our Lord.

East Canterbury, N. H.

SCENES OF GLORY.

AWAY I have turned from this world's transient glory,
From evil and all that the wicked can boast;
And have set out for Zion, O hear the glad story,
To gain, more than gain, what in Eden was lost.

Behold the sweet prospect of life never ending,
Here scenes of bright glory will open to you;
And as all the strong ties of nature are rending
Kind heaven will grant you a life that is new.

'Tis here you may find the true balm of the Spirit,
And feast on the bread and the waters of life;
Yes, rich treasures eternal may safely inherit,
Secure from this world of confusion and strife.

Though trials await me the light has descended,
The highway of heaven to me has appeared,
Though my life it will cost me, I'll not be offended,
But keep the straight way which the Lord has prepared.

South Union, Ky.

THE VIRGIN RELATION.

By Alonzo G. Hollister.

WHEN the rich young man came running and kneeled before Jesus, and asked him Good Teacher, what shall I do to inherit eternal life? Jesus answered, “If thou wilt enter into life, keep the commandments.” The

man said, "Which?" Jesus replied, "Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt honor thy father and thy mother; Thou shalt love thy neighbor as thyself." The man said, "All these have I kept from my youth up. What lack I yet?"

A good man it seems, according to his own account of himself; but he was not satisfied with the life given in these commandments. Jesus looked upon him, and loved him; gauged him—took his measure. Then he said, "One thing thou lackest; If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come follow me."

Several things may be learned from this relation. First, that one may enter into life simply by keeping those commandments which enjoin us to do good and to abstain from evil—and still not be a follower of Christ, nor have treasure in heaven.

Second, to follow Christ and have treasure in heaven of eternal life, one must, in addition to keeping the commandments, renounce earthly possessions if he have any, and be joined in associated and consecrated service with the members who are of Christ's body.

Third, for those who selfishly cherish earthly possessions, this requires a change of heart. For where the treasure is there will the heart be also. If the heart is set upon earthly things, it can not be upon heavenly things, for no man can serve two masters.

That the reign of the heavens abolishes all private ownership is confirmed by what follows. The young man went away sorrowing for he had great possessions. Observing this, Jesus said to his disciples, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Then Peter began to say to him, "Lo, we have left all and followed thee." That there might be no mistake, Jesus said, "Verily I say to you, there is no man who has left house or brethren or sisters or father or mother or wife, or children or lands for my sake and the gospel, who will not receive a hundred fold now in this time, houses and brethren, sisters and mothers, and children and lands, with persecution and in the world to come eternal life."

This can be fulfilled only in the order of communal life, such as was practiced in the primitive Christian church at Jerusalem,—such as we are called by the instruction and training we have been privileged to receive, to set an example of, before the world. Is not the reward more than commensurate with the sacrifice we are called to make?

We voluntarily lay off that which is self-limited and perishing, full of conflict and unrest in exchange for which we are promised a hundred fold in this life of all we need for life's support, with life everlasting that has no flaw, to complete our joy when the goal has been won and all conflict is ended.

Jesus declared that heaven and earth shall pass away, but my word shall not pass away. That is, the heaven and earth built upon the selfish, natural life of the world in its highest reach of perfectness. It is limited, full of antagonism and subject to death, designed from its beginning to pass away, that it might be supplanted by the spiritual and eternal, which is revealed to us in the word that shall not pass away. And this is the word which is preached to us in the gospel of virgin purity,—and of love in self-sacrifice and mutual serving, ultimating in complete death to the old man and old woman, and the birth and growth unto highest perfection and harmony of the new creature in the anointed Savior.

Mt. Lebanon, N. Y.

“THE LEAST OF THESE.”

SHE had little of earthly beauty ;
 She had less of earthly lore ;
 She climbed by a path so narrow,
 Such wearisome burdens bore !
 And she came with heart a-trembling
 To the warden at heaven's door,
 And said, “There were hearts of heroes,”
 She said, “There were hands of might,
 I had only my little children,
 That call to me day and night,
 I could only soothe their sorrows,
 Their childish hearts make light.”
 And she bowed her head in silence,
 And she hid her face in shame,
 When out from a blaze of glory,
 A form majestic came,
 And sweeter than all heaven's music,
 Lo, Christ did call her name !—*Christian Herald.*

THE ART OF GOVERNMENT.

By Henry C. Farmer.

THE present war in the Philippines has caused much discussion in the daily newspapers and literary publications, and the paramount question seems to hang on the Jeffersonian opinion that there should be no government without the consent of the governed, or in other words, that no government or country, the United States, for instance, should attempt to subjugate, control or govern any people without first obtaining their consent or ascertaining if such action would be approved by any country or people it might be our fortune to have power over.

I have alluded to this matter, not to discuss it but to apply it to the government of a household. There must be a director, a person in authority, who shall have full charge, complete control in minor as well as in more essential matters, for without such an officer there would be the most dire confusion. It is imminently necessary that there should be a center which all things should revolve around in order that everything have its proper bearing to preserve its equilibrium, and that there be no friction; without this center,—this governor, no system would be successful; no good results, no benefit be derived by members of a family or nation.

If the system is a wise one, administered for the common good of all—which is generally the intention of the persons in authority—then success is sure to follow and a benefit to all is assured. Then the governed should yield a ready compliance to all rules and regulations of the government or officers when the affairs of a family or country are honestly and faithfully administered. But the rules and regulations of a family, a community, or a country should be based on the law of equal justice to all,—justice tempered with mercy.

A careful diagnosis is made by a wise physician, the remedies and treatment decided on, then the patient must faithfully and rigidly follow the direction, the rules which the wise physician has prescribed else the result may be most disastrous; in the same manner and with the same care must the affairs of a family, a community, or a country be obeyed, or the results will be anything but satisfactory.

The governor of a state; the judge on the supreme bench; the officers of a community; all persons in authority have annoyances, trials and perplexities of which the persons having no such responsibilities have no conception and consequently, can not realize or appreciate the situation. The governed should acquiesce cheerfully and willingly in all reasonable rules, for this is not only making it more agreeable and easy to such officers but is more satisfactory to the persons yielding to them. No abject manner; no humiliating one's self is necessary; one has only to do this in a manly or womanly manner, fearlessly and honestly.

But the governing power owes a duty to those not in authority, and wise managers will not govern with an iron hand, but will administer the affairs of their office in a mild and gentle manner, that good results may follow; will approach those dependent on them as if they had good news to tell; it is not only *what* is said, but *how* it is said that produces the desired effect and to which all persons will, usually, quickly respond. Discipline can be maintained sufficiently and with better effect if justice is tempered with leniency and mercy.

There are cases where certain laws, rules and regulations seem harsh, unnecessary and uncalled for, but we must bear in mind that such laws are made not to control persons who do not need stringent measures, but to re-

strain the lawless element, to control persons who, otherwise would not live up to the requirements of society unless they were compelled to do so by such laws.

There is only one way to make the affairs of a nation, or a family, a great success, and that is for all to work for the good of others, for the common good, to have confidence in each other, to have no jealousies, to extend to others the same treatment which one wishes accorded to himself, to follow the golden rule, "Do unto others as you would they should do unto you."

The provident manager of a household, stores his granary which is still overflowing when it is spring and seed-time and the dearth of winter nearly past; let us, then, apply this to ourselves and store our minds to repletion with good resolutions to govern ourselves wisely, to faithfully perform our duties, and we will find ourselves met in kindred spirit and will have discovered "The Art of Government."

Mt. Lebanon, N. Y.

REFORM.

By Fredertc McKechnie.

TEMPTED in all points like as we are, Jesus, the Nazarene, must have faced the same temptations that to-day assail many an earnest soul. For, whoever has a heart to feel or a brain to think, and looks at the condition of things around him to-day, both near and far, can not help becoming possessed of a longing desire to do something to better conditions. We can not blind our eyes to the fact that all is not as it should be. We would fain help. After long and painful pondering, at last we think we see the cure.

The erring nations need no longer err, we say in all good faith; we know how to set them right. Those who walk in crooked paths, if they will only be guided by us, will be set in straight places. Ignorance and sin shall no longer have dominion, for we have the light that will banish all such darkness. Only let us flash it in the sight of a bewildered world, and that world will instantly hail us as its deliverer. Self-love is aroused. We are overpowered by the subtle tempter, and forthwith become eager and zealous reformers—of somebody else.

"Get thee behind me, Satan!" That is the only reply to be made to this and to every other offer of the deceiver. "Get thee behind me, for it is written, thou shalt love the Lord thy God, and *Him only* shalt thou serve."

Thou shalt not serve self under this or any other specious disguise. Thou shalt serve "Him only." So it is written, and so it is felt, whenever the better self is allowed to speak. To Jesus, the temptation, to go up to Jerusalem, enter the schools of the Rabbis, and as a spiritual teacher make a name for himself outshining that of the illustrious Hillel himself, must have come with terrible strength. But, he put the sweet cup from him, and mended

shattered masts and broken oars for a few fishermen on a little Syrian lake, and waited till he knew before he spoke; until, in his own life, he had faced and mastered the problems that so pressed for an answer in the life of his times.

When that answer came, it was not to name and fame that he was directed, but, to blame and shame. He was not to become one of the great ones of the earth, but simply to go about doing good, to the mean tax-gatherer and the despised woman of the street, and any one whomsoever he might meet by the wells or the wayside. And if any might wish to become the follower of one such as he, here was the preliminary instruction;—"Sell all that thou hast, and give to the poor," words which in the ears of a high-born Roman or a law-revering Pharisee could only sound like madness.

But he shrank not from the cross that was henceforth to be the symbol of his life, and which he carried to the end, from the time when he went home to become subject to his parents. That cross was the entire subjection of his own personal, private will to the will of God. It lay in perfect obedience to the new spirit, the Christ, that took possession of him as he brought his own spirit into subjection to the behests of the divine law, and he preserved it unbroken even unto death.

His disciples, to-day and through all days to come, can only take the same path. If we do not, if we reject as unnecessary the cross of self-denial, we are not his disciples, talk and preach as fervently as we may. The world is saved by *doers* of the word, and not by *hearers* only. It will be redeemed, *is* redeemed by those who count not their own lives dear, who seek not to save the carnal will, but freely lay down their lives for Christ's sake and the gospel's. "All for all," is here the governing law. Give all and you receive all. He who loses his life, finds it again, with some strange element of eternity so worked into it, that he can never again lose it. He has saved it in the only sure way that it can be saved, and the small satisfaction that comes of having one's own way and will gives place to a satisfaction that knows no bounds, for its root is henceforth set, not in the finite, but in the infinite and the eternal.

Mt. Lebanon, N. Y.

Correspondence.

STAR ADA CO., IDAHO.

ELDER R. M. MESSICK,

DEAR FRIEND;—Your letter of February 19th at hand and finds us in usual health, for which we are indeed thankful to the Giver of all blessings temporal and spiritual. "You say my views on married life are all wrong and not in harmony with God's word." Jesus in all his teachings, by exam-

ple and precept, taught a life of purity, such as is not found on the Adamic plane. He said "All men can not receive this saying save they to whom it is given. He that is able to receive it let him receive it." If one must become emasculated to enter the kingdom of heaven, all must or not enter. It is an inward work.

Paul told the Corinthians that the unmarried cared for the things of the Lord, but the married cared for the things of the world how they could please their husbands and wives.—1 Cor. vii., 32—34. "So then they that are in the flesh can not please God."—Rom. viii., 8. In my last letter I requested a solution of the above, but you were silent, yet it clearly specifies who those are which care for the Lord and those who care for the things of the world. John says "all there is in the world the lust of the flesh, the lust of the eye and the pride of life is not of the Father but is of the world." You say marriage is a divine institution; if divine, why is it under the entire control of the civil law? Abraham, to whom you refer, was under the law, as all are who do not accept the life and example of Jesus the Christ. You say "when the Millennium comes then marriage will cease." To every faithful follower of Christ the Millennium has appeared, and marriage ceases with them. Jesus said, "The children of this world marry but they which shall be accounted worthy to obtain that world neither marry or are given in marriage."

Peter says there will be a new heavens and new earth wherein shall dwell righteousness. You say that you infer from my letter that I am not now with my wife. It is with me as Paul said, "This I say brethren, the time is short; it remaineth that both they that have wives be as though they had none."—1 Cor. vii., 29. The meaning conveyed is, that they live as virgins, wholly abstaining from the gratifications of the flesh. Paul says "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." The keys Peter received of Christ unlocked to him the great mystery of godliness and he had a desire to know the truth for he said to Jesus; "Lo! we have left all and followed thee." And Jesus said, "Verily I say unto you, there is no man that has left house or brethren or sisters or father or mother or wife or children but shall receive an hundred fold now in this time and in the world to come eternal life." In the hundred fold promised in return there is no wife but persecution is mentioned in lieu thereof.

In his first epistle he said; "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul."—1 Peter ii., 11. You say no one can be saved without immersion into water. To be baptized into Christ is to be baptized into his death to sin, for millions are baptized in water and still remain out of Christ. "For by one spirit are we all baptized into one body or church," which is the church of Christ. Give me the baptism by the spirit into the Christ life then I know I am saved from sin and by no other baptism can anyone find salvation.

Your friend,

WM. W. BELLMIRE.

MOTHER ANN LEE.

THIS is a befitting opportunity to renew our vows of consecration to the noble cause which she espoused. We exalt the integrity of purpose which fitted her as a pure agent to disseminate light and truth to the world, clearly defining the nature of sin and revealing a way of salvation therefrom to all souls.

Those who are blest to associate as Brethren and Sisters in the Virgin order which is the fruit of the revelation of God through Mother Ann, have a debt of gratitude to render for sacred protection and liberty which no others comprehend. Its blessing and beauty open anew to our minds as we realize that one baptism, one cross and one sacrifice enables whosoever will, to find a spiritual home for both soul and body, under the parental guidance of God's love to mankind.

We have unlimited confidence in that Christ which spoke through Jesus of Nazareth, giving to the world as much of truth as it was then prepared to receive, and which was opened afresh and finally perfected, through Mother Ann.

Only for this sacred feature connected with the journey, the landing of Ann Lee on the shores of America would be an event of no more moment to us than the landing of hundreds of people, before or since. The spirit breathed into her soul, opening to her a purely unselfish mission to which she ever remained faithful.

We rejoice that the testimony of Mother Ann was preached in a free land, and that this blessed church was established upon principles which are life unto life to those who obey them. The crowning feature of her life was loyalty to principle. She was opposed and severely persecuted by both men and women whose favor she might have sought, but she reviled not.

We honor and seek that birth of the spirit, which through obedience may be ours, and which was possessed by Mother Ann so that she flinched not before her duty but published the truth in all its might, receiving often in return great persecution with malice and enmity against the Christ testimony.

The mission of Mother Ann made it possible to build and maintain homes on a spiritual, communal basis, and many happy communistic homes of Brethren and Sisters, prospering in each other's union and blessing have been the result of this suffering and labor. We have a peaceful, happy home, blest with the comforts of life, with temporal, moral and spiritual protection by the faithfulness of our parents in the seen and unseen worlds.

Above and beyond all for which we give thanks is the knowledge of her Christian mission which has opened its arms as a loving father and mother, enabling us, if we are so minded, to stand as brothers and sisters in gospel union and equality in Christ.

We are members of a Church which should be "without spot or wrinkle," a faith which is as the "keys of the Kingdom," a light which showeth us the "exceeding righteousness" demanded of "his people" a relationship which claimeth "he that doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother;" an inheritance which makes us heirs of the kingdom, "joint heirs with Christ." With such a legacy what shall the future of our church bring forth? Shall it not be an hundred fold of the fruits of the Spirit? The "Spirit and the Bride" demand it of those who would "enter in through the gates into the City."

East Canterbury, N. H.

"THY KINGDOM COME."

By Lizzie D. Horton.

THE kingdom of Christ, which we pray may be established upon the earth, does not come with display, for it is the enthronement of Christ in each individual life. Its perfect consummation, will be the obedience rendered to the will of God.

The law of this heavenly kingdom is love; as its principles of righteousness and peace are made the guiding and controlling elements in the hearts of men, the knowledge of the truth, is extended to all people.

It was the mission of Jesus to lay the foundation of this spiritual kingdom and having taught many truths as the laws for its government, he left with his disciples, instructions for its growth and development, commanding them; "Go ye therefore and teach all nations," baptizing them through faith and love, as members of the kingdom of God or Christ Church, of which Jesus is the "corner-stone" its life and the source of its power.

The majority of those who followed Jesus, failed to understand the distinction between the Kingdom with its spiritual rulership, and the earthly kingdom which they had expected he should establish in Jerusalem, and many discussions arose from time to time, as to which of them should be the greatest in the kingdom of heaven. Jesus taught them that these distinctions did not exist in his kingdom, but the highest place should be given to him who was most willing to be the least, or servant of all. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

In this kingdom, there are neither rich nor poor, high nor low, as shown in the words of the Divine Teacher,—“I have not called you servants, but I have called you friends,” also, “I am among you as he that serveth.”

As we accept the life of Christ, just so far are we able to proclaim his mission of peace and good-will. When Christ reigns as King the powers of darkness will be dispelled by the light of that spirit which fashions the life according to the perfect Pattern.

East Canterbury, N. H.

THE MANIFESTO.

OCTOBER, 1899.

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.

August.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.
1898.	72.4	10.75 in
1899.	69	1.75 "
Highest Temp. during this mo. 84 above 0.		
Lowest	" "	" " 48 "
Number of rainy days	" "	" " 5
" " clear	" "	" " 11
" " cloudy	" "	" " 15

Sept. 1899.

It is harvest time in this quarter of our Masterly Globe. We are gathering apples, pears, sweet corn, potatoes, etc, all of these look so perfect in form, and are of

such excellent quality, we might imagine they grew in the garden of Eden. In thrashing our grain, the oats turned out over fifty bushels to the acre; rye yielded in proportion. We have a full supply of garden products from vegetables, fruits, and roots each in its season. The weather being so dry during April, May and June our meadows did not yield the amount of hay they did last year, consequently there will not be so many tons to sell. We shall have enough to supply home stock.

The standard of our moral obligations we endeavor to bear aloft both by precept and example. In our connection here we find,

Many men of diverse minds,
 Many men who choose to stray
 And their foolishness display.
 Many who their wills control,
 Exhibiting a dingy soul,
 There's a few who still declare,
 By the Truth their lives they square!

The health of Community, generally, good. There are some who can not alone stand erect under the pressure of Life's burdens and so need the help of a good physician.

Elder Arthur Bruce gave us a short call on Aug. 28th, which was very pleasant. It increases our love which is the life of the soul.

Calvin G. Reed.

South Family.

Sept. 1899.

"THE WORLD MOVES" bringing to us blessings, rich and many. The new highway is rapidly approaching completion; the traveling public are watching and waiting for the good time coming, when the old road shall be no more, and the crooked, winding ways of the old mountain road will give place to the strait path where the wayfarer can travel without a fear.

Brothers, Frederic McKechnie and Daniel Offord—Sisters, Eldress Anna White, Sarah Burger and Cecelia DeVere who attended the Peace Convention at Mystic, Conn., on Sunday afternoon, the 27th ult. gave a rehearsal of the meetings, in the

Hall of the Church family. As we listened to their remarks we were more and more convinced that the "world moves," and that goodness is filling the souls of men.

Elder George Clark, of Enfield, Conn., called here on a sunny morning in Aug. and in the afternoon Elder Arthur Bruce of East Canterbury paid us a hurried visit. The "world moves" and so they could not tarry long, for the call to all is Forward.

We shall much regret the passing away of THE MANIFESTO, it was such a pleasing medium of communication with friends far and near, but the "world moves" and all things of this world must pass away, but the word of eternal truth and light which we have sought to publish in the earth can never die.

Genevieve DeGraw.

North Family.

Sept. 1899.

THE beautiful autumn weather of September, clear and sunny, yet cool, finds us with haying all finished, potatoes almost all in, and rye and other grain crops safely housed. We are now awaiting the arrival of a portion of our corn-cutting machinery from the repairer, and then we shall be able to cut the ensilage corn that is to feed our milk-producers throughout the approaching winter. Of fall apples we had a very plentiful supply from our Red Astrakhan, Twenty Ounce, and other trees. Winter apples still remain to be gathered, so soon as they shall ripen, and though they are not over-abundant we shall yet have enough, and that as the proverb tells us is as good as a feast.

Our bee-keeping experiment has been quite a success. From our five hives we have so far, taken 100 lbs. of honey and expect to get yet more before winter comes. Meantime the bees, angry at the robbery of their stores, are continually on the alert to sting any one who comes near their homes, or else diligently search into belated squash and bean blossoms for the means to make up that "more" which we are expecting.

We have received in printed form copies of a vote of thanks from the authorities of New Lebanon, expressing appreciation of our liberality in donating right-of-way for the New State highway that runs through our lands. Such tokens of the good-will of our neighbors are valuable and to be valued, and we feel correspondingly grateful for them.

In concluding these Notes we have only to mention that a few of us had the privilege of visiting the 34th Annual Conference of the Universal Peace Union at Mystic, Conn. towards the end of August. It was very pleasant to meet with so many lovers of the cause of peace and good-will among nations. We are all agreed that peace and good-will between individuals is the only right thing. Those who met at this conference met to maintain that it is also the only right thing between nations. We derived much good from our brief intercourse here, and believe that we also ministered good and the whole aim of life can be summed up—can it not?—in these few brief words, to give and to get good.

Frederic McKechnie.

Shakers, N. Y.

Sept. 1899.

WELL, so we must say goodbye to THE MANIFESTO! It is like saying farewell and giving the hand shake to a friend from whom we are being parted, and whom we do not expect to again meet until we clasp hands on the other side of the mystic river. It causes a feeling of sadness to come over our spirit and a regret that conditions necessitate such a change. Longfellow beautifully expresses the sentiments that should dominate the soul under such conditions.

"As one by one thy hopes depart
Be resolute and calm;
O fear not in a world like this
And thou shalt know ere long,—
Know how sublime a thing it is
To suffer and be strong."

While we are penning these lines by the light of the evening lamp we realize plain-

ly the presence of some of those saints who have journeyed on and they minister hope and courage; they were faithful unto the end and our prayer is may we be worthy to follow in their footsteps; and may those who to-day, here in earth life, are bearing the brunt of the battle to sustain the cause and uphold the principles of the higher life be comforted and strengthened.

The trend of thought manifested in the writings of the advanced thinkers, religious or political, point very plainly to the culmination of another of those wonderful cycles that, as mile-stones, mark human progress; and the race is entering upon a new cycle that will bring to the front powers that have in the past laid dormant, and by their use human life will be lifted higher in the scale of spiritual evolution.

The testimony that Believers have held forth, that a denial of the attractions of the lower life and a spiritual growth away from those conditions is necessary for a development of the spiritual life is stronger to-day in the world than ever, and though sects and parties may rise and then decay, that truth will remain forever a beacon light showing the way to attain to those treasures that perish not with their using.

Hamilton DeGraw.

East Canterbury, N. H.

Sept. 1899.

THE foliage, already turning to view its fast fall colors, and the bleak winds, so familiar to September and its followers in New Hampshire, are striking the death knell of our short-lived Summer. Of small fruits she offered us a bounty, and we were quick to seize a goodly share during her prime. Now that she is leaving us, we are pleased to find ourselves entitled to valuable property in the shape of cranberries, grapes, butternuts, with a promise of our full share of chestnuts and beechnuts when Jack Frost is ready to help us. The cutting of ensilage is now

in progress. 400 tons of corn, 15 ft. tall will yet come under the power of McCormick's Corn Binder. The more we use this machine the better we like it. Nothing that chews the cud and parts the hoof will suffer when supplies are safely stored in the three huge silos.

While squashes are not considered in quality quite as good as last year, 1038 are now at hand for winter storage and demolition.

Day school opens this month, in common with neighboring ones, twenty-seven pupils in prospect.

Our full order of Ministry visited the Society at Enfield, N. H., between Aug. 28 and Sept. 15, and are now at home once more.

Jessie Evans.

Enfield, N. H.

Sept. 1899.

It was with heartfelt sorrow we read the notice of the intended suspension of our MANIFESTO, whose pages for many years have helped to cheer us along life's way.

Our Society as a whole has had an extra fine trade in Fancy Goods this season. The Sisters of both families who attended fairs and went to hotels to sell their articles, have put into the family purses sums of money, pleasing to the eyes of all.

During the past month the writer with Eldress Rosetta Cummings and six Sisters, of the Church order, spent two days at the Lake Sunapee Spiritualist's Camp Meeting. There we met an old-time friend Dr. J. M. Peebles, of Battle Creek, Mich., who delivered a lecture upon his travel and experiences in India. His kindly remembrances of Elder Frederick Evans and recital of their doings while in England, were very pleasing. On Sabbath evening, nothing would do but we must occupy the platform and sing and speak in their conference meeting.

At time of writing, we are entertaining Elder Abraham Perkins of East Canter-

bury. We see that time has laid no severe hand upon him. We can say as we think of his 92 years of life—Virtue pays those who prefer soul-elevating influences and pleasures to those that debase and degrade. Even blessed are those whose lives have ebbed away many years below the life-mark Elder Abraham has attained, having given their all to the work of human advancement. Consoling is the knowledge,

“Not all earth’s denizens—the human race—
To sensual life their noblest pow’rs have given
On history’s page this glowing truth we trace,
That souls for high and glorious aims have
striven.”

George H. Baxter.

Sabbathday Lake, Me.

Sept. 1890.

WHILE we have seemed to be neglectful of “Home Notes,” home work has required constant attention and in that capacity we have striven to be faithful, for the elements have been against us in floral culture. The early drought affected our sweet peas so much that the vines were completely covered with the green aphids. This fly absorbed the goodness from the vines, and only by the persistent efforts of shot guns, sprayers, etc., did we succeed in subduing them. As it is, we got no flowers in July, but through August we had abundant bloom, and what is better, found a ready sale for all the sweet peas, asters and carnation pinks we could raise. Since Sept. came in, heavy winds and more drought again played havoc among our vines, but now it is too late to save them.

Sisters have canned green peas and string beans for winter use, and the season is at hand for fruit canning. Of some kinds we shall have enough to be comfortable. Apples in our section are scarce.

Repairing buildings is the order of the day. In the Dwelling house a large room is being fitted up for music; and at the Laundry the Sisters are arranging a nice,

light room where they can be together while making the fancy work.

The fall term of school is about to open and the pupils are rejoiced to welcome Wentworth, the mathematician, instead of Walsh. We are delighted with “Gentle Manners” and shall use it in our school.

We were not unmindful of the anniversary of the sixth of August. Appropriate songs were sung and selections from the “Life and Experience of Mother Ann Lee” were memorized and rendered in our Sabbath evening Service.

Ada S. Cummings.

Alfred, Me.

Sept. 1890.

WE regret to hear that the publication of THE MANIFESTO must be discontinued. We wish to thank the Editor and publishers for their efforts to continue it as long as they have under the pressure of so many financial difficulties.

On Aug. 26, through the kindness of the Portland and Rochester R. R. our young people enjoyed an excursion into the city of Portland, and after a sail to Peak’s Is. where lunch was served, we returned to the city and took a ride of about five miles on the electric, arriving home at 7 p. m. tired and glad to be in our quiet home again.

We hope to be blessed with an abundance of rain before long, for the springs and wells are failing us and all the water for kitchen and laundry purposes has to be pumped. The spring that supplies the tank at the foot of our hill where the trains fill their boilers, which has never been known to fail since the railroad was built, some thirty years ago, in now so low that the Railroad Company have had to put in a steam pump to pump the water from the lake into the tank.

The sweet corn is being harvested and taken to the corn factory. We find the amount from 15 acres to be 28,759 lbs. after being cut off ready for the cans.

Era M. Libbey.

White Oak, Ga.

Sept. 1899.

TO-DAY the first brick of our enlarged Southern home was laid by a son of Ham, and we are glad to record progress and encouraging prospects. Ten months ago a small company from Union Village and White Water, Ohio, accompanied the beloved Western Ministry to this location, close to the town of White Oak, in the extreme south east county of Georgia to found another center of spiritual life and light as understood and enjoyed by the "people called Shakers."

A few persons from the South joined us and in a beautiful Southern mansion with abundant acreage, timber, fish, sea-breeze, promising fruit we daily perform our duty, asking God's blessing upon our labors.

This newly-acquired estate of 10,000 acres is peculiarly adapted to stock raising and dairy purposes and is located on the F. C. & P. R. R. midway between the important cities of Brunswick, Ga., and Jacksonville, Fla., and extends to within six miles of the Atlantic swell,—in fact the tide steals up to our asparagus bed not 100 yards from the house. We have already proved that our home farm is capable of raising 50 bu. of corn per acre, and 300 lbs. of pumpkin per vine, and sweet potatoes to astonish even New Jersey. Asparagus equals anything North, and melons, well—they are at home here, and just enjoy growing "big and beluscious" as the darkey declares.

Thirty of our range-fed cattle were rounded up for sale, a few days ago, and all were surprised at their fat and healthy condition. On another branch of our possessions, a \$10,000 crop of excellent rice is being harvested, and this will very materially help to raise the new and conveniently modern 90x40 two-story extension to our home.

Our climate is not accompanied with more, but probably less disadvantages than Maine, Minnesota or Mississippi, and there is much good to rejoice over and share every way and always.

We humbly and confidently look to the divine Spirit to gather to us an earnest, self-conquering, spiritually Christ-baptized company to carry on the work of the pure gospel of love in labor and life—our precious heritage and present and eternal hope and heaven.

The Ministry of the West expect to spend the winter with us, and we hope to welcome them next month.

We feel waves of loving interest and spiritual blessing, reaching and touching us from so many believers in other homes. We send back the overflow of our thankful hearts to you all, and pray that big billows may break in blessing on every shore of our rock-bound Zion.

Elder Charles Faraday or Eldress Laura Fridger will gladly give any further information desired.

Let us do right as we eat good food, not for reward but for health.

Courtney Rundelle.

HELP ONE ANOTHER.

By Rev. Geo. F. Hunting.

"HELP one another," the snowflakes said,
As they cuddled down in their fleecy bed.
"One of us here would not be felt
One of us here would quickly melt!
But I'll help you, and you help me,
And then what a big white drift we'll see!"

"Help one another," the maple spray
Said to its fellow-leaves one day;
"The sun would wither me here alone
Long enough ere the day was gone;
But I'll help you, and you help me,
And then what a splendid shade there'll be."

"Help one another," the dew-drop cried
Seeing another drop close by its side;
"This warm south breeze would send me away
And I should be gone ere noon to-day;
But I'll help you, and you help me,
And we'll make a brook and run to the sea!"

"Help one another," a grain of sand
Said to another grain just at hand;
"The wind may carry me over the sea,
And then, oh what will become of me?
But come, my brother, give me your hand,
We'll build a mountain and there we'll stand?"

And so the snow-flakes grew to drifts,
And grains of sand to mountains;
And leaves became a pleasant shade,
And dew-drops fed the fountains.

Bentha.

Caroline W. Kirsten, at Hancock, Mass.
July 26, 1899. Age 18 years, 1 mo. and
28 days.

CHRISTIANITY AND SCIENCE, by Daniel T. Taylor. The best thing to say about this little book is—read it, and then make your own conclusions. It was published for the purpose of throwing a little more light upon the subject, and we want all the light that can be given on any subject. Pub. by H. L. Hastings 47 Cornhill, Boston, Mass.

That there are five thousand theatres in America, and that one million and a half people attend them each week-day night, spending seventy millions of dollars a year on theatre-going, are the surprising facts with which Mr. Franklin Fyles, the dramatic editor of the *New York Sun*, will open an important series in the next issue of *The Ladies' Home Journal*. The series will be called "The Theatre and its People," and will run through seven numbers of the magazine, lavishly illustrated with pictures made by twelve different artists. The articles will treat of every phase of the theatre, the play and the actor, from the inside, and will tell how a theatre is managed; the actual money which plays have made; how an actor is trained and what the actors are actually paid; how a play is written and what the authors receive; how a play is rehearsed; the first night of a play; how the actresses "make up" and what they use; and in a minute way the two last articles will show what goes on behind the scenes on the stage during a performance. It is a curious fact that this will be the first time that the theatre and the actor have ever been exhaustively treated in a magazine, and that there is no book on the subject in existence.

"The Art of Buying Food for a Family," by Mary Graham, is an able paper in the September of "COSMOPOLITAN" on the very practical subject of purveying for a household. The writer shows just where the average house-keeper is wasteful, and tells many things that will enable a purveyor to supply her family with variety in food at less cost than that with which she now endeavors to maintain a household with a too frequent accompaniment of complaint and criticism. This "COSMOPOLITAN," seems to be a household need, for it contains another article in the same vein, by Anna Leach in the "Delightful Art of Cooking." It is remarkable what a wealth of information she crowds into a few pages. One longs for meals prepared and served as she suggests. She promises endless variety, just as cheaply too, when one learns to prevent the wastefulness which is the besetting sin of the American kitchen.

**SKETCHES OF SHAKERS
AND**

SHAKERISM.

By GILES B. AVERY.

Price, 15cts.

From the Bible Class.

FORGIVENESS.

By A. B. Chittenden.

"Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven."—*Matt. xviii.*, 21, 22.

In the above texts Jesus plainly teaches that the bestowal of forgiveness is a virtue having no limitations.

Forgiveness is not a synonym for a forgiving act, a word or a mere thought, but it is the divine influence of the Christ love which falls as the soothing balm upon the penitent soul who seeks remission from sin. Those endowed with this Christ-like love wait not the transgressor to return to them in the deep agony of sorrow and repentance to beg forgiveness but even in the midst of his transgressions they pray, Father, forgive him.

Perhaps there are those who may say that it is easier to write of this spirit than really to possess it, and to the Christian learner it is, yet when we think that if we forgive not men their trespasses neither will our heavenly Father forgive us our trespasses, will not the knowledge that we ourselves at times yearn to know more of the forgiving power of God help us to do unto others as we would be done by?

There is a condition of mind where a wrong has been committed, forgiveness been sought and still the spirit is not at rest. Why? Because, deep in the heart is the knowledge of an unearned forgiveness and instead of the needed balm, the encouragement and strength desired is the bitter sting of a conscience which can not be eased until the steps dictated by it have been taken which bring the forgiveness so long sought.

East Canterbury, N. H.

HAWTHORNE says, that young or old, in a play or in earnest, man is prone to be a player.

"GENTLE MANNERS."

A GUIDE TO GOOD MORALS.

Published at East Canterbury, N. H.

"Nothing on earth is more beloved and honored in the world's great heart, than a noble youth, whose aims are high, and whose life is a moral essay."

Gilt edged—20 cts., postage 4 cts.

Boards, 16 cts. postage 4 cts.

Paper, 10 cts. postage 2 cts.

Address—H. C. BLINN.

East Canterbury, N. H.

SHAKER HAMAMELIS
(WITCHHAZEL,)

A remedy for Cuts, Burns, Scalds, Headache, Sore Throat and all cases of external inflammation Taken internally for Bowel Complaint, Bleeding of the Lungs or Bowels, and for all aches and pains.

For use externally, bathe the parts and lay on a cloth wet with the Extract. Internally, take one half teaspoonful three times a day. Use hot or cold.

Ask your druggist for it or send your order to ARTHUR BRUCE,
East Canterbury, N. H.

"INTERPRETING PROPHECY"

AND THE

"APPEARING OF CHRIST,"

is the title of a neat little pamphlet of some forty pages, just sent out by A. G. HOLLISTER of Mt. Lebanon, N. Y.

The many at the present time who are interested in the fulfillment of prophecy, and in its mathematical calculation, will find themselves by the side of the good old prophet Daniel, and with him illustrating the Coming of Christ so clearly that no occasion can arise for the least doubt. Price, 10 cts.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers. **MUNN & Co.** 361 Broadway, New York
Branch Office, 626 F St., Washington, D. C.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy.

A new occult system.—An unlimited field of labor open to teachers, lecturers and healers. Address—
The ORACLE, Sta. A. Boston, Mass.

HAVE YOU "COMMON SENSE?"

If not, send at once for a free copy of this liberal-minded advocate of advanced thought, which brings health and success. Address—
"Common Sense," M. O. 55 State St.
Chicago, Ill.

AUTHORISED RULES

OF

THE SHAKER COMMUNITY.

The religious basis of the ORDER must be a foundation resting on the principle of righteousness, which principle is God. This should rule the life of the individual for the protection of his own soul, for the peace of the family and as an evidence of his upright standing before the world.

Price, 10 cts.

THE MANIFESTO

DECEMBER, 1899.

WONDERFUL strange **REVELATIONS.**

—EXPLAINING—

DANIEL'S & ST JOHN'S

PROPHECIES.

48 page pamphlet. Price 10 cts.
13 for \$1.00.

Address, H. B. BEAR, PRESTON, OHIO.

A SUMMARY VIEW

OF THE

MILLENNIAL CHURCH,

OR

"United Society of Believers"
*It treats of the Rise and Progress of the
Society, together with the general Prin-
ciples of the Faith and Testimony.*

Price, 50 cts.

**SKETCHES OF SHAKERS AND SHAK-
ERISM.** A synopsis of the UNITED SO-
CIETY OF BELIEVERS in Christ's Second
Appearing. Illustrated. By GILES
B. AVERY. Price 15 cts.

BRIEF EXPOSITION

OF THE

Principles and Regulations

of the

SOCKETY OF BELIEVERS.

Price, 10 cts.

THE ALTRUIST.

Is a monthly paper, partly in Phonetic
spelling, and devoted to common prop-
erty, united labor, Community homes, and
equal rights to all. It is published by the
Altruist Community, whose members all
live and work together, and hold all their
property in common, all the men and
women having equal rights in electing of-
ficers and deciding all business affairs by
their majority vote. It now has 5,000
acres of land in Southeast Missouri on
which it offers a home and employment
for life to all acceptable persons who may
wish to join it. 50 cents a year;
specimen copy free. Address A. LONG-
LEY, 2819 Olive St. St. Louis, Mo.

Books & Papers.

Columns of figures are seldom interesting, yet I fancy the two which register the receipts and expenditures of the United States year by year from 1791 to the present time will, without illumination, stimulate the curiosity even of those ordinarily indifferent to statistics. If some modern Rip Van Winkle were to be handed this table, which annually appears in the report of the Secretary of the Treasury to Congress, he would know at a glance that in one instance, at least, some great and tremendous event had happened in his country's history. Beginning with gross receipts, which includes revenues and loans, of \$4,771,000 in 1791, he would notice a steady growth, until they reached \$83,371,640 in 1861. Next year, 1862, they were \$581,680,000—an increase in a twelvemonth of nearly half a billion dollars; in 1863, \$889,379,852; in 1864, \$1,393,461,000; in 1865, \$1,805,939,345; and for three years thereafter receipts in excess of one billion dollars annually. From then until this day he would see, also, that the Government's ordinary revenues have been counted annually in the hundreds of millions. If, after seeing such a picture, one were to tell him that this country, a generation ago, suffered four years of strife such as the world had never seen, it ought to occasion in his mind no surprise. The plain cold figures are sufficiently graphic to tell the story of the magnitude of the Civil War.—*Hon. Lyman J. Gage, in Frank Leslie's Popular Monthly for November.*

An important pictorial feature will shortly begin in *The Ladies' Home Journal* in a series to be called "Through Picturesque America: In 100 Pictures." Through the medium of the most superb new photographs, taken expressly for this feature, the series will start where American land begins on the Maine coast, take in the greatest points of magnificence and marvelous scenic wonders in every part of America, embrace Alaska, Cuba, Porto Rico, and end where American possessions stop—at the farthest point in the Philippine Islands. Bright, popular explanatory text to accompany the pictures will be supplied by Luther L. Holden, of Boston, who has crossed the American Continent over one hundred times and knows every step of the way. The series will run through the magazine for a year.

It was my privilege to attend Mass on the Olympia during the voyage from New York to Boston and I shall never forget the emotions it excited. The little portable altar, formed of sections of gas pipe, was set up on the starboard side of the gun deck, almost amidship. It was draped with the Stars and Stripes and covered with linen and lace. Over the tabernacle hung a crucifix, and on

either side was a single lighted candle. One side of the altar was flanked by the frowning breech of a gun. On the other side, and only a few feet away, was the galley, where the cooks were busy preparing dinner. Behind the altar was located an orchestra composed of members of the ship's band. The devotion with which the sailors and marines followed the Mass was something remarkable to behold. Father Reaney's little discourse was an instruction based on the devotions of the month of October. He referred to the power of the Blessed Virgin as a mediator, and how, as the Star of the Sea, she had a special oversight of those who went down to the sea in ships. Then there was a deft touch in referring to the earthly mothers, and the sermon was ended.—*Donahog's*

THE JOURNAL OF HYGIEIO-THERAPY. The October number comes to us full of good things. The article by Dr. Gifford on "Discouragement and the Law of Cure," is excellent for those who are sick or well. A lesson after that order is eminently educational. Many other interesting articles are found in the same Journal till it is well filled with good things. Pub. by Dr. T. V. Gifford & Co. Kokomo, Ind.

In the November Magazine Number THE OUTLOOK prints a portrait and brief sketch of Mr. James Barnes, now on his way to the Transvaal as special correspondent for THE OUTLOOK. The articles from Mr. Barnes on the Transvaal War and on the problems of South Africa will undoubtedly prove as attractive a feature in this journal as have the two series of articles on Cuba by Mr. George Kennan. Another series of equal importance will be that on the Philippines by Mr. Phelps Whitmarsh, author of "The World's Rough Hand." Mr. Whitmarsh is now in the islands as a special commissioner for THE OUTLOOK. An article on Hawaii in its present relations to the United States, including an interview with ex-President Dole, appears in THE OUTLOOK for October 28th, and forms the first of Mr. Whitmarsh's series under the general title "Colonial America." (\$3 a year. The Outlook Co., N. Y.)

THE COSMOPOLITAN Magazine is the first to exploit the beauties and attractions that are to come at the Paris Exposition. It has secured a notable contribution for its November number from Vance Thompson, who is now in Paris, who has been over the ground especially for THE COSMOPOLITAN and who is, undoubtedly, the most brilliant of the younger American writers. The article is copiously illustrated. There will be a second Paris Exposition article in THE COSMOPOLITAN, for December. This one is written by the Hon. Charles A. Towne, the eloquent Minnesota Representative in Congress, and it, also, will have many fine pictures.

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXIX.

DECEMBER, 1899.

No 12

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

THE STILL SMALL VOICE.

By Elder Henry C. Blinn.

THE simplicity of action in accomplishing any desired result should never be overlooked. So long as there are many men with many minds there must be as many corresponding forms of expression in order to manifest the thoughts that are evolving in the minds of individuals. Cultivation goes far in its ameliorating influence to make better the general character, and also in refining the manners and fitting them for the best society.

One of the old prophets in order to be able to preach an effectual sermon to an idolatrous king of Israel, was sent into a mountain and remained there several weeks. While in his hermitage he witnessed scenes like an earthquake, and then of a whirlwind and finally became so spiritually sensitive that he thought he heard "a still small voice," coming from the Lord.

This wonderful season of meditation, no doubt, aided him very much in his subsequent message to the king. The potent influence of this remarkable gift of inspiration has never yet been lost, whether it be for an Ahab or a Herod that is to receive the divine word. Whether these exhibitions of the earthquake and the whirlwind that the prophet witnessed on Mt. Carmel were representations of the manners and customs of the people at that place, we may not be able to solve. But of all that he heard and saw in that remarkable retreat, the greatest excellence was readily admitted to be found in the still, small voice.

The whirlwind and the earthquake characters may have their legitimate place among men, and be able to accomplish wonderful results, but faith, hope and love have a far deeper influence to eradicate wrong. Too much care can not be exercised in the ministration that passes from mind to mind. Men sometimes do heroic deeds in order to accomplish a certain end.

While the point of the finest needle may cause intense pain to a sensitive patient, the skillful surgeon does not hesitate if the case demands it, to use his scalpel, even though the loss of a limb be the result. With his knife goes his prayerful thought for the best good of all concerned.

It required a term of not less than forty days of fasting for Elijah to be able to discriminate the benefits arising from the ministration of the "small voice," over that of the whirlwind or the earthquake, with which he had for so long a time been very closely associated.

Some of the old prophets who were being educated under the Mosaic Law, partook largely of the spirit of that Law, and in their ministry for religious benefit, framed their discourses on the principle of an eye for an eye and a tooth for a tooth. If justice only rules, and mercy is kept in the rear, there may be some judicial decisions rendered that might seem even heroic under the rule of the Medes and Persians. The Lawgivers and Judges conducted their administration very much after this same spirit.

How nice it would be for those temperaments that are either moulded on this plane, at the present day, or have been educated on this rigid, despotic line, to follow the course of the mountain prophet and after eating a little meat, begin a fast of forty days. For once we may rest assured that we should enter a new dispensation and be obliged to solve our difficulties in a "still, small voice," much to the satisfaction of all our hearers.

On the other hand there may be occasions when necessity demands volume of voice, when we must "cry aloud and spare not," and use good Anglo-saxon words as the potent influence that is to consummate the anticipated good. Even the evangelical prophet, so pleasantly perused, and so literally quoted gave utterance, at one time, to those emphatic words as demanded by the mission for which he was sent. "Cry aloud! Lift up your voice like a trumpet!" The prophet was in earnest. There was no time to be wasted in smooth soft words while the enemy of our souls and of God's kingdom of righteousness was in danger of invasion. To cry aloud was an evidence of life, and that something was wanted immediately. Isaiah was well acquainted with the customs of the priests and prophets of Baal.

In the days of Elijah as a test of spiritual influence the priests called upon Baal from morning till noon without being able to get a response. It was on a fast day that the children of Israel were doing as did the worshipers of Baal, and the good prophet urged the faithful to make as much effort in the interest of their God as the idolators did for Baal.

What a lesson for those who believe in God! What a lesson for those who

believe as said the Apostle—"we know that we are of God, and the whole world lieth in wickedness!"

Jesus like Elijah was a man of meditation, and of fasting. He said there were certain conditions that could not be eliminated from the souls and bodies of men, except through prayer and fasting. As yet we have many lessons to learn.

"Though heralded with naught of fear,
Or outward sign to show;
Though only to the inward ear,
It whispers soft and low;
Though dropping as the manna fell,
Unseen, yet from above,
Noiseless as dew fall, heed it well—
Thy Father's call of love."

East Canterbury, N. H.

THE VOICE OF THE "MANIFESTO."

By Asenath C. Stickney.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."—Isaiah lii., 7.

THUS sang the inspired prophet of long ago, while the sweet strain, seemingly floating down through the centuries, rests upon the thought like liquid music. I quote this beautiful passage in respectful recognition of the value it has been to me during my pilgrimage as a messenger of "good tidings."

Perhaps my patrons are not all aware that I, THE MANIFESTO, first became conscious of existence as an entity at Watervliet, N. Y., in February of 1871, nearly twenty-nine years ago, where I learned from the veteran editors of that date that I was to become an itinerant missionary in behalf of the Shakers as a sect. Those worthy pioneers have long since joined the army of intelligences in the Realm of Souls.

For the past eighteen years, my temporary home has been at East Canterbury, where the faithful editor, Elder Henry C. Blinn, has kindly superintended all my various needs, to whom I am now deeply indebted. Having recently heard it announced that my mission will close with the present century, I come once more to present my thanks to all who have in any way patronized my efforts. To the staunch contributors, who have so long fed me with substantial thought, loving words and hopeful aspirations, I tender my warmest congratulations. To the liberal subscribers, who have paid my fare in advance to different localities, I offer grateful acknowledgements; while to all my patrons, far and near, I owe a debt of especial thanks.

Just here let me assure you, it is with much regret that I part company with so many noble friends, yet feel that I must abide the decision of my

superiors, only giving way, however, I trust, to a greater, stronger missionary agent that will more effectually further the Christian work I have faithfully sought to accomplish thus far. Having traveled extensively through the past twenty-nine years, and having found my way into many homes in foreign lands as well as in our own free country, I am happy to state that I have been treated with such consideration that no uncanny memories are to be found in my life record.

I am well aware that my mission has been a lowly one. No popularity has been sought after by my contributors. No illustrations, no attractive pictures of material objects have graced my pages, no romantic stories told, no state prison records of unfortunates ever found room in the columns consecrated to the publishing of "good tidings."

Each tiny volume has been chiefly devoted to the grave responsibilities of the soul life of the peculiar people it has been my privilege to represent. They glory only in self-conquest, one for one, in financial honesty, in sincerity of purpose, in devotion to the pure principles of self-abnegation taught by the Pattern of nearly nineteen hundred years ago. In my Home Notes, I have given the enquirer a glance into the domestic social life of their happy communal homes, and methinks, by so doing, may have answered somewhat the oft-repeated query; "What would become of the world if all were Shakers?" In conclusion, I would say that I trust the dawning century will evolve some feasible method of publishing more effectually and more gloriously than I have been able to do, the "good tidings" of gospel liberty to all true seekers after righteousness.

Please accept, herewith, as a parting benediction, the kindest regards of
Yours,

THE MANIFESTO.

OUR MOTHER ANN.

HISTORY informs us that Mother Ann Lee, landed on the American shores with her band of loyal volunteers, one hundred and twenty-five years ago. From that event we date the birth of religious freedom for woman, in this, our favored land. Although we love to read the history and life of Mother Ann Lee and her labors of love, a century of events can hardly cancel from thought the memory of the cruelties she suffered, or repress the rising tear as we realize she was only a woman like ourselves by nature, but who by the grace of God, became a marvel of goodness to her people. We revere her memory! "Many daughters have done virtuously; but thou excellest them all."

Many are her followers who have perpetuated in their lives the principles which she taught. Many spiritual mothers have arisen during the last one hundred years whose posterity to-day, rise up and call them blessed.

Those who embrace and live according to the universal principles upon which the virgin church is founded, are able to perfect a spiritual fatherhood and motherhood which far transcends in wealth of affection and genuine love that of which a mere child of nature can boast. Let us faithfully perpetuate their practical Christian teachings that the youth of the dawning century now so near may realize from our life consecrations, other Mother Ann's who will walk the same highway of Christian excellence and thus continue to perpetuate the kingdom of heaven life here upon the earth.

East Canterbury, N. H.

THE MESSENGER.

By Nancy L. Rupe.

NORTH, east, west and southern household,
 Children of our heavenly king,
 All in harmony together,
 Let us one more offering bring.
 We've been passengers, dear kindred,
 In the MESSENGER OF TRUTH,
 Met each month in blest communion,
 Aged, middle-aged and youth.
 Blessed voyages! How pleasant,
 As we sailed from shore to shore,
 Proving love a heaven-born token
 "God is Love"—we ask no more.
 Had we eloquence of language
 To portray the grand career
 Of the wisely guarded vessel,
 As it moved from year to year,
 Strewing bread upon the waters,
 That in future will return,
 Setting starlights in dark places
 That will never cease to burn.
 Sowing seed for future ages,
 Plants from which can never die,
 These are watered from a fount
 Of living streams that never dry.
 But like autumn leaves and flowers
 Childhood, youth and middle age,
 All succumb to final changes
 Passing from life's active stage,
 Precious treasure, "MANIFESTO,"
 Dost thou in like manner pass?

Hast fulfilled thy glorious mission,
 Must we bid adieu at last?
 Brethren, let us chant a requiem,
 Sisters, join the plaintive strain,
 That our greetings, as in past times,
 Never will return again!
 But a glorious day is dawning
 When earth's conflicts will be o'er,
 Rapturous thoughts, O glorious meeting
 On the grand immortal shore.

Pleasant Hill, Ky.

INTROSPECTION.

By Jessie Evans.

THERE are deeps and shallows in life. There are heights and depths in the realm of thought. The earth has its seasons, and in their order they bring about sowing, cultivation, bud, blossom and harvest. No less so is it in the mind world. Thoughts take root, they lie seemingly dormant, but the blade comes to light and later the "full corn in the ear" is ready for distribution or transplanting. The agriculturist always selects carefully the choicest specimens for transplanting, and the thoughtful are equally wise in their selection of what shall be reinstated in the garden of the soul.

The seasons of the year have passed in their usual succession, and the earth has brought forth after its kind. God's blessings have redeemed his promises. Obedient nature has exerted her utmost, and the fruits have been garnered. The leaves fall, and the trees, lately so radiant in their various colors, lately so burdened with many fruits, appear in their bare uniform. With the eye of the ignorant, one might pronounce them dead, so unsuggestive are they now of foliage, shade, blossom or fruit. But, on the contrary, they were never more truly alive. They have simply adapted themselves to their circumstances. The law that sends the killing frosts, forbids them now to present the beautiful fragile blossom, yet the *power to produce* the outward beauty is all conserved in the wonderful organism of the tree.

Souls, too, have their seasons, but they come not to all at the same time. We turn and find, side by side, souls hoary with the whiteness of winter almost ready for transplanting; others laden with the golden fruit of gospel experience and wisdom; many in their spring-time are just putting forth the first leaves, while upon others we may find the promising bud and blossom. Many souls, like the vine, instinctively seek a strong support, yet upon them hang the ripe clusters of well-formed, timely fruit.

It is an acknowledged fact that no two persons are exactly alike in either

structure or emanation. For this reason, it is of great importance that we individually study to know our mission. In the physical world we have our place, we select the occupations for which nature has fitted us. If we attempt duties which we are unable to complete, we turn to others until we find the sphere in which nature is satisfied to have us move. Some restless personalities pass from this life, having never found their legitimate avocations; but it is our right, our duty, to pass with honor through the term of service on earth which God has permitted us as a preparation for the higher life beyond. Restless minds may, likewise, pass out of this existence with no definite knowledge of the part they were appointed to play in the great drama of thought. God hides his secrets deep, but he who treads the depths finds them unshrined. Shallows engage no divers.

Our thought life is the supreme life. We pass before the eyes of men, and too often only the superficial is known. One writer truthfully asserts that we have never really seen each other. Nothing could be truer. We are not the personalities that hold in trust for a season the immortal faculties. They express what we are, they are the vehicles of our thought, but in the thought itself lie the real *we*. For this reason, it behooves us to find what place we occupy in the great realm of mind.

God has stationed us in this beautiful world of his to fulfill an appointed mission. As each mind is distinct in its conceptions, so it is distinct in its responsibilities. The true Christian is as conscious of an *under life* as he is of his material existence. Deeper than the nerve that responds to human touch, is the current that connects him with the Divine. More distinct than the beating of the heart is the throb of his soul toward all that furthers Zion's interests. This higher self is of primary importance. The law that gives it birth provides for its growth and development, and we should study until on comprehension of it is as perfect as is that of the law governing the physical.

The mission of our Savior was to bring men to a knowledge of the real life of the soul. Nothing so strongly incurred his displeasure as the sin of hypocrisy. When the hypocrites fast, he said, "they disfigure their faces, that they may appear unto men to fast." "But thou, when thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." The branch abiding in the vine referred to a vital connection with the productiveness of God and the barren fig-tree withered under his rebuke.

In secret God chastens the human soul, silently his mysterious processes take place, they have no human witness. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." God acquaints every soul with its work at its birth. "Where much is given, much will be required." If the issue is a critical one, the discipline will doubtless

be long and severe ; if the form is to illustrate perfect symmetry, the chiseling must be deep and constant until not an uncouth atom remains.

We have not all, like the trees, passed the season of fruit-bearing ; but, like them, we must grow from a centered vitality. The shallows of life refer but to the transient, the immortal explores the depths and scales the heights. There is no time for the trivial, we turn from the superficial with disgust. The signs of our day call for living souls, adamant character, indomitable courage. He, whose *under life* is at peace with divine intentions, stands through all seasons, a branch of God's planting which is as the oak that grows but the more sturdy when assailed by tempest and storm.

East Canterbury, N. H.

[Contributed by Sarah S. Woods.]

FROM WESLEY'S WRITINGS.

ALLOW me the liberty of conscience. Allow me the right of private judgment. Allow me to use the expression just as often as I judge it preferable to any other expression and be not angry with me if I can not judge it proper to use any one expression every two minutes. You may, if you please, but do not condemn me because I do not.

Do not, for this, represent me as a Papist, or "an enemy to the righteousness of Christ." Bear with me as I do you ; else how shall we "fulfill the law of Christ?" Do not make tragical outcries as though I were subverting the very foundation of Christianity. Whoever does this, does me much wrong ; the Lord lay it not to his charge ! I lay, and have done for many years, the very same foundation with you. And indeed, "other foundation can no man lay than that which is laid, even Jesus Christ."

I build inward and outward holiness thereon, as you do even by faith. Do not, therefore, suffer any distaste, or unkindness, no, nor any shyness or coldness of your heart.

If there were a difference of opinion, where is our religion if we can not think and let think ? What hinders but you may forgive me as easily as I may forgive you ? How much more, when there is only a difference of expression ! Nay, hardly so much as that ! All the dispute being only whether a particular mode of expression shall be used more or less frequently. Surely we must earnestly desire to contend with one another before we can make this a bone of contention. Oh, let us not any more, for such very trifles as these, give our common enemies room to blaspheme. Rather let us at length cut off occasion from them that seek occasion ! Let us at length—oh, why was it not done before?—join hearts and hands in the service of our great Master.—*John Wesley.*

OBEDIENCE.

By Lillian Phelps.

IN order to insure success in the Christian life it is necessary that this important principle, should become firmly established within the heart. "To obey is better than sacrifice and to hearken than the fat of rams." Every soul must have proved, in some measure, the truth of these words.

The effect of disobedience to wise counsel or to the voice of conscience, will ever be a loss of spiritual strength and consequently of power to resist evil. Whereas a soul that renders obedience to the spirit of truth wherever it may be found will obtain a growth in spiritual life and thus become fortified against the powers of evil. There are different phases of obedience which come with different stages of growth. For instance, one may obey from the power of love for an individual, even as the dutiful child obeys his parents. This will answer for a time, but unless obedience becomes a fixed principle in the heart the foundation for a Christian life can not become established. Again one may obey from fear of punishment and thus never conceive of the spirit of the law, or know the blessings arising therefrom. Mother Ann said, "Once I served God through fear, but now I serve him through love," showing that with advancing growth in the spiritual life our love for God and his word prompts a willing obedience thereto. True Christian obedience requires humility, self-denial and the resignation expressed in the words of the Savior: "Thy will, not mine, be done."

East Canterbury, N. H.

A REQUEST.

By Frederic McKechnie.

O Thou of truth and grace
 I am Thy clay.
 Yet let me see Thy face,
 I do not pray
 For riches ; these have wings
 And flee away.

Nor yet Lord would I have
 A world's acclaim,
 Worlds go, and with them goes
 Their thing called fame ;
 I would not have of them
 Their proudest name.

But let me see Thy face,
 And at the sight,

THE MANIFESTO.

My soul shall wake and rise
 From out its night
 To day that never dies,
 Eternal Light.
Mt. Lebanon, N. Y.

In Memory of our Brother, FRANK O. LIBBEY.

By Ellen Griffen.

“In the midst of life we are in death.”

WHEN the deepening shadows of evening
 Began to darken our way,—
 When the twilight came softly stealing
 To shut out the light of day,—
 The Angel of Death came near us,
 And took from our fond embrace,
 One who was loved and cherished,
 To dwell in a holier place.
 To a bright and happy mansion,
 He has striven to prepare ;
 Where no pain can ever enter,
 Neither sorrow, grief, nor care.
 He has gone, the reward of his labors
 To receive, at the blessed throne ;
 For bearing the cross of the Savior,
 He shall wear the promised crown.
 He was almost too young to be taken ;
 His place we can not fill ;—
 But in loving and true obedience,
 We will try to do the will
 Of our Father who art in heaven,
 And knoweth what is best.
 So with joy we will let our brother,
 With the angels in heaven rest.
 'Tis hard we know to be parted
 From friends who seem so dear,
 But this is no abiding place,
 We can not tarry here.
 For soon we shall all hear the summons.
 The call to the evergreen shore,
 Where with friends we shall be united,
 To part with them nevermore.
Alfred, Me.

THE MANIFESTO.

DECEMBER, 1899.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS, 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,

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

NOTICE.

OUR little Magazino which at the present time is known as "THE MANIFESTO," issued its first number in January, 1871, at Watervliet, N. Y. At that time it bore the very pleasant but modest title, "The Shaker." It was the messenger of "good news," and in its advocacy of the testimony of the Christ, gave no uncertain sound.

Its publication has been sustained by the liberal contributions of the several Shaker Communities, as they have manifested a deep interest in its success as a medium for good to its own members, and no less to those who were not residents of the Community.

Possibly it may be after a term of some thirty years, "THE MANIFESTO" has accomplished all the good it can for the present, and may now go into retirement till another wave of enthusiasm calls it again into action.

To all who have ministered to the success of the little paper, as writers or readers, or to its circulation, we extend our kindest thanks. Times have changed. Money is scarce and the several Societies have suffered with the laboring classes in the common distress.

It is now proposed that the December number of "THE MANIFESTO" for 1899, shall be the closing of the publication.

The Directors.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

October.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.
1898.	54.	7.75 in
1899.	51.35	1.5 "
Highest Temp. during this mo. 74 above 0.		
Lowest	" "	" " 26 "
Number of rainy days	" "	" " 6 "
" " clear	" "	" " 7 "
" " cloudy	" "	" " 18 "

Nov. 1899.

THE items of greatest importance, ad valorem, should have the first place. This being so, seriatim, I must say: our itinerant Ministry at present are located at Hancock, Mass., reviewing the progress of the Community there, in things spiritual and temporal. So far as my information extends, their relationship is a bond of peace, love and union, a three fold cord not easily broken.

At Mt Lebanon, Church family, the burden of the Brethren is the harvesting of the fall crops, preparatory to meet the inclemency of a cold, frost-bound, snow-mantled winter. We are quite well prepared for the unwelcome visitor. According to the Indian maxim; "Before winter sets in, the swamps must be filled with water," which at present is not the case, and our springs are very low.

The Sisters are busy as bees in the season of flowers; besides their ordinary round of duties, they are favored with orders in the line of making cloaks for citizens not of our Community. This employs a number of the Sisters from morning dawn till dewy eve. So both Brethren and Sisters have enough to do, leaving no time to be sick or to be unkind. This is a blessing, that should be appreciated, even if some of us do at times snap the hygienic law and get ourselves into a trap of troubles.

Calvin G. Reed.

South Family.

Nov. 1899.

WELL here we are, witnessing the eighteen hundred and ninety-ninth November. And other Novembers will come and go, but will they revive our MANIFESTO? We hope it may be. We will not hope in vain! We will try to believe that what is, is for the best.

THE MANIFESTO should have a rest

We hope a short rest it only will get,
 'Tis not very old—'tis not thirty yet.
 At twice its age we'd deem it quite young.
 And think its good work was scarcely begun.
 But rest is the law that must be obeyed,
 So on the high shelf it soon will be laid.
 Then after a time to light 'twill be brought
 With newness of life and richness of tho't
 Brighter 'twill be for its rest on the shelf,
 Dependent not then on base worldly self.
 Its pages will glow with beauty unfold
 And gladly be read by young and by old.
 The gospel proclaimed by Jesus, we know
 Will then fully fill our MANIFESTO.
 Till then—until then our patience we'll keep
 Back numbers read and much pleasure reap
 Call up the good we have found in the past
 Thro' writers unseen and seen to the last.
 Thanks we extend to our editor kind
 And trust that he will good health truly find
 And find his way back where Berkshire
 hills grow

There rest for a time like our MANIFESTO.
 To his honorable staff our love we inclose
 And hope they will now find rest and repose.

We have had a beautiful October more
 like summer than fading autumn. The
 bright sunshine and singing birds have re-
 minded us of the Summer land where all
 is life, light and beauty.

Sister Fannie Tyson of Enfield, Conn.
 paid us a visit on one of October's sunny
 afternoons. We all enjoyed her coming.
 Arthur Dowe, of California, in company
 with Brother Alonzo Hollister called on
 us a few days ago. We find pleasure al-
 ways in meeting with friends both near
 and far.

Our family are usually well and all are
 busy doing good and trying to make hay
 while the sun shines.

Genevieve DeGraw.

North Family.

Nov. 1899.

THESE autumn days—for whatever mere
 almanacs may say, winter has not yet
 come—we have gathered up all the cider
 apples findable and sent them off to the
 mill. Of good apples, our cellar is now
 quite full. Greenings, smooth and sound
 being the main part of our crop, but we
 have also got in quite a quantity of Bald-
 wins; of these latter, more than we had
 at one time expected. In the very mild
 weather we have been having, the Green-
 ings are not keeping as well as they might
 (in this respect being inferior to the Bald-
 win apple,) and it may be, we shall have
 to dispose of them before Christmas, al-
 though in former seasons we have kept
 them along into January and February.

The continued spell of dry weather is
 allowing us to get fields and gardens
 ploughed and fertilized and we have also
 got in our supply of coal for another win-
 ter. But still, we would be glad to see
 some rain come along and fill up ponds
 and reservoirs before winter sets in. It

would give us some water power with
 which to do a little sawing and other nec-
 essary things. This winter, if we can get
 at it, we expect to make a lot of carpet
 whips, a useful article to have in the
 house and one for which there should be
 a fair demand when once they are known.
 This is about all there is to write about
 home this month; only one thing now re-
 mains to do; bid adieu to our little mag-
 azine. It is a pity. Like a friend, it has
 called at our gates these many years,
 passed a few pleasant words and gone
 away again until another month came
 round, and has always been welcome in a
 quiet way each time it came. But now it
 is not coming back and this time we are
 to say farewell. But nay! we look for-
 ward to that "wave of enthusiasm" of
 which our good "directors" speak and
 say—not farewell but only, *au revoir*.

Frederic McKechnie.

West Pittsfield, Mass.

Nov. 1899.

So we meet in the "Home Corner," this
 month to sound the finale of our notes, or
 is it only to institute a pause in the mu-
 sic? Some one has said that a rest is as
 necessary to good music as is sound, for
 the following notes will acquire force by
 the preceding quiet. Rest is not inaction.
 The soldier on picket-duty who faithfully
 performs his task, helps as truly as he
 who advances to meet the foe.

We are commanded to "Let our light
 shine," and do we think that if one medi-
 um of communication be closed, we are to
 sit in darkness?

It is not the polishing of the lamp or
 the ornamentation of its stand, that we
 now need, but it is the steady glow of a
 bright light. Such lights as by their loy-
 al beams, send help and hope over life's
 troubled waters. Such lights as shine in
 little unnoticed places but just there the
 danger is greatest.

The stars that lighten the darkened
 world, only produce their brightness by
 steadily glowing, each in its place of the
 vast firmament above us. Each one
 twinkling bright and clear, yet all their
 beams uniting in the flood of light illu-
 mining the distance. So may we shine,
 "You in your small corner and I in mine"
 each one individually shining, yet all unit-
 ing in the one truth which our lives por-
 tray.

Because we are called to a halt in the
 onward march, we will not lay our weap-
 ons down but build for ourselves walls of
 defence, and by daily drill strengthen our

forces. Is not the command to "halt," as truly a command as the "onward march?" Our duty as soldiers, is only to receive the order and obey. If the command is issued from our Leader, it can not fail to prove to have been for the best.

We know our cause is one of truth. We are sure it will not be forgotten or that its people will be forsaken. We must not "run before" our Leader, it is the faithful following that brings us to the kingdom. As we follow, new doors will be opened to us and we shall advance nearer and nearer the desired goal.

We shall miss the little monthly chat with our Brothers and Sisters in other homes, but must learn to converse by thought waves. The inventor of the wireless telegraphy must work still farther and give us the power of wordless speech.

So to the north-land and south-land, the east and the west, we send the mizpah benediction of old. "The Lord watch between thee and me when we are absent one from another." The Lord between us! Are we not then safe and sure? Though we see not each other, we are all stepping toward this divinity and since He is between us, there we shall meet united in Him, one spirit, one life.

So now, dear members of the circle, can not we all join in the sweet parting song, that shall send its echoes to every one in our homes.

"God be with you till we meet again
By His counsel guide, uphold you,
With His sheep securely fold you,
God be with you till we meet again."
Fidella Estabrook.

Union Village, Ohio.

Nov. 1890.

Our health is very good at the present writing. In fact, for salubrity of climate, Union Village is hardly to be exceeded by any region of country on this earth. Our crops are nearly all in and have been such as to elicit thankfulness and gratitude on our part to the great Father and Mother of us all. Our business is moving on in the usual routine of duties and labors pertaining to the success and perpetuity of our Community.

To be true followers of Jesus, does not in these days, seem to have any attractions for the average worldling, but one of these days there will come a radical change in all this. The good Lord knows when, and how to bring it about. In connection with these meditations, how often I recall those remarkable lines of Rev. John Newton,—

"Destruction's dang'rous road,
What multitudes pursue,

While that which leads the soul to God
Is known or sought by few.

Encompassed by a throng,
On numbers they depend;
So many surely can't be wrong,
And miss a happy end.

But numbers are no mark
That men will right be found,
A few were saved in Noah's Ark
For many millions drowned.

If self must be denied,
And sin forsaken quite;
They rather choose the way that's wide
And try to think it's right.

Obeys the Gospel call,
And enter while you may,
The flock of Christ was always small,
But none are saved but they."

I lately had a petition presented to me to sign, praying for the abolition of capital punishment. I signed the same gladly. I hope it may receive so many signatures as to move our Legislature to the abolition forever, of that awful relic of barbarism. It should have been wiped from our Judicial system long ago.

One man is writing us from Waco, Texas, to be received as a member but there are those who oppose his uniting with us. Thus it is;—scarcely one in two hundred makes application for membership, who has not some insuperable barrier standing in his way, but Jesus said, "Take no thought for the morrow." In due time, doubtless, all things will be adjusted in the wisdom of the Highest, and for our greatest good and success.

O. C. Hampton.

East Canterbury, N. H.

Nov. 1890.

BELOVED EDITOR:—The last Notes about Home are certainly due you for your kind and prompt service to the public for so many years. While the last echoes of our written notes will soon die away on the wintry breezes that King Winter has already briskly set in motion, the music of grateful acknowledgment in the hearts of the many readers who have profited by the faithful circulation of our beloved "MANIFESTO" will not soon be hushed.

One writer happily asserts, "We live in deeds, not years," and in this sense the magazine has lived long and well. We thank you as the motive power of its success. To the staff of printers we bid an affectionate farewell. If they have been unfortunate enough to make *pi's* behind the scenes, we have no *proof* of the fact, and while we know they must have needed many a *stick* in their work the public have been spared the sight.

It is pleasant to cast a loving glance into every home at this season and believe

that all are working toward the upbuilding of our holy cause. We shall not greet each other again, perhaps, through this medium, but we can never forget that we are children of one rich inheritance, and as such, are pledged to a loving consecration to which there are no boundary lines and upon which the sun can never set.

Farewell, dear faithful "MANIFESTO," and to our beloved gospel kindred, we say, God speed thee and us to higher trustworthiness, broader conceptions of our Christian work and to a deeper abiding love to the Zion of our God which can never be destroyed.

Jessie Evans.

Sabbathday Lake, Me.

Nov. 1899.

A few days ago we had a short visit from Elder Joseph Holden and Elder Ira Lawson who called here on their mission of love and good-will. We were glad to have them with us if only for a short time and were spiritually benefited by their presence.

As these are to be the last Notes for THE MANIFESTO we think they had better not be too lengthy, therefore we shall have to write our final adieux as THE MANIFESTO dies with this issue. How sad it is to part with a friend and such a helpful friend, too, as THE MANIFESTO has been! Is there no doctor that can be called in to administer the right kind of medicine that would restore it? If not we must bid all our readers a kind farewell, for the little book on whose pages we have scanned the growth and prosperity of our various homes, will be no more.

Ada S. Cummings.

Alfred, Me.

Nov. 1899.

THE fall months keep us busy with their various duties. We have no place for drones. "Hands to work and heart to God," is our motto. We have just stored twenty-two tons of grain in our cow barn. We are getting sixty-four gallons of milk a day, two thirds of which is shipped daily to Boston. Have a good stock of cattle and have raised twenty-four calves this season.

The fall term of school has closed after a successful season of ten weeks. Number of scholars, fifteen.

During the past month the angel of death has made us a call and taken our Brother, Frank Libbey: a faithful worker in the interests of Zion. It reminds us that this is no continuing city. The pres-

ent is ours the future we know not of, so we will strive to do what good we can and be working for those treasures which are immortal and perish not.

In parting with THE MANIFESTO we feel that we are parting with an old friend. We hope that some time in the future we can welcome it again to our home.

Eva M. Libbey.

Shakers, N. Y.

Nov. 1899.

AT date of writing these Notes, the 5th inst. we are enjoying a visit from a delegation from Enfield, Conn., comprising Eldress Marion Patric and Sisters Phebe Farnham and Irene Ashley. We prize all seasons of social and spiritual communion with our gospel relation.

It was refreshing to peruse the lines of that grand old hymn, "Soldiers of Christ," published in November MANIFESTO. But such productions never grow old; they are immortal treasures that never decay. The spiritual energy of the testimony ministered by those illuminated and resurrected souls through whom those hymns were given is needed at the present time. Their warfare was not with their fellow beings but with the principalities and powers of darkness enthroned in the human soul. They not only pointed but led the way to the higher life; to an emancipation from the lower, into the spiritual resurrection.

We would extend thanks to Elder Ernest Pick for "speaking out in meeting" in November MANIFESTO. The nail was hit square on the head. The truth can not be compromised by a bold proclamation of its position, but only by those who with fear and trembling are cowed by the phantom lions in the way and which disappear when bravely met.

With this closing essay we would extend thanks to the Editor and printers of THE MANIFESTO and to all who have given their best thoughts silently and through the medium of the pen for its support.

Hamilton DeGraw.

Deaths.

Sanford J. K. Russell, at Union Village, Ohio. Nov. 10, 1899. Age 81 years, 5 mo. and 28 days.

He has been a good Believer many years and held many places and offices of trust—all of which he discharged with fidelity and faithfulness. O. C. H.

Frank O. Libbey, at Alfred, Maine. Oct. 26, 1899. Age 29 years and 8 mo. Been among Believers seventeen years.

INDEX.

	Page.		Page.
A.			
Abutylon, 'The - - - -	128	East Canterbury, A Visit to - -	9
Another, Help One - - - -	160	Eat, The Food We - 45, 62, 78, 95, 111	
Able, We Are - - - -	164	Experience, - - - - -	120
B.			
Book, A New - - - -	3	Enemy, My - - - - -	127
Be, I Will Be What I Will To	15	F.	
Below, Always Some One -	45	Forgiveness, - - - - -	160
Best, My - - - - -	48	Faint, He Giveth Power to the -	163
Busy, Keeping - - - - -	57	Forgiveness, Retaliation and -	171
Best, Bring the - - - - -	73	Fire, The Refiner's - - - - -	176
Bellmire, W. W.—Letter - -	152	G.	
C.			
Careful, Martha, Thou Art -	63	Growth, - - - - -	38
Can, The Best You - - - -	64	Gilead, Balm in - - - - -	67
Communism, Christian - - -	84	Gospel, Blessings of the - - -	94
Culture, - - - - -	88	Glory, Scenes of - - - - -	147
Christ, The Mission of Disciples of	102	Government, The Art of - - -	149
Character, The Mellowing of -	126	H.	
Christ, The Love of - - - -	139	Home, Notes About - 11, 26, 42, 58, 74,	
Come, Thy Kingdom - - - -	155	90, 106 122, 140, 156, 172, 187.	
Christ, The Soldiers of - - -	162	Harvard Shakers, Eldress of the -	23
Conference, The Peace - - -	166	Hazzard, Mary, Autobiography of	53
D.			
Dole, Sophronia In Memory of	44	Hands, The Heart and the - -	161
Doctrines, Strange - - - -	65	Heartily, Do Your Work - - -	176
Discovery, A - - - - -	72	I.	
		Illustration, An - - - - -	41
		Invalid, Thoughts Penned by an -	52

	Page.		Page.
Inheritance, The Old - - -	113	R.	
Instrumentalities, - - -	169	Reviewal, - - - - -	115
Introspection, - - - - -	182	Relation, The Virgin - - -	147
J.		Reform, - - - - -	151
Jesus, The Disciples of - - -	17	Request, A - - - - -	185
K.		S.	
Kaime, Joanna J., In Remembrance	38	Sanitary, - - - - -	31, 47
Kindness, - - - - -	87	Spirit, The Holy - - - - -	39
L.		Suffering, Perfect Through -	41
Life, Lay Down Thy - - -	7	Self-denial, - - - - -	70
Lewis, Polly C., Tribute to - - -	37	Shine, Let Your Light - - -	81
Life, The New - - - - -	69	Smith, Eliza R., In Memory of -	86
Love, The New - - - - -	80	Soliloquy, - - - - -	100
Love, - - - - -	121	Shepherd, The Kind - - - - -	128
Loved, If You Want To Be - - -	128	Scriptures, Search the - - -	129
Lee, Mother Ann - - - - -	138	Side, On the Other - - - - -	131
Lee, Mother Ann - - - - -	154	Smith, Benjamin H., A Farewell to	134
Light, A Search - - - - -	168	T.	
Libbey, Frank O., In Memory of -	186	Trifles, - - - - -	33
M.		Truth, Reign of - - - - -	82
Mediation, The Order of 20, 35, 55, 68		Thyself, Know - - - - -	83
Manna, The Hidden - - - - -	49	Think? Why Not - - - - -	99
Messages, Easter - - - - -	93	Trust, - - - - -	125
Magnets, Cycles and - - - - -	104	These, "The Least of - - - - -	149
Manifesto, The Voice of The -	179	V.	
Mother Ann, Our - - - - -	180	Vision, A Dream or - - - - -	16
Messenger, The - - - - -	181	Voice, The Still Small - - -	177
O.		W.	
Overshadowing, The Divine -	135	Wilderness, Wandering in the -	30
On, Move - - - - -	145	Weaving, - - - - -	47
P.		Wanted, - - - - -	118
Peace, - - - - -	5	Work, Finish Thy - - - - -	137
Psyche, - - - - -	23	Worrying, - - - - -	175
Promises, God's - - - - -	97	Wesley, From John - - - - -	184
Principle, Unerring - - - - -	101	Y.	
		Yore, Days of - - - - -	7
		Yet, Not - - - - -	176

THE MANIFESTO.

DEATHS.

	Page.
Bloomberg, Andrew - - -	32
Bullard, Marcia M. - - -	96
Bruce, Willa - - -	112
Copley, Elizabeth, Sr. - - -	64
Dole, Sophronia - - -	48
Dole, Laura - - -	96
Hardin, Tabitha A. - - -	48
Hazzard, Mary - - -	"
Hart, Charlotte - - -	96
Johnson, William - - -	32
Kaime, Joanna J. - - -	"
Kirsten, Caroline W. - - -	160
Lewis, Polly C. - - -	32
Libbey Frank O., - - -	192
Mayer, Philip J. - - -	16
McGaughey, Huldah - - -	32
Minor, Philinda - - -	"
Massie, Charles - - -	112
Pilot, Maria - - -	80
Prouty, Harriet - - -	176
Russell, Sanford J. K. - - -	192
Smith, Zelinda - - -	48
Steadman, Thomas - - -	"
Smith, Eliza R. - - -	96
Smith, Benjamin H. - - -	128
Taylor, Caroline - - -	80
Ward, Maria L. - - -	48

THE HANDS DROP OFF—THE WORK GOES ON.

By B. F. Kent Bradley.

WHETHER it be to rear in stone
Vast pyramids in Egypt's sand;
Or girdle with defensive zone,
The boundaries of a mighty land;
In all the grandest works of time,
That human power or thought hath won,
Recruits fill up the broken line,
The hands drop off—the work goes on.

Man's thoughts reach out beyond their age,
Like lanterns shining in the dark;
Transmitted through the bard and sage,
God guards with jealous care, each spark.
What *needs* to live *will live*; the truth
Waits centuries for a tongue of fire,
And in its own immortal youth
Springs up from gibbet, stake and pyre.

We stand sometimes in mute dismay
To see a great man die. "His place,
What living man can fill?" we say;
"His tho'ts what lesser mind embrace?"
"Such loss!" we murmur in despair;
So much devised, so little done."
A voice sounds through the viewless air,
"His *hands* drop off—the work goes on."

Time proves it so. No wheels are stopped,
Progress and science claim their own;
The mantle that our hero dropped,
On other shoulders has been thrown;
Worn loosely for a time perchance,
But as the sire, shall grow the son;
God leads, himself, the grand advance,
The hands drop off—the work goes on.

Who rights the wrong, who breaks the
chain
From limbs long fettered without cause,
Or from our statutes wipes the stain
Of evil and oppressive laws,
Must work, and trust to God and time,
Nor hope with mortal eyes to see
The dawning of the day sublime,
The harvest white of victory.

Sad leader of some noble cause,
Measuring thy work by life's few years,
Thou reckonest but by finite laws,
Give to the winds thy idle fears.
Though in the conflict face to face
Thou fall'st before the day be won,
Some heart inspired shall fill thy place,
The ranks close up—the work goes on.

Grand hope! Sweet comfort! Build thy
plans
And sow thy seed with careful thought;
In God's good time if not in man's
The miracle of growth is wrought.
Thine eyes may close before the day
That crowns the work so well begun;
"He sowed, the grateful gleaners say,
That we may reap—his work goes on."

"GENTLE MANNERS."

A GUIDE TO GOOD MORALS.

Published at East Canterbury, N. H.

"Nothing on earth is more beloved and honored in the world's great heart, than a noble youth, whose aims are high, and whose life is a moral essay."

Gilt edged—20 cts., postage 4 cts.

Boards, 16 cts. postage 4 cts.

Paper, 10 cts. postage 2 cts.

Address—H. C. BLINN.

East Canterbury, N.H.

SHAKER HAMAMELIS (WITCHHAZEL,)

A remedy for Cuts, Burns, Scalds, Headache, Sore Throat and all cases of external inflammation Taken internally for Bowel Complaint, Bleeding of the Lungs or Bowels, and for all aches and pains.

For use externally, bathe the parts and lay on a cloth wet with the Extract. Internally, take one half teaspoonful three times a day. Use hot or cold.

Ask your druggist for it or send your order to ARTHUR BRUCE, East Canterbury, N. H.

"INTERPRETING PROPHECY"

AND THE

"APPEARING OF CHRIST,"

is the title of a neat little pamphlet of some forty pages, just sent out by A. G. HOLLISTER of Mt. Lebanon, N. Y.

The many at the present time who are interested in the fulfillment of prophecy, and in its mathematical calculation, will find themselves by the side of the good old prophet Daniel, and with him illustrating the Coming of Christ so clearly that no occasion can arise for the least doubt. Price, 10 cts.

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York Branch Office, 626 F St., Washington, D. C.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy.

A new occult system.—An unlimited field of labor open to teachers, lecturers and healers. Address,—The ORACLE, Sta. A. Boston, Mass.

HAVE YOU "COMMON SENSE?"

If not, send at once for a free copy of this liberal-minded advocate of advanced thought, which brings health and success. Address—

"Common Sense," M. O. 55 State St. Chicago, Ill.

AUTHORISED RULES OF THE SHAKER COMMUNITY.

The religious basis of the ORDER must be a foundation resting on the principle of righteousness, which principle is God. This should rule the life of the individual for the protection of his own soul, for the peace of the family and as an evidence of his upright standing before the world.

Price, 10 cts.