

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

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EDITOR.

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EZRA T. LEGGETT.

Less than one pulse the universe is beating,
Less than one wave that breaks upon its shore,
A hundred circling rounds of earth, repeating,
The lights and shades that make life's varied store:
In days of *long ago*, an angel, sighing,
The lives of nations, and of men did write;
Their blood-stained fields, their martyred heroes
dying,
Their broken altars, and their reign of night.

Not strange, the angel, from its golden pinions
Shook earth's dark dust, and soared to brighter
spheres—

Not strange its tidings, from earth's dark dominions,
Less oft were heard in gladness, than in tears!
One hundred years! how few of hearts, unbroken,
That saw their light, and with their suns went
down!

How few of hopes, then born, that left a token,
That life had conquered victory, or death a crown!

Again, the angel, with a brighter pluming,
Descends, as dew upon a thirsting world;
And barren deserts smile, as gardens blooming,
And Freedom's banner is to man unfurled.
Not to the east where Freedom's sons were lying,
Entombed by despots, in their country's grave;
But with its sister sun, the angel, flying,
The *Promised Land* seeks on the *western wave*.

There hills and dales, with life and love are bloom-
ing,
Where once was hidden nature's solitude;
Where night, as queen, with silence sat communing,
And bashful stars the murky darkness wooed:
There stranger nations coalesce, o'erflowing,
The land where once but nature's *wild man* trod;
There stranger tongues together blend, upgoing,
In thanks and praise, for *liberty*, to God!

Laud of the peerless mountain, lake and river —
Where *all* God's sons and daughters *dare be free*!
Where man hath covenant with God, forever,
That there shall be the *home of Liberty*!
There Freedom's hosts are heart to heart replying,
And echo gives the seas and mountains voice;
May Freedom's echoes, to the nations flying,
Rouse all earth's slumbering millions, to rejoice!

HENRY VINCENT ON ELDER EVANS.

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HENRY VINCENT tells us this story:

"While Elder Frederic W. Evans was holding meetings in England in 1871, one of the Christian brethren became somewhat nervously excited over some of the theological views expressed by the good elder, and called out: 'What did Jesus Christ come into this world for? *I demand of you what Jesus Christ came into this world for?*' Elder Frederic paused in his discourse, and slightly leaning forward to get a better view of his assailant, spoke in his peculiar, clear voice: 'My friend, Jesus Christ came into this world to teach such men as you are how to govern their tempers.'"

EVERYDAY RELIGION.

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ASCENATH C. STICKNEY.

THIS is the great necessity of the present age—the one thing needful to develop the Christian man or woman into that noble type of godliness, which characterized our Lord and Savior.

Christianity, in its perfection, is unlimited in character, and can never be confined to theories, creeds, nor cramped within the precincts of costly churches. The present state of society demands that now, more than ever, religion be available on every day of the week; that it enter every avenue of intelligence, and penetrate every by-way of civilized life *every day*.

The "Divine" needs it outside of the pulpit; the editor requires it in his sanctum, that, by its influence, his sentiments may go forth to the public, imbued with those elements of divine wisdom which tend to elevate as well as enlighten.

The merchant wants it to preside in his "counting-room" over his gains and losses. The teacher should seek it for a monitor in his school, where a pacific influence is so requisite for harmonizing those restless, miniature worlds called pupils. The doctor, the farmer, the parent, the citizen, all need this universal panacea, for the varied ills emanating from low unspiritual conditions.

The Shakers, as individuals and as a body, need it, and should have it, regardless of an inherent love of ease, of selfish gain, or any worldly considerations.

Finally, the whole world suffers for a religious life and education, broad enough to mantle every day of the week, as completely as the new-fallen snow mantles the hills and dales of our own country in winter.

As the new year advances, then, my friends, let us make individual efforts to secure this blessing to our various homes. "EVERY-DAY RELIGION" can be truthfully recommended as a "new thing under the sun," and worth more than many inventions for getting gain. It aids labor, increases soul-wealth, and promotes health of body and mind.

Therefore, let us resolve that religion, as a mere fact, shall no longer reside alone in church, nor find expression only in pulpit oratory; but that, henceforth, its theories be reduced to practice, and its most difficult problems illustrated by faithfulness in performing the varied duties of life, whether domestic, social or religious.

In conclusion, let us endeavor to buy and sell, speak and act, think and live, according to its dictates for one year; and we may anticipate a near millennium for this crime-laden, sin-stricken world, and a rapid advance toward that one condition so much desired, namely, happiness.

SCIENCE AND RELIGION.

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WM. H. BUSSELL.

SCIENCE, in its completest sense, is the knowledge possessed by the Divine Being, which, of course, must be universal. As applied to human beings, it is that which leads to an acquaintance with Deity. What are the various classifications of so-called natural science? Geology, mineralogy, chemistry, botany, astronomy and zoology, but so many different fields in which God displays his own handiwork. One cannot intelligently and thoroughly study these, without attaining the conviction that they give evidence of an intelligence, power and skill immeasurably surpassing those of man; and whether, like Tyndall, he supposes the power and intelligence to reside within what he calls nature, or, with others, to be outside of it, yet to him there is a marvelous revelation of the supreme life.

Chemical analysis discloses to him the processes of creation to a certain extent; geology and mineralogy exhibit the creative power combining the elements, on a far grander scale; botany, displaying varied forms of beauty and splendor, evinces a yet higher degree of intelligence; astronomy, if it does not exhibit infinity itself in the countless worlds it brings to view, yet, like that, gives to the soul the most exalted sensations as it contemplates the scene before it; zoology brings him a step, and a long step farther toward the Divine existence. What multitudes of living beings does he behold in air, earth and ocean! How they confirm, by their ceaseless activity, the words of Jesus: "My Father works hitherto!"

It is not a presumptuous conjecture to say of the infinite life, that it never rests. It goes on forever in its work, producing grade after grade of varied existence, from that which requires the aid of the microscope to discover it, up through the creeping, walking, swimming, flying beings to man, savage, barbarous, intellectual and spiritual of the material spheres, and hence on to man immortal and angelic in the celestial worlds.

Science, in its most comprehensive sense, lays open, by degrees, all truths to the human mind; but these all, even the minutest, center in the Divine existence. They reveal him to us, not each to the same extent, but yet the revelation is genuine and divine. Why, then, the useless and absurd distinction of sacred and profane, applied to different things that lead us to the knowledge of God? Is any thing profane but that which is perverted from its original purpose by human beings? "God is in history" is language used by the celebrated historian, D'Aubigné, and justly so. God has led the whole human family all the way from the commencement of its existence, just as carefully, and by means of as many of his attending angels as he did the Israelites from Egypt to the promised land. All history, whether that commonly called profane, or that of the Bible—to which we are accustomed to apply the term sacred—shows the divinely-guiding hand. All that is worthy the name of science is sacred, and should be so regarded. That which treats of the Divine life, as manifested in the insect world, may be of a different grade, from that which discourses of suns and planets, or treats of the human mind in its intellectual, moral and spiritual aspects, yet really they are all one. When we attain to any degree of the knowledge of God, by means of what is commonly called natural science, or by intellectual and moral science, there is as really a revelation as though an angel from the highest heaven conveyed to us the information, or the infinite spirit had imparted it to us. The difference is only in the manner of obtaining it. The inspirations that diffuse through the human soul the life of divine love, may come to it through various mediums, yet are they all divine inspirations, communicating to it the knowledge of the divine life, and preparing it for its upward course to the realms of immortality.

REVIVALS.

HENRY C. BLINN.

"GET the revival down," seems to be a very appropriate form of advice, for those who are looking forward for a renewal of the pentecostal spirit, which is said to be so greatly needed in our favored land of civil and religious liberty. Get the revival down into the heart, that it may work for the purification of both body and soul.

A general impression pervades the community, that the coming winter is to peculiarly propitious in aiding the preparatory work, or, may be, in blessing us with the outpouring of a wonderful spiritual manifestation. Some of the teachers even in our own church have been anticipating, for some time past, the consummation of a revival that would equal, if not exceed, in the area of its operations, a larger section of country than did the revival of the war spirit during the "great rebellion."

Very few would presume to say that the renewal of promises and pledges, that the awakening into a deeper conviction for

truthfulness and honesty, was not needed, and certainly these should be the fruits of a religious revival.

Get the revival down into the very springs of life, and help to baptize ourselves into an element that will not only wash externally, but will, as well, burn up all filthiness of the flesh and of the mind. The good old prophet has said that "the knowledge of the Lord will cover the land as the waters cover the sea." All hail to the dawn of this glorious day, when a revival of intelligence, of reason, of faith and good works shall be among us, and all in harmony with the government of Christ's kingdom, to which there is to be no end.

God makes the revival. Through His grace and the powerful operations of His spirit only, will any good be accomplished; but, with all this, God depends upon living, active and earnest agents to vivify his work among men.

To the people of God—spiritually dead or dying—a revival has a deep significance. Indeed, a revival of the spirit of religious interest should be hailed with more joy than a revival in trade, or a gala day of enjoyments. It is the life element of any order of people, professors or non-professors, and is essential, even, to the happiness of the individual. Our Shaker order dates its origin to the outpouring of the spirit of God; and for its establishment and its continuance in this country, we are indebted to those peculiar seasons which are termed religious revivals.

THE QUESTION AND THE ANSWER.

AMANDA M. KENISTONE.

WHEN strangers to our faith and life
Within our home appear,
In answer to their questionings,
The truth we would make clear.
They ask, "what unseen power attracts
And holds in its embrace,
So many young, aspiring minds,
In this secluded place?"

"Is it a cherished love of home—
The strength of friendship's chain?
The wreath that true affection weaves,
For which you here remain?
Or have the teachings of your friends
So closely twined your heart,
That conscience-smitten you would be,
Should you from them depart?"

"And do you never turn, to seek
A part in pleasure's strife?
Aspire you not to joys, and loves
Unknown to Shaker life?
As veiled in mystery you seem,
Quite happy, yet at rest;
Can you unfold the faith and power
Which mind and soul have blest?"

A reason of the faith and hope
By which we daily live,
We render cheerfully to those
Who listening ear will give.
Not bound by dogma—barred by creed—
Nor held by force of law;
The truth hath met our spirit's need,
From its pure fount we draw.

Surroundings of external caste,
However grand or high,
The longings of the inner soul,
Can never satisfy.
'Tis true, that love of home and friends,
Has power the heart to bind;
But what can meet the longings
Of active, reasoning minds?

'Tis truth in its simplicity,
Exemplified on earth,
And purity of life, unfolds
The germs of angel birth.
When these are quickened in the soul,
That "ever aching void,"
Which worldly pleasure never fills,
Finds blessings unalloyed.

Then faith, with reason is combined
Cause and effect to trace;
To learn the laws that God designed,
Should happily the race.
We see that earthly wealth amassed,
And learning's garnered sheaves,
Unless by wisdom's hand dispensed,
The soul still yearning, leaves.

True happiness is what we seek;
This virtue only yields;
We tread the shining way she marks,
And love her verdant fields.
Gay fashion's giddy throng we leave—
Who trifle life away;
For hours of bliss, an age of pain
Her forfeiture repay.

The Christian's part we nobly take,
And with the ransomed few,
We boldly vindicate, the truth
That forms all things anew—
The virgin principle uphold
That Jesus Christ revealed;
This basis of a perfect life,
His glorious mission sealed.

Though many sects that fill the land,
The Christian title claim,
And rear their gorgeous temples high,
In honor of the name;
Yet cant, and mockery within,
And loftiness of mien,
Fail to express the life, that crowned,
The lowly Nazarene.

From purity, true pleasure springs;
And peace, with love combined,
Have power to captivate the soul,
And earthly passions bind.
Where living faith and works agree,
And souls in good abound—
A home, from strife and discord free,
With truest friends we've found.

We hold our union to this band,
By deeds of righteousness;
And as our spirit powers expand,
In light and truth progress.
Though many fail to comprehend
The truth that makes us free,
We claim the boon of lasting peace,
And heavenly liberty.

SOCIOLOGY.

OLIVER C. HAMPTON.

MAN is evidently built on a sliding scale of relative perfections. His lower conditions, contrasted with those higher, of which he is capable, may be called evil for want of a better term. Experience and observation, as well as his past history, prove him capable of continuous and gradual but constant improvement, both when viewed in vast proportions as nations, peoples, or our entire world, in its movement in cycles of immense duration; also in regard to individual men, through the experience of a few fugitive years. Man's loves, in his lower rudimental conditions, are largely lusts, having for their object his individual selfish gratification. Yet the law of eternal progression which runs through the universe, gradually improves his conditions, making man less sinister and more generous and benevolent, pure and sincere, until he occupies a serene home among the archangels. At least this is inevitably inferred from the fertile span of ex-

istence furnished us for observation here on the earth. This law of eternal progression is God-given, for man cannot revoke it by any act or incantation, though he may oppose his motion skyward, and even delay his sublime apotheosis for many long years. The more he expands toward higher regions of perfection, the nearer he approaches his fellow man in love and sympathy, until so far developed as to be prepared for a *community life*. Indeed, along the whole, otherwise gloomy path of human experience, or as far back as we have any history, a few specimens of highly progressed humanity have appeared from age to age, to light the gloom of the dead centuries, and point to higher glories and sublimer possibilities. These have apprehended and practically developed, in a gradual manner, some of the more palpable facts, principles and truths of sociology.

But what an immense field of discovery yet remains to be explored in this direction. One curious coincidence connected with sociology is the fact that, so far as we know, every system of society or community which has had any practical success, has had to accept of celibacy as one of the most important, if not *the* most important, plank in its platform of primal principles. My subject might receive a curious and ingenious as well as true and valuable exegesis right here, highly favorable to the doctrine of celibacy and sexual purity, but, having caught but a glimpse of this bright and magnificent thought, I will leave it to the elaboration of those who have traced its logical sequences farther than I have. In reflecting upon man's nature in connection with the subject of sociology, I am of opinion that all men have, or ought to have, perfect, unrestrained freedom of will and choice as to what kind of life they shall live, so long as such freedom and exercise thereof does not interfere with the enjoyment of the *same freedom of choice, rights and privileges of others*. That all men are positively *equal*, under precisely the same circumstances, in *rights and privileges*, to all intents and purposes, until they infringe on tho of others; and even then, so soon as by warrantable restraint they can be induced always to respect the rights and immunities of their fellow men and women, they should come into possession of inherent rights. If the above postulates are true, the next inquiry would naturally be, what is the best mode of conducting the polity of a community? that is, the several details of different departments?

In the first place it appears self-evident to me, that just so much dictation and government should be resorted to as to secure the above-named immunities, etc., and positively no more. Any thing more than this does not deserve the name of legitimate and proper government, but of usurpation, which is itself an infringement upon the rights of others, and no more justifiable in an executive officer than in any other individual. Then if executive administrators of the government of a community can so economize the details of administration as never

to transcend the limits here prescribed, it would appear, surely, to shut off all the friction among the elements of community that could come in through the avenue of its administration, and this will be very noticeable and important if it should happily ever be reached; for men, being under the same circumstances, equal in rights and privileges, though not in talents, powers and abilities, feel very keenly any infringement of this law of equality, and can never do otherwise. This unwillingness to be unrighteously and unjustly treated can never be overcome. It is an irresistible, eternal law, inexorable in its demands, the failure to satisfy which, must inevitably produce eternal antagonism.

Again, for the stability and smooth running of a community, it seems to me that some method must be pursued in its *modus operandi* by which every individual must stand, not indirectly, by implication, but directly by immediate affirmation, self-committed to its general interests and behests, and to all of its important movements and business. Without this desideratum, in vain shall we try to secure the hearty co-operation of the members in any enterprise small or great we may undertake. I have here written my views on the subject of sociology, as applicable to a successful community, and I am absolutely sure this subject needs ventilation. I would like to see THE SHAKER become a medium for the transmission of all kinds of useful knowledge adapted to its field, in all directions calculated to benefit humanity, mentally, physiologically, spiritually, scientifically, temporally and eternally.

THE BRIGHT SIDE OF SORROW.

—O—
SARAH ANN NEAL.

It is a fact, however strange, that in nearly all human life there is an inclination to look on the darker side of the human heart, brood over its trials, and to live in realms where despondency is germinated, permitted to grow and thrive, at the expense of the higher, brighter and most cultivated elements of our organization. But those whose interior beings have been lighted by the teachings of Christ's life have no occasion to despond, but are led to "look up through the clouds" and behold the "far brighter day," replete with beams of a heavenly light, that are never succeeded by darkening night. It has been wisely said, "every Christian sorrow is the harbinger of a new-born joy," and truly so; for sorrow, born of earthly endeavors for the right, is soul-elevating, and to be enjoyed, rather than endured, for its beneficent gains; but to obtain and enjoy these gains necessitates the practical exercise of Christ-principles—a sorrowing unto participation of joy in the heavenly. Christ suffered, sorrowed, and those who would be his disciples and follow him "whithersoever he goeth," will joyfully sorrow too. Liberty waved her gilded pinions over him who was "tempted in all points, yet without sin;" and this same signal victory and freedom from the erring nature of

humanity await all, who, like our Christian pattern, earnestly, patiently, hopefully work. Such souls are the embodiment of a hope which creates holier aspirations, wakens nobler activity, and causes the soul to rise above the land of shadows into that world of radiant beauty, where all life is inspired by heavenly light and love. Despondency is very unlike Christian sorrow; is the fruit of spiritual indolence, whose tendency is to detract to greater gloom, and all for the want of development in spiritual refinement, through angel purity. While we would eradicate from society all despondency, we would cherish godly sorrow as the harbinger of soul-progress; for the truest feelings of the heart are borne upward—homeward—through the corridors of sorrow to the home of the eternal; and thence, with energies renewed, returning to the pilgrim, who is thereby better fitted for the sterner, fiercer conflicts. But the joy of the real Christian is in that beacon-light of hope, pointing to the end of life's turmoils, and revealing eternal day replete with sweet soul-rest, and the wreath, made of the laurels of victory, achieved through the sorrowful labors of Christian pilgrimage. Life is a labor, and nothing conduces more to health, happiness and real spiritual growth than exercise of both body and soul in all innocent activity. Creation never rests, only as continual growth and change produce rest. Beautiful humanity, like the luscious fruits and brilliant flowers, is one of the higher productions of this ever-creating fountain. Let us remember that our humanity is capable of large development, increasing use and beauty, earthly and heavenly; and those whose lives have felt the baptism of Christ, realize that, while they live, work, and sorrow for the good, the better and best are just beyond.

REWARD OF LIFE.

—O—
ELIZABETH H. WEBSTER.

"Blessed are they that do His commandments that they may have the right to the tree of life."

John while "in the spirit" on Patmos.

"Blessed, or happy and spiritually prospered, are those who keep the commandments of Jesus," not merely the code of laws, given to the early Law-giver, but the "new commandment," which surpasses them all in that it comprehends the whole, with greater reaches of love, unity and unselfishness.

"The law was a school-master to bring them to Christ;" and by obeying the former they gained the power to fulfill the still higher requirements of the latter. By "denying self," they learn to love the neighbor so well that they can "sing joyfully the song of Moses," "with the Spirit and the understanding," and the still sweeter song of the Lamb, the Christ-spirit.

They are to "have right to the tree of life," because "they are worthy," as the Revelator says of those "who enter into the Holy City through the gates" of confession, justice, consecration and purity.

But what is this tree of life, to which they have right, which "bears twelve kinds of fruit?" Is it not something of which they may partake continually, as there is a constant succession of fruits, which will afford them cheer, strength, all needful sustentation, and keep them in life and vigor? It is a tree of life, not of death. So much so, that those who have not, by obedience to these physical and spiritual laws, gained a right to the fruit, may still find benefit and healing, even from its "leaves," or the less concentrated nutri-

ment of the fruit. If they cannot, by obedience to the whole law, become "every *whit* whole," body and spirit, they may find a healing principle, even in the leaves, or scattering truths, eliminated by the growth of these germ principles.

A PROPHECY.

—o—
WATSON ANDREWS.

THE pentecostal wave, many fold redoubled, shall again descend and sweep with giant force throughout the world. No sect, party, scheme nor combinations will avail to quench its fires, nor turn its resistless tide one tittle from its course; but onward, ever onward, o'er thrones and kingdoms it shall roll, when wrong of every name and nature — princely, priestly and pecuniary — shall be swept from the earth. Other Pauls and Peters shall arise on whom the cloven tongues of fire will again descend, and burning words in thunder tones shall leap from off their glowing altars, and set a waking world on fire! Repentant cries shall break the midnight gloom, and tears like rain-drops lay the rising dust. Oh God! be mine so to live *now*, that love and not repentance shall *then* melt my soul to tears.

THE SHAKER.

Monthly — 60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE SHAKER TO ITS READERS— GREETING.

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WITH hopeful and happy greetings to universal humanity, THE SHAKER enters upon its sixth annual volume. Though returning to its original title, it would be understood to amplify rather than detract dual principles, in all things which the name *Shaker* and *Shakeress* could imply. Advocating truths which have their foundation in the belief of God's duality and the duality of Christ, THE SHAKER will illustrate the fruits of such belief by the presentation to the world of a brotherhood and sisterhood in Christ, where impartiality of rights is fully prevailing — in a perfected Shaker organization.

The present management take this early opportunity of bestowing unqualified approval and commendation upon their earnest and faithful predecessors, who have been so long and favorably known within and without "the household of faith," as unflinching foes of error, and advocates of all that is pure and good; who have so unselfishly labored for our little *Monthly*, that they have neglected duties demanded of them by the model organizations at whose heads they preside. Thanking them in behalf of humanity, we believe "all the people will say, amen!" Elder F. W. EVANS assumed control of THE SHAKER at "a time which tried our souls" *as by fire*, and now that he feels the autumn of his life more real than ever, it seems happily opportune that *we* relieve him — than whom none could be

more loving, fatherly, nor more practically Christian. We crave his mantle. In the immediate future THE SHAKER will be conducted in behalf of the United Societies by G. A. Lomas, as Editor, and N. A. Briggs as Publisher.

OUR STANDARD BEARER.

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FRIENDS, of whatever name, sect, sex, color or condition, "lend us a hearing:" Christ having laid the grandest of foundations, we purpose standing thereon; thence we will move more heavenward, less earthward, and thence lift our *Standard* upon whose folds is inscribed an undying opposition to the popular inclination — secession from Christ-practices for selfish purposes — against which inclination the Christ-life enters a continual and righteous protest. On our *Standard* we would represent the principles of Jesus "lifted up," hoping to draw the attention, at least, of "all men and women unto them." Nor would we be chargeable with faults of commission nor omission. If our *Standard* invites to any thing which finds no relation to the Christ-life, we will reject it as soon as discovered; and if we fail to append sufficient cross, self-denial, or progress unto increasing salvation, we are open to such conviction, and will immediately make the addenda. We have risen in love with the life of Christ — it is our criterion — and THE SHAKER is our bearer of "glad tidings of great joy." In all our theological reasoning we shall urge the beauties of the Christ-life; and the power that proceeds from true holiness will be the force with which we will attract, invite and convert the world!

It will readily be admitted that THE SHAKER is pre-eminent as a periodical in its peculiar field, towering "above all the surrounding hills" of journalism, in its testimony of radical Christianity. This testimony condemns no good thing of nature, but presents, as superlatively spiritual and Christ-like, the following general principles: A VIRGIN LIFE, as opposed to all fleshly lusts. It accepts the whole COMMUNAL system of the church of pentecost — the model church — adding thereto the grand feature of *organization* for both sexes. PEACE of household and nation is equally advocated by it. It teaches the efficacy of CONFESSION, and the eternal relinquishment of error, and to keep unspotted from the world, by a clean *separation* of its Church from all State politics and governmental policy. Until there shall appear a publication demanding a purer life than THE SHAKER advocates, more peace, more "all things in common," less rich and less poor, and a higher degree of unspottedness from all worldly lusts, BRETHREN, SISTERS, be proud of and work for our *Standard Bearer*. Send it your best thoughts on religion and science generally, on philosophy, physiology, on cooking and all domestic duties; on farming, gardening, building, mechanical improvements and moral truths. Illustrate more fully our social

life as it is, or should be; sing blessed songs, and proclaim our terrestrial and eternal advantages in gospel life. Let us tell the whole world from what we are saved, and how ardent we are to save others. Criticise *us* keenly and as kindly. We believe in the ushering in of a brighter day. We *know* the gospel in its *full* presentation "is sure recompense for all we've left behind," and we mean to use it in endeavoring to answer "WHAT IS TRUTH?" Gospel friends, take heart!

"There's a light about to beam,
"There's a midnight darkness changing into gray;
"Aid its dawning, tongue and pen;
"Aid it, hopes of honest men (and women),
"Aid it paper, aid it type,
"Aid it for the hour is ripe,
"And our earnest must not slacken into play."

*

TRIBUTE AND CRITICISM.

—o—

T. L. Harris says: "The dear and worthy Shakers have seen it (1); they have taken into their hearts the fact that scortation is a serpent that stings even to the second death, and that social antagonism is the result of disorderly sex-relation. They have based a system on the negation of sex (2), and the annihilation of individual interest. Their chastity has been denied by the vile, and their sincerity and honesty doubted by religionists; but upon a ground hedged in by the necessary limitations of their theory, who shall dare say that their work has not (3) been faithful and praiseworthy? Yet starved hearts and lonely lives, affectional want in the midst of material plenty, stamp their system on the positive ground, a failure (4)!"

(1) The author of the above refers, first, to solidarity — a consolidation of interests — and we *have* seen it and practiced it, moderately successful, for a century! and we believe "scortation" — lewdness — to be fully as effective as he strongly puts it. (2) "Negation of sex!" Never. We fully acknowledge the order and rights of sex. We make one pay tribute to the other in all that concerns Christian life. There are those yet living who believe the Shakers hate each other as sexes; never speak to one another, eat apart and sleep in separate houses. We have yet to see, outside of Shakerdom, the manifestation of Christian love among the sexes, free from scortation, as may be daily witnessed in Shaker societies, where the gospel is kept alive in the soul. A greater freedom in love, and with equal purity, we challenge the whole world to present. The perfect tense (3) "*has*," might, with equal propriety, be supplanted by the present tense "*is*."

There may be "starved hearts, lonely lives and affectional want," but neither of these are found in a living Shaker. Neither spiritual nor material poverty come in at our doors, while we are exercised in the simplest Shakerism; and, hence, no love needs fly from our windows.

We admit that our system is not yet perfectly practiced, neither socially nor in the "annihilation of individual interests," etc.; but, while "we will not tarry by the way," we wish T. L. Harris, who has been trying so many years, or some one else, would succeed in establishing an improvement on Shaker societies, where there were less "starved hearts" and just as little or less "scortation;" less "lonely lives" and more spiritual protection; much less "affectional want" and more "material abundance," accompanied by as many or more angel brethren and sisters! Truly, we feel our leanness, but not by comparison with any thing on the earth as yet; and until some better way is established that will make better Christians of carnal men and women than our system proposes, we should be permitted — knowing no such word as (4) "*failure*" — to rejoice that "the gospel is full recompense for all we've left behind."

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LOST OPPORTUNITIES.

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THAT the *first* mission of the Christ was of an entirely *missionary* character, while the *second* was to be solely devoted to *organization*, are ideas of too general acceptance by BELIEVERS, but they are incorrect. They have been the causes of many *lost opportunities* for human salvation. We are living illustrations of the fact, that the sexes can live on earth in all purity, reflecting the type of the heavenly model; we have evidenced to the world the possibility and Christian necessity of establishing, on a durable basis, a pentecostal *commune*, wherein we can realize how good it is for Christians to dwell together in unity; and are led by the spirit to confess our sins, and to urge our souls into a living repentance therefrom. We realize, through our temporal and spiritual blessings, that the gospel is very good to us; and we may be, through this realization, fostering a selfishness that loses to us opportunities of telling the good news: "WHO-SOEVER WILL, LET THEM COME!" The *second* advent of Christ teaches evangelism, even at much expense to us; for, if the gospel is so good to us, is it not our duty to use and to make every opportunity serviceable in spreading the gospel?

We have been "watching, and waiting, and praying in earnest," that the heavens would do something for us, and without any further expense to us; and we have found that the evangelism that has cost so little, true to the philosophy of cause and effect, has been equally valuable in its results. The heavens are undoubtedly "waiting in earnest" for us to lose no more opportunities for saving souls and blessing the Cause.

One of "the wise men of the East" sends us a timely warning, in this number of THE SHAKER, to be on the alert during the season of *revivals* which is apparently approaching, and to cast in *our* nets. Bear in mind that a people possessing so many waves of pentecostal influence to baptize souls with, we, as Shakers, have been to the least expense in evangelism of any church in our own or any other land. We *know* of a people less than one-tenth our number and ability, who, in one line of evangelization, as seems to them good, spend annually more than double the cost of our MONTHLY for a twelve-month, and for which they desire and receive only spiritual returns. One family of our ORDER, which has expended most in the diffusion of our gospel principles, testifies that every dollar and exertion have been more than returned. Others, individuals, assert their willingness to give one meal daily; to do with less in several respects, if necessity requires, so that the *gospel eagle* may continue to fly. Our time and ability, that may be requisite, are given; nevertheless, relying on the generosity of brethren at home, abroad, and "those not of our fold as yet," we believe we shall be substantially paid. Let us all have sufficient faith in God, and love for humanity, to spend and be spent for the Cause. We will, undoubtedly, receive help from those "without," who would be num-

bered with those "within." But let us first show all humanitarians that we have a confidence in the truths we preach, equal to our last dollar and exertion, and as God liveth *there will be no more lost opportunities, and the returns from every effort will be manifold.* *

TRUST.

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ELIZABETH B. HARRISON.

LIFE seems to be a matter of continual trust—we constantly trust, and are trusted. We are taught to put our trust in God, and truly, we need no other reminders of this necessity, than the ordinary affairs of life. We needfully and thankfully trust one another, and are ever most grateful, when we know that our trust has not been misplaced. We have, by the provisions of the gospel, been placed in trust of large temporal possessions; and if we abuse our trust, we shall be recompensed by an equal feeling of want. There are many effects of mistrust, that will need the correction of the spiritual world. Thank God, I know how to trust my Ministry, Elders, Brethren and Sisters—those in temporal care, and those bearing spiritual burdens. Those who are trusted in largest confidence, will not so easily betray trust, as when suspected.

The greatest trust committed to any, is the pure gospel of Christ, and being placed in this trust, even so would I live, not as pleasing self, but God who trusts, yet will try all our hearts.

LIGHT.

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MARIA WITHAM.

As gentle flowers inhale the dew,
So thirsts my soul for light;
Each day supplies my wants anew,
While e'er I walk aright.

And in Christ's gospel there is power
To set my spirit free;
Its light will lead me, every hour,
"Nearer, my God to thee!"

It fills me with that perfect peace—
Gives me a lowly mind;
By it, I learned that sovereign grace,
My soul sought long to find.

GOLDEN SAYINGS.

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"SEE! I HAVE CULLED THE FLOWERS THAT PROMISED BEST."

ONE of the best "confessions of faith" ever devised, is a straightforward, useful, cheery, consistent Christian life, seven days in the week.

... I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it heats no gong, and yet, far over the waters, its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermons of your life be illustrated by your conduct, and it shall not fail to be illustrious.

... Character is an eternal temple that each one begins to rear, yet death only can complete. The finer the architecture, the more fit for the indwelling of angels.

... In deciding questions of truth and duty, remember that the wrong side has a crafty and powerful advocate in your own heart.

... "None were horn to command the Golden Rule; but all to obey it."—S. A. Neal.

... The principles of godliness are as old as time, and new as the moment.—*Ibid.*

PHYSIOLOGICAL.

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DANIEL FRASER.

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HUMAN SOCIETY, No 1.

LOOKING over the surface of modern civilization, we see that almost every thing is in motion, and that which will not move is left behind, and speedily becomes obsolete.

In mechanical matters the displays of adaptations are wonderful. On the one hand there are manifestations of herculean power; on the other, microscopical delicacy of execution. Astronomy, soaring aloft, outstrips her old friend astrology, and actually foretells future events. Chemistry no longer confines herself to inorganic matter, but has taken possession of a whole kingdom of vital forces, and has already advanced to, and is now ready, to introduce us to a world of invisible, and, I may almost say, omnipotent forces. Physiology, akin to chemistry, treads also on the confines of spirit life, teaching that obedience to her laws, forms, or mal-forms, civilizations; and that our social standing, intellectual progress, our religious conditions and elevation, must be predicated upon her. Disobedience to physiological law brings upon us bodily disease, early death, distress of mind, domestic distractions, social broils and national convulsions, and associates us with Egypt-loving Jews and with the giant sinners of the antediluvian world.

History informs us of the rise of nations and the fall of empires. The rise of a people and their ruin, is but a chapter in physiology. One of the caliphs remarked: "As long as you stick to your plain way of living, you will prosper." In other words, obedience to physiological law is inseparably connected with individual integrity, moral and national power. His people did not stick to their plain way of living; the consequence is, that, at this hour, they are a contemptible nation, and, had it not been for the interference of two powerful neighbors, history would have written ere now, "The Saracenic empire is no more."

The foundations of morals, social life, peace, health and heaven, must ever rest upon physiology. It is the ground on which Jacob's ladder stands—the medium by which pure intelligences can reach us with heavenly gifts, and bear joyful tidings back to spirit friends.

Turning to sacred history, we find that the first sin was an act of sensuality. Tracing the consequences down through antediluvian times, we read that it was disobedience, first, to physiological law, and then to moral law, which brought the flood, a catastrophe second only to the entire destruction of our planet. Again, we read that it was *obedience* to physiological law which saved Noah and his family. It was said of him, "that he was perfect" in generating Shem, Ham and Japheth, while those around him were disorderly. After the flood, for what reason was the father of the faithful called to leave his pagan home? Was it not that physiological law, and those that rest upon

it, might be observed? For what end were all the wonders in Egypt performed, and why did Sinai shake, but that physiological and moral law might be unshaken? Why did the Israelites forsake the worship of the true and living God for gods of wood and stone; was it not that they might give license to their appetites, and eat, drink and procreate without restraint? Why was it that the God of their fathers threw them off, and left them a reproach before all nations? Because they first violated physiological law, and then they violated every other law. Why are heathens, heathens? Because they have no respect for physiological law. Are there any heathens in Christian countries, so called? Those who have no respect for physiological law, whatever guise they may assume, are heathens; and, being wrong in their outer life, how can they be right in their inner? Why did the Divine man Jesus — the father of the new creation, the captain and pattern of the higher life — solemnly declare that the physiological, the moral, the Sabbatical, the financial, the sanitary, and the other laws given through Moses, should not pass till all should be fulfilled? Because he knew that the people of the better day, who would live his life, would keep them every jot, not by constraint, but willingly.

*** FULL and careful analysis of the Tomato fruit, recently made, explodes the growing idea, that it develops, if it does not produce cancer. Packed in cans, it is not so wholesome as in earthen or glass; but it is wholesome, in any form, unless doctored extensively by the cooks.

*** Colds: Many colds, and extremely bad coughs, originate from so bundling the throat that a perspiration is created, opening the pores, which come in contact with the cold air. Better leave the throat only covered by a loose collar, excepting when going out in the wind or cold; then be particular not to dress the throat so warmly as to perspire. Be fully as particular, about not warming up too quickly after being very cold, as about wrapping up when ready to go out in the cold. Avoid excessive use of grease, and keep the bowels regular.

*** Americans are gradually waking up to the fact that oatmeal is by no means an unimportant article of diet. As a food, the merits of which have stood the test of centuries, and which is designed to promote the sanitary condition of the nation by laying the foundation for more ready and vigorous framers for the coming generation, let us regard its general adoption as an article of diet as nothing short of a national good. Its phosphorescent qualities act as a general and healthful impulse to the brain, and on no other food can one endure so great or so prolonged mental labor as on oatmeal porridge. Properly cooked, it is not only a most healthful and nutritious food, but it is fully attested by its wonderfully rapid adoption as a popular diet by the very fastidious palates of our American people. — *American Working People*.

*** The Boston *Journal of Chemistry* regrets that the millers use all their finest, soundest wheat for fine flour, and the poorest for graham or brown bread, a general name given to mixtures of bran and spoiled flour. "What we need is good, sweet, whole wheat flour, finely ground and put up securely for family use, and any Western miller who will give his earnest attention to furnishing such flour will realize a fortune speedily; securing the most nutritive principles the Creator has stored up for man's food."

*** Supposing your age to be fifteen, or thereabouts:

You have 200 bones and 500 muscles; your blood weighs twenty-five pounds, your heart is five inches in length and three inches in diameter, it beats seventy times per minute, 4,200 times per hour,

100,800 times per day, and 36,792,000 times per year. At each beat a little over two ounces of blood is thrown out of it; and each day it receives and discharges about seven tons of that wonderful fluid.

Your lungs will contain a gallon of air, and you inhale 21,000 gallons per day. The aggregate surface of the air-cells of your lungs, supposing them to be spread out, exceeds 20,000 square inches.

The weight of your brain is three pounds; when you are a man it will weigh about eight ounces more.

Your nerves exceed 10,000,000 in number.

Your skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. The area of your skin is about 1,700 square inches. Each square inch contains about 2,500 sweating tubes or perspiratory pores, each of which may be likened to a little drain tile one-fourth of an inch long, making an aggregate length of the entire surface of your body of 88,541 feet, or a tile ditch for draining the body almost 17 miles long. — *Science of Health*.

SPIRIT OF THE FARM.

EXPERIMENTS in milking cows, twice and thrice a day, were sufficiently in favor of the *third* milking to more than double the value, over the extra cost. An analysis of the milk in summer, also proved the third milking favorable to health.

.... From careful experiments, made under the supervision of Lord Kincaid, of Scotland, we have most valuable conclusions concerning manures, covered, or lying in open yards:

Potatoes treated with barnyard manure:

One acre produced 272 bushels.

One acre produced 292 bushels.

Potatoes manured from the covered sheds:

One acre produced 442 bushels.

One acre produced 471 bushels.

The next year the land was sown with wheat, when the crop was as follows:

Wheat on land treated with barnyard manure:

One acre produced 41 bushels, 18 pounds (of 61 pounds per bushel).

One acre produced 42 bushels, 38 pounds (of 61 pounds per bushel).

Wheat on land manured from covered sheds:

One acre produced 55 bushels, 5 pounds (of 61 pounds per bushel).

One acre produced 58 bushels, 47 pounds (of 61 pounds per bushel).

The straw also yielded one-third more upon the land fertilized with the manure from the covered stalls than upon that to which the ordinary manure was applied.

... A western farmer, raising and keeping on his estate, a stock of *three thousand nine*, testifies that his experience proves that eornstalks, cut into pieces, similar to chaff, and made into slop, *produce more milk, and keep the stock in better condition* than the best of hay. Sheep, also, thrive better on stalks, of sweet variety, when cut very fine, than on clover! Is not this why milkmen use so many?

.... Farmers growing onions may be assured, that hen manure and ashes, thoroughly mixed, and freely sown when onions begin to "bottom," will insure a finer crop than aught else "in the world."

.... Coal ashes, though pronounced useless by "studied" scientists, are found to be very valuable by practical gardeners, when used freely on potatoes, tomatoes, cabbages and vegetables generally.

.... An intelligent farming insect — the spelling bee!

.... "I thought agricultural editors were intellectual beings, said a Missouri hotel-keeper, "but — but —" and then he stood back and surveyed the immense pile of bones he had left.

.... To test the quality of a pear, take pen and ink; if it will bear writing well, it is a good pear, so says the best pomological authority, the *Revue de l'Horticulture Belge*.

.... The less salt you feed any kind of stock, including human, the better. Salt, in abundance, will soon dry a good milch cow!

.... The cheapest and best manure combined is found to be clover, sown with oats. Plough in, first of June, the following year, and plant roots for first crop. Sow clover seed liberally.

.... Ticonderoga farmers have converted their church into a cheese factory, and their race course into a cow pasture.

.... To ripen cream best, set the milk at 64°, and skim in 36 hours; this is the best; next best, keep at a temperature of 60°, and skim in 48 hours. Milk, set deep, is most approved.

.... It is not generally known that the famous "Mother" apple was named by A. J. Downing, after Mother ANN LEE, and presented to the Shakers by him.

.... Instead of rowing contests for the Centennial, we propose that collegians try which College can raise the most corn or potatoes on a given number of acres.

.... Weak soft-soap suds have "fixed" the green worm on cabbage the past season.

STARTING AN APPLE NURSERY.

NICHOLAS A. BRUGGS.

SELECT a good, rich soil and well drained. If not already rich, make it so by a generous application of well-decomposed barnyard manure; none of your patent fertilizers.

Late in autumn sow pomace from selected apples, in drills three feet apart, and cover with one inch of earth. But a small portion of the ground intended for the nursery will be required the first year.

When the young trees appear in the spring, thin them out, leaving them one inch apart. A few weeks later thin to four inches, taking care to reserve the largest and healthiest plants; for the superior thriftiness manifest at this stage of growth will be likely to continue with the growth of the trees.

Hoe frequently during the season. As winter again approaches, dig up the young trees; pack them with sand in small boxes, place them in a cellar, and occasionally sprinkle the sand to keep it moderately moist.

At any time during the winter the trees may be engrafted as follows: Obtain good, thrifty cions of the previous season's growth from trees of the desired variety, cutting them into pieces of two or three buds each.

Make a cement of pitch or resin and tallow, sufficiently soft to spread with a brush while warm. Spread a thin coat of this material on tough paper, and cut into strips of about one-fourth of an inch in width. Now take from the sand one of the little trees, and with a sharp knife cut it squarely off above the root, at the place indicating the surface of the ground while growing. Make a transverse incision in the root portion an inch below the first cut, inclining the knife slightly downward. Split the stock lengthwise, so as to remove one-half. Select a cion of corresponding size, and prepare it in the same manner, so that when the two pieces are joined they will nicely fit each other. Now take a strip of the prepared paper, and, commencing below the incision, wind it spirally, so as to completely cover the joined parts and hold them firmly in place. Replace the trees in the sand, cover fully the spliced section, and in the spring the pieces will be found to have adhered, ready to grow, when again placed in the sand. Care should be taken, particularly during the first season after engrafting, to keep the splice covered with earth.

TRIMMING APPLE TREES.

F. W. EVANS.

Now, not in the spring, is the time to trim apple trees. Limbs, of any size, cut off the sooner after the crop is gathered, the better, will heal kindly, and the stump will remain clean and white.

At this time, the strength of the whole system will be turned to repair the wound, and to perfect buds for another season's crop. If the orchardist understands his business, he will, as soon as possible after removing the fruit, take off every dead limb, and superfluous branch; scrape the body, and wash it with strong soap suds, or lye that will nearly float an egg. Dig round the trees and manure them. Then, if the borer, the caterpillar, or any thing else deters the trees from bearing next season, charge it to Providence! Who will demonstrate the best time for trimming, by cutting off a block from limbs, the first of each month, and present to some agricultural society's museum? The pieces will vary, from a bright wood color, to a black canker, unsightly, and yet conclusively passing the verdict.

PHILOSOPHER'S BRANCH.

WHAT is the Sun? Professor Rudolph, in a lengthy paper on the sun, says: A molten or white hot mass, 856,000 miles in diameter, equaling in bulk 1,260,000 worlds like our own, having a surrounding ocean of gas on fire, 50,000 miles deep, tongues of flame darting upward more than 50,000 miles, volcanic forces that hurl into the solar atmosphere luminous matter to the height of 160,000 miles; drawing to itself all the worlds belonging to our family of planets, and holding them all in their proper places; attracting with such superior force the millions of solid and stray masses that are wandering in the fathomless abyss, that they rush helplessly toward him, and fall into his fiery embrace. And thus he continues his sublime and restless march through his mighty orbit having a period of more than 18,000,000 of years.

... Prof. Walker, a Cincinnati scientist, has allowed himself to be stung once a day for three weeks by bees to ascertain the effect. He says that after about the tenth time the pain and swelling were slight, the body seeming to become inoculated with the poison.

... A new process of refrigeration, by the use of ammonia brought by great pressure to a low temperature, has been introduced in New York from Paris. It is applicable to cellars, packing-rooms, compartments in ships, etc., and is intended to keep the air in the rooms pure, dry and very cold, without the use of ice.

... An inch of rain is of more consequence than would be generally supposed. On an acre of ground it amounts to 6,272,640 cubic inches. This gives 22,622.5 gallons of water, which would fill a cistern capable of holding 360 hogsheads. Reducing it to weight, it would amount to over 113 tons. A trough 121 feet long, 10 feet high, and 3 feet wide, inside measurement, would just contain an inch of rain from an acre of ground.

... How to count interest:

Four per cent — Multiply the principal by the number of days, separate the right-hand figure from the product and divide by nine.

Five per cent — Multiply by number of days and divide by seventy-two.

Six per cent — Multiply by number of days, separate right-hand figure and divide by six.

Eight per cent — Multiply by number of days, and divide by forty-five.

Nine per cent — Multiply by number of days, separate right-hand figure and divide by four.

Ten per cent — Multiply by number of days and divide by thirty-six.

Twelve per cent — Multiply by number of days, separate right-hand figure and divide by three.

Fifteen per cent — Multiply by number of days and divide by twenty-four.

Eighteen per cent — Multiply by number of days separate right-hand figure and divide by two.

Twenty per cent — Multiply number of days and divide by eighteen.

... How to make glass that is not brittle, recently discovered for the second time, was discovered for the first time when Tiberius was Roman Emperor, as recorded by Pliny; but Tiberius feared the invention would deprive gold and silver of their value, and, having learned that the inventor was the sole depository of the secret, he caused him to be decapitated.

... A French machinist has discovered that, by keeping his turning tools constantly wetted with petroleum, he was able to cut metals and alloys with them, although when the tools were used without the oil, their edges were soon turned and dulled. The hardest steel can be turned easily if the tools be thus wet with a mixture of two parts of petroleum with one part of turpentine.

... A useful composition is made by dissolving old rubber with benzine; this will effectually mend rubber shoes, by using the composition to paste patches.

... It is a fact, that can be learned by investigation and visit, that the first buzz, or circular saw ever made, was manufactured at Mt. Lebanon Shakers, and the original deposited in the Museum of the State Geological and Agricultural Society, at Albany, N. Y., by Bro. George Wickersham. We were present at the presentation.

... The "wonderful liquid glue" is common glue dissolved in strong vinegar. A good and non-moulding paste is made with rye flour and strong vinegar.

... Scientists have at last found out what tobacco smoke is—a mixture of cyanhydric, sulphuretted hydrogen, formic, acetic, propionic, butyric, valeric and carbonic acids, half a dozen kinds of alkalis and creosote. We don't wonder the humanitarians declare that it is killing people.

JUDGMENT.

RELIGIOUSLY born and religiously educated, we have a high appreciation of sacred history. Jonah, as appears, was a prophet of the Lord — unwillingly so. The whale was elected or appointed, to teach the prophet the way of submission.

But really, what have we to do with Jonah, or with his whale? With the people of Nineveh, we have something to do. They rise up in judgment.

Where, in the world's history, find we a nation, a people, a city, against whom the Ninevites rise not up in judgment?

Religious organizations, in special manner, stand condemned before high heaven, by the example of Nineveh.

The nearer right a religious organization has been, when it departs from the principles of its organization, the more inveterate the power behind the throne, that runs the government machine, against the prophet of the Lord, against the voice of reason.

The Lord God of Heaven is about to deal with the dwellers of his little planet; first with Organization, Political and Religious — such as are found wanting in the virtues of their founders — such as hold not fast the good of the past, and lay hold of the good of the increasing degree of Light and Life, will be found, if found at all, among the things that were, but are not.

Let those who occupy high official station, beware of the power behind the throne. Let them heed the voice of the Living God, by messengers sent unto them. Let them remember the people of Nineveh. Let them purge themselves and their people of the accursed thing; for, behold I come quickly — have come — to give unto every man and every woman, according as their works shall be.

Truth Seeker.

INCENSE.

... Little words are the sweetest to hear; little charities fly furthest and stay longest on the wing; little flakes are the stillest; little hopes the fondest, and little farms the best tilled; little books are the most read, and little songs the dearest loved. And when nature would make any thing especially rare and beautiful, she makes it little — little pearls, little diamonds, little dew. Agar's is a model prayer, yet it is but a little one, and the burden of the petition is

but for little. The sermon on the mount is little, life is made up of little; death is what remains of them all. Day is made up of little beams, and night is glorious with little stars.

... "Religious controversy is the gates of hell." Elder F. W. Evans.

... Be careful! A certain Shaker preacher, expatiating upon the beauties, and Christian necessity, of the "all things common" doctrine, attempted a "golden saying" thus: * * * "So closely do we attempt to follow this Christian rule, that we have given up a dollar's worth of property. Nothing that we have is our own, but Society's; even the clothes I have on my person are not mine." A lady in the audience, hearing the address, complimented the young man freely, and then added: "If the clothes he had on were borrowed, he borrowed them of some body who was just of his size!" Shaker preachers, be careful of what you say.

SOCIETY RECORD.

MT. LEBANON: The new "Zion's" House is still an all-absorbing theme of the *Church Family*. They purpose finishing only the Sanctuary this winter, which will be ready for use by the early part of the new year, at least — warmed by steam, lighted by gas. Some minor, but necessary, buildings are now being built. The *North Family* have been doing a wonder. A large reservoir capable of holding more than 7,582 hogsheads, or nearly a half million gallons of water, has been built about 600 feet from the dwellings, and at a height sufficient to throw, by its own weight, over the highest of their buildings. The reservoir is fed from a pond a quarter of a mile distant, and conveyed from the reservoir through iron pipes five and six inches in diameter.

WATERVLIET, N. Y.: It is ever pleasant to record a free use of paint. The *Church Family* of this place looks almost new, some seven or eight large buildings having been re-covered with paint. An external observer remarked: "They are making Zion shine!" Jesse Wells, nearly a hundred years old, the last of the famous family of that name, is the oldest man in Albany county.

HANCOCK: 300 rods of stone wall, and half-stone wall, have been built recently; several new buildings erected, and much painting done. Several roofs of slate and tin have been applied. A pamphlet on "The Origin of Life and Species" has just been published here. Few places can report more enterprise than Hancock.

ENFIELD, N. H.: The most noted feature we learn from here is the departure for superior heaven of Mother Abigail Bowdoin, whose death will be found in our obituary section. She was sixteen months old when Believers first opened their testimony in N. H., 92 years and 9 months previous to her death.

SHIRLEY VILLAGE: A large reservoir is being erected here also. Water is brought from a never-failing spring three-fourths of a mile. After removing about 2,000 loads of muck for the bed of the immense cistern, a kind of clay was reached, which, when burnt, surpasses the famous Bath brick, commonly used for cleaning cutlery.

ENFIELD, CONN.: Cemetery here vastly improved by marble headstones. Church lately painted; canal banks strengthened at much cost. Crops abundant. Six bushels of pine (white) seed planted! New railroad, running, within 125 rods of buildings.

NOTICE TO SOCIETIES: Early advices, in items, of general interest, solicited.

"REST FROM THEIR LABORS."

Watervliet, N. Y., Albert Twiss, aged 79. Union Village, O., Moses Miller, aged 76, Oct. 26, 1875.

Watervliet, O., Eldress Mary Ann Duffy, aged 82, Nov. 9, 1875.

Enfield, N. H., Abigail Bowdoin, aged 94, Nov. 7, 1875.

Canterbury, N. H., Harvey Annis, aged 67, Nov. 5, 1875.

Average age, with fractional years added, 80 years!

SONG OF PRAISE.

ENFIELD, N. H.

Break forth into joy. Sing together ye waste places of the earth. For the Lord hath comforted His people. He hath beautified Je-

rusalem. Re - joice, re - joice all ye living things that move, For all the ends of the earth shall see the sal - vation of God.

MUSIC (No. 1).

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JAMES G. RUSSELL.*To the Editor of The Shaker:*

As a sincere lover of the beautiful gift of singing, which forms such a conspicuous part of religious services throughout almost the entire Christian world, the humble writer would seek to portray his feelings upon this interesting topic through the medium of the pen. Doubtless, other minds more active and talented would do far greater justice to the subject, still this article may do no less than to enter, as a befitting contribution to our little missionary paper, bespeaking the feelings and views of an honest advocate of musical truths. First, *music*, according to the general acceptance of the term, may be defined as "instrumental or vocal harmony"—a combination of sounds agreeable to the ear. But the question arises, how are these sounds to be made agreeable to the ear? Are they the productions of an unqualified or untutored performer? Admitting the fact that within the human organism are found the germs of this beautiful talent, it is only through culture that we attain to that degree of development, that the rendering becomes agreeable and pleasing to the listener, or easy and unaffected to the performer. Hence, it is evident that, for the accomplishment of this end, scientific appliances must be brought to our aid. The laws of one of the primary divisions of the musical department known by the term *melody*, require that the various sounds entering into a musical performance, be recognized as bearing a certain relation to each other. This relation or arrangement called the *scale*, or *gamut*, discloses the proper intervals that must be given in music. These intervals are known by the general terms. Major seconds and minor seconds require, on the part of the singer, a great deal of care to be given correctly, and thereby sustain the proper pitch of tone. If, for example, in at-

tempting to give the tones designated as the fourth and fifth from the first note of the gamut, the voice should disclose an imperfect major second; the effect must, of necessity, be very unsatisfactory to a sensitive and well cultivated ear, and the same may be said of any interval throughout the entire range of the musical gamut. This defect, when apparent either in harmonious or simple melodies, results in what is generally termed "flattening from the key." In order to remedy this defect so generally prevalent among the untutored songsters of our day, many facts must be considered and taken into account. First, the voice must be correctly and thoroughly trained to the proper intonations of the scale, which may be accomplished best by a thoroughly qualified teacher—a living, practical example in vocal music. It is an established fact in the minds of many musicians, that the ear may become so accustomed to imperfect intonations, that *false tones* may be taken for *true ones*, and *vice versa*. An apt illustration of this fact recently came under the writer's observation. It was related to him by a prominent musician, who was also officiating quite extensively in the *tuning* of instruments, that on going his rounds for that purpose, he observed a certain piano to be quite *out of tune*. The player, who was first troubled with its imperfections, but at last became accustomed to them, remarked that "it *had* been out of tune, but *HAD GOT AGAIN ALL RIGHT OF ITSELF!*" Is this not too customary? Such seems to be the case with many untutored singers. From a neglect of proper training, the tone is given quite below its proper position, and the ear having become accustomed to the imperfection, fails in its responsible office and takes the *false* tone for the *true* one. Another important fact to be taken into account is, the difference in the extension or compass of human voices. While some are capacitated to reach an exceedingly *high* point, but unable to go very *low*, others are able to

go very low but *unable* to go very high. Still another class of voices finds its great field of effect between the two extremes, unable to go very *high*, and equally unable to go very low, yet having a greater compass than either of the other classes, as its compass embraces all the intermediate portion between the two extremes. From this fact, arises the necessity of arranging music, in a style that will meet best the capacity of these different classes of voices, and when the means are neglected to accomplish this, we find each class of voices in its turn striving beyond its proper limits, and by so doing we experience the dissatisfactory result of *flattening from the key*. It is just as unreasonable to suppose that a low, bass voice is to do justice to a musical performance, or to itself, even, while lamely groping up in the chambers of a *treble* or *tenor* part of music, as to suppose that a voice naturally light and high should be able to find its desirable effect down in the cellars of an *alto* or *bass*, and yet all of this is presupposed, whenever a piece of melody is congregationally attempted. And furthermore, in connection with this all-important point of *voice training*, there is a physiological side to be viewed and considered, which must find its place for commentation in a future chapter upon the subject of music.

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CARRY THE NEWS.

Go, little SHAKER—fly over the land and waters—carry the good news, that the Lord is come, and the power of the Christ. "Shake all nations"; and fill every house with glory, through the brightness of thy coming. Visit the fatherless and motherless; teach them of their Father and Mother, God. Comfort the mourner; feed those who hunger after an increasing righteousness; give hope of better days to the prisoner, and sound the trump of gospel freedom to every creature. Friends of the truth, help us to extend it. Subscribe liberally, for others than yourselves; and may every SIXTY CENTS so consecrated, meet you with untold gratitude in the eternal world.

Bear in mind, *subscriptions* are to be sent to N. A. Briggs, Shaker Village, N. H. *Exchanges and contributions* to THE SHAKER, Shakers, N. Y.

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"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

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PUBLISHER.

COME, AND BE SAVED.

—O—

JANE EMILY SMITH.

"Whosoever will, let them come."

O, ye who are halting on Babylon's plain,
Come hither and seek the new birth —
Be stripped of your idols, seek heaven to gain,
By bearing the cross here on earth.
Come, taste of the sweets which in Zion are found,
By those who the full price will pay;
O list to the trumpet, and greet the glad sound,
"From Babylon, come, come away!"

Come Fathers, come Mothers, come dear little ones,
Who unto the kingdom are near;
O come ye loved daughters, and ye noble sons,
Your souls are most precious and dear.
Come, join the strong army of conquering souls,
Who are turning the battle within,
And freedom, her banner with beauty unfolds,
In token of victories they win.

Come ye who are sin-sick, and hunger for truth,
Or thirst for the waters of life;
O, come unto Zion, come aged or youth,
And enter the glorious strife.
The way of salvation is open for all —
Who are sick of the world and its sins —
'Tis free for the patient, who run, yet not fall,
And free for the hero who wins.

The virgins invite you to join their pure band,
And march, from the sorrows of earth,
In ways that are leading to heaven's fair land —
Thus seeking the heavenly birth.
O come from the north, from the south, east and west,
And sit down in the kingdom, with those
Who from sin, death and darkness, enjoy a sweet
rest,
And their joy like a river o'erflows.

AN HOUR IN THE DAY OF PROGRESS.

ELDER G. B. AVERY.

THE present is, emphatically, a revolutionary age, a day of numerous revelations and developments, of rapid transitions in science, art, morals, and religion — creedal faith or profession.

The character of Christians (so called), as a class, is being weighed in the balance against reputation; and religious creeds, as well as their professors, are being brought to the bar of judgment, to be tried by the light, which, for the last quarter of a century especially, God, through ministering instrumentalities, has been widely dispensing in some degree, throughout the world, among all people, of every nation and clime.

To us, it is manifest, this work of judgment will not stop, until it comes home to individual, even as unto creedal, denominational, national, and society life. At present, conviction for sin is, apparently, almost lost from earth; but, its advent will break forth in the near dawning of a brighter day. It will return, like a morning shower, or the evening dew; and its pearly drops will moisten the arid deserts of soul experience,

and make plants of life to bloom there luxuriantly.

The crucible is heating, to apply the crucial tests to professions of religion, by revealed Christian principles of righteousness. God's ministers, seen or unseen, are blowing the fire!

Let honest, sin-sick souls, through all the land, rally to this crucial standard, and enlist; for God has so constituted the human soul it cannot live (though it may exist in death) without religion; and the time is rapidly dawning when irrational professions of religion, together with mere professors, will have to take backgrounds among the dishonorable.

HOPE.

—O—

ANNA ERVING.

As the earth, when parched by drought, suffers for want of the refreshing showers, so does the agonized spirit mourn the loss of hope. But, when our spirits have been depressed by sorrow, is there one of us but has felt and received courage from some kindly friend that has bid us to hope? Have not breezes of fragrant thoughts been wafted over us, as if an angel had shaken from his wings the odors of paradise? Hope is one expression of God's enduring love for man, and ever encircles him as the light of day to guide and strengthen him while on his earthly pilgrimage. But, not alone from sources above and around, does he receive this soul-lifting boon; for within the human heart is a hopeful fountain, ever welling up fresh and pure, when not exhausted by neglect, nor hidden by despair. Hope is the connecting link between the past and future; the cheering ray that ever brightens the present; it blooms in every season of existence, and, like the evergreen, preserves its verdure throughout the year. Oh, how bright and beautiful is hope! when I feel its magic influence within me, my courage is restored; my drooping energies are renewed, and my heart goes out in thanks to thee, my God! I thank thee for the daily blessings I enjoy, while I have faith to believe I shall merit the fulness of thy goodness in the future, when my spirit shall have passed the narrow confines of mortality, and have entered the realm of eternal life and heavenly felicity. God hath provided the balm of hope, to cheer and soothe the sufferer. Oftentimes as the poor prisoner weeps in hopeless agony of spirit, a gentle voice whispers "hope;" he feels he is an outcast from God and man. Again the voice whispers, "God loveth all;" he trembles as though in the presence of a superior, yet unknown power. Hope, at length, penetrates

the suffering spirit, and inspires the degraded one with new life; with a zeal to work for the redemption of his blemished character. Oh, how thankful he feels, what joy elates him! what inexpressible happiness fills his being; he longs to impart his simple experience to every guilty brother on earth; he is now happy under the influence of hope; it has helped him to better his condition! How good is God, how precious is hope!

HUMAN SOCIETY. NO. 2.

—O—

DANIEL FRASER.

REFERRING to the advances of science, and to all the progress of our day, may we ask, what are the moral, the religious and physiological manifestations of Christendom? Do we not find that four millions of persons in Ireland have died from want of food through land monopoly? And that four millions more of British subjects, in India, have perished in a similar manner, and from the same cause?

We are all aware that one of the most destructive wars of modern times was begun and carried on for years, simply that four millions of persons — the docile, the loving, the devotional African — might be held in perpetual vassalage. Do we not see the red man of the American continent, the worshiper of the Great Spirit, driven from his forest home, and withering under the influence of what is called Christian civilization? Are not these enormities but the crests of the great waves of the deep and wide current of "man's inhumanity to man?" Do we not see, at this very hour, Europe bristling with bayonets? its best blood abstracted from useful labor, and trained to the art of war — the art of destroying life and property? Has the reign of the Prince of Peace yet reached us? is there for him a quiet resting place amid such ungodly turmoil? Are not the so-called Christian governments based on fraud and sustained by violence? Instead of protecting the laboring poor, do they not rob them and crush their spirits?

When we turn to the domestic life of men and women, what do we behold? Do we find physiological and moral law reigning supremely, or do not the effects of violations of the procreative and nutritive functions fill the land with feebleness, disease and death? Is there one person in a hundred who dies a natural death? Is not the long catalogue of their diseases a testimony against their individual habits? Again, is there a single article of food or medicine

capable of being manipulated, which is not adulterated? Of clothing, is it not half sham and shoddy?

It is far from being pleasant to notice such a state of things; we being members of the human family, are we not all representatives of that family? Can any one of us say, "stand off, I am organically holier than thou?"

"To see ourselves as others see us," is well, *but to see ourselves in others*, is a humbling gift; it is being touched as Jesus was with a feeling of human infirmity, teaching to remember, as we rise and journey upward, "the hole of the pit from whence we have been dug," and that pride and self-importance were not made for any one of us.

To conserve the good remaining in humanity, a religion based on physiological, and every other God-instituted law, is needed; a religion which worketh by love, purifies the heart and the body also—a religion in which all the bickerings of "*me and mine*" are eternally hushed—a religion in which the art of war is learned no more—a religion of peace, which presents a diet involving no cruelty to animals, nor violates any of the higher instincts of humanity. A finance *that lendeth, but taketh no increase*. An agriculture which leaveth the land bettered, and covereth up every unclean thing. A religion in perfect accord with the spirit of life, as manifested in Christ, *a germ of which life inheres in every human being*, which, when operative, will bring forth manifestations of God the Father, as did the well-beloved Son. A religion that accepts the human family as a unit, knows no personal distinction but that which virtue creates, and blesses all nations with an example of purity and peace.

SCIENCE AND RELIGION. NO. 2.

SCIENCE, as the term imports, is absolute knowledge. Religion, in its entirety, is the fulfillment of all the obligations of human life. "This is pure and undefiled religion before God the Father, to assist"—not merely to visit—"orphans and widows in their affliction, and to keep one's self unspotted from the world;" that is, this is a very essential part of pure religion, not the whole. Religion implies the utmost activity in the subject. "Whatsoever thy hands find to do, do with thy might; for in the grave" of indolence, "there is neither work, nor device, nor knowledge, nor wisdom;"—no work to preserve the bodily and mental powers in vigor; no device to create a substitute for activity; no knowledge of the Divine Life with its unlimited sources of mental, moral and spiritual supplies; and no wisdom for self-guidance along life's devious way. It implies openness of mind to receive all the truths of God from whatever intermediate source they are derived. Bigotry forms no part of religion pure and undefiled. The divine inspirations flow into every soul that is ready to receive them. "When wisdom enters into the heart, and knowledge is pleasant to the soul," they mould it into the divine image, removing by degrees the prej-

udices which may have accumulated there when ignorance held sway. When they are allowed to take the full control of the soul, they modify, strengthen and refine every faculty, gradually unfolding them till the merely sensual man becomes the spiritual man, and the whole is under the guidance of divine love. This is the science of the Christian life, which every one who acquaints himself with it, finds to be as clearly demonstrated to his internal consciousness, as the most precise of the exact sciences is proved to the intellectual perceptions.

Religious experience, as a science, is as widely extended as the whole human race; for it includes the experience of every one whom the divine light has awakened to a consciousness of the relations he sustains to eternal life. It embraces a knowledge of the individual self as affected by perverted tastes, appetites, affections and passions, and a knowledge of the divine power which restores these to their normal condition, purifies them from their naturally gross and sensual state, and elevates them finally to that which constitutes the life of God himself.

Religious experience includes association and conscious communion with those who partake of this life in its fullest extent. The language of Jesus and Paul in reference to this experience was not used for mere rhetorical effect,—"Ye shall see heaven opened and the angels of God ascending and descending;" and, "Ye are come to an innumerable company of angels, and to the spirits of just men made perfect." Their own experience corroborated the literal truth of their words.

All the sciences, whether natural, intellectual, or religious, have had various theories connected with them, which have been disproved by the accumulation of facts. The probability is that there are yet many which will finally be discarded. Dogma is not necessarily truth, fancy is not fact. This is, because man is a mere learner, with the power to ascertain truth unfolding by degrees. On this score, one science has not much to boast of over another. It is not therefore becoming in any one class to exalt their favorite science, whatever that may be, as worthy of supreme devotion. Religious science has enough in it of the really grand and beautiful to captivate every heart; and so has every other. But it is often the case that the devotee of one class of the sciences disparages others, because, in his estimation, they are of little importance. But the reason of this disparagement is his own comparative or utter ignorance of them. In reality—

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

There is needed on all sides, courage to look every one of God's truths squarely in the face. Above all there is needed that candor which will induce every one to study carefully that error, in his own mind at least, shall not usurp the place of truth. At some time in the future there will be a oneness in the perception of truth, but not until every

possible means is used to eliminate error from whatever bears the name of science. Then divine principles will bear the completest sway in the soul, producing harmony throughout. The thoughts, taking their coloring from the internal harmony, will be orderly and consistent, and actions, as streams from their fountains, will accord with the internal condition. This alone can constitute the heaven to which Divine Wisdom points.

RELIGION.

—
MARION PATRICK.

IN reflecting on the subject of religion, we are led to consider the saying of the wise Solomon: "Her ways are ways of pleasantness, and all her paths are peace." Religion is a cheerful and happy practice; its neglect brings sadness and melancholy. That religion demands of us the renunciation of all enjoyments in life, reserving nothing to balance the sacrifice, is a sad mistake, and is a fearful drawback to its advancement among mankind. How much wiser and better mankind would be, were all endowed with the full conviction that true happiness consists in the cultivation and exercise of all christian virtues! As the gentle dew falls on the flowers to revive their drooping leaves, so should religion inspire the spirit, and renew its latent energies in times of affliction; and remain as an abiding solace for all the trials we may be brought to endure. The *beauty* of a truly religious life is one of its valued recommendations. It teaches us how to live, to merit one another's respect and love; contributes to our present comfort and future happiness; is an invaluable gem which shines brightest in adversity; a sterling jewel that imparts godly impulses to the heart, and a gentle spirit that leads to a far better world. Its influence calms the ruffled scenes of life; gives assurance of an endless happiness, and is a steadfast anchor to the soul. It shows itself in benevolent actions, proceeding from the most unselfish motives, knows not the lust of power, nor seeks its own preferment. Its creed is, "DO GOOD, love mercy, and walk humbly before God." Its sect is the pure in heart wherever found, and its index, Him who went about doing good—illustrating the spirit of God in the human heart.

THE CINCINNATI CONVENTION.

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[The following letters explain themselves. Those who have read of Elder F. W. Evans' masterly address, at the above Convention, will be interested with the supplement he adds, at the close of Dr. Miller's indorsement of nearly all therein contained.*]

DEAR FATHER EVANS:

You have got at the fundamental principles of some of the most important reforms the world has ever known. On the subjects of air, water and land, no one can dispute the fact, that these should be free to all the inhabitants of the world. Every person born has a right to food, to water, and a place to live. The very fact of existence ought to establish this in the minds of all thinking people. That water and air are free, all are ready to admit, but people seem to have an idea that the land is a subject of monopoly, and that those who happen to have money, have a right to control large tracts of land, and prevent others from

occupying it. Laws should be enacted prohibiting any man from claiming possession of any more land than he can occupy and improve, and he should have no further claim to the soil on which he lives than that which comes from the products of the labor which he has placed upon that soil. Every one should have the privilege of taking possession of a certain portion of land, and making such improvements upon it as he desired. Improvements should constitute our right to the special spot which we have selected, and no person should be allowed to deprive us of it, unless we are paid for our improvements. If laws based upon this principle were enacted, what a wonderful impetus would be given to the improvements of every civilized country.

On the subject of public debt, my mind is not so well established. To illustrate: Suppose some work of great public importance is required, which the people of this generation will be compelled to make, like completing a canal or railroad, or any other vast national work, the benefits of which are to be reaped more by future generations, than by the present. In such case, I think there can be nothing objectionable in requiring succeeding generations to pay a portion of the cost. The Erie canal, I think, has been a great benefit to the people of this State. It would have imposed a very hard task on our predecessors to saddle all the cost of that canal on them, when we enjoy the benefits of it. On the same principle future generations will reap the benefits of the preservation of the Union; and it would, I think, have been clearly unfair to impose on this generation the entire expenses of the war. Yours,

E. P. MILLER.

REPLY.

DEAR DOCTOR:

So magnanimously have you admitted so many points in my article, that I can well afford to elucidate the one exception — national debts, entailed by a living generation, upon a generation unborn. At first view, your argument for *debt* appears plausible, if not logical. Let us look at it a little deeper. You see and admit, that "Laws, based upon the principles of Right, as set forth in the Cincinnati Convention article — equal citizenship and equality in landed property — would give wonderful impetus to improvements in every civilized country." Why so? The causes of war being removed, the concentrated energies of nations would be devoted to *creating*, not *destroying*. War-ships, monitors, rams, cannon, ammunition, rank and file of army and navy, in time of peace, like the present, would be saved as surplus capital. When right so far prevails over might, that woman co-operates with man in legislation, destructive war will be a sheer impossibility. Then a tithe of the money, now wasted in wars, will make all the improvements, in one generation, that that generation has the courage and capacity to project. Accumulated capital in property and scientific inventions will approximately annihilate space and time, by great national works, as they have already done in railroad travel and telegraphic communications.

"Owe no man any thing" — individually, nor collectively — is a sound practical maxim. Let us try it, for as many generations as we have been *running in debt*, and then compare results. We are so near now to total deprav-

ity, in Church and State, that almost any change will be improvement.

MT. LEBANON, N. Y. F. W. EVANS.

THE ESSENTIAL SACRIFICE.

—o—

JOS. T. CURRY.

"THE Mighty God hath spoken — 'Gather my zealous ones together unto me, those that have made a covenant with me by *sacrifice*.'" These words of the Hebrew singer are better met by the Shakers than by any other order now existing. Their great principle of sexual purity is the very thing implied by the word "*sacrifice*". The idea came from the Mosaic tabernacle, which typified the perfect church or temple of the Living God, in which shall congregate the 144,000 sealed ones, "the first fruits unto God and the *Lamb*." Before the door of the tabernacle stood an altar on which was sacrificed each morning and evening a lamb — a whole burnt offering. The first one to fulfill this type was Jesus of Nazareth, of whom John the Baptist said: "Behold the Lamb of God." Jesus was a virgin, a eunuch, sacrificing, in obedience to the Father's command, the sexual propensity. He was an example of the kind of men that shall compose the temple on earth. He knew that eighteen centuries would elapse before his action and teaching would be fully appreciated, yet he announced the doctrine plainly: "There are they that have made themselves eunuchs *for the kingdom of heaven's sake*: he that is able to receive it, let him receive it." Here is a plain, positive commandment to those who are "able." All who believe, as the Adventists, that the kingdom of heaven is "near, even at the doors," are called by the logic of their faith to "stand with the Lamb" — "follow the Lamb" — make the sacrifice prefigured by the Lamb. No one can enter the Holy Sanctuary of Life Eternal without passing the altar at the door. They must worship at the altar, or "the door" will be "shut" against them. This altar has been erected by the Shakers, and they do right to call all of God's people to unite with them in this work. They are certainly liberal enough; saying in effect, "Believe what you please, only make the sacrifice." Having very recently become acquainted with this Society, and feeling it a duty to work with them in their inspired action, I announce myself a Shaker, giving my own construction to the word. God is a Shaker; declaring that he will "shake the heavens and the earth, and the sea, and the dry land." He "will shake all nations, and the desirable things of all nations shall come" into the House of God, and it shall be filled "with glory, saith the God of hosts." We must either be Shakers or be shaken. If we belong to God's army, we shall agree with him when he shakes, and will be able to stand among the "things which cannot be shaken." ENFIELD, Conn.

PRIVATE PROPERTY POSITIVELY UN-CHRISTIAN.

—o—

[Elder George R. Runyon has been speaking his mind pretty plainly to the people of Nicholasville, Ky. From the appended extracts of his address, we conclude that the Elder has lost all embarrassment when speaking the truth, if he ever had any, and forgot to sugar-coat his potion, if he intended doing so. Listen to his plain, blunt, wholesome, southern testimony *]:

"THE first Christian that ever lived, died, and went to heaven from earth, who taught all men how they might gain salvation and heaven by the merits of their own working, or their death and hell by their own demerits, was Jesus. He, the Father chose, prepared and anointed, a leading example in all holy conversation and godliness, but gave him no private property real nor personal — 'not even where to lay his head.' * * *

"Jesus and his immediate disciples formed the first Christian Association that ever blessed the earth, and they held their property in common, regardless of any previous property conditions. They ceased to walk as men, and associated with angels and angelic conditions; then followed the grand outpouring of the spirit at Pentecost, when was realized by many the divine baptism, from which property distinctions were lost *forever* from among God's people. Hence no member of the body of Christ has any right to the tree of life, nor to walk with angels, while holding any claims to real or personal possessions.

"From that date there has never been a genuine Christian church nor association, having rich and poor members. If individuals do not love Jesus well enough to divide their property with him, they do not sufficiently love him to keep his commandments. And, from the time of the first advent, through the time of the second, down to the present time, we know of no such thing as private-property Christians; and only acknowledge such to be Christians as sell their possessions and share with their Christian brethren as each has need; for 'inasmuch as ye have done it unto the least of the brethren, ye have done it unto me!' Blessed change to all! the rich, who had gathered much, gave until the poor had no lack, and they had nothing more than the formerly poor; and as they treated one another, Jesus taught, they treated him. * * *

"If the love we have for Jesus is to be measured by the love we bear one another — and by this we are to prove our discipleship — then how many friends has Jesus in all Christendom, after all that has been said and suffered? Very few. The church of Jesus never was nor ever will be, *disgraced* by either rich or poor members, and let all the people say amen. As Jesus, through his godly life, became the anointed — Christ — so let all aim, by a life consecrated to God, to become anointed, until the whole body will be Christ, and every member a self-denying oneness with Christ and the Father." * * *

FAITH AND WORKS.

—o—

RICHARD FLETCHER.

Words are but signs; they cannot show
The fullness of the love we know,
By living for each other's good
When words with melody unite,
The gift of praise gives more delight;
And prayer brings more than earthly food.

A nobler song, than power of art,
God claims — an undivided heart —
Holding with sin an endless strife.
By deeds alone, can love be shown,
No other proof can be made known,
Of "Christ in us" the hope of life.

Too long the truth has been denied,
By talk, about ONE "crucified"
Upon a tree," our death to bear —
By which all sinners may receive
Free pardon, if they will believe —
No cross to bear, but crowns to wear.

Not Christ, an offering in our stead,
But "Christ in us" — the living bread —
This truth men lay aside to rust,
On worn-out words they try to thrive,
Pray God to "save their souls alive —"
Poor souls! all honey-combed with lust.

If mere repeating, "I believe,"
Could bring salvation, to relieve
The sting of unrepented sin;
Then might the farmer hope to gain
An hundred-fold of golden grain,
By sowing wild oats to the wind!

Christ comes to save mankind from sin;
Then how can those who live therein
Persuade themselves they are reformed?
Can vines untrained, wild and deformed,
Picture to us the newly born?
Does grafted fruit their lives adorn?

Since root and branch of earthly love,
Trail downwards from the life above,
Corroding mortals here with blight;
Great is the need — humanity should be
Cut off from earthly loves, and free
To live for Christ, up in the higher life.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE GREATEST HUMAN FOE.

—o—

WHEN Ann Lee laid the corner-stone of the Shaker Church, she asserted that the lust of the flesh was the root of all evil." Our subsequent efforts to keep Christian practice unspotted from the world, and above the mire of perverted human lives, attest her statement to be most righteous. Whatever controversy we have with the world, is mainly based on this issue. Humanity will renounce every thing else — riches, poverty, power and worldly honor — before it will yield for Christ, the pleasures of the lust of the flesh. We are charged with being narrow in our religious views; yet we know the need of our concentration, and cannot afford to leave this truth in obscurity, to enter upon any side issues of whatever name or nature. The gift of God most needed by the whole people to-day, is a positive, and working conviction, that those who engage in the lusts of the flesh, "shall not enter the kingdom of God." All Christianity turns on the base of an exceedingly pure life. Jesus, the Christ, never did nor could promise salvation nor heaven on any other principle, but "following him" in the excellence of his purity. All other promises, of subsequent teachers, are counterfeits, and will not pass the scrutiny of the Omniscient. Our hopes of humanity rest on the belief, that its members will be honestly bold enough to lay aside all subterfuges, and deal their whole violence to the lusts of the flesh — the giant devil of humanity — which will not down at the bidding of any, excepting those whose lives are

rich in the identical self-denials of Christ. Striking thus boldly at the root of evil, all the future will be better and happier life; and those who will engage in the work of overcoming the lusts of the flesh, will never be justly chargeable with being circumscribed in their religious endeavors.

There are many truths being evolved for our acceptance at the present hour — of spirit philosophy and physical necessity — and while not discarding these, we cannot forget that our mission is the salvation of souls from the lusts of the flesh and mind; and that an "eternal vigilance is the price of such liberty." We will accept all there is of truth in materialization by the spirits; and the testimony that meets our needs of stricter physical hygiene; and from these, if possible, draw aids in demonstration of the great central fact, that the heavenly life discards all lusts of the flesh. There are millions who believe in Shaker heavens hereafter; who hope to be transferred thither by a process, which is an hallucination, knowing no self-denial against secret, giant evils. While we promise such the bitterest disappointments, we exhort all to seek rewards, that result from the purity of *practical* Christianity.

Brethren, the world is the better for our testimony; and although it feigns to doubt the possibility or probability of our cross-bearing lives, it pays us a silent, but just *tribute*, which is severely condemnatory of its own fleshly career. Let us continue. Let not the salt of our testimony lose its savor. We are truly aware of the immense gratitude that rises from honest hearts, who derive strength for their battles in fighting their monster evil. Let us preach and live courage for the world, by precept and example. And while the thoughtless sneer, and the grossly wicked ridicule, let us give assurance of the correctness of our faith, through the exceeding righteousness and purity of our lives; than which, no more powerful testimony can be delivered. Let the thoughtful be honest; let the preachers speak heaven's truth unbiased by man-made creeds; let physicians do their whole duty, and reformers strike deeply at humanity's greatest foe; and the lusts of the flesh will meet with a check — the world will quickly approach the millennium, and these triumphs will only be excelled by the precious beatitude: *Most blessed are they who overcome the lusts of the flesh!*

.... If you would bring up a child in the way he should go, occasionally skirmish along ahead of him and point out the road.

PAUL.

—o—

First Paper.

It is not a question in my mind, but an established fact, that the writings of Paul have done more harm than good. Still we have in Paul the curious anomaly of a man, whose life is far better than his theology. It is common with most people to let their faith precede their works; but, with Paul, his life is to be admired of all, as are also many of his epistles that are consonant with his life. But his "becoming all things to all men," gained none to his life nor to Christ, but gave ambush and defense to every theological stream with which the world has since been sorrowfully flooded. We admit Paul's unusual ability; we give credit to an exceeding humility, a consecration in his works with the people, and an overpowering mastery of other minds that made him the acknowledged head of the so-called Christian church. But it is useless to deny that Paul was a revolutionist among the disciples, "withstood them to the face," and charged them with hypocrisy (Gal. ii. 11, 14), and variously compromised the faith of the gospel first delivered to the apostles. That Paul aimed more at the building up of a populous church, rather than demanding that all should "follow" Jesus in the life of the New Creation, is apparent to all New Testament readers; and the consequent fulfillment of the "falling away" prophecy may be directly attributed to Paul, rather than to any and all others who professed Christ in early days.

It is a matter of exceeding moment, whether we are "following Christ," or being led by Paulism, into "by and forbidden paths," in the service of ourselves. If Paul wanted or wants applause, he gets it from those who do not "follow Christ" as he lived, but by those *whom he permitted* to live as Christ did not. I accuse Paul of being an apologist for the flesh, having an insane idea that he would "gain souls unto Christ" by and by; of *permitting* the practice of indulgences, which *he* knew, neither he nor others could practice any longer, *and be Christians*; and I arraign Paul most seriously, for the elaboration of Habakkuk's digest of Moses, 613 precepts — reduced by David to eleven, subsequently by Isaiah to six, later still by Micah to three, and then almost lost to humanity by Habakkuk — "The just shall live *by faith*," — an elaboration that frankly enjoins, among other things, *faith without works*." (See *Galatians*.) If Paulism would save humanity *from their sins to-day*, as does and will the life of Jesus, the Christ, I should have naught to say, and then would there have been thousands saved who will not know what salvation is, until they drop Paul, and follow Jesus. Strauss has labored earnestly in "The old Faith and the New," to harmonize the various and numerous sects; but "there is no peace" this side nor the other side of Christ's life. And when we conclude that the salvation of Christ is worth all and more than it costs, we will take Christ's life for our guide, and say to Paul, or any other apologist for the flesh or intervening human

perversion, "Get thee behind me." As a Christian(?) after Paul's permissions, I could engage in "the lusts of the flesh, the lusts of the eyes, and the pride of life," and find apologies in his writings, as the immense majority of so-called Christians do; but as a genuine "follower" of Christ, I find my greatest opponent in Paul; and can see no hope of salvation for the world, until Christ's life shall take precedence of Paul's permissions. Of Paul's *coup d'état* among the apostles; we must leave to our next paper, asking a patient kindly hearing. *

THE CLARION.

WE have been plain in giving our testimony against any admixture of Church and State, because we know, therein is a wedge, which, in the hands of either protestants or catholics, would split any constitution, and reintroduce the Inquisition with increased horrors. We again sound the clarion of warning. Councils, secret and open, are being frequently held, the whole tone of which is inimical to the perpetuity of the rights of conscience. As we prize our religious freedom, let us say to the whole clerical force, "Hands off from the Constitution!" Let us enter protests against the presence of Bibles in the public schools, the opening of political bodies with prayer; against the name of God on any coin, and an eternal protest against the introduction of any religious term in the Constitution of the United States. "Render unto Cæsar" (the State), what belongs to him," "and unto God" (the Church), what is his—and this will maintain an eternal separation. Let the Nation be awake on this subject. Our State (N. Y.), in its last election, gave a most telling rebuke to a professional clergyman, anxiously aspiring to political preferment. First read this:

* * * The Hon. Felix R. Brunot, of Pittsburgh, president of the association, occupied the chair. Steps were taken to secure articles of incorporation, under the name of the National Reform Association. The maintenance of Sunday laws, the retention of the Bible in the common schools, the defense of the judicial oath and other Christian(!) features of the government, and the securing of suitable religious acknowledgments in all state constitutions, were expressly recognized as among the objects of the society.

Then find in the following, a feeling of relief that the pulse of the nation beats healthily as yet:

The State deals only with temporal affairs, and does not attempt to usurp spiritual functions. Therefore the objects and methods of public education are wholly secular, but by no means necessarily, or at all immoral or irreligious. On the contrary, they are decidedly favorable to piety and morality. But, composed denominationally as the American people is, the State ought not to impart religious education. The moment such an attempt should be made the community would be in conflict as to what form it should take. It may be conceded, without danger perhaps, that the State should not teach ethics, except so far as the great fundamental principle of morals and politics as to which all Americans are agreed are concerned. The religious education of childhood may and should be remitted to the family, the Sabbath-school, and the Church—the natural and divinely-appointed guardians of religion and ethics.—*Zion's Herald*.

* * * But the question is fairly up and will not go down at the bidding of the politicians. The Amer-

ican people are, as a whole, terribly in earnest in their devotion to their system of free secular schools for all the people; and they are justly and decidedly jealous of any and all priestly or ecclesiastical interference with them.—*Christian Advocate*.

Not as Protestants alone, but as American citizens, sincerely desiring the preservation of our institutions under the protection of an advancing intelligence, and with no regard to any sectarian ends, we are to day called upon to settle the vital question of the perpetuity of our free school system, and to "denounce as a crime against liberty and Republican institutions, any project for a sectarian division or perversion of the school fund of the State." Let it be done.—*Baptist Weekly*.

Let us all labor for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color or religion. Encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school. Resolve that neither state nor nation shall support institutions save those where every child in the land may get a common school education unmixed with atheistic, pagan or sectarian teachings. Leave matters of religion to the family altar. Keep Church and State forever separate.—*U. S. Grant*.

SECTARIAN FOLLY.

METHODIST Bishop Haven, having nominated President Grant for a third term (poor business for a bishop), the *New York Tribune* says:

Would it not be well for Bishop Haven to be a little more explicit? Else there may be danger of having Baptist and Presbyterian and Congregationalist, and nobody knows how many more sectarian candidates for President, which would be a very sad state of things; for when it comes to that, who knows but that the Roman Catholics may hold a convention and nominate the Pope? And then—great heavens! where are we?

BREAD.

CUSTOM and habits too frequently make havoc with health. While this assertion applies, with much propriety, to very many customs, we would ask attention to its bearing upon the use of bread, made of superfine flour. We say, "we like it"; but it is because our appetites are perverted, even the same as those who "like tobacco." We really mean, that we have learned to love its use, through the almost innumerable "ills that flesh is heir to"—becoming such an heir to the whole catalogue of headaches, costiveness, fevers, chronic diseases and sweeping calamities, more through the use of superfine flour than we wot of. We take the best wheat, hull it, and grind it as fine as we can; separating the hull and the coarser particles of the berry by a bolt, we get the fine flour. This we mix with water, and add thereto a mess of living putridity, knead it, bake it, eat it, are sick by it, and by the bye, die of it!

That which we should use as the "staff of life," we turn into a slow, but sure poison. With the bran we act with greater humanity, when feeding it to our horses and kine. We grind *them* oats, corn on the cob, and, knowing we should kill them if we bolted this flour, conscience and exchequer both forbid. We mind, and our stock is healthy from youth to old age. Let us reverse the rule, so far as feeding them the flour we eat, and soon the sleek animal becomes the poor beast, that in a few weeks cannot get up in its stable. Again, if sufficient constitution

remains, feed it the bran *we* refuse, and it soon becomes the titan of yore. Who is there but knows that fine flour leads directly to costiveness, headache and other incipient ills? Who is there that will refuse to know that coarse-ground wheat bread, with the bran in, will not only relieve these but prevent them, and *all* those ills that supplement them? As presenting a truthful but unhappy experiment, let any one attempt living on superfine flour only, for a week or more—they will learn much by such experiment—of suffering. Again, let any try cracked wheat, graham pudding, or coarse-ground wheat in its various forms, for any length of time, and a happy experience will be theirs; not only through the expurgatorious of quondam diseases, but in the new life, of ruddy strength, and a corresponding health of spirit. If there is any thing that truly represents food and medicine, it is good bread—and good bread means something more, than material made of flour that has been killed by grinding, and poisoned by living animalculæ. The time is coming, and soon, when a person's religion may be estimated by the quality of bread which they eat. Let us reflect upon and move in the matter. And when we shall have less poor theology in the pulpit, and more genuine theology in the bread, it will be more than well. *

CONFESSION.

JAMES S. PRESCOTT.

IN the revival movement of Moody and Sankey, we hear but little said about *confession of sin*. Why is this? Can there be any thing lasting or radical in such revivals, without a thorough cleansing of the heart, by an honest confession? Will not those who build their hopes of heaven on such transient excitements be disappointed when they come to enter the spirit world and see the record of their lives?

Judging from past history, viz.: the days of "Pentecost," and the "Kentucky Revival," the angels of conviction are not yet sent forth, but they are coming—the way is preparing—and when they come we shall know it. Under a former dispensation, when one wanted to know what *good* thing he should do to inherit eternal life, the word was "Keep the law."

What law? If he wanted to be a good Jew, keep the law of Moses—physiological law; but if he wanted to be a good christian, the law of Christ, and then go on unto perfection. Water baptism is good as far as it goes to the cleansing of the body, but as the baptism of the spirit is to the soul, so is the baptism of water to the body, and it will take these elements combined, to regenerate the whole man and woman. "Verily I say unto you, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

To show the condition of souls when they enter into the "spirit world," who vainly imagine they are going right to Jesus, when they die, because they belong to some ortho-

dox church, we make the following extracts of a communication from Margaret Bush, who died in England, many years ago, a Methodist; in answer to inquiries made by one Thomas Bush, who had been a Methodist preacher; and who was, at that time, a member of the Society at North Union:

"July 6, 1841.

"MY DEAR BROTHER:

"You wished to know where I am. I will tell you. I have lived among the children of God, about six years, and that is all. I hope you will never have to suffer as much as I have, before you enter into happiness. Perhaps you would like to know what caused my sufferings. It was my righteousness founded on *selfishness*. I thought I was very good. Yea, I thought there were not many so good as myself.

"Although I did not tell the people I was good, yet I thought within myself that I was; so you see it was not righteousness, but it was *self-righteousness*, and that you know will never stand the test. I built upon a sandy foundation. I thought that I should surely go to heaven when I left the world. Yea, I thought that the Saviour as I used to call him, would say unto me, 'Well done thou good and faithful servant, enter thou into the joy of thy Lord.'

"But ah! what a sad mistake. I found that I had all my sins to confess, every one of them, and this I was too proud to do. What, said I, after living in such a manner as I have, and being so highly esteemed among general mankind, now to become so mean, I thought, as to confess my sins, to relate them, just as I had committed them, I said I *had* confessed my sins!

"The question was asked me, *how* did you confess your sins? I answered and said, 'O Lord thou knowest I am a sinner. O merciful God wilt thou pardon all my sins. O heavenly Father, wilt thou save this poor wretched worm of the dust, from thy burning wrath?' Yea, this is the way in which I confessed my sins. I confessed that I was a sinner, and I thought it was all that could be required of me. I suffered, and suffered, until I was willing to confess every thought, word or action, that was not acceptable to God.

"I tell you, I had all to confess before three thousand faithful witnesses. Yea, I was thankful indeed for that privilege. I did confess my wicked deeds before them all, upon my bended knees. * * * Oh, my crown is not bright, and my robe is not white compared with those who have borne a faithful cross against the carnal mind; and this is the cry of every unfaithful soul. Now what I have written to you is truth, and nothing but the truth."

"ALL THINGS NEW."

—O—

OLIVER PRENTISS.

"No more *death*—no more *pain*, for the former things are passed away."

How? How is this little planet to be "replenished," without *pain*? How are our mortalities to be disposed of, without *death*?

Materialization and Dematerialization are the keys to unlock the deep mysteries of Holy Writ.

If dematerialized spirits can be rematerialized, for a short time, as from credible evidence doth fully appear, why not for a longer time?

If a materialized spirit can be dematerialized, for a brief period, why not as long as the Lord pleases.

Who objects? Not those, sure, whose part it is to perform the painful drudgery of reproducing the old way—the maternal drudgery.

Let us have the new way and make a clean thing of it—the New Earth and New Heavens, so long foretold—the ideal of all the truly great and good, since the world began.

Who knows but God put that ideal in their souls? Why not have the ideal actualized, as the heavens have graciously pleased to vouchsafe the ways and means?

RELIGION: WHAT IS IT?

—O—

* * * * The religious world must yet be taught to see, that if a man's religious experiences, belief, or observances do not make him better, his religion is utterly worthless, and he might just as well be destitute of any. In fact, in such a case, destitution would be an advantage: for we have met persons, of whom, on personal acquaintance, we were sure that the worst things in their disposition and impulses were those they had borrowed of their religion; that they would have been more amiable, just, and loving, had their better instincts and affections not been blunted and stifled by the bigotry or the superstition they had received with their religious education.

The necessity of being outspoken on this point is seen in the fact that the religious multitudes do not seem to be conscious of the wide chasm there is between the gospel they profess to follow and the doctrines and usages of any of the Christian churches. If we assume, even nominally, to be disciples of Jesus, there is no way but to study his ideas, principles, and methods: if we leave him to follow Moses, David, or Paul, so much do they differ from him that we are in sad danger of disregarding his words.

Yet Jesus is almost entirely forgotten and neglected in Christian teaching, that Moses, David, and Paul may be heard, and heard, too, on points on which they are least in sympathy with him. Of all the sermons preached in this country in the last twenty-five years, we venture the estimate that the words of Jesus have not furnished the text for more than one in five hundred; and when any of his words are used, they often consist of some disjointed phrase, that means nothing out of its place: as, for example, when the simple words "follow me," used by Jesus merely as an invitation to personal association while he lived, are "spiritualized" into some impossible meaning, and made to signify "conversion," or something else, of which he never dreamed. If Jesus were to reappear on earth, as has sometimes been suggested, it might be a question whether his indignation at the notions for which in Christian pulpits his name was made responsible, would not after all be

less than his astonishment that this should be called a Christian land. He would find churches costly enough, and services of worship in preparing which no expense was spared; but that the only thing for which no provision was made, was that of making religious worship a power by which human life may be purified and human character ennobled. We do not expect that our religious observances will be of much practical use to us, until, at least, the conviction that such is their only true end shall be firmly lodged in the popular consciousness. This is now so far from being recognized, that the statement that religion is essentially *GOODNESS*, is sometimes mentioned with something like a sneer in our best religious journals.

It is time there should be a fair understanding on this point. Something of a conflict has recently sprung up as to the use of the name *Christian*. We care but little for names—qualities are fundamental. We see no objection to call goodness by the name of Christianity: but if Christianity in its essential elements be not goodness, that venerated name no longer has any charms for us.—*The New Age*.

GOLDEN SAYINGS.

—O—

.... Kind words are among the brightest flowers of earth; they help to convert the humblest home into a paradise.

.... It is said that President Lincoln once said to Senator Fessenden: "What is your religion?" "Not much to boast of, but I suppose I am as much a Unitarian as any thing." "Oh, a Unitarian," said Lincoln, "I thought you might be an Episcopalian. Seward is Episcopal, and I notice you swear about the same as he does."

.... Every true hero grows by patience. People who have always been prosperous are seldom the most worthy, and never in moral excellence the most strong. He who has not been compelled to suffer, has probably not begun to learn how to be magnanimous; as it is only by patience and fortitude that we can know what it is to overcome evils, or feel the pleasure of forgiving them.

.... After the death of Abdermen, calif of Cordova, the following paper was found in his own handwriting: "Fifty years have elapsed since I became calif. I have possessed riches, honors, pleasures, friends, in short every thing that man can desire in this world. I have reckoned up the days in which I could say that I was really happy, and they amount to *fourteen*." Oh, the consummate vanity of worldly fame and greatness!

... Education does not commence with the alphabet. It begins with a mother's look, with a father's nod of approbation, or his sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with a handful of flowers in green and daisy meadows; with a bird's nest admired but not touched; with pleasant walks in shady lanes; and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—to God himself!—*Blackwood*.

.... It is a libel on the holy and useful sacrament of work to call anxiety by its name; for work, real, honest work, is of all influences the most quieting, the most serious and consoling, a genuine happiness in disguise. Thank God for daily work! it is daily blessing, for God reaches us good things with our own hands. There is dignity as well as necessity in labor. The angels know no higher joy than service; "the silent heavens have goings on, the stars have tasks;" and to the true worker, his labor is not altogether a question of profit and loss.—*Albany Express*.

.... Can true piety exist without honesty? We apprehend there are some persons who think it can, but if so they are mistaken. The consistent christian is a man of his word, a man of integrity, an upright man in all his business transactions. There may be honesty where there is no piety, but where there is piety there will be found honesty. Says Longfellow: "Morality without religion is only a kind of dead

reckoning, an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies."

.... A dyspeptic minister gorging his system with the rich food prepared by the "sisters," and taking no exercise, is a spectacle to make only hildels and undertakers rejoice. It was gravely proposed to inscribe on the tombstone of a gluttonous young minister, who was cut off by disease induced in this way: "Died of going out to tea."—*Science of Health*.

PHILOSOPHICAL BRANCH.

.... Warts may be removed, says a celebrated physician, by rubbing them night and morning with a moistened piece of muriate of ammonia. They soften and dwindle away, leaving no such mark as follows their dispersion with lunar caustic.

.... Glue frequently cracks because of the dryness of the air in rooms warmed by stoves. An Austrian contemporary recommends the addition of a little chloride of calcium to glue to prevent this disagreeable property of cracking. Chloride of calcium is such a deliquescent salt that it attracts enough moisture to prevent the glue from cracking. Glue thus prepared will adhere to glass, metal, etc., and can be used for putting on labels without danger of their dropping off.

.... A Dane has invented an arrangement to take the place of crutches, by which the cripple can go fast or slow, and up or down stairs without touching his feet to the ground or working but one arm.

.... A cubic inch of gold is worth \$146, a cubic foot \$352,288. The quantity of gold now in existence is estimated to be \$3,000,000,000, which, welded in one mass, could be contained in a cube of 23 feet.

.... Recent investigations with new apparatus, made by Professor Cornu, at Paris, show the velocity of light to be 300,400 kilometres or 186,660 miles per second. This was the mean of 508 observations.

.... The signal recently erected on the summit of Mt. Shasta, Cal., by the coast survey, is a hollow cylinder of galvanized iron, twelve feet high, and two and a half in diameter, surmounted by a cone of nickel-plated copper. The reflection from this cone is so strong that it is believed the signal can be used for observations at a distance of 100 miles.

.... A singular mathematical fact. Any number of figures you may wish to multiply by 5 will give the same result if divided by 2—a much quicker operation; but you must remember to annex a cipher to the answer, whenever there is no remainder, and when there is a remainder, whatever it may be, annex a 5 in the answer. Multiply 464 by 5, and the answer will be 2,320; dividing the same number by 2 and you will have 232, and as there is no remainder, add a cipher. Now take 357, and multiply by 5; there is 1,785. Divide the same number by 2, and you have 178 and a remainder; you therefore place a 5 at the end of the line, and the result is again 1,785.

.... Manufacture of paper. Of the 1,300,000,000 human beings inhabiting the globe, 360,000,000 have no paper nor writing material of any kind; 500,000,000 of the Mongolian race use a paper made from the stalks and leaves of plants; 10,000,000 use for graphic purposes tablets of wood; 130,000,000—the Persians, Hindoos, Armenians, and Syrians—have paper made from cotton, while the remaining 300,000,000 use the ordinary staple. The annual consumption by this latter number is estimated at 1,800,000,000 pounds, or an average of six pounds to the person, which has increased from two and a half pounds during the last fifty years. To produce this amount of paper 200,000,000 pounds of woolen rags, 800,000,000 pounds of cotton rags, beside great quantities of linen rags, straw, wood and other materials are yearly consumed. The paper is manufactured in 3,560 paper mills, employing 90,000 male and 180,000 female laborers. The proportionate amounts of the different kinds of paper are stated to be: Of writing paper, 300,000,000 pounds; of printing paper, 900,000,000 pounds; of wall paper, 400,000,000 pounds, and 200,000,000 pounds of cartoons, blotting-paper, &c.

.... Parisian police lanterns. Safety lamps of an original construction are used by the night policemen and watchmen of Paris. A small glass vial holds a piece of phosphorus as large as a pea, upon which is poured boiling olive oil sufficient to fill up about a third of the vial. The latter is then closely stopped by a cork. In use, the stopper is released for a moment, so as to permit the entrance of air to the phosphorus. The vacant inner space is thereupon lit up,

diffusing a clear, and, of course, perfectly harmless light. When the light fades it may be revived by a fresh uncorking. A lamp so prepared will hold good for six months without renewal.—*Journal of Chemistry*.

.... Dr. Hooker, a London scientist, recently exhibited before the British Association for the Advancement of Science, a wonderful plant called *Dionid*. A fly was captured and put upon a leaf, which instantly closed, and on reopening, it was found that the fly was completely dissolved. A bit of beef was consumed in the same way. The leaf was then fed with cheese, which disagreed with it so much that it eventually killed it. "Dr. Hooker explained that the plant's action was precisely similar to that of the human stomach."

SPIRIT OF THE FARM.

.... It is said that corn loses one-fifth by drying, and wheat one-fourteenth. From this the estimate is made that it is more profitable for the farmer to sell unshelled corn in the fall at seventy-five cents, than at one dollar a bushel in the following summer, and that wheat at \$1.25 in December, is equal to \$1.50 in the succeeding June. In cases of potatoes, taking those that rot and are otherwise lost, together with the shrinkage, there is little doubt that between October and June, the loss to the owner who holds them is not less than thirty-three per cent.—*New York Bulletin*.

.... Earth worms. Those insignificant and unattractive creatures are of the greatest benefit to the fields which they inhabit, though many have supposed to the contrary. They are very humble but efficient servants of the agriculturist; and far from injuring his meadow and his garden, they devote themselves with praiseworthy assiduity to turning over the soil to a greater depth and more thoroughly than can be done with the best appliances known to science. These animals (for so they are classified by the naturalists) are scarcely more than animated tubes. They seem to live by taking earth and earthly substances in at one end and passing them out at the other. This simple process of digestion is aided, however, by a mucous secretion; and the worm has a habit, when he has filled himself with earth, of ascending to the surface, turning around and working himself back again into the ground. This operation unloads him; and the process repeated by millions of his fellows cannot but have a highly beneficial effect upon the quality of land. It is said by Mr. Darwin that these worms have been known to cover a field to the depth of thirteen inches in the course of eighty years. A slow process, to be sure, but so are all the processes of Nature. This, however, is not all that they do. They carry their shafts and galleries to a depth of several feet, and cross and intersect in all directions, loosening the soil, opening it to the air and water, and, in short, doing all that they can to help vegetation, without preying upon it or injuring its roots in the slightest degree.

.... Ten rules for farmers. 1. Take good papers, and read them. 2. Keep an account of farm operations. 3. Do not leave implements scattered over the farm, exposed to snow, rain, and heat. 4. Repair tools and buildings at a proper time, and do not suffer subsequently threefold expenditure of time and money. 5. Use money judiciously, and do not attend auction sales to purchase all kinds of trumpery because it is cheap. 6. See that fences are well repaired, and cattle not grazing in the meadows or grain fields or orchards. 7. Do not refuse to make correct experiments, in a small way, of many new things. 8. Plant fruit-trees well, care for them, and of course get good crops. 9. Practice economy by giving stock shelter during the winter; also good food, taking out all that is unsound, half rotten, or mouldy. 10. Do not keep tribes of cats and snarling dogs around the premises, which eat more in a month than they are worth in a life-time. *Journal of Chemistry*.

.... Oriental economy. England washes most of the manure made by her people into the ocean, and then hunts over the globe from Egypt to Peru for more to waste. The United States does no better. But the natives of Japan and China maintain the fertility of their soil by saving what those who pretend to be civilized throw away. They have no worn-out, abandoned fields.

.... Nine quarts of milk, on the average, are required to make a pound of butter.

.... Since 1860 the wool-clip of the United States has more than trebled; or doubled in less than ten years.

.... The fact that England is exporting humblebees to some of her eastern dominions, for the valuable purpose of fertilizing red clover, calls to our mind that in one of the earlier works of Darwin, this keen observer treated on the subject of cats and clover. In said work, he estimated the number of mice in the fields from the number of cats in the vicinity; and the number of bees by the number of mice nests remaining for the bees' households. He summed up thus: The more cats, the less mice; consequently the less humblebees; and with these wanting to fertilize the clover, the less clover. England, in transporting bees to New Zealand, is paying a grand tribute to the wisdom of Darwin.

THE POTATO.

We do not know what we could substitute for the potato. We are not anxious to have any thing replace it; for while our Peach-blows and Rose are greeted three times a day by untired appetites, they shall continue to be most welcome on our tables. We change the complexion and flavor of our bread for palato's sake; and the common white is made to give way to graham, biscuits, buns, cake and variously. Bread, in some form, is ever agreeable; but its form must change, to be as agreeable as it is. But the potato is never really better, than when coming to our tables in its simplest and original form, boiled, immediately after paring. The too common practice of paring potatoes, and leaving them to stand in water for hours, is wasteful and detrimental. The water that has surrounded pared potatoes for a given number of hours, contains more gluten, which goes to replenish the wasted tissue, than do the potatoes. The water is, of course, thrown away, while the potatoes, much less substantial than before, are placed on the table; and if they do not repair mortal waste only a little more than would saw-dust, the cause is plain. Leckey, the famous historian, opposes their extensive use by any people; ascribing the degeneracy of the Irish race to this cause. We are strongly inclined to dispute the testimony of this eminent authority; and to seek for the real cause of their degeneracy, in the direction of another very prominent excess of the Irish, where, perhaps, their exclusive potato diet is insufficient to repair their wasted human tissues. But we are confronted by too many scientists upon this question, to doubt that it has received abundant consideration. Quite a number of German *savants* have also been very disagreeably impressed by the potato from late analysis; considering its extensive use as weakening, both mentally and physically.

Carl Vogt speaks of it in very inferior terms. Mulder, the Dutch physiologist, attributes the indolence of nations to potatoes among the poor, and tea and coffee with the wealthy. And O. S. Fowler's only apparent recommendation of the potato seems to be that it fills up a vacuum that might or would be occupied by something worse. We are really sorry that this humble and abundant esculent should fare so unkindly at scientific hands. We are loth to look on the potato rot as a blessing in disguise; and we are quite unwilling to part with a long-tried, every-day friend, because it is discovered to be less valuable than some of its nobler relations. Nor are we persuaded that an exclusively potato diet is any more detrimental, nor as much so, as an exclusively meat diet; and the potato, being of coarser and milder material than meats, may have saved stronger nations than the Irish, from greater degeneracy and worse, by its being so usual an accompaniment of meats, excepting with the Indians, and they are barbarous, and as savage as the beasts which they eat. *

SEASON OF DEVOTION.

JAS. G. RUSSELL.

ENFIELD, N. H.

Blessed season of de-vot-ion, When the saints in love do meet, Boundless as the waves of ocean, Flows the spirit pure and sweet.
 Zion's children raise your voices, Freedom's glorious strain prolong, While the heavenly host re-joices, Echoing back the conqueror's song.

Angels from the realms of glory, Join our ranks in tune-ful praise, Bringing blessings pure and ho-ly From the heavenly Throne of Grace.
 Saints in darkness, bound no longer, Leave the shades of endless night, Never more in sin to wander, Join the chorus with de-light.

Bless the day, the happy hour,
 When the gospel trump was heard,
 Bringing forth that light and power,
 That would reach a dying World.
 Sin-sick souls the call obeying,
 Find deliverance from the fall;
 While the faithless, still delaying,
 Lose their precious day and call.

Shout again with deep emotion,
 Let the joyful accents roll,
 Blessed season of devotion,
 How refreshing to the soul.
 Heavenly guardians, now before us,
 Let your blessing crown the scene;
 While we make sweet praise our chorus,
 And salvation's prize our theme.

MUSIC NO. 2.

J. G. RUSSELL.

A CERTAIN eminent musician very aptly remarks, that "the voice may be regarded as a musical instrument, and at least, as much care should be taken to avoid injury to it, as is taken with other musical instruments." Under this consideration we resume the subject of music under the head of *physiological voice-training*. As vocal melody becomes impaired when carried beyond the proper limits of the voice, so likewise, the voice itself becomes impaired when carried beyond its proper limits; thus making a two-fold objection to this violation. But to arrive at conclusive evidence of the point at issue, we must carefully consider the origin of the voice, and every part that has to do in the production of musical tone. First, the Lungs—those great organs of the human body, whose active service is so indispensable to life and health,—how are they to be rendered fit for continued service, unless properly supplied with *pure air*, that *all* essential, vitalizing, and life-giving element? And yet, how often, and to what an alarming extent is this negligence carried by many of the would-be-proficient songsters of our day. An interesting incident of this neglect occurs to mind, and may not be out of place for record here. A short time since, as the writer was officiating as singing teacher, the choir was being exercised in that peculiar part of music drill, called *breathing*. The command was given for each singer to inflate the lungs, when an exasperated young songstress quaintly remarked that she would gladly do so, had she any thing to fill them with. This timely hint was not without its desired effect, for the doors were immediately thrown open, and the proper means of ventilation attended to, as far as consistent, and the

command again given to *inflate*, was promptly obeyed, with satisfactory results. It is an observation of quite frequent occurrence that an ill-ventilated singing apartment will have such a serious effect on the choir, that with all the powers at command, the singers are utterly unable to *sustain the key*. But at such a crisis, the simple opening of a door or window will affect a wonderful change for the better. Elder Frederick W. Evans, one of our most worthy veterans in the great *physiological reform* movement, once suggested to the writer that "in every church, music hall, or wherever a mass of human bodies were assembled, there should be one or more individuals officiating in the ventilating department:—stepping into the crowded room every few minutes, and *marking* the exact condition there." If human life depends so much upon the invigorating draughts of *pure air*, why should not the above suggestion be regarded of as much necessity as that of a body of police at a camp meeting? With the rapid march of progress it is to be trusted that this fact will become acknowledged generally, and that our musical assemblies will soon be ornamented with the presence of a *physiological police*.

Again, surprising as it may seem, it is nevertheless true, that many singers are very deficient in the practical art of breathing! Whether this defect is occasioned by the protracted habit of inhaling impure air, back, even, to the earliest days of infancy, or from some other personal defect best known to the individual, remains a problem to be solved. But the facts are apparent, that in breathing, but a very small amount of air is taken into the lungs in proportion to the amount which the lungs are capable of retaining. To prove this assertion would require no very extensive investigation into scientific physiology further

than individuals are capable of experimenting for themselves. However, a few brief extracts from physiological authority may subserve the purpose of bringing the subject to clearer light: but this we will leave for the coming number.

HOW TO KEEP THE DEVIL OUT.

E. T. LEGGETT.

What famous plans by man unfurled,
 Each era brings about,
 Whose promise is to save the world,
 And keep the Devil out.
 How hope alternates with despair,
 As each new plan is tried,
 And with "Old Evil" waiting there,
 Its merits to decide.

Thus all our plans, like autumn leaves,
 Have fallen one by one,
 And Satan homage still receives,
 As when the world began:
 There's but one only plan that would
 Keep out this Son of Sin,
 'Tis fill the heart so full of good,
 The Devil can't get in.

OBITUARY.

Poland Hill, Me., Oct 29, SARAH N. MACE, aged 81.
 Poland Hill, Me., Nov. 24, OLIVER WOODSUM, aged 72.
 Harvard, Mass., Dec. 19, EMMA E. MILLER.
 Shakers, N. Y., Dec. 14, ISSACHAR BATES, aged 85.
 Shakers, N. Y., Dec. 26, ALMIRA WATKINS, aged 70.
 Enfield, N. H., Dec. 8, EMILY ANNIS, aged 69.
 Enfield, N. H., Jan. 4, 1876, ANGELINE BRUCE, aged 35.

PUBLISHER'S ITEMS.

Our publisher asks for plainness of name and address of all subscribers. Let him have it.

Our advertising patrons will only be happier to know we have had to enlarge our February edition by the thousand.

We hope the happiness of every agent, who, like a lively, lovely one in N. H., secured 300 names in a few days. Ohio is also well spoken of.

Telegraphic reports of a fire—a large barn and nearly forty head of stock, at Union Village, O. Recent letters from there state nothing of it. We hope it is false.

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THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., MARCH, 1876. SHAKER VILLAGE, N. H.

} N. A. BRIGGS, } No. 3.
PUBLISHER.

HOME WORK.

—O—

THE following hymn was written by Garret K. Lawrence—the Shaker poet, physician and faithful brother—in 1835. It has been in constant song ever since. We commend it to general use, even if some may think "*there's more truth than poetry*" in it; for be it remembered, this has ever been the very just charge against all Shaker religion and life.—Ed.

This is the burden of my song—
Never to look abroad for wrong;
I find enough to do at home,
With all my best exertions;
Then why seek evil in another,
Or try to injure a dear brother?
Such are not children of our Mother,
But slaves to basest passions.

How easy for the carnal mind,
Evil in other souls to find;
While to their own, how very blind—
They're scarcely worth observing.
But when *old nature* don't confound us,
And we survey the saints around us,
We find the good, the just surround us;
Of heaven how deserving!

O, may I evermore be wise,
And make a right use of my eyes;
Not be a fool, and miss the prize
For lack of self-denial.
This search of self, if you believe me,
And my experience don't deceive me,
Is *solemn work*; then do not leave me,
But help me bear the trial.

Henceforth, be *this* my daily toil:
At home to cultivate the soil;
A faulting serpent shall not coil
Within my breast, I'll kill it!
This work will make me kind and clever
To all around me, yea, for ever;
Then love, and joy, and peace, will never
Forsake my soul, but fill it.

Now, in this resurrection morn,
We can't believe they're heaven-born
Who shun the rose, but pluck the thorn,
That they may torment others;
For here, in Zion's fragrant bowers,
Where heaven sends such lovely showers,
We seek the buds, the opening flowers—
Kind Sisters and kind Brothers.

THE LAW AND THE GOSPEL.

—O—

ALONZO HOLLISTER.

"THE Law was a shadow of good things to come;" for though the substance to which the law pointed, existed, it could not come to man, until he was prepared, by growth, to comprehend it. So also the natural creation was formed to typify eternal things to which man was made heir, and destined to enter into possession, when sufficiently disciplined in temporal things, that he make no mistakes while dealing with eternal substances; and sufficiently unfolded to apprehend those substances, from the manifestation of figures representing them to his outward senses; as children learn from signs, called letters, to

comprehend what is contained in books. The reflection of this eternal substance upon man's consciousness, causes some sagacious minds to the opinion, that there can be no such things as miracles, or special providences; because God operates by unchangeable laws. And so he does, where those laws are not violated; for, where all is perfect order, harmonious adaptation of means to ends, there is probably no need of specials. Laws are not self-operators, but principles through which intelligent agency is manifested. In the rudimental stage of signs, shadows, types and figures, the confusion caused by a wide departure from primitive law, man created needs that would not otherwise have existed; and these necessities increase in proportion to the extent of departure.

Accordingly as we near the eternal substance, by obedience to the law of eternal life, revealed in Christ, through whom the substance is manifested, the need of special providences is much diminished—in consequence of that uniform action, and adaptation of means to ends, which characterize all works of creation, over which the will of Infinite Wisdom exercises supreme control.

The intimate connection of the visible and invisible worlds, was first interrupted by man's fall from moral rectitude. God, in compassion for man's frailty, then promised, to all who would repent, a restoration of relationship to the higher order. That is, where the purpose of the natural order was so far accomplished, that the work designed to supersede it, would begin in those sufficiently unfolded to accept it. Though a large portion of mankind, presuming upon the goodness, and emboldened by the forbearance of God, continued adding sin to sin—and many hardened their hearts against all entreaty—despised the law of God, and trampled under foot his offers of mercy, yet there remained a resolute few, who chose to keep God's commandments, at whatever cost of selfish ease and carnal pleasure; and through these the restitution began, according to the promise of God. By them, the way of the tree of life has been held in trust for the race—in them, the kingdom of heaven, comprising the substance of all previous signs, types, and shadows, continues to be revealed; whereby a restitution of peace, order and union will be effected in all who will obey its laws, to the sacrifice of selfish life, and the things that pertain thereto. Without this sacrifice the works of death cannot be destroyed from the soul, nor the sting of death be taken away. But by this sacrifice, the soul is liberated from the power of temptation, and restored to union with its creator, from whom all good gifts flow, to perfect the soul in works of righteousness, which bring contentment and everlasting peace.

THE CHEMISTRY OF BREATHING.

—O—

D. FRAZER.

WHAT is the use of breathing? is it merely to draw in a portion of the atmosphere and then expel it?

Of all the processes involved in the manifestation of animal life, the act of breathing is the most important. We can live without food for days, but to live without air we cannot; we breathe about one thousand times an hour. If the process of breathing ceases but for a few minutes, life is at an end. Hence the necessity of breathing *deeply* of good air; just in proportion to our ability to absorb oxygen from the air, have we life. This absorption of oxygen by the venous blood is a chemical act. Therefore, to breathe rightly, first, have good air; second, let nothing enter the circulation which impairs the affinity of the blood for oxygen. Soda and saleratus should never be used in food, and the habit of taking much salt is amiss.

In former times when large open fire places were in use, and our houses loosely built, attention to ventilation was not required. Now that we live in close apartments with no open fire places, we are shut off from a true relation to the vitalizing oxygen of the air. Hence colds are frequent, and they are catching on the approach of cold weather.

Closely-confined air to breathe, associated with alkaline matter in our blood, cannot but be favorable to the formation of soft, flaccid, muscular tissue, just the pabulum in which the seeds of scrofula and consumption can grow apace. A word to the wise is sufficient.

GOD IN THE SOUL.

—O—

LOIS WENTWORTH.

THE world, with all its honors and riches, is nothing compared with God's favor. The reward felt by doing his will daily is all satisfying. Yielding the heart to God, nothing is lost, every thing gained—and the gain is an eternal one. The enjoyments of the perishable things of earth are cut short at the grave. The gains of earth are short-lived at longest. Its scenes and pursuits soon fail to affect us; and then, one unselfish thought or act is worth all years of selfish exertion. Our life has its trials—which seem hard to bear—these are important to prove us; for how will God prove us, unless we are tried? God requires the whole heart, a willing offering, a living sacrifice. Feeling that we have rendered these, a restfulness of soul ensues; and all passionate tumults, feeling the power of good in our souls, will, like the tossing waves of the sea of Galilee, obey the mandate, "Peace, be still!"

NECESSITY OF ORDER IN COMMUNE LIFE.

—O—
O. C. HAMPTON.

ORDER is a systematic arrangement of the different elements composing our practical life, including our physical, mental and spiritual existence. Although this is a restriction to the full meaning of the term, it applies with equal force to the entire phenomena of the universe. It is patent to all experience and observation, that without some systematic arrangement in the affairs of individual life, and a regular recurrence of the details thereof, very little good can be accomplished, and little enjoyment or contentment of mind secured. While man has not yet quite "worn out the make of heaven," and retains something of the genius of his original being, he spontaneously gravitates toward orderly arrangements in all the details of his life. He feels, moreover, a logical necessity for some kind of system, in all the departments of his existence as an individual, to secure the highest degree of satisfaction—enjoyment and peace—from his surroundings.

Much more does the necessity of order exist in a community of individuals; for here the problem of happiness and peace is very complicated, and the heterogeneous elements of its members, incline to run things into almost inextricable confusion. I do not conceive any *necessary* relations to exist between the two entities "Order and Government"—although in this rudimental sphere they are generally found in combination. I wish to be understood as dealing with order alone. In communities whose purpose is to be practical exponents of the social relations of human life, certain precepts and rules are agreed upon by the members, as canons of regulation, for the practical evolution of order and regularity throughout all the departments of such communities, and the very fact of the existence of these communities, implies that canons of regulation have been adopted by general consent of the members. And in so far as this is not the case, any disaffected persons happening to drift into such communities, are really not *bona fide* members, but schismatics, and should not be tolerated. I would be ashamed to repeat the hackneyed proposition, (rather truism), that no one should impose on a community, who is unwilling to comply with its constitution and by-laws, were it not my unhappy experience, to find that this is too constantly committed upon Shaker communities, and notoriously persisted in from year to year, with a perfidious perseverance only equalled by the false charity of any community, which allows itself to be weighed down by such undeserving material. It seems to me that no one in reason can fail to see the logical consistency of so correct a theory. In my opinion ninety-nine one-hundredths of all the afflictions of Believers, arise from the entertainment in our midst of persons at variance with the spirit and practice of our orderly, systematic arrangements; and who not only fail in finding satisfaction by their connection with us, but are clogs and curses in every department of society. And in the proportion that society fails to dispose of this class, it will gradually increase and overpower the conservative elements, and then farewell to Shakerism. It is fatal folly to shut our eyes against truths, or mince matters one atom; for natural laws and results never turn aside,

to have any *community* which ignores the dictates of common sense—much less the wisdom of both experience and inspiration. Some of the reasons why we should keep good order, and hold rigidly to systematic arrangements in life are as follows: (1) In order to be happy we must avoid infringing upon the territory and rights of others; and good order will secure this desideratum when all other means will have failed. (2) We have too little time to do the much good we ought to do in this life; and a systematical ordering of our time and precious opportunities will enhance our facilities for benevolence, a hundred-fold. (3) Without regularity, periodicity, and permanence, in our domestic and public duties, the poetry of life, and that sublime constellation of spiritual and social amenities, termed the dignity of *Christian Repose* are quite impossible; but with good order these blessed amenities constantly recur, bringing us into rhythmic unison with that holy song of joy, which trembles through the universe forever. (4) That the bright rivers of blessing may flow from the infinite fountain, in the lines of least resistance; and these lines are the beautiful, geometrical lines of good order. These are the "streams that make glad the city of God, the holy place of the Most High."

THE TRUE CRITERION.

—O—
SARAH ANN NEAL.

SINCE the first dawn of the Christian era, many individuals, under the title of prophets, have arisen with apparently great, but shallow power, to declare the doctrines of some so-called, new life; their ideas of the only true road to heaven and happiness. Not satisfied with the simple, yet plain teachings of the Christ, they have endeavored to soothe their own minds into an unchristian belief, and by false theories of meaningless words, (better adapted to sustain the selfish proclivities of perverted dispositions,) have exercised their artificial powers, to wield an influence over the minds of general humanity, that would veil the *genuine truth* of the Christian gospel, from the undeveloped spiritual understanding. But, humanity in very many instances have failed to become convinced of the truth of these false theories. Nor is it to be wondered at; for fruits of spirit *growth* have not evolved from their teachings. And now in this age of reason, intelligence and advanced spiritual light, it is not even to be conjectured, that religious quacks are going to appease the restless, agitated minds of individuals with false and erroneous doctrines. But the results of so much false teaching, is, to-day, manifested by the infidels extant in the world; who failing to find in professional churches the truth their souls so much desire and need, become the infidels they are. The "spirit of the letter," even, is not there; hence no spiritual good is obtained. But, it is better to be unbelieving, than thoroughly imbued with error. The *standard of truth* as lived by Jesus, the Christ, is the *true criterion* by which we may know the relation we bear to the infinite spirit of goodness, by whose power we have our existence, and to whose acceptance we should daily live. Nor is the momentous truth of Christian testimony to be mistaken for the eloquence of artificial creeds, whose sounds greet the ear pleasantly,

but affect the soul wrongly. The *purity* of Christian life and testimony is the line of demarcation, which separates those who embrace and fully practice its pure principles, from the natural, sensual order of the world, and the elements which constitute that order. And the work of the day, for those who would realize a salvation from sin, and a power to live above the practices thereof, is to *learn and obey the truth*, as taught and lived, by our *Christian* predecessors.

Keep this line of demarcation drawn, between the elements of good and evil, and the result will be a *growth* of soul, by the practice of heavenly principles, that will dispossess the human mind of every doubt it may entertain in regard to what truly is a religious life. Make the heart a pure temple for the indwelling of the holy spirit, then will our actions give expression to pure minds, and our words be mediums to convey to others chaste and holy thoughts.

THE GOSPEL, IN A NUTSHELL.

—O—
MATTHEW MESSNER.

JESUS was what the system he introduced made him—an illustration of the practical workings of Christianity. He differed from others, only as far as life-practice made him to differ. He was a model, for all who would be Christians—holding animal nature in subjection to spiritual life. He was a high hope to humanity—is now—as to what human nature can attain unto. With similar propensities; tempted in all points as we are; yet using the good power in him to defeat all selfish ends.

Jesus, being like other men, he was the proper person to be our exemplar; had he been born without a similar nature, he would not have been the needed, desired model. His gospel is an exemplification of dominion over every perverted and unspiritual appetite; giving hope and power, unto every soul, to accomplish salvation and redemption, by daily self-denial and the spiritual cross. His life was the result of compliance with the higher laws of his being—and by similar compliance to the same laws, every man and woman can, cheered by his example, "go and do likewise." If we want the salvation which was in Jesus, we must live as he lived; or we may want salvation from sin, time, and eternity without end, and never obtain it, except we "take up our crosses," and live his life.

SHAKERS, N. Y.

DIET.

—O—

ELDER J. S. PRESCOTT calls our attention to an experiment in dieting, which a person in Medina, O., has practiced with increasingly beneficial effects. As an economical experiment it certainly is forcibly interesting. We condense: "For breakfast, five graham gems with butter; no inconvenience nor hunger followed—cost *three cents*. Dinner, $\frac{1}{4}$ lb. rice, one ounce each of sugar and butter—a good meal—cost *five cents*. Supper, $\frac{1}{4}$ lb. corn meal, $\frac{1}{2}$ pint milk, cost *three cents*. One day's cost 11 cents. For a change, one gill of beans which, by the quart, cost less than half a cent."

The correspondent claims to have worked hard, ate nothing between meals, is renewing his age and youthfulness, and only dreads the lonesomeness to be experienced by living to a very great age. ★

CHRISTIAN DUTY MEASURED BY
KNOWLEDGE.

—O—

ELDER A. PERKINS.

In consideration of doctrines so palpable as those given by the immediate apostles in confirmation of the teachings of Jesus, in reference to real Christian life and character, that, with intelligent minds, there should exist such extreme ignorance, I am exceedingly puzzled.

Listen: 1st John 2: 16. "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The spirit arising from these three branches, which constitute the world, is almost universally the ruling element in man — professor and profane. Paul tells the Galatians that "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Also, that "The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary, the one to the other. The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings and such like." Can language be clearer and more to the point, showing the tree which bears such fruit? Such testimony, with the example of Jesus before us, together with a thorough knowledge of ourselves, gives unequivocal evidence of this fact — that in this world is to be found only a shadow of genuine Christianity.

The fruits of the tree we cultivate will crop out, no matter what the profession; our works follow us, declaring our condition; we are known by our fruits.

Verily, we see an extensive field open for labor; the marvel being that conviction seems so withdrawn from the earth; it is so limited in its operations, that with all that has been done to christianize man, so little manifestly exists, of real, genuine Christianity; that in man and in the fruit of his work, there is to be found such a destitution of the character and spirit of the gospel of Christ.

And while we would recognize the good we realize exists in the earth — while we would defend and preserve it, we should also feel bound to be severe upon error and in our condemnation of evil. Not because of custom or popular feeling should we uphold a wrong, bless it, or give it any other than its true and legitimate name; not because our fathers had not received a clear vision and perfect sight of science or religion, and thus through ignorance were in any degree led by false faith, should we shut out the light and continue to walk in darkness, allowing no growth, unfoldment or progression; but as patience will give a perfect work, so let wisdom render hers.

By promise indubitable, the earth is to be full of the knowledge of the Lord, and a highway is to be cast up, which will give

souls a privilege to travel in and find an increase of righteousness, which will extend unto and beyond the confines of earth. Otherwise, why the mission of the Saviour to preach to the spirits in prison which were disobedient in the days of Noah! Jesus was commissioned to perform no foolish errand. In his mission, he evidently did a work of mercy, whose result gave not only knowledge to those ignorant transgressors, but power by which they could improve.

Progress is eternal: Tell us no more that it ends with earthly life. This is a contradiction of the declaration of the Saviour of the world, in that he was the only door of hope to lost humanity; a denial of the justice of God. No soul is deprived of mercy and cut off from God, without a knowledge of the revelation of this plan of salvation. There is no condemnation without disobedience to known light; the destiny of no man is fixed, so long as he is ignorant of truth; and equally inconsistent is the doctrine, that man is saved and reigns with Christ, without a knowledge of him and his requirements, and a baptism into his holy spirit. What then? The answer is clear; if man receives not the full revelation of his duty to God, to his fellow-man and to himself while in this world, (which is the ease with all who preceded the advent of the Saviour, and which is equally true of millions who have departed this life since that date), God in His justice will open the way for knowledge to those who are waiting in the spirit land, as were those who were ignorant, and on whom the long-suffering of God waited in the days of Noah.

ANOTHER HOUR IN THE DAY OF
PROGRESS.

—O—

ELDER G. B. AVERY.

PURITY OF LIFE, not amalgamation of religious professions, nor union of professors who are antichristian in their life practice, is the panacea for the human race.

Realizing a want of power over sin, of ability to rise above the level of worldly elements, and their sorrowful life-experiences — a want of strength to sustain even the religious professions of nominal Christianity — the divided and subdivided sects of Christian professors are looking to amalgamation of creedal faiths — union of religious societies, and harmony of religious professors, in the belief that Jesus paid the whole debt of sufferings, for all the sins that believers in his name commit, as the *catholicon* for curing the physical, moral and spiritual ills of the human family. But the light of truth reveals this to be a most prominent error.

No combination or amalgamation of any number of impotent medical preparations is equal to the cure of disease, whether physical, moral or spiritual! Mankind are religiously diseased — a cancerous tumor of the *imputed righteousness* of Jesus is eating out their soul's life. A palsy, consisting of the belief that the animal blood of the man Jesus, shed upon the Calvary cross, is the atonement for all the sins of believers in

Christ, is curdling the spiritual blood in the veins of nearly all souls in professional Christendom.

The lamentable fact is that all the popular religious creeds propose salvation, by the sufferings of Jesus, from the guilt, condemnation and powerful consequences of sin, instead of salvation from sin itself, by a personal cross against all sinful indulgences. This is a base plan of salvation, never conceived by the Divine Mind, nor taught by Jesus; and is instituted as an accommodation to a sin-loving race, who are still undesirous of being saved from its pleasures. It is a religious malpractice, engrafted on almost the entire tree of human development, and characterizes the physico-medical practice of our race, applicable to both body and soul, in all the lanes of life; prescribing *remedies* for, rather than *preventives* of disease. It is no less characteristic of the moral and religious therapeutics of the popular masses of so-called moral reformers, and Doctors of Divinity. Painkillers — in other words, nerve deathdealers, to benumb human sensibility; put the body to sleep; tune down the moral sense to the point of indifference, and bring the spiritual consciousness to a level so low, that no condemnation is felt for violations of spiritual law which result in death of soul, are the prescribed remedies for human ills!

The simple truth is, mankind do not want to be saved *from* sin, but in the *indulgence* of sin; they desire to enjoy its pleasures, but to be saved from the consequences. They crave the disposition that engenders disease, but to be saved from sickness; hence, the physician who teaches hygienic laws, for either body or soul — laws requiring self-denial, *purity* of thought, word and deed are distasteful to the majority. A religion embracing the power of salvation *from* sin, is, by the popular throng, as undesirable as a frost in June, because it cuts off the anticipated harvest of sinful pleasures. Thus the ship of human reform for health and happiness in body, mind or spirit, is embarrassed by blockades on all seas of life; and a work of redemption which might be accomplished in a twelve-month, by the adoption of *Purity*, — abstinence from the lusts of the flesh, from thoughts that blush with shame, indulgence in stimulants that fire the blood, in narcotics that benumb the senses is not wrought out in a thousand years.

The harmony of religious faith — the inspiration of heavenly baptisms that *would* flow from the honest confession and leaving off of sin in a week, are voluminously written about, oratorically talked of, and animatedly draped in song, as in the *distant future*, but are only known as in a dream of things yet to be. A religious life in its present, popular wake, is a golden farce!

Why should not the rising generation, as they really are, be stupid to its semblances; infidel to its arid professions; its mock salvation; its hollow holiness; its sinful saintliness; its indulgent sacrificial altar; its wholesale, silent, hypocritical confessional; and consequently unrepentant life, since

these are but a mockery to the name of religion?

But, as our race has a religion embracing, 1st, *Practical Purity* of life — abstinence from all that defiles the senses and stupefies the soul; 2d, *Consecration to God*; 3d, *Forgiveness and love to man*, instead of war and strife; 4th, *Living for the good* of Brethren, Sisters, neighbors, and all humanity, instead of self alone — a universal Christian patriotism; 5th, *A baptism of heavenly inspirations*, ministering to the aspirations of soul-life; and all mankind will bow in spirit, acknowledging its truth, and be blessed by its benedictions of love and charity; the march of human redemption will be with vigorous, perpetual youth. Such a religion cannot be reproached, if not adopted by all. But a union of all denominations of professed Christendom into one brotherhood embracing the idea of salvation *in sin and from its consequences*, by the sacrifice of Jesus, would only more heavily curse the world; binding it with still stronger thongs of theological death; and leave mankind to the only sure hope of seeking a religion, gushing with heavenly baptisms of pentecostal power; the gift of salvation *from sin*, and a merciful and loving God.

FOR THE SHAKER.

A VISION.

HENRY T. CHILD, M. D.

"Behold I set before thee an open door, and no man can shut it."—Rev. 3, vii.

As I was musing upon this text I beheld a vision. I saw a great multitude of people going up a very steep hill, the paths were exceedingly rough and thorny, and sometimes great rocks were in the way which it seemed almost impossible to get over. There were all sorts of wild beasts in the road, among them I saw lizards and serpents of various kinds, and other slimy, creeping things. Many of the people had some of these animals traveling with them. Most persons seemed to be troubled and were glad to make companions of the animals, for they were nearer to them, and did not seem inclined to help one another, but generally they were taking advantage of each other. I saw women, who were wearied with their journey, and they sat down by the way-side, and as the men came along they did not take any notice of them, but would step on them and walk over them, not heeding in the least their cries. All along this road I could see open places in the form of crosses, and I heard a voice saying: "Behold I set before thee an open door, and no man can shut it."

I watched them closely, and after a time I saw one who was about to enter in, having become very weary of the journey of life. I stood near to him and there came two shining angels, who said unto him: "Thou must strip thyself of every thing, even thy garments, and go in without any covering, for behold there are robes of righteousness for all who enter." He began to strip himself, but there were some little things that he desired to take with him, and the angel said in a very firm, but kind voice: "No! thou must confess, and lay aside every thing, or thou canst not enter in." But he replied: "Oh I cannot do this." So he went on his way, hoping for a

more convenient season, and these angels left him. Others came and said to him: "Foolish man that thou art, put on thy clothes and take thy treasures with thee for the road will soon be smoother." Then a little angel, pure and white, whispered in his ear: "See that thou do it not." And strength came to him for he had overcome temptation, and he said: "I will, by the help of God and holy angels, confess and strip off every thing and enter in." Then I saw him take off many things that had been concealed from my vision, and throw them away, and as he passed through the narrow door there was not a hairs' breadth of room for any thing but himself.

I watched many others who looked toward the opening, but they were going along with the animals. Some leading these, and others being led by them. I asked one of the spirits that was there if I might look in at one of these cross doors? He replied, "Yes," and I did so. There I saw a beautiful road, there were green pastures and still waters, but no wild and ferocious animals. The people were all helping each other along, and were very happy, singing songs of praise as they went along.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE GRAND SEAL OF CHRISTIAN HUMANITY.

WHEN the millennium shall have dawned — when "the fulfillment of the law" is established — when the SEAL, by which "men shall know the disciples" of Christ is ever apparent, then shall we realize that Love rules all creation.

The golden rule of Confucius, adopted and extended by Jesus, means more than it says. "All mine are thine — and thine are mine" — fall with crushing weight on the great sin of the world — unchristian selfishness. "Brotherly love" means something more than poesy — Christian fraternity, more than coöperative partnerships. To love others who love us is an easy matter; the drift of all humanity, good and bad alike, agreeably acknowledges this. To love those who please us — who do just as we direct — is an affection as noted in the devils, as in exalted saints. The comparative remark of Jesus: "Greater love than this, hath no man, that he lay down his life for his friend," is superlatively surpassed by love for those inimical — for those who do *not* love us. This love is something more than airy substance, which breaths nmake or make at pleasure — more than rhythmic poetry implies, and sterner prose in action, than found in paragraphs. Its name has been usurped by passion, and profaned to unholy uses through all time past, still its eternal principles are pure. The law of heaven is love; — in heaven on earth, no less than elsewhere. To know that God loves us, in our obedience and waywardness alike, every day's blessings bring us to quick conclusions. To know that we love one

another, is knowledge unattained, and made impossible, by every exception we actually present, or mentally reserve. No sentiment is more prevalent in Shaker song than Love. It is well. Turn we often from the sentiment, to know that love lives not in song alone? Do we realize, as we should, that love has head and heart, hands and feet, voice and prayer, and unreserved consecration to every unselfish conclusion?

Do we think, that all barrenness of prayerful offerings — all failures in spiritual struggles — all "aching void," and want of life and zeal, of courage and confidence, have been and may be predicated upon "remembering thou has aught against thy brother," sister, friend or enemy? How truly the song:

"The wayward and erring most need our affection —

"Withhold not this boon." * * *

Again:

"If we love not each other as sister and brother,
"How can we love God?"

And again:

"My life I'll square, my habits change,
"Till love I am possessing."

And listen:

"Love, love, practical LOVE, that will appear in my words and my ways, —

"Love that will clothe me, and cause me to speak,
"Kind to the strong and wise to the weak!"

And how faithfully do we comply with:

"Not alone for those who love you, are you called to do good —

"Nor for those who seek your comfort, giving honor to your word —

"But bless ye those who curse you — for those who hate you pray,

"For if you only give, where much is given to you, why is reward expected?

"Or why the kingdom due? Love ye your enemies,

"Do good, to those who love you not!"

And yet, it is so common, the world over, to make "the weak bear their own burdens;" to fail the helping hand to rise; and oftener give the gibe and kick to those who've stumbled! "The milk of human kindness," and Christian affection, are too seldom seen expressing themselves in reclamation of the erring; while oftener the cold chill of unchristian indifference and sectarian slight replace them! How true it is, where one is found in error, loving souls can only magnify the gospel by helping the sufferer up! Whose value is enhanced, by any unchristian or ignominious action? Love, not only "*worketh* no ill," but *worketh* all, and every good.

Community Life, like every gift of God, is intended to circumvent selfishness. Brethren, Friends! We are blest with unusual facilities for the outworking of *Christian love* — as opposed to the *me-and-mine* principle of the common marital relation. Like every other gift, Communism may be equally perverted, to its selfish opposite — its accumulated force, and genuine aims, be made to contribute to the selfish area of *me and those who best love me!* but, as standing before high heaven, holding a sacred trust, let us acquit ourselves as men and women of God! If Communism fails, selfishness, and those who practice it, shall bear the responsibility.

BUT IT MUST NOT FAIL. Let those charged with the treasury of millennial hope, life, energy and human redemption, so unselfishly live that it may be well said: "Behold, how *these* Christians love one another!" and, as those "passing from death unto life," let us each work and pray with Abou Ben Adhem:

"I pray thee, then,
Write me as one who loves my fellow men!" *

THE RESPONSIBILITIES OF THE RICH.

THE recent deaths of several millionaires—Singer, Astor, Rothschild and others—having quickened the pulse of the people, call into consideration the words of Jesus: "*How hardly shall they who have riches enter the kingdom of God.*"

There is an unreasonable antagonism between the *poor* and *rich*, caused by the fact that they *are* so. The mere fact of one person being capable of accumulating millions, while another is not, is an insufficient cause for either self-exaltation or envy. But it is a fact that the great disparity in the ability of individuals to accumulate *gold*, occasions more inimical feelings, than an excessive ability to accumulate any thing else. The reason of this is patent to everybody—that the power which ever accompanies the accumulation of wealth, is so invariably used to promote excessive selfishness; and not for the ends of philanthropy. For the rich man to feel, that he is in no way responsible for the comfort of his poorer neighbors, is one of the most prominent of human mistakes. There is, no doubt, wealth enough in the world, to make *all* very comfortable. With those having superior ability to make fortunes, rests the responsibility of being "MY BROTHERS' KEEPER," to an extent equaling their excess of ability to get rich. But while this *responsibility* is accepted and exercised scarcely anywhere—(probably nowhere, with unreserved, unselfish consecration to philanthropy)—yet we find the best illustrations of this, in the introductory exercises of the early PENTECOSTAL CHURCH, and in COMMUNITIES, where individuals composing such, have solemnly promised God and each other, to devote their *all*—wealth, strength, time and talents—for the general good; and to *fare and share alike*, in all the comforts and misfortunes that may follow. And where this excellent system is honestly practiced, there is neither rich nor poor, master nor slave; neither aristocratic dominance nor servile mendicancy; but "*we are brethren*," is the happy, general feeling. Has the story of Dives and Lazarus no worthy application in our days? Tell us, you who can, wherein Wm. B. Astor differed from him called Dives, in olden times? Was he not grasping for gold, and most active in "laying up treasures on earth," until sickness and death seized him? While he rioted in uncounted millions, did the poor find in him a friend? Would the paltry sums bequeathed by his will, favorably compare with the value of a dime, which some men give to a passing beggar? Holding, the wherewithal to relieve the untold miseries of the

thousands on every side of him, did he prove himself the value of a smile, a sunbeam, or a loaf of bread to a single household, other than his own? He died, forced to leave, what he would gladly have held through all eternity. What treasure has he now? "*That is the question.*" With the simplest power to reason upon *causes and their effects*, who would have lived and died as did he? Instead of being an object of envy and enmity, does he not excite our pity? and *his* ill-gotten, useless pile of gold, and pyramid of selfish sordidity of character—are not these to be fled from, as from the devil? "It is easier for a camel to pass the 'Needle's Eye,' than for a rich man to enter the kingdom of heaven." Rev. Newman Hall, visiting Jerusalem, writes:

"At a certain hour of the night, the gates to the main entrances of the city are closed, and there is no ingress excepting through the 'Needle's Eye'—a gate so small and low, that men and women must stoop to pass it; and a camel to pass it, *must be unloaded, and crawl through on his knees.*"

Here's Astor's chance of getting in, and those of like ilk. Rich men and women: Make your wealth an honor and a blessing,—study your eternal interests by devoting it "*to charitable and religious (not sectarian) purposes*;" and let it not bar your entrance to happiness in the eternal world. The subjoined paragraphs may, or may not have been delivered in *propria persona*, but they are true in principle, agreeably with our instructions. We copy from the *Banner of Light*:

"Gardner Brewer, a wealthy gentleman of Boston, recently deceased, reported himself as follows:

"I am strangely bound to the things I called my own, and if I have wings of aspiration, I cannot use them in consequence of this binding. I am absolutely dissatisfied with myself and every thing else, but suppose I shall outlive it, as people who seem to be good in this spirit-world tell me, but how soon God alone knows! I could wish that I had gone out of this life without owning so much as a foot of ground whereon to stand, but I cannot change matters now, so I must take the consequences. I called Boston my home. It was; but I cannot tell now whether I have one or not; but am assured by kind, benevolent spirits who are attendant upon me that I shall gain a better condition by coming here, and taking a new start." *

PEACE CONGRESS OF NATIONS.

As a war strategist, General Grant won golden opinions and the chief magistracy of the U. S. But, until a recent date, he was not even suspected of brilliancy as a statesman. Some of his recent utterances, however, touching Church and State matters, have, in the eyes of the nation, carried him to a front rank among statesmen; a large number of journals formerly opposing him—among others *The N. Y. Tribune*—complimenting him with delivering himself of wisdom, which the nation could not reasonably have expected for scores of years to come. The United States will not soon forget, the grand rallying cry of "LET US HAVE PEACE." In the light, and unprecedented glow, of the amicable settlement of The Alabama Claims, during the service of the present Presidential incumbent, we urge, hope and pray, for the establishment of a PEACE CONGRESS OF NATIONS, to arbitrate the cause of justice among all nations, with a view to banish

from the world the curse of WAR; and consequently the expensive necessity of standing armies and navies. The time for the abolition of such old-time barbarisms seems fully ripe; and we urge the attention of our own, and all other nations, to a scheme, whose aim is the increased happiness and spirituality of all peoples. With WAR and its contingencies, as things of the past—with energies that have been perverted, turned into the proper, peaceful channels of agriculture, arts, sciences, literature and manufactures—none will say "I am poor"—for the reign of universal, peaceful brotherhood will be eternally established! This is not a utopian dream—it is possible—and we therefore raise the undying cry for a PEACE CONGRESS OF NATIONS, whose every diplomacy will aim to "LET US HAVE A LASTING PEACE":

"That golden age, on history's page, shall gleam in truthful lines;

For even now, its dawn appears, in bright, prophetic signs."

RUSKIN, TO THE RESCUE.

RUSKIN, the pen-painter of England, believes in the possibility of a heaven on earth; and is about to attempt one of the most gigantic schemes, to relieve his countrymen of the twin curses of pauperism and slavery. A large estate having been secured, it is believed, operations will begin in the early spring. Basing his enterprise on "the nobleness of human nature, the majesty of its faculties, the fullness of its mercies and the joy of its love," he enlists, under the Society of St. George, to make a practical reality, what has long been considered a utopian dream. Large estates are to be bought by the Society; on these villages are to be inaugurated, the land rented to as many individuals as it will comfortably maintain—the rents being reduced, as the land is improved. Every one must labor for his daily bread; where manual labor will do the work, no machinery will be permitted; in proportion as this rule proves a disadvantage, the rents will be reduced. The destruction of timber is prohibited; the tenants must not "deceive, kill, nor hunt any living creature, nor destroy any beautiful thing;" and must love their neighbors as themselves; and even where this appears impossible, "*they must act as if they did!*" In every village the population will be restricted, towns and cities being discouraged. Schools will be inaugurated, also museums and libraries. Stores will be established, which will be stocked primarily with food and clothing; subsequently with books and works of art. The dress will be regulated—"quite as much for the pride of the maid as the mistress, for the man as the master;" everybody must dress well; none will be allowed to wear the cast-off clothing of others, nor sell nor pawn their own to others. None will be permitted to appear in rags on the street. Health, peace, prosperity and plenty are to be aimed at, and every thing must bend to these *desiderata*. "I do very believe," says Ruskin, "perceive and admit in convinced sorrow, that I live in the midst of a nation of thieves and murderers; that everybody round me is trying to rob everybody else; and that not bravely and strongly, but in the most cowardly, and loathsome *ways of lying trade!*" To prevent these, and to establish every man and woman

"under their own vine and fig tree," it is his intention to turn the aid of millions of money; and let us all hope that his expectations may not prove a utopia. *

WE ARE NOT YET A FREE PEOPLE.

AN OPEN LETTER.

—O—
SHAKER VILLAGE, SHIRLEY, MASS., }
February 1, 1876. }

Honored Friend, G. T. ANGELL, Boston :

Allow me to thank you for your many labors of love. In so much as you have done good to any one, you have done it unto me.

A presentation of the facts from time to time in the future, which you have already brought before the public, showing, that crime is on the increase in this highly favored State, cannot but do good.

As citizens of this republic, we have several grave problems to solve in reference to its perpetuity. The effect of our system of finance, including usury, (one per cent is usury), on the creation of crime, requires serious attention. When the farmers as a body, invest elsewhere than in their farms, trouble is not far off.

The existence, and the rapid rise of so many millionaires in our midst, is anomalous with the logic of a republic; in the nature of things they are the offspring of wrong conditions, and are clothed with power not compatible with the general good. At their will, they can vitiate the sources of law and justice; and when it suits their interests, can change commercial values, and tax consumers, as the monarchs of the old world do their subjects.

The relation of the employer and the employed, increasingly presses itself on public notice. The late existence of slavery was only a labor question. The idea that moral agents, citizens of a republic, should be left by thousands, or even a single citizen, in the hands of millionaires, or companies of capitalists, the latter parties being in possession of the enormous productive energies of our times, and the former to do their will — glut the markets to repletion; and then suffer destitution from the very abundance they have created — thrown out of employment, on to the labor market as a commodity! is an astounding crime against the republic. That a moral agent, responsible to his own knowledge of right, to the Supreme Being, to his fellow citizens, and to all the demands of the republic, should be left to compete with iron, steam, and steel, in the hands of these parties, is atrocious — is the hugest crime of the nineteenth century. Just as sure as the labor question at the South was met, so surely will the labor question at the North, press to be adjusted. If not adjusted, then the great republic — the hope of humanity — will prove a failure; which I think cannot be.

Our brethren of the late slave States would not listen to words of wisdom. Their persistence in wrong culminated; then He, who governs the moral universe by law, as He does the material one, met them in their own paths, broke the yoke of bondage, and buried that form of human vassalage, beneath the dead bodies of the oppressor, and with the havoc of war, destroyed their ill-gotten property. Is there not a lesson here for us at the North? This ever-pressing and momentous subject, if not settled in wisdom, may be solved as was that of slave labor, in awful

convulsions, dire calamities, and fearful destruction.

With me, it is a matter of deep concern, that the conditions of all the citizens of our loved republic, should be favorable to its perpetuity. Would it not be well for those who have statesmen's hearts, who feel the approaching future, to take steps in gentle ways and manners, and teach us how to secure a healthful distribution of all the products of labor, and thus avert impending evil?

Have we not one common Father? Why should not the blessings of civilization be as equally distributed as the rain which falls alike on all? Are not the accumulations of wealth the fruits of modern civilization? If so, is it morally wholesome that it should be left to accumulate at some points to fester into extravagance, and be withdrawn from others, causing want, discontent, degradation and crime? Would it not be well for every producer to have an interest in the fruit of his labor as has the employer, and so cease to be virtually a slave?

Is it ever taken into consideration, that the domestic surroundings of men of wealth to-day, exceed those of princes of the fifteenth century? while in this day, the surroundings of the poor are in many, very many cases destructive of health and life, and the means of living as limited nearly, and more uncertain than of that century? Again, the wealth alluded to, is the outcome of the intellectual labor, not of a class, but of society. Therefore, the enormously productive energies of mechanical and chemical appliances belong of right to all. They should be assistants, not competitors with moral agents as is now the case.

The ancients founded their republics under the light of other ideas than those of our day. The peculiar relation of families to one another, and the existence of a lower stratum of families in their societies, who had neither a hearth, altar nor priest; and of course, had no religious nor political position, necessarily caused great difficulties. When these occurred, there was no way to settle them but by overpowering the ruling families. Hence to maintain social equilibrium, from time to time, those who had amassed much land, were either killed, or driven off, and the land divided.

In the histories of these republics, when favorable aspects presented themselves, no doubt their profoundest thinkers favored a somewhat just distribution of the land — an approximation toward Jewish equality.

Land being the source of human sustenance, of social and judicial equality; and a regulator of the exchange, and values of commercial equivalents; to insure perpetuity to modern republics every citizen should be a landholder, or have access to land at all times.

To buy and sell, as we do a manufactured commodity, is to make those who cannot buy it, a commodity also; and is the veriest opposite of the idea of loving the neighbor as we do self. The Jewish idea was an approximation to Christianity — "the land could not be sold for ever;" only to the Jubilee. Under Christian ideas, land can neither be bought nor sold. To do so, is to make servants — slaves of our brethren. Kossuth remarked, "The Christian nation is not yet." Therefore we have troubles enough, and more, and worse in prospect. The earth is the Lord's, not man's.

The mission of this republic is *justice to all*; and is identical with Christian ideas and sentiments.

Were the sages of antiquity to appear now, would they not congratulate us, "that we were free from the demoralizing influences which bound them as with iron bands? With them, families with their gods and priests, were little worlds in themselves. Each family and its gods, were isolated from, if not antagonistic to, all other families and their gods; and in their wars sought the destruction of both. That now, we had the glorious opportunity to accept the human family as a unit, and to have no god but our Father who is in Heaven — who has given to all his children alike, the surface of this planet for their sustenance, as he has given the air we so freely breathe." And further, they could say, "That to lend upon interest, is to tax poverty; creates false conditions in society; is contrary to the feeling of benevolence, and to all the higher attributes of our being; and repellent of the injunction of Him whom we profess to pattern after — lend, hoping for nothing again."

Can it be said that the foregoing is impracticable? Did not the founders of this republic, through many sufferings, bequeath to us a social compact organically just? Having such magnificent opportunities, shall we fail to render it so? Nay, let us advance a step, be more than just — be beneficent; then it will be easy to be just. The time has indeed arrived for nations and individuals to manifest to each other a divine humanity — to breathe forth into practicability the inspiration of our loved neighbor Emerson:

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

I have written from the midst of a Shaker Community. Your form of government is organically just. Ours, is organically divine. Carry out your ideas into practice, and permanence, peace, prosperity are yours. Carrying out ours, a stability, peace, and prosperity which has never been exceeded, is ours now.

Those who have an inward feeling — a craving to live the higher life — to realize in themselves, in their every day life, the inspiration of the poet we have quoted, may visit us. With sentiments of deep respect, I have the happiness to be your friend.

Daniel Fraser.

LOVE AND LOGIC.

—O—
F. W. EVANS.

God is said to be love. It may as truly be said, God is Logic. Love preceeds Logic, and logic that does not rest back upon Love, is powerless for good to man.

When Rarcy convinced a wild, strong horse, of man's superior power, he used that power in love, gaining the confidence and affection of the inferior animal.

Before all other emotions, is the emotion of love to a new-born being. Love is the cord that holds the offspring to discipline. Love is unselfish. When we affirm that natural affections are selfish, it is true only as compared with spiritual affections, which supplant and supersede the natural. Blood relation is selfish relation, and is the basis of natural affections — mine and thine.

Soul travail is *from self to God*. When called by the Gospel, souls are either in a normal, or abnormal condition. Jesus and His fellows, as natural men and women, were in a relatively normal condition when called by the Christ-Spirit. In reproduction, their parents observed generative law. In education, physiological and dietetic laws.

Aun Lee, and her fellows, as natural men and women, were Gentiles. As such, they were in unnatural abnormal conditions. Generative, physiological and property laws were unknown, and of course, unheeded by their parents. Their condition was prophetically foreseen and foretold ages before their existence. See 2d Timothy, 3d chapter: "In the last days perilous times shall come. Men will be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, *without* natural affections, true breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of selfish pleasures, more than lovers of God."

As Joannes and Jambres withstood Moses when he was the minister of a more spiritual order than that of Egyptian philosophy and religion, so do these Gentiles resist a far more spiritual truth than was ever revealed to Moses. How hardly shall such enter the Kingdom of Heaven, as those now established on the earth! Why? Because the first practical effect of Gospel Truth, upon them, is to convert them back to a normal condition in their affections as natural men and women—as John Baptist turned the heart's affections of parents back to their children, and the same of the children back to their parents—to recreate natural affections, the first form of Love in all the animal kingdom. Men, who had forsaken each other as husbands and wives for years, began to feel conviction, and think they had a duty to reunite with them in a true generative relation. Neglected children, and disobeyed parents, were sought unto.

Drawn away and enticed, by their lusts, they became without natural affections. Now they are drawn away and enticed, by those natural affections, to disobey the call of the Christ-Spirit, to come out and be separate from the whole, natural, generative order. Let all, that are called, press into the Kingdom and confer not with flesh and blood relations, nor with the affections created by the love appropriate to that order—but act as did the Apostle Paul—straightway obedient to the Heavenly vision—for where there is no Spiritual vision, the people perish, in and from, both the natural and Spiritual orders. If souls will confidently make the requisite sacrifices, to free them from the lusts and appetites of the natural order, they will have a just inheritance in the Zion of God upon earth, in which ruleth the higher form of Love, having in it less of self and more of God. Let Love and Logic rule.

The Sunday Press (Albany, N. Y.) says, THE SHAKER, while being full of good things, has two prominent faults—too small by one-half, and too seldom by the same measurement.

AGRICULTURAL.

—O—

"Now TRY IT," in the *Country Gentleman*—the best agricultural journal in this country—gives us the kernel of success with stock, when he writes the following article. We keep cows for their milk, and to get the largest quantity of this, no reasonable pains should be spared. *

COMFORT OF FARM STOCK.

THE idea of *comfort*, practically and intelligently regarded, is the key to success with all farm stock; other things equal, the most comfortable animal is the best looking and most profitable. Acting accordingly, some ten years ago, in December, I devoted a half day's work, \$2, to tightening up a stable for five cows, so that no manure froze in it afterward, and instead of having less milk every cold snap and more every thaw, it was *more* right along, in milk, comfort in milking, cleaning the stable, health of cows and thrift of calves, and only *less* in amount of feed required. One small Ayrshire coming in just then didn't vary three pounds from 35 pounds of milk per day, and 10 pounds of butter per week, for five months. Publishing my experience in the *New England Farmer*, led others to go and do likewise, and some years after, one correspondent said, that one item was worth more to him than the cost of the paper—and so gave the ball another push, as all should do. I found that with a properly constructed stable, the animal heat from a cow will keep a space five times her size above freezing temperature, and still allow good ventilation about her head, regulated at pleasure by an adjustable door in front. The winter profits of dairies may be increased a third, in saving of caloric and food, and increased milk and calf product, by remembering that a kind man is kind to his beast, and that disregarding their *comfort* "*costs money*."

CRITICISM—APPLE GRAFTING, TRIMMING, ETC.

—O—

A. LEAVENS, AMATEUR NURSERYMAN, CONCORD, N. H., writes substantially as follows:

"Dear friend Briggs: Your article in JAN. SHAKER on 'Starting a Nursery' interested me much. Thinning the young trees, one-half as much as you suggested, is advisable. *Root-grafting*, is found by us to be as good as the *chollar-grafting* which you recommend, and its advantages are, you get several grafts from each seedling—using only a few inches of the root for a graft.

"*Whip-grafting* is generally employed; but any splice that makes a perfect joint of the inner barks, is just as well. Grafts should be set so that the upper bud will just touch the surface, to prevent the graft drying before cohering. I mulch with saw-dust as an additional protection.

"Elder Evans is mistaken about trimming trees in the fall—the majority of best pomologists prefer late spring, or June! The wound heals quickly, while trimming in the fall, the rot is more apt to set in. (How these doctors differ! Ed.)

"Again: Hen manure and ashes are inferior as top dressing for onions, to plaster and hen manure—the ashes tending to neutralization."

SIMPLE REMEDIES.

—O—

CROUP may be destroyed in a few minutes by grating a teaspoonful of alum, and mixing with double its quantity of sugar. Administer as soon as possible. All throat disorders find in this simple remedy a foe.

"A grateful reader of THE SHAKER since it was first published," in Grand Rapids, Mich., recommends a *teaspoonful or more* of dry wheat bran, three times a day, before meals, as a sovereign cure for dyspepsia, when other suggested agents have failed. There's philosophy in the suggestion, and undoubtedly relief.

A friend assures us that the destructive "onion worm" can be totally dispelled by a *free use* of common field plaster, as early as the plants will bear it, and continued. If this is so, every gardener in the country can afford to send the value of *one row* to the publisher of THE SHAKER.

HOARSENESS is relieved by using, thoroughly beaten, the white of an egg, with lemon juice and sugar. Take a teaspoonful occasionally.

CORNS: Pare closely; apply castor oil every night before retiring. The corn soon assumes the softness of other flesh. *Southern Medical Record*.

BUNIONS: Take juice of two lemons; put a dozen old pearl buttons into it, place all in a bottle; shake the material occasionally. Apply to the surface twice daily. This remedy is also recommended for corns and warts.

TOOTHACHE: The *English Mechanic* suggests to any one having sore or aching teeth, to put a piece of quicklime, as large as a walnut into a pint of water; rub the teeth and gums therewith once a day, rinsing the mouth afterward.

FELON: Common rock salt, dried, pulverized fine, mix an equal amount of spirits of turpentine. Apply on a rag, keeping the felon moist with this for 24 hours.

BURNS: One dram alun, pulverized; whites of two eggs, teaspoonful of lard or fresh butter. Cover the surface, change daily.

SPEAK NO ILL.

—O—

"Nay, speak no ill, a kindly word
Can never leave a sting behind;
And oh, to breathe each tale we've heard,
'Tis far beneath a noble mind.
Full oft, a better seed is sown
By choosing thus the better plan!
For if but little good is known,
Still let us speak the best we can.

"Give me the heart that fain would hide—
Would fain another's faults efface;
How can it profit human pride
To prove humanity but base?
Nay, let us reach a higher mood—
A nobler estimate of man—
Be earnest in the search for good,
And speak of all the best we can.

"Then speak no ill, but lenient be
To others' failings, as our own;
If you're the first a fault to see
Be not the first to make it known;
For life is but a passing day
No lip can tell how brief its span;
Then oh, the little time we stay
Let's speak of all the best we can."

KIND EDITOR: Will you please insert this poem in THE SHAKER? I think very much of it, and wish it a wider application.

Your sister,
SAMANTHA BOWIE.

APPRECIATION.

—O—

Dear Shaker and Dear Friends: Enclosed please find sixty cents for one year's subscription of "The Shaker," which I have read for several years, and which has been to me a source of great peace and comfort; so much so that it would be a great privation to do without it. Though my life has been one of many cares, and though difficulties have darkened my pathway, and cast gloomy shadows upon the bright prospects of my future; I have pressed on my way with faith, trusting to the guidance of that hand that can lead us safely, even through darkest clouds, and thickest mists.

"The Shaker" has been a light to my feet and a lamp to my pathway. It has brightened my hope and renewed my strength. May its light continue to shine, and its might prevail, till all clouds shall be driven away, the rough places made smooth, all wrongs righted, and all shall see the salvation and glory of God.

Looking forward to this glorious consummation, I ask to be remembered in your prayers, that I and many others may be strengthened and enabled to go forward in hope and happiness, even to the end.

With my best wishes that "The Shaker" may ever continue—doing for others what it has for me—teaching purity and peace on earth that all may enjoy rest and joy in heaven.

I remain, hopefully,
C. E. B., BALTIMORE, MD.

ZION'S WATCHWORD.

CHARLOTTE BYRDSALL.

NORTH, MT. LEBANON, N. Y.

Mezzo Piano.

When evening zephyrs whisper
When morn upon us breaketh
It is a constant blessing
These hours well fraught with labor,
Of shadows of the night,
In brightness or in gloom,
From eve to morning light,
Bring goodness rich and new,
When twilight nearer gathers
We find the toll of Zion
A scene of holy union
And this is Zion's stronghold,
And sheds her mellow light,
Still in our hearts bath room,
From morn to shades of night;
Her mission glad and true.

Then in this realm of beauty,
And joyous in its mission,
We store the fruits of conquest
For labor is the watchword
We feel the magic spell
We hail each opening day,
Within life's treasury,
That will redeem the earth,
That stills the world of action,
Go forth to meet the burdens
And day and night bring nearer
It is religion's power,
And bids the day farewell,
That through the pilgrim's way,
The ransom of the free,
Her glory and her worth.

MUSIC, NUMBER THREE.

J. G. RUSSELL.

PHYSIOLOGISTS reveal to us the startling fact that the human lungs are composed, in part, of little air-cells, numbering nearly or quite *six hundred millions*;—all of which nature has designed to be kept thoroughly and constantly active, by the involuntary process of respiration. At this point a few short extracts from reliable authority will best convey the needful information intended by this article. "1st. The volume of air ordinarily present in the lungs is about twelve pints. 2nd. The volume of air received by the lungs at an ordinary inspiration is one pint. 3rd. The volume of air expelled from the lungs at an ordinary expiration is a little less than one pint." [Dr. Southwood Smith.] Again—"In health, the smallest number of respirations in a minute by an adult, is not less than fourteen, and they rarely exceed twenty-five. Eighteen may be considered an average number." [Cutter.] From the foregoing quotations, the evidence should be sufficiently clear, to prove that a far greater portion of air received into the lungs, is that which has been breathed over a number of times—as for instance—"a school-room thirty feet square and eight feet high contains 7,200 cubic feet of air. This room will seat sixty pupils, and allowing ten cubic feet of air to each pupil per minute, all the air in the room will be vitiated in twelve minutes." [Cutter.] And yet how frequent is this occurrence manifest, in many of our music halls, where music is the all-absorbing theme of the hour! The writer is here reminded of a somewhat pleasing interchange of musical ideas between a couple of members of a singing school. The interesting question arose whether the human voice was a *wind* instrument, musically, or a *stringed* one. The debate was not long continued, before both parties arrived at a permanent conclusion that the voice was a *wind instrument*, as otherwise it would have continued its sonorous effects, even when the atmospheric element was in a

state of unendurable stagnation. Now, in the effort to remedy this prevailing evil of ill-ventilation, a two-fold barrier presents itself; for while we are striving to remove the vitiated air from our suffering lungs on the *one* hand, we become exposed to chilly, atmospheric currents on the *other*. A wide field is here open for architectural improvements in ventilation, which, it is hoped, will be thoroughly investigated, and active measures taken to remedy this physiological evil, throughout the entire length and breadth of our land. It does not seem essential to swell this article with scientific explanations or illustrations, to prove that which is known already—that *pure* atmospheric air is needful to produce pure and healthy blood. Suffice it to say that the culture of vocal music finds its *ground work*, as really in the proper development of the respiratory process, as music itself finds its *ground work* in the proper arrangement and modulation of tones.

TO EVERGREEN SHORES.

Ayer, Mass., Jan. 18, 1876, SARAH SARGENT, aged 86.
Shaker Village, N. H., Feb. 3, 1876, EMELINE KIMBALL, aged 65.

We were more than sorry to hear of this great loss to Canterbury. As a physician, nurse, and dear good Sister, "None knew her but to love her, None named her but to praise."—She leaves us to bloom among the "Evergreens."

OUR DEAR J. M. PEEBLES.

A communication from this Christ Apostle, we are only sorry to say, came too late for this number; but like every thing from him, it is *so good*, it will keep until we next appear. Our April number will reach him in Yucatan, among the ruins of Central America, where, we have long been aware, these have had an attraction for him. Wherever he goes, he works for God; and let every heart lift an offering in his behalf. Here's an excerpt from his genial letter to us:

"How the days, months, years glide by! The Centennial is close upon us. And while our Civil Government is preparing for a grand opening in early summer, should it be forgotten by Believers that it is a hundred years that Ann Lee, the baptized of Christ—Ann Lee, guided by revelation—by vision—by Angel Hosts, landed in this country and established the Millennial Church of purity, peace and 'all things in common'? And should there be no mass gathering—no public recognition of this Centennial cycle by the body of Believers?"

SONG OF PRAISE.

JULIA JOHNSON.

While God inspires my heart to sing,
Or gives it life to heat,
Praise offerings I will freely bring
And lay them at his feet.
He feeds my soul with hope and faith,
And love which never dies;
And sheds on it a living warmth,
From his celestial skies.

His precious power my spirit fills—
My highest themes inspire;
His presence, all my being thrills
With ardent, pure desire.
His blessings, hourly, on me pour
His chastening and his love;
And mercies rich—an endless store—
From his white throne above.

His fires are kindled in my heart,
Extinguished ne'er to be,
Till I from sin and death depart,
All stainless, pure and free.
I'll do his bidding evermore—
While life and strength are given—
That I may find when time is o'er
A rest with him in heaven.

... Mr. Ruskin at present is advocating dancing as a part of religious education, and thus assails young lady Sunday School teachers: "At present," he says, "you keep the dancing to yourselves, and graciously teach your scholars the catechism. Suppose you were to try for a little while learning the catechism yourselves and teach them to dance."—*Albany Express*.

... The Chinese are evidently pagans. They celebrate all their holidays by paying their debts, forgiving their enemies and shaking hands all around. The civilized people who have gone to China have not yet induced them to relinquish these odd and barbarous habits.

... The perfume of a thousand roses soon dies, but the pain caused by one of their thorns remains long after. A saddened remembrance in the midst of mirth is like that thorn among the roses.

NOTICE.

We would very kindly request of our subscribers and agents, in sending names to THE SHAKER, that each name be written *plainly and spelled correctly*; also that the county, in which the subscriber's Post Office is located, be, in every instance, designated. Careful attention to these directions will avoid much complaint for non-delivery of papers.—Pub.

... The "Shaker," for February, which is now out, is a credit to Elder Lomas, the editor, and also to the house which publishes it, for its make-up and general typographical appearance are admirable.—*Express*.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., APRIL, 1876. SHAKER VILLAGE N. H.

{ N. A. BRIGGS, } No. 4.
PUBLISHER.

EARTHLY AMBITION.

—O—
E. T. LEGGETT.

Does fate or necromancy reign
O'er all this world of ours,
That pleasure only ends in pain,
Hope's brightest stars go down again,
And thorns are mixed with flowers?

See man each ghostly mine explore,
Or breast Old Ocean's wave;
Here fighting for the shining ore,
And there to crown his golden store
With glory or the grave.

Yet when he's worn each glittering prize,
And laurels wreath his brow,
Is heaven beaming from his eyes?
Does joy light up his sunset skies?
Is hope fruition now?

Not passion holds him as her own;
Sin has her empire there;
His heart a desert wild has grown;
Of hope bereft, his pride alone,
Now battles with despair.

His childhood thoughts, his dreams of yore,
When heaven was on his brow;
His mother's voice now heard no more,
Save echoing from the shadowy shore;
As ghosts but haunt him now.

He knows no God but glittering gold,
And worships at its throne;
For *this* his faith, his hopes are sold—
For *this*, in death, he's growing old—
Who lived for earth alone.

WORK.

—O—
H. C. BLINN.

"WORK while the day lasts," may have a deeper signification, even, than many of the casual readers of the New Testament have ever imagined. Jesus seemed to realize the force of this expression as the active and earnest order of his life so fully demonstrates. Released from the ordeal of the wilderness, the Kingdom of God becomes his all absorbing theme. Exhortations, lamentations, and the publishing of the glad tidings verified his word, that he must be about his Father's business.

With this example before us, what should be the duty of his followers? Are they justified in taking less interest in the promulgation of the principles of peace,—in the disseminating of truth, and in the establishing of charity and love among men?

"Work while the day lasts!" comes home as an imperative command. There can be no deferring till the tomorrow that which should be done to-day. Waiting and watching may do for those who are looking into the great future, for an advent which we believe is already consummated, but for those who denominate themselves the children of the resurrection, it looks very much like hiding their gospel light under a bushel.

"Put your hands to work and your heart to God"* has a corresponding echo. It has no

*Ann Lee.

form of guess work, nor even a shade of future tense. It is a swift testimony against idleness—either temporal or spiritual. The disciples of that order, which is a sharp sword against every iniquitous work, must harmonize the spiritual interest with that of the temporal. A circumspect walk, before God and man, is as essential as is the food we eat, or the garments we wear.

While there are so many errors in life to correct, and so much light and intelligence for us to study, we certainly have need to work with diligence and care. To wait for God's time is a plea of the easy-going Christian, and to stand idly by from day to day, and from year to year, illy comports with the word: "Thou shalt love the Lord with all thine heart, and with all thy soul, and with all thy might." His time is the ever present, and as faithful servants, why should we not be actively engaged in the Master's service?

He who compares the development of man's mind to the growth of fruits and vegetables, must have a very earthly conception of the workings of the spirit. "Say not," said Jesus, "there are yet four months, and then cometh harvest." Better by far, accept the teachings of the Revelator: "Thrust in thy sickle and reap, and gather the clusters of the vine of the earth, for her grapes are fully ripe."

If, however, we have neglected to become as the Angels of God, and have no sickles (testimony of gospel truth), provided, we shall become but indifferent workers in the field. In this age of reason, as well as of faith, we must not walk blindfolded. Would it not be a singular arrangement for the servants to congregate in some pleasant place to eat, drink and make merry, and say to the good Master: "We are waiting for and trusting in thee. Gather to thyself the fruits of the earth, as seemeth best, and we will patiently wait thy arrival!" St. Paul may have met with persons of this frame of mind, when he said: "Put on the whole armor of God," and work while *your* day lasts. No person understood better than did the apostle, the preparatory work and the spirit against which the disciples were to contend. Take to you, said he, the breast-plate of righteousness; have your feet shod with the preparation of gospel peace, and then take the *sword of the spirit*, which is the word of God.

While we stand as witnesses of the prostration and even death of many religious bodies which have arisen, and from time to time contended against the elements of the world, should we not take warning from these, lest we, thinking we are on the highway to the Kingdom of God, find ourselves, as did the servant at the feast, unprepared to meet the Master?

THE GAIN OF VIRTUE.

—O—
F. H. BRADY, Ohio.

ANY one having practically learned the true character of virtue, reflects the same on the minds of his associates. As the brilliant rays of the sun are reflected by the glistening particles of snow, so does the influence of virtue shine on the hearts of truthseekers, and unveils the mist that hovers over the brink of death. The most prominent characteristics of virtue, are godly knowledge and purity. Mankind, commonly ignorant of the sustaining power of chastity, are, unknowingly, sinking deeper in the abyss of degradation. It is true, that virtue is an essential element in the progress of divine truth; however unable men may be to explain the wide difference between its theory and practice. But the perfected religionist requires both the knowledge and power of virtue, to rise above the level of common humanity, help others up, and hold complete government over the passions. We look upon the inimitable foliage, cast in the crucible of virtuous nature. If we cultivate in opposition to nature, that soon becomes imperfect. So, by failure to use the power of virtue, men become akin to the satanic. Virtue is a characteristic of truth; and meekness and patience under trials are evidently the fruits that proceed from truth.

Crossbearing is necessary for the maintenance of purity. Under the power proceeding from the testimony of Shakerism, which is in opposition to every unchaste practice, we find an ability to learn and practice an exceeding virtue. And souls are rising up in demonstration of this fact, and are living evidences, that the knowledge and power of virtue, once lost, can be gained, and more than gained.

PROGRESS.

—O—
RUTH WEBSTER.

PROGRESSION is a law of the Universe, of which we are a part, and are subject to the same law. It is written, "first, that which is *natural*, afterward, that which is *spiritual*;" and we add, intellectual also.

In order to understand how far Believers have progressed, let us go back a hundred years, to the time when the Gospel testimony was first opened in America, and contrast the past with the present. At that time the best that our fathers and mothers could do was to work for their support, where they could find honorable employment, until they could procure homes for themselves, which they soon did by great exertion and toil, by enduring much hardship and many privations.

Some of the pioneers in the work have informed us that they had little room, and many had to couch on the floor, for a season, without a pillow; and they were under the necessity of subsisting upon a scanty allowance of food, so that they resembled skeletons more than robust working men and women. Should those of this generation, who are surrounded

with many blessings in a spiritual point of view, and with all the temporal supplies and comforts that we can appreciate and use to profit, ever be tempted to murmur and complain, would it not be well to recall to mind the sufferings of Mother Ann, and her co-laborers and faithful followers?

A century ago all implements of husbandry were constructed upon the most simple plan. And as far as the feminine department of labor was concerned, labor-saving machines were unknown. Sewing, knitting, spinning and weaving, all had to be done by hand. Periodicals, newspapers and public libraries were few, and not accessible to common people; and indeed, in that day, those who earned their own living by honest toil, found very little time for reading and intellectual culture. As far as book-learning represents knowledge, they would in the nineteenth century be called illiterate; but were they an ignorant people practically considered? They possessed the knowledge requisite to adapt the means to the ends to be accomplished; and we should rejoice in spirit if we could say the same in regard to the present and rising generations.

We can but faintly depict the deprivation and embarrassment which the first founders of our institution passed through. Now, stately mansions, furnished with every necessary convenience, have taken the places of log-cabins; and work-shops and barns are well supplied with labor-saving machines, and improved implements to facilitate and lessen the work of the tillers of the soil. The then wilderness places have now become cultivated fields and well watered gardens.

All this has been accomplished by the blessing of God under the leadership of a woman. "When the righteous bear rule," whether the ruler be man or woman, "the people rejoice." Wisdom is justified of her children.

We now look admiringly upon the great change that has been wrought by devoted souls and willing hands. Early and late they toiled for other's weal; they worked and did not faint, and through faith in God they renewed their strength and ran in the path of duty as it opened before them, and did not grow weary.

In those days we heard very little of individual sovereignty or rights; but all true-hearted Believers were intent upon filling their sphere of duty, and idleness was abhorrent to their feelings. In this, brethren and sisters were a unit. As the first founder of the Second Christian Church, or Shaker Order, was a woman, and their strong faith in the duality of Deity was so well grounded there was little trouble experienced in regard to the sisterhood finding their proper sphere of action, and having unrestrained freedom to move therein.

Great changes have been wrought in the public mind in regard to woman's powers and capabilities since that time; and according to the signs of the times, as we read and understand them, this peculiar evolving period in which we live will effect marked radical changes in regard to woman, until she will be, politically, morally and religiously free as man is free.

The laws of progress are never idle—always at work—on and on is the watchword. Self-culture, individual improvement is loudly called for by the spirit of reform to-day. Through public schools the masses have the means of education placed within their reach; and the ever-busy press of our land is scattering books, newspapers and periodicals, both secular and theological, far and wide, and they are accessible to all, opening a wide channel for thought, intellectual growth and culture.

Notwithstanding the present facilities for education and mental improvement are far greater than in the past, we are not certain that the present generation will fulfill its destiny, and acquit itself better and more in accordance with the demands of the age, than did the past. However that may be we can join with the poet, who said, "Honor and fame from no condition rise, act well your part; there all the honor lies."

If we behold a beautiful tree covered with foliage, and radiant with blossoms, or laden with fruit, we would not condemn the root

because it is less comely; were it not for the root the tree had not existed. Every thing in its place, time and season. "First the blade, then the ear, then the full corn in the ear."

Those who preceded us did the work of their day faithfully; we honor them and cherish their memory, and revere them as our gospel parents. They paved the way through deprivation and suffering for us to walk in, and left a godly example—way-marks for us to observe as a guide while on our homeward march. May we follow them as they followed Christ, and perform the duties of our day as fully as they performed theirs; and so fear God that we may make a right use of knowledge, and thus be perfected in wisdom, in my prayer.

TIME, AND ITS WORK ON THE SOUL.

—O—
WILLIAM DAVIDSON.

Do we notice how much more rapidly each succeeding year seems to pass away? Can we not remember how in our childhood the term of a year appeared boundless, and that we could compress into that great space of time almost any amount of work and play?

But, that as we grow older how is it with all our industry? Time seems too short for the work we take in hand; we become so engrossed, that sabbaths and holidays are alike invaded; and after all is done, how much we leave unfinished, how many schemes remain untried! It is a solemn thought connected with life, that its last business is begun in earnest, when midway between the cradle and the grave; and man begins to marvel that the days of youth are gone, only half enjoyed. When the first gray hairs become visible—when the unwelcome truth fastens itself upon the mind, that a man is no longer going up hill, but down—he looks back on things behind, as the dreams of other days. As we review the disappointed hopes, and our short comings, the heart grows weary of the struggle, and we begin to realize our insignificance.

Those who have climbed to the pinnacle of fame, or revelled in luxury and wealth, go to the grave at last, with the poor mendicant—that begs by the wayside, and like him, are soon forgotten.

But what does a man take with him when he launches into that which is beyond the grave? It *appears* that he takes nothing. Death *seems* to pass a sponge over all that has gone before. It *seems* a total breaking off, from all that life has hitherto consisted. But if we look truly, past life is just the one thing that a man takes with him when he dies; and that *self* is the product of all his past experiences and actions. When he stands at the end of life he is what he has been made by all his actions, joys and sufferings; these he takes into the other world—in his own character. The life to come, and the life that now is, are parts of one life—they are related, just as youth and manhood are related. The man is not the same that was the boy; but the boy entered into the man, as a part of him. The strength I gain by victories this year, and the weaknesses into which I come by defeats, will be a part of me next year. So that there is not an act, a word, or thought, but casts its influence into the tomorrow, which lies beyond the grave. According to what man attains in this stage of life, so is his beginning in the next—so must he commence there according as he has finished here—on a high plane or a low one. To love God, to

trust in him, and to obey him, to be pure, upright and loving, is a good preparation for death, and is true life.

Every man has his own work to do—his own battle to fight—to overcome the flesh, subject the animal, to the spiritual; even through many struggles. Each has his own field to conquer, or to be conquered in; and every hour has its skirmish. Nor has any one a single line of effort only. We are tried on this side, and on that. Now in *temper*, now in *faith*, now in the *solitude* of our hearts, and now by *those around us*.

Not one of these experiences but leaves its mark, according as we are true or false to the opportunity. And by the summing up of all these, character is formed through these many daily acts; and this abides with us, when we face death, and cross the boundary line.

ADDRESS OF ANTOINETTE DOOLITTLE.

—O—

Before Peace Society, New York, February 21, 1876.

Over the door through which we passed this evening I saw the words written, "Hitherto, God hath helped us." The inspirational power that has attended our sister (Phebe A. Hanford) who has addressed us, is evidence that He will continue to help us, if we will help ourselves. The subject of "Universal Peace" brought to our attention is a theme worthy of profound consideration.

Jesus said, "If my kingdom were of this world, then would my servants fight." What was the *world* of which Jesus spake, and which one of the apostles said, "If any man love, the love of the Father is not in him?" According to Scripture, "The lusts of the flesh and mind, and the pride of life," constitute that world, from which the followers of Jesus are exhorted to be separate, and to keep themselves unspotted.

It would appear that human society as it exists to-day—in its domestic relations, political factions and national councils—resembles physical bodies. As the life-fluid finds its way through the capillary vessels in human bodies, and passes into the veins, thence into the larger arteries, keeping the machinery in motion, so the spirit of the world permeates and runs through every department of life, passing into broader, deeper channels, culminating in war, monopoly and slavery.

True religion is not bounded by creeds; it is non-sectarian. God is not a respecter of *persons*, but of *character*. "In every nation, they who fear God and work righteousness"—according to their highest light—"are accepted of Him." And all who live above the spirit of revenge, intemperance and war, and exert an influence to help others to do the same, are fraternally one, and may clasp hands over all creeds and dogmas which serve to bind the conscience and to shut out the sunlight of truth and divine revelation.

The ages that have come and gone have left enough of their history to show that *Truth* has ever been maintained through suffering; that bigotry, superstition, love of pleasure and self-indulgence have stood in the way, sword in hand, to do battle against its promulgators all through the centuries that are past. True, there has been a highway cast up for the prophets, witnesses of truth, to walk in; for at no time has the earth been so darkened that God has left it without a witness of Himself. Often-times those witnesses, like lone travelers in a waste wilderness, clad in garments of mourning, with sandals on their feet, walked more by faith than by sight, over rocks and unbeaten paths, surrounded apparently with beasts of prey, who stood ready to devour them. The lamps which they carried could only burn dimly, but they were firm in their integrity. Hope gave their weary spirits rest, and invisible friends bound up their lacerated and bleeding hearts when they were persecuted and bereft of human sympathy.

The prophetic period to which the seeds of olden time pointed, when "Righteousness would be established and truth in majesty ride prosperously, bearing the right sceptre," must have appeared to them far in the distance. But time rolled on, and even now how changed the conditions! Then, there were a few scattered witnesses, seeking to evade the rage of their persecutors by fleeing to the caves of the earth for safety. Now, truth has so far gained the ascendancy over error that it finds its way through

the deep waters, the mountain ranges and wilderness places, and its defenders and standard-bearers have become numerous. Under the laws of progress, natural and spiritual science have been developed and accelerated. New channels of thought have opened, and new modes of transit have been devised; and pedestrianism is now superseded by swiftly-running cars, bearing the lovers of human progress to their proper fields of labor in every land and clime. Thus is the promise, in part, fulfilled. Righteousness is so far established that its ministers may fearlessly bear their testimony, and truth, in triumph, ride prosperously through the land.

Mortals are weak when depending upon their own strength, but strong when trusting in God, and co-operating with divine agencies to better their own conditions and to elevate humanity. We can do nothing effectually against that which is true. We may oppose, and place obstacles in the way of its growth and increase; but, apparently crushed to earth, it will rise again with new life and resurrected strength.

It is interesting to witness the balancing powers—good and evil—at work in our own time. Spiritual forces, in higher spheres of spirit life, are evidently operating to put an end to sin, and to roll back the elements of sensuality, intemperance and war in the earth; while the dwellers in the lower spheres of the invisible world are stimulating evil passions of leading men and women, making themselves abettors of crime by adding fuel to demoniac fires already kindled, and with their foul breath are fanning the flames.

Sensuality, arrayed in queenly attire, is found in king's palaces, the consort of priests and laymen, and is fed and pampered, and treated with delicacy, but concealed under many false names and pretenses. Disguise it as we may, its direful effects upon society cause a fearful trembling; its growth has been rapid, and who can divine how those elements may be stayed, and the fast-rising tide be kept from deluging the land?

No one who is capable of discerning good from evil can fail to see that *war* has its foundation in error. If we cast our eyes over America's broad lands to-day—said to be a *home of liberty* for the oppressed of all nations, races and colors—and see the maimed who were wounded in battle in the recent civil war, and hear the moans of widows, bereft of means of support, and witness their tender offspring crying for bread, we at once decide that *war* is a product of fiendish passions.

If there ever was a *justifiable war*, perhaps it was the late American conflict. Millions of human beings, whose limbs could tire, and whose hearts could throb with grief, had plead in vain through long years of anguish for relief. And when their masters refused to hear, they sent up strong cries to God for some redress, and *seemingly* no answer came. Then they imploringly asked, "Is there no pity in the hearts of men, and no mercy in heaven?" There were many hearts that pitied, but were powerless to relieve. All true philanthropists denounced chattel slavery as a base wrong done to humanity, and a great sin against God, who is the author of all existences. In the nation's extremity, when neither moral suasion nor appeals to conscience caused oppression to cease, the sword became the arbiter, and through blood and battle the captives' chains were broken, and civil liberty was a boon to all of the *male* population. But lovers of justice, and advocates of universal freedom, irrespective of sex, caste or color, deprecated *war* as much as *slavery*. They had not lost faith in God, nor confidence in humanity, and believed there might have been a peaceful solution of the vexed question.

If the North—who in reality shared the product of slave labor, and in principle upheld the slave power as much as did the people of the South—had opened the public treasury [The speaker must have forgotten how often and earnestly this was offered by Lincoln, Greeley and others previous to and after the beginning of war.—Ed.] and offered to remunerate slaveholders if they would liberate their bondmen, then have passed laws bearing equally upon North and South, forever prohibiting chattel slavery in the United States, many believed, and still believe, that bloodshed might have been avoided. Others claim that the love of slavery was so deeply rooted in the hearts of those who were born under its influence and reared amid its surroundings, that it was so interwoven with their very existence, nothing short of dire force would have caused them to relinquish their stronghold, for they verily thought they could not live without it.

If there could have been a peaceful settlement of the slave question without resorting to arms, and

those who were slain in battle had been left to pursue the practical duties of life, providing for their families, who to a large extent are now dependent upon subsidies from the national treasury, would there not have been a great gain, financially? How much would have been left in the public coffers that could be turned to relieve the widow and fatherless, the needy natives, and strangers who are cast upon our shores at the present time?

War, even if we claim that it be a contest for principle and right, therefore justifiable, is appalling to every sensitive heart. Its fruits may be seen in almost every form of vice, in hamlets and cities, from the Atlantic to the Pacific shores, showing its demoralizing effects upon character.

The advocates of peace principles are doing a noble work. We pray that they may have courage and strength to continue in well-doing, to work in the sunshine and in the storm, until they receive the reward of their labors. Nothing less than the triumph of their cause will give rest and satisfy such toiling spirits.

Peace and temperance are inseparable companions: when we pray for the success of *one*, the other is included. All lovers of humanity who desire the peace and prosperity of the nations of the earth will give their best efforts, through faith and prayer, to call down divine influences from higher spheres to aid the work and sustain the laborers.

If we would remedy the evils of war and intemperance, we must trace them to their primal source, the fountain whence they originate, and this will require some deep digging. If we would kill the life of a *tree*, we must find and strike the life-root; we might use the pruning-knife from age to age and lop off its branches, and it would chance to live and produce fruit. In like manner, if we attempt to dry up or destroy a large body of water, we do not think to lade it out with a bucket, but rather seek to find and cut off its source of supply.

We see God, and hear His voice, in the various reforms of our time, and rejoice to see woman stretching forth her hands in the cause of right. Her influence is needed, and will prove a strong power for good, and, when fully awake to the glorious truth that God is dual—that in Deity we have an all-wise Father and loving Mother, co-operating in harmony to save, bless and happy their children, who are one in spirit and purpose, then we shall better understand our duties and responsibilities, and how we may uplift humanity to better conditions. And in the language of the poet we say, "Fly swiftly round, ye wheels of time, and bring the welcome day," when woman shall be free and stand in her proper place, a co-worker with man in every good word and work. That is the lever that will move the world to higher and better relations.

STILL ON THE WING.

—O—

MY DEAR ELDER LOMAS:

Grace and mercy; peace and good will to you and the "Zion of our God"—that God who is Father and Mother, wisdom and love.

With pen-and-ink I greet you this morning from the sunny south-land of our country. And although it is yet February, the people of the Crescent City have made their gardens and mown their lawns. The yards are full of roses, and the orange trees fragrant with white blossoms, prophecy of a golden fruitage. But as all pictures have—and necessarily so—a back-ground, it is but justice done, to say further, that the effects of the late civil war linger—that the times are very hard—that the fogs of New Orleans are damp and dismal—while in the night-time, blood-hunting musketoes hum infernal music around my pillow. Sleep departs, and I often fail to coax it back by singing to myself, even that dear good song—"God is infinitely able."

On my way to New Orleans I stopped two nights at South Union, lecturing twice and attending one religious meeting. The angels were with us; and there seemed to be an outpouring of the spirit. I believe in a perpetual revival—a constant growth in grace—progression! Paul said, "Go on unto perfection!"—

"So run that ye may obtain"—"Work out your own salvation." To work—to "run" is not to stand still. I find in all organizations individuals who are exquisitely delighted with the biblical passage—"Wait on the salvation of the Lord." And waiting, they nod, sleep, die—and while thus dead, *spiritually dead*, they often walk about in the grave-clothes of a rotting conservatism, and think themselves alive. It is a strange delusion.

The ministry, the elders, and the believers, all received me most cordially. Their welcome was soul-felt, and proved an oasis—a very blessing to my soul. If possible, considering other engagements, I shall call again at South Union on my return north.

In Memphis, Tenn., I lectured three Sundays to very large audiences. The people seemed interested and awake. With Doctor Watson and others in this city, spiritualism is a practical and a saving power. They have recently had startling manifestations here through the mediumship of Mrs. Miller. In some respects they are far superior to those you and I witnessed at the Eddys. In the open field, by starlight, spirits often appear clothed in white and walk by her side. Dr. Samuel Watson, Mr. Silliman, Mr. Miller and myself witnessed this phenomenon one evening out on the common, adjacent to the city. It was for the moment the mount of transfiguration. "Without a vision the people perish," said a prophet in olden times. Vision and trance—inspirations and revelations constitute, in a measure, the life of the soul.

The principles that underlie the platform of Believers:—purity, and "all things in common;—peace and perpetual revelations—are immutable. They are the methods—the doors that open into the kingdom whither the resurrected have entered. Well said Jesus under the influence of the Christ-spirit—"I am the way, the truth and the life."

Pardon me for a bit of philosophising, concerning moral, evil and wicked spirits. That man is a moral being, no solid thinker disputes. But moral being implies moral law, and moral law implies not only conscience and freedom, but moral government and compensation.

Conscience, in connection with moral judgment, ever prompts to the right; but the reasoning and reflecting organs, in connection with moral consciousness, must ever determine what that right is. This applies to every scale of human life. "Green apples are good," says a spiritualist writer—"good in their place, as the ripened ones of October." The proposition is a bald sophism. Neither green nor ripened apples are good. No *moral* quality inheres in apples. They are neither "good" nor evil, because moral qualities pertain to moral beings—not unconscious fruit, or blind forces.

There is a class of pseudo-philosophers who tell us there is "no moral evil in the universe"—only a graded good. Is a positive lie a lower degree of truth? malice a lower degree of love? and rape a lower degree of chastity? To enunciate is to reveal the terrible hideousness of such reasoning. Good and evil are *moral* conditions, each real and positive, according as it becomes the leading force in purpose or quality of character. And the higher the moral altitude attained, the more exquisitely keen are the soul's distinctions between good and evil.

All moral acts pertain to the intellectual and spiritual, and *not* to the body, except mediately. Can the foot of a corpse tread on forbidden ground? Is it the fleshly hand that steals? Are not *these* rather the implements of conscious force operating in and through them? Without this intelligence, or spirit, man is but a corpse, and a corpse never violates either physical or moral law. The body does not sin. Constituted of physical elements, it can know nothing of moral or immoral acts. And death, which is only a severing of this outer envelope from the spiritual, affects in no way the real, immortal man. Each, at death, goes, Judas-like, to "his own place."

All sensations, all thought, reason, moral responsibility, pertain to soul—the inner-thinking man. Accordingly, the shrewd and the selfish, the wicked and the evil-minded, enter the spirit world as such, and are there denominated *evil spirits*. Nature knows no spasms. Sudden leaps from vice to virtue, from folly to wisdom, are contrary to the processes of development. The same clairvoyant and phenomenal evidences through mediums that prove the existence of spirits, prove the existence of unregenerate, or evil spirits.

In New Testament times, these evil spirits were termed "demons." And that eminent church writer, Dr. Lardner, says: "The notion of demons, or the souls of the dead, having power over living men, was universally prevalent among the nations of those times, and believed by many Christians." Jesus addressed these *demons*—that is, evil-disposed spirits—as thinking, conscious individualities, and commanded them, as beings distinct from the obsessed, to "depart." There are obsessed mediums in this age; and there are those gifted with power to "cast out these demons."

Although we term them "demons," we must not forget that they were once mortals, and are still our brothers, though occupying the lower spheres of spirit life. They are also the subjects of progression, and the objects of God's love. To such—denominated by Peter "spirits in prison"—Jesus preached, after being "put to death in the flesh" upon Calvary. And the fact of his preaching to them implies that they could be benefited and regenerated by this preaching, or these moral efforts in their behalf. Progress is open to all orders of beings in the future life—spirits becoming angels, angels archangels, and these Arsaphs, and thus onward toward the Infinite.

The prevention of obsessing influences lies in the pure purpose and the good life, in the cultivation of broad aspirational aims, a firmness of moral principle, a determined desire to do right, and a calm trust in the overshadowing presence of God and good angels.

In Shaker assemblages, as in spiritual seances, truth attracts the true, wisdom the wise, charity the charitable, unselfishness the angelic, and purity the pure and holy that walk the heavenly fields of immortality.

.... I would never choose to withdraw myself from the labor and common burden of the world; but I do choose to withdraw myself from the push and the scramble for money and position. Any man is at liberty to call me a fool, and say that mankind are benefited by the push and the scramble in the long run. But I care for the people who live now and will not be living when the long-run comes. As it is, I prefer going shares with the unlucky. —George Eliot.

SWEDENBORGIANISM.

—O—
[From the New Jerusalem Messenger.]

I. God is one in essence and in person, in whom there is a distinct and essential Trinity, called in the Word the Father, Son, and Holy Spirit, and the Lord Jesus Christ is this God, and the only true object of worship.

II. In order to be saved, men must believe on the Lord, and strive to obey his commandments, looking to him alone for strength and assistance, and acknowledging that all life and salvation are from Him.

III. The Sacred Scriptures, or the Divine word, is not only the Revelation of the Lord's will and the history of his dealings with men, but also contains the infinite treasures of his wisdom expressed in symbolical or correspondential language, and therefore in addition to the sense of the letter, there is in the word an inner or spiritual sense, which can be interpreted only by the law of correspondence between things natural and things spiritual.

IV. Now is the time of the second coming of the Lord, foretold in Matt. xxiv, and the establishment of the new church signified by the New Jerusalem in Revelation xxi, and this second coming is not a visible appearance on earth, but a new disclosure of divine truth and the promulgation of true Christian doctrine, effected by means of the Lord's servant, Emanuel Swedenborg, who was specially instructed in this doctrine, and commissioned to publish it to the world.

V. Man's life in the material body is but the preparation for eternal life, and when the body dies man immediately rises into the spiritual world, and, after preparation in an intermediate state, dwells for ever in heaven or hell, according to the character acquired during his earthly life.

VI. The spiritual world, the eternal home of man after death, is not remote from this world, but is in direct conjunction with it, and we are, though unconsciously, always in immediate communion with angels and spirits.

THE HORRORS OF SECTARIAN SUPREMACY.

—O—
A. B. BRADFORD.

In Scotland, the Catholics having at first the power, persecuted the Protestants in common. The Prelatists mounted the next wave, and overwhelmed the unhappy Presbyterians. Then the Presbyterians in their time, came into power and wreaked their vengeance on the Prelatists. Then the tide turned under James II, and the Presbyterians had again to bite the dust. Thus it was in England and all over Europe, till the earth was fattened with blood, shed in the unholy cause of persecution. So it would be in this country. Even in this enlightened age, there is no man, no set of men, no church, great nor small, that can be trusted with absolute dominion over the human conscience for a single hour. In the minority and powerless, the ecclesiastical or sectarian passion is as amiable and harmless as an unweaned cub. *But invest it with power, and it becomes as ferocious and bloodthirsty as a Bengal tiger!* Such is human nature in all ages and countries, when diabolized by the sectarian spirit.

THE HORRORS OF WAR.

—O—
The following extract, referring to the burning of Villareal, in Spain, is taken from a letter written by the Carlist General Castella. The writer had command of the fortifications at Villareal during a recent engagement:

"I have, during my life, witnessed some very sad scenes of war, and I thought I had seen the summit of human misery in the retreat of the Army of the East (in 1870), of which I commanded the rear guard. But I cannot recall any impression which can be compared with the feeling which I experienced on entering with Brigadier Valluerca the principal street of Villareal, when it was on fire from one end to the other. The crackling of the flames, whose red glare struggled against the light of the mid-day sun, the heavy crash of windows giving way, and of roofs falling in, the shrieks of frenzied women and the cries of the children, who ran with bare feet on the ashes, the grim despair of the old men, as they gazed with a dry eye and fixed stare upon the scene, the imprecations of the Carlist soldiers as parties of them rushed in hot pursuit of the incendiaries, the rattle of the musketry, all formed a horrible specta-

cle which baffles description. I saw in a side street, between two burning houses, a woman lying stretched out on a mattress, surrounded by little children half-naked, who were uttering piercing cries. The atmosphere was unbearable. The flames all but licked the paths; the burning ruins were falling down on all sides quite close to them; and this family, abandoned in the confusion, were about to be either roasted or crushed. I got off my horse which was dreadfully frightened by the flames and the noise around, and I went up to where the sick woman lay. She was paralyzed. Her husband, a mule-driver, was away. Some soldiers had carried her out of the house before setting fire to it. The only thing left her—and that by mere good luck—was the mattress on which she was lying. The heat was becoming more and more intense; their faces were crimson; the children, in their agony, redoubled their shrieks; their poor mother, as she looked at them, weeping, and calling the Holy Virgin to her aid. What could be more heartrending than this picture, framed, as it were, in fire?"

—O—
When the late war began, a young man, the only son of a widow, who had been fascinated by Mr. Beecher's preaching, was moved by his patriotic exhortations and influence to enlist, and was presently killed in battle. His body was brought home and Mr. Beecher, going to the house, led the mother to the coffin, and said to her that there lay her son before her dead; that the young man, the hope of her life and the stay of her age, had been murdered, cruelly murdered, and that he, Beecher, was the assassin. And thereupon he burst into so passionate a paroxysm of self-accusation and reproach that the mother became his comforter instead of receiving consolation from him. Such an incident, entirely consonant with what is known of Mr. Beecher, would find a natural place in the pious chronicles. —Harper's Weekly.

WHAT KIND OF INK SHALL WE USE?

—O—
ASCENATH C. STICKNEY.

To the above query we offer a reply gratis: All persons who write remarks as sensible as those which we copy from the December SHAKER of 1875, should use the best black ink:

"To all who write expecting others to read what they write, we respectfully suggest, that you wait until you have an idea—an idea that will interest some one beside your own dear self."

"When sure that you have an idea, put that idea into the fewest possible words."

We consider the above excellent advice; and will endeavor to act upon it in all our future efforts of this kind. Should we succeed in obtaining any new ideas, will present such to the press in plain black ink.

We take the liberty to suggest that all who write sentiments of christian kindness and love, good advice to friend or foe, sentiments of affection even, scientific facts or sensible reasoning on any subject worthy of record, should favor the members of the press by using the kind of ink to which we have referred.

Novels, scandal, gossip, unkind criticism—political or social—may be traced in pale blue ink, or paler purple, as these varieties invariably fade by exposure to the sun and atmosphere, in a very short time. Could many articles of the character above-named be traced in purple, a reasonable time before being sent to press, we presume that much that is objectionable would fade before developing into a certainty. Would not its absence be a blessing to youthful humanity?

We are not aware that the delicate hues of Carmine, Aniline, or Prussian Blue, ever qualify poor chirography, or make rapid thought more agreeable. Nor can we believe that any variety of ink adds symmetry to the outline of letters carelessly cut; neither does

tinted paper respond more readily to original thought than the pure simple white.

In fact, the strong crisp words of our noble Anglo-Saxon tongue, require the positive medium of white and black to represent to the eye their true character.

Pardon us then, dear friends, if we solicit the more extensive use in future, of plain black ink. Especially should all youthful writers send their thoughts to superiors in this highly esteemed preparation.

NOBODY.

—O—

THE publisher of THE SHAKER sent the following poem to the editor, on Valentine's day. Unable to decide whether any thing personal was intended, we lay it before the jury of our readers. We do not know to whom to give credit, but there's gospel, wit and wisdom in it.—Ed.

If nobody's noticed you you must be small,
If nobody's slighted you you must be tall;
If nobody's bowed to you you must be low,
If nobody's kissed you you're ugly we know.

If nobody's envied you you're a poor elf,
If nobody's flattered you you've flattered yourself;
If nobody's cheated you you are a knave,
If nobody's hated you you are a slave.

If nobody's called you a fool to your face,
Somebody's wished for your back in its place;
If nobody's called you a tyrant or scold,
Somebody thinks you a spiritless mold.

If nobody knows of your faults but a friend,
Nobody will miss them at the world's end;
If nobody clings to your purse like a fawn,
Nobody'll run like a hound when its gone.

If nobody's eaten his bread from your store,
Nobody'll call you a miserly bore;
If nobody's slandered you—here is our pen,
Sign yourself "Nobody"—quick as you can.

SLOW PROGRESS OF KNOWLEDGE.

—O—

WE copy the following interesting passage from the recent address of Dr. B. C. Hohbs, at the laying of the corner-stone of the Rose Polytechnic Institute at Terre Haute, Ind.:

Civilization cannot be wrought out in a day. It took Christianity generations to evangelize the nations under the teachings of the Divine Author and His inspired disciples, even in an age of civilization; much longer does it take learning and art to rise above the power of ignorance, indolence, superstition and the customs inherited from ancestors.

All pioneer inventors have felt the strength of this combination against any new mode of increasing the products of industry.

Many years ago an engineer, for amusement, hunted the chamois on the plateau of Mount Piletus, in Switzerland, where he found a lofty forest of inaccessible pine timber, nearly nine miles from Lake Lucerne. By the aid of a few Swiss gentlemen, he executed a design to construct a trough or slide, such as we see on mountain sides, or along our river hills, to convey wood and timber to accessible points. It passed sometimes by tunnels through hills, again on supports 100 feet high, or hung to the rocky mountain side. Timbers would pass the entire distance in three minutes, or at the rate of 180 miles an hour. The intense friction caused them to ignite, and at the base they would plunge twenty feet into the earth. These difficulties were readily overcome by turning a stream of water into the trough and plunging the timbers into Lake Lucerne, whence they were safely borne away to the Rhine to become material for constructing many an elegant home, or to be spars and beams and masts for ships that would visit either India and bear the strain of the storms of every sea. All this was the product of a little practical thinking, using only the inclined plane and the force of gravity; but the work was conducted among a peasantry, who charged the inventor with heresy, and with having communion with the devil.

When saw-mills and looms were invented, the common laborer became loud, revengeful, and clamorous for redress, not knowing that accumulating wealth only opens multiplied channels for well-paid industry, in its reinvestment.

It has been but little more than one hundred years

since a great banking company of England were afraid to risk giving aid to Richard Arkwright, while constructing his spinning-jenny, which earned for its inventor more than \$2,000,000; and since, James Brindley, at the request of the Duke of Bridgewater, planned a canal from his coal field of Worsley to Manchester, a distance of seven miles. It was to pass by aqueduct, forty feet over the Mersey, and again, by subterraneous tunnels through hills. On submitting his plans to the judgment of a distinguished engineer of that day, he received for criticism the cool remark, "I have often heard of air castles, but never before saw the place where one was to be built." The success of this invention soon led to a canal investment in England of more than \$50,000,000.

It has been but about seventy years since Robert Fulton launched the Clermont and Car of Neptune on the Hudson in our age when all men were deprecating his "folly." He had an equal struggle with his own poverty and the want of public appreciation.

Even in this generation Congressmen have failed to be re-elected because they voted aid to Prof. Morse in the construction of the electric telegraph that now gathers the news of yesterday from every nation for our daily papers.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

WILL WE SUSTAIN THE STRUCTURE?

—O—

If any are in possession of better principles than those upon which Shakerism is founded, we are only happy that there are more fortunate souls than we are. But we do not apprehend that such is the case. We are believers in heavenly principles; that these same causes, ever and forever will produce heaven wherever exercised. The knowledge of heavenly principles is ours. If we exercise this knowledge, heaven is ours. If we fail to use such knowledge, disorder and discomfort will be ours, even in excess of those not thus enlightened. The gospel should be to us, not only the bow of promise, but the practical existence of salvation; not only the ark of safety, but a positive deliverance from the world, and into every good and perfect joy. Let us look at the heavenly ARC: VIRGINITY; CELESTIAL BROTHERHOOD, or EARTHLY EQUALITY; PEACE, and the blessings which flow from it; entire UNSPOTTEDNESS FROM THE WORLD! These are as firm as the Rock of Ages—as the heavens are eternal. On these, the HOUSE OF SHAKERISM has been erected; on which it has firmly stood through the tempestuous seasons of ridicule and persecution; has flourished; has saved; has ever held out the beacon of eternal life, to the sin-sick and sin-wrecked. Love has been the bond of union, that has acted the key-stone to this beautiful arc. Love for these principles collectively, is what makes the practical, desirable, model Shaker—fisher, and

saviour of men! Reverence for either with irreverence for any, presents at best an unsavory, spotted hybrid. Even practical attachment to several, and not for all, savors only the possible and probable fall of the beautiful structure. Said Elder G. B. Avery: "There is no salvation in mere communism;" and, excepting salvation from the poor or leper-house, this is true. Considered separately, either principle of the *Shaker arc* has a similar value; and any evasion or negligence of *entire conformity to the whole order of the temple*, removes the key-stone of Angel Love, and razes the structure to worse than worldly institutions. Said a grand legal star of Albany, N. Y., when studying the Shaker Constitution: "Gentlemen, you have here something which cannot be broken, *unless you break it yourselves!*" Let us look about us, and see whether these principles are guarded and lived intact. Let the love and direction which led out of Egypt, still be ours to *keep out!* LET US HAVE A REVIVAL; and let it renew in us the most ardent consecration to gospel principles, with which the city of God, the paradise of Eden, the perfect love of gospel brethren and sisters may and will be ours FOREVER, and without which, let us consider our days narrowed down, and numbered as a people! From hence, let the joyful, revival song be: WE WILL SUSTAIN THE STRUCTURE. ★

MARTIN LUTHER, AND REFORMATION.

—O—

"From the year 1517, the beginning of the Reformation, to 1546, in which Luther died, nothing but the fruits of corrupt ambition are manifest on the whole face of history, during that period of more than twenty-eight years. Endless controversies, debates about diets and councils, violence and wars, are the distinguishing marks of those times of discord. And even the means, by which the Reformation was finally established, were as opposite to the precepts of the gospel, as bloodshed and robberies are opposed to peace and good will." Benj. S. Youngs. (Shaker.)

Could we ask for a better demonstration of Luther's adoption of the vicarious atonement introduced by Paul, than his remark to a comrade: "Be thou a sinner, and sin boldly; but still more boldly believe, and rejoice in Christ. From him, *sin shall not separate us*; no, though a thousand times in every day, *we should commit fornication and murder!*" Under his pernicious *solifidian* system of "Imputed Righteousness," he did commit fornication with the nun, *Catharine a Bora*; was excommunicated therefor by Rome; and were it not for this expulsion, there had been no Reformation. Luther was in full accord with the "Head of the Church" in England—Henry the Eighth,—who became such "Head," because Rome would not permit unlimited indulgence to his fleshy lusts. This lecherous beast, to further the aims and ends of his lusts for the flesh, and ambitions for power, had six wives; some of whom he killed, and to these, he added the sacrifice of 72,000 human beings! He hoped Luther's and Paul's atonement theory to be true.

Luther claimed to find ample evidence for such theory in Paul's writings, and in this, was he not correct? But when arriving at the matter-of-fact epistle of James, he rejected the whole of it, calling it "an epistle of straw;" then clinging to his beloved theory that "the just shall live by faith alone," left this as a legacy to his following generations, who hung the delusion, with an ardor which only the *living truth* of Christ's life is worthy of, and on which account, *Jesus still weeps!* ★

PEACE.

A LETTER from that lovable man, Alfred H. Love, inviting us to be a delegate to the Universal Peace Convention beginning on 10th of July, presents some novel features: The old hall in Philadelphia, where war was first declared, has been secured for the above Convention. The first two days are to be occupied by English speaking delegates; and several days thereafter, by other nationalities. A PEACE FORGE is to be erected on the Centennial Grounds, and the fulfilment of the long-desired prophecy inaugurated—by the transformation of swords into ploughshares, and spears into pruning hooks! Elihu Burritt, the learned blacksmith, has been invited to be one of the forge men. Whether *we* are there or not, friend Love, and all friends of Peace, we want your help in establishing "THE PEACE CONGRESS OF NATIONS!" ★

PAUL.

SECOND PAPER.

OUR *first paper* upon this eminent character has aroused an intemperate zeal in his admirers; who, dealing severely with us, are loud in the excellencies of their idol. The champions of Paul of old, would, probably, be first to rise in denunciation of any modern Paul, who, creating a new formula of doctrine, should contend for the same, at any and every expense of the vital principles of original and genuine christianity. This is just what Paul did; and his being successful in displacing the essential elements of christianity by his own peculiar theories, does not render him the less censurable. Confident that the Jews would not receive the gospel, as delivered by the twelve, we find Paul, in the entire ignorance of the disciples in Jerusalem, leaving them; and proclaiming himself the apostle of the Gentiles, entering Arabia, Damascus, Syria and Asia Minor, and here for a dozen years, laboring earnestly, making many converts, establishing churches, with which he kept up a continual correspondence, the general purport of which, was the denunciation of the law, and imbuing the people with a belief that Jesus was a God! That by his death the law became a nullity; that by a faith in him, all sins, past, present and future, should be forgiven. When we think that neither Jesus nor his apostles, had, up to this time, ever spoken of the law but with respect; and never, previous to the divergence of Paul, had alluded to any vicarious atonement of Jesus, we begin to see where and by whom these mischievous machinations were concocted. When the disciples heard of the incendiarism of Paul, they sent emissaries from Jerusalem to Antioch, charged with the duty of overturning such demonstrations of the ardent Paul, and to preach the sacredness

of the law, and the necessity of its observance. This was a terrible blow to the infant Gentile church; and to its founder, who felt that all his labor was lost, unless he should go to Jerusalem, and obtain the disciples' indorsement of the system he had inaugurated. Paul arrives at Jerusalem; and the close reader is made aware that the discussions between him and the disciples were very violent. The disciples withstood Paul's proposals, finding no recognition therein of their master's teachings; and had they remained firm ever afterward, the church would have fallen away no sooner, and possibly, the world would not have been cursed, as it is with certain Paulism. Paul refused to yield; claiming that at his marvelous conversion, he came *en rapport* with Jesus, and declaring that he would continue his apostolate at all events. A compromise was effected—the first, between christianity and paganism—a downfall to *that*, a gain for *this*. Paul was to yield, so far as teaching a faithful observance of the law, while the balance of his views were considered non-essentials. But, Peter visiting Antioch, and there losing his justification among the Gentiles, James, (brother of Jesus, and real head of the church), addressed serious remonstrances to him, which had the effect of entirely separating him from the Gentiles, and weaning therefrom also, one Barnabas; through hearing of which circumstances, Paul's indignation lost all bounds, and he expressed himself so homely of the apostles, that in return, the second epistle of James was addressed to him, than which never was better christianity, and which was and is, an unanswerable argument against all objectionable Paulism. Paul, not only would not now submit to the apostles, but returned with all his force to his old tactics against the law. The apostles organized an opposing mission, (see Cor.) and we may judge of the gravity of the occasion, by the ardor of Paul in his own defense, reaching an egotistic climax in 2 Cor. xi: 5; et i. Cor. xv: 10; and yet the adherents to the original faith, completely carried the day. Paul returned to Jerusalem, a penitent; was required and made a public apology and entire recantation of unchristian Paulism; but so great had been the disturbance, the tribune arrested him, and confined him for a term of years; after which he preached Paulism unrestricted; and learning, that during his imprisonment the apostles in Judea were losing ground continually, invited them to Rome, where they became converts to Paulism. Even Peter, in his turn, quitted Judea, hastened to Rome, became the bosom companion of Paul; exceeded Paul, if possible, in doctrines that contained not Christ, and closes (2 Peter, III: 15,) with a stirring appeal for a thorough belief in the writings of Paul—the adulterator of the "faith once delivered to the saints"—and through which adultery, the original was lost beyond resurrection in their day. We yield to none in his admiration of Paul's christian teachings—nor to Beecher's—and 'tis only in opposition to the positively *unchristian* that we have attempted to raise our voice. ★

. . . A King's jester was once asked, "What kind of a place do you think Heaven to be?" "A place," said he, "where nought but good is spoken of the neighbor." "And in what," it was again urged, "does its supreme happiness consist?" "In the feeling that no one will slander me there, and that, if I have any faults it will be so unfashionable to speak of them that I and all will soon forget them."

LIFE'S SEASONS.

—O—

AMELIA CALVER,

On noblesse wings, time glides along
No hand can stay its rapid flight;
Life's brilliant *spring* will soon have flown,
While toiling *summer's* just in sight,
And ere we garner *autumn's* store
The wintry winds around us roar.

Carefully then, the good seed plant;
And wisely prune the growing vine.
Likewise in storing, prudent be;
And ripened age we'll peaceful find.
Each stage of life, if wisely spent,
Rears for the next, a monument.

MUSIC NO. 4.

—O—

ADVANCING a step farther into the interior recesses of the complicated, yet interesting subject of music, we come to recognize, in connection with the lungs, that wonderfully working organ—the diaphragm—which, in the language of physiologists, "is a flexible, circular partition that separates the respiratory from the digestive organs, and the chest from the abdomen. In a state of repose its upper surface forms an arch, the convexity of which is toward the chest. In forced expiration its upper point reaches as high as the fourth rib. In ordinary inspiration, it is depressed as low as the seventh rib, which increases the capacity of the chest." [See Cutter's Anatomy.] It is to be understood that these actions of the diaphragm take place when nature has not been superseded by long perverted habits which render these actions more or less imperfect. And it must be admitted as a fact proved by what is daily and hourly to be seen, that a comparatively inactive diaphragm is a fault exceedingly prevalent with a majority of singers; and no one fault in the music-department taxes the skill and patience of the teacher more than this. To remedy this fault is a part of the teacher's first duties in his arduous calling, and implies no less active and spirited exertions on the part of the pupil. But *what* to do, and *how* to do, is the point to be reached. Physiological investigation establishes the fact that in the respiratory process various muscles are brought into use, whose contraction and dilations are in part, at least—unconscious and involuntary. Foremost among these are the lower muscles of the trunk—anatomically termed abdominal, which, by their *inward* and upward contraction, act directly upon the diaphragm—giving it its ascending motion. The diaphragm, thus acted upon, imparts a pressure upon the lungs, equal in power to that which the diaphragm receives from the muscles. The *lungs*, thus acted upon by the diaphragm, are forced to exhaust themselves of the greater portion of air in their cells. The air, thus expelled, finds its escape from the system through channels whose various parts will be considered and treated upon in their proper time and place. The process, thus described, is called *expiration*. But as Nature abhors vacuity, the lungs cannot remain void of the element they are wanted to contain, hence a reverse process of action immediately ensues. A new supply of fresh air rushes in to fill the vacuum in the lungs causing them to expand in corresponding proportion to the amount of air inhaled. By this expansion, the thorax (great cavity of the chest), also expands by means of the concerted action of three sets of muscles, viz.: the intercostal at the *lower*, and the thoracic

and pectoral muscles at the upper part of the trunk or chest. Simultaneous with these actions the abdominal muscles relax—the diaphragm descends in proportion to the pressure it meets from the inflation of the lungs. This process is called inspiration. Continuous through life are these alternate processes carried on—partly involuntary, and partly through power of the will:—especially the latter in regard to degree. Hence it becomes a fact beyond even a shadow of contradiction that in a majority of cases musical students quietly submit to a mere passive process of respiration—inhaling just air enough (and sometimes poorly at that) to merely exist, but falling far short of the proper quantity for promoting vigorous and healthy action of the blood. In this enfeebled condition the abdominal muscles lose their natural tension, the diaphragm becomes measurably inactive, the lungs and thorax become dwarfed in extension, and the whole system must yield inevitably to the fatal ravages of disease.

SHAKER APOTHEGMS.

Our life is like a calm lake; every act of our lives raises a wake on its surface which produces ripples from the center to the shore, even more; from shore to shore, from birth unto death.—*G. B. Avery.*

Our minds may pine and starve, being imprisoned by what we have obtained.—*E. J. Neal.*

Time is too precious to waste in useless murmuring.—*Ibid.*

Self-defense is natural; but like all good, its abuse becomes evil. We can so encase ourselves in armor of self-righteousness, that neither the advice of friends nor the criticism of foes can affect us. Thus, like a plant, shielded from storm and sunshine, living on its exhalations, we become dwarfed and undeveloped—unfit for either ornament or use.—*Amelia Calver.*

SHAKER DEFINITIONS.

—O—

F. W. EVANS.

RENEL—One who refuses obedience to the good principles and just laws of an organization—seeking to re-organize upon the basis of its evils.

The South rebelled against the truths that the North held theoretically—abstractly—while practically it was fattening upon the enforced labor of the Slave population.

REVOLUTIONIST—One who refuses obedience to the evil principles and unjust laws of an organization—seeking to re-organize upon the basis of its abstract truths and latent good.

In the American Revolution the North revolutionized against England—and against the South in the late dreadful war. In both the North was successful, as was Israel, against Benjamin. Benjamin was conquered, in the end, but Israel was dreadfully punished, because a partaker of the same sins for which he was punishing the tribe of Benjamin, and therefore received from and by Benjamin, corresponding retributive punishment.

SAINT—One who is relatively perfect in the good of the organization to which he or she belongs—as David.

SINNER—One who is a chronic violator of the good laws and principles of the people among whom he or she lives—as Solomon in the end of his career.

PROPHET—A medium, who is inspired by spirits of the coming dispensation, or degree, in the spirit world; or a saint, who, by faithful travail in the spirit and power of the order he or she is in, has progressed into the higher dispensation or degree.

The testimony of Jesus is the spirit of prophecy to the Gentile Christian world, Catholic, Greek and Protestant. It is ever and forever against marriage, war, and selfish private property, which creates class distinctions in society, rich and poor, bond and free, aristocracy, slavery and poverty.

Where there is no vision the people perish; and where there is no prophecy there is no progress.

"Touch not mine anointed, and do my prophets no harm." Let not the people deny the inspiration and authority of the organization. And let not the authority of the organization suppress and kill the prophets of the day and time. *They voice God.*

HOW TO LIVE.

—O—

He liveth long who liveth well!
All other life is short and vain.
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away:
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream—
'Tis but to be, and not to live.

Be wise, and use thy wisdom well;
Who wisely speaks must live it too.
He is the wisest who can tell
How first he lived, then spoke the true.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above when this is past,
Is the ripe fruit of life below.

Sow truth, if thou the truth would'st reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find the harvest-home of light.

THE EAR.

—O—

In his treatise on physiology, Hinton gives us to understand that the passage of the ear does not require cleaning by us; nature undertakes the task, and in the healthy state fulfills it perfectly. Her means for cleansing the ear is the wax, which dries up into thin scales and peels off and falls away imperceptibly. In health the passage of the ear is never dirty, but an attempt to clean it will infallibly make it so. Washing the ear out with soap and water is bad; it keeps the wax moist when it ought to become dry and scaly, and makes it absorb dust. But the most hurtful thing is the introduction of the corner of a towel screwed up and twisted around. This proceeding irritates the passage and presses down the wax and flakes of skin upon the membrane of this tympanum, producing pain, inflammation and deafness. The washing should only extend to the outer surface, as far as the fingers can reach.

ENGRAFTED.

—O—

The Order of Trappist Monks has sent an agent to this country in the person of Brother Francis de Sales, who has been commissioned to purchase property to erect a monastery and furnish it with grounds sufficiently extensive for the pursuit of agriculture, which is an important industry among the monks of La Trappe. Two hundred monks taken from monasteries in Ireland, France and Turkey will occupy a house which Brother Francis de Sales will temporarily rent, so that during the erection of the monastery and the laying out of the grounds the newly arrived monks may make themselves familiar with the customs of the country. They are expected to arrive about December. The rules which bind the Trappists are very stringent. Constant silence is one of their vows. They are permitted to eat no other food than vegetables and bread, water alone being allowed for drink. They sleep in their habit, or gown, on a low pallet, and their bedroom is a small square inclosure formed by curtains. The bell-ringer arouses them at two o'clock every morning, and after a few minutes allowed for their prayers at waking, another bell bids them fall into line, and move in solemn silence to their chapel. They toil unremittingly throughout the hours when prayer and other devotions are not in progress.

SPIRIT OF THE FARM.

—O—

Here's something worth money. Many farmers have otherwise valuable horses, but spoiled by the heavens. *The Troy Budget* is the first to publish this infallible remedy:

Forty shoemaker buds, one pound of resin, one pint ginger, half pound mustard, one pint unslacked lime, six ounces crown-tartar, four ounces guaiacum, one pound epsom salts; mix together and make into thirty parcels. Give one every morning in the horse's feed before watering him.

This is the first time this recipe has been printed. For half a century it has been guarded as a precious secret. We know of its having recently transformed a \$100 horse into a \$600 one.

WEALTH OF FARMER'S FOOD.

—O—

Few farmers realize that they have in possession the means for the most healthful and palatable food in the world. Cracked wheat, or dry wheat very coarsely ground in a coffee mill, can be variously associated with milk, eggs, butter and sweet cream, in methods that exceed the nectar of the gods! Our Angeline surprises us with the most delicious and sustaining hominy pudding. Corn, very coarsely ground, can be used in several manners to present the most happy, healthful food. Then, take oatmeal, with few accessories, and we have a grand variety, together with one of the best brain-making and muscle-making materials the world ever produced. A New Jersey man has kept both wolf and doctor from his door; grown his whole family of five into better health this entire winter, on fifteen cents worth of oatmeal per week, added to milk and eggs. When we think that a gill of oatmeal will supply a meal to about seven persons, its economy in use must be at once apparent. Farmers, you have a wealth of food and health in your granaries that ought to be developed; and a better than gold mine or oil well on every acre of your farm. Find it. Look on our front cover, and write Bogle & Lyles, if you have no store of material on hand. *

Most farmers are severe on their boots and shoes. Running the heel down and over ruins foot wear. We have found that Lyon's Stiffeners are worth many times their cost, on one pair of boots. Try them, farmers. *

ARAB HORSE MAXIMS.

—O—

Let your colt be domesticated and live with you from his tenderest age, and when a horse he will be simple, docile, faithful, and inured to hardship and fatigue.

If you have your horse to serve you on the day of your trial, if you desire him to be a horse of truth, make him sober, accustomed to hard work, and inaccessible to fear.

Do not beat your horses, nor speak to them in a loud tone of voice; do not be angry with them, but kindly reprove their faults; they will do better thereafter, for they understand the language of man and its meaning.

If you have a long day's journey before you, spare your horse at the start; let him frequently walk to recover his wind. Continue this until he has sweated and dried three times, and you may ask him whatever you please, he will not leave you in difficulty.

Use your horse as you do your leathern bottle; if you open it gently and gradually you can easily control the water within, but if you open it suddenly the water escapes at once, and nothing remains to quench your thirst.

Observe your horse when he is drinking at a brook. If in bringing down his head he remains square, without bending his limbs, he possesses sterling qualities, and all parts of his body are built symmetrically.

Four things he must have broad—front, chest, loins and limbs; four things long—neck, breast, forearm and croup; four things short—pasterns, back, ears and tail.

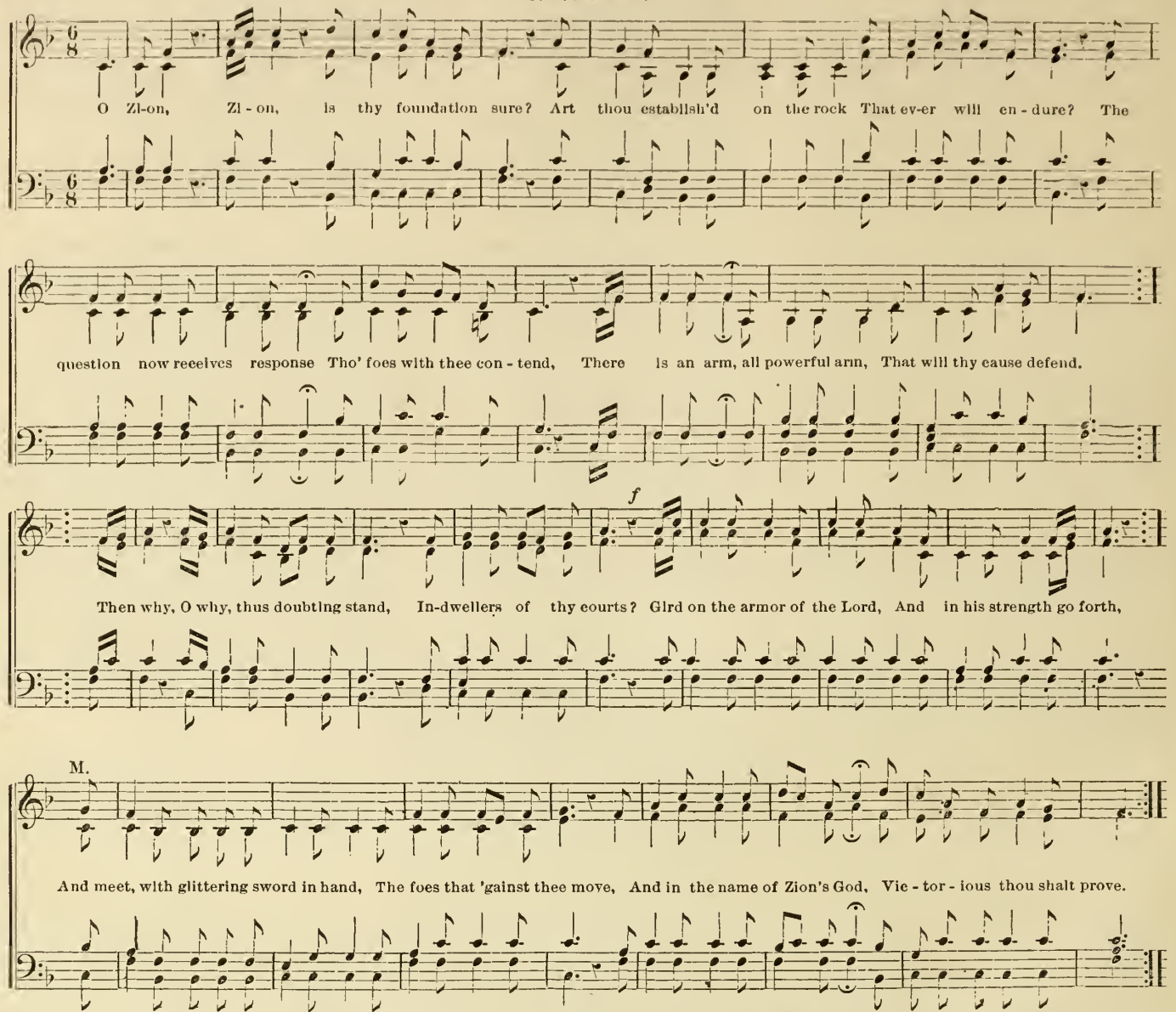
THE MEDAL IS PRESCOTT'S.

—O—

Elder J. S. Prescott is pronounced, by the publisher of *THE SHAKER*, worthy of all praise, and to the first premium which any has to bestow, for the largest, and still augmenting list of subscribers to *THE SHAKER*. Let him wear the medal with gospel pride. *

ZION'S DEFENSE.

J. G. RUSSELL.



O Zi-on, Zi-on, is thy foundation sure? Art thou establish'd on the rock That ev-er will en-dure? The question now receives response Tho' foes with thee con-tend, There is an arm, all powerful arm, That will thy cause defend.

Then why, O why, thus doubting stand, In-dwellers of thy courts? Gird on the armor of the Lord, And in his strength go forth,

M.
And meet, with glittering sword in hand, The foes that 'gainst thee move, And in the name of Zion's God, Vie-tor-i-ous thou shalt prove.

THOUGHT FOOD.

.... If the proposition of abolishing clerical patronage in Prussia is adopted, there will be quite a revolution in the interests of the church. In connection with the Roman Catholic church there are over 1,000 ecclesiastical offices in the gift of private patrons, about 500 in that of the state, and 5,200 in that of the bishops.

.... The Sacramento *Record-Union* considers the custom of appointing chaplains to legislative bodies "a remnant of barbarism," and wants to see it abolished.

OLD AND YOUNG. — An old constitution is like an old bone — broken with ease, mended with difficulty. A young tree bends to the gale, an old one snaps and falls before the blast. A single hard lift; an hour of heating work; a run to catch a departing train; an evening of exposure to rain or damp; a severe chill; an excess of food, the unusual indulgence of any appetite or passion; a sudden fit of anger; an improper dose of medicine — any of these or other similar things may cut off a valuable life in an hour, and leave the fair hopes of usefulness and enjoyment but a shapeless wreck.

BOOK TABLE NOTICES.

POLITICS FOR YOUNG AMERICANS: BY CHARLES NORDHOFF. The title of this book will mislead many, unless they consider how wide a field the word *politics* covers. In it we have letters, from a father to his son, teaching him the necessity of government; its various phases; the rights, duties and honors of citizenship; of the various official characters con-

nected with governments; of taxes, property; usury laws, banks, banking and credit; in short, a valuable *multum in parvo* of cosmology, in a governmental line. It should be in the hands of every boy and girl in the land — the future voters, and legislators of our states and country. It concludes with the "Constitution of the United States" — "Declaration of Independence," and "Washington's Farewell Address." Published by Harpers, New York.

THE POEMS OF OLIVER GOLDSMITH. The same publishers send us a beautiful copy of selections by the talented Goldsmith, edited by W. J. Rolfe. Copious notes on the poems, find a good ventilation in their proper place. Among others, the poems "Traveler," "Deserted Village," "Retaliation," are made very prominent. To many, Goldsmith is a favorite author; and to such, we only need call attention that this beautiful book is issued, to insure it a large sale

THE POPE'S HOUSEHOLD.

ACCORDING to the *Official Annual* of the Vatican, the household of Pius IX. is composed of 20 major domos, chamberlains, &c., 190 domestic prelates, 170 supernumerary armed private attendants, 6 armed ditto, 30 officers, constituting the staff of the Noble Guard, and 60 privates, about 130 supernumerary armed private followers, 20 attendants of honor in violet uniforms, about 70 others for outside the city, 14 officers of the Swiss and Palatine Guards, 7 private chaplains, 50 honorary ditto, 7 ditto for outside the city, 20 private priests and ordinary supernumerary chaplains, 10 intendants, equestrians, &c., 50 ushers and others. The whole gives 1,160 persons, to which must be added the Sacred College.

TO EVERGREEN SHORES.

DEATH OF JESSE WELLS, THE OLDEST MAN IN ALBANY COUNTY.

Jesse Wells, aged 98 years, resident of the Shakers for more than seventy-five years, while on his knees at prayer, less than a week ago, fell backward, shocking his system beyond recovery, and from which cause he died on Saturday afternoon. He was the last of a remarkable family of ten, all of whom died at the Shakers at an average age of over 75 years. Elder Jesse Wells lived to the longest period. At the last census he was the oldest man in Albany county, and the Shakers were exceedingly hopeful that he would have reached his centennial. — *Albany Evening Times*, March 6.

Died at Shakers, N. Y., March 9, 1876. ABBY MESSENGER, aged 63.

Enfield, Conn., Feb. 7, 1876, EUNICE STORER, aged 92.

VALUE OF MEAT AND VEGETABLES AS FOOD.

It is found that since the employment of the changed dietary in the garrison for Scotland, involving a very slight proportion of meat, the health of the inmates has been strikingly improved. For all adult male prisoners under sentence of nine months and not exceeding two years, the diet formerly consisted of bread, oatmeal, barley, one ounce of meat per day made into soup, with succulent vegetables, and twenty ounces of skimmed milk or buttermilk; on one day of the week fish was substituted for meat. The new diet comprises but a very spare quantity of meat, a moderate amount of milk being given instead. It is stated to be no uncommon thing to find that among the agricultural laborers of Scotland no meat is consumed, oatmeal and milk forming their staple articles of diet.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., MAY, 1876. SHAKER VILLAGE N. H.

} N. A. BRIGGS, } No. 5.
PUBLISHER.

"WE WILL SUSTAIN THE STRUCTURE."

J. G. RUSSELL.

Dedicated to the Editor of THE SHAKER.

We will sus-tain the structure God's great and glorious plan, Which he In mer-cy has revealed, To poor be-nigh-ted man.

Deliverance from all evil, Redemption's praise it brings; We leave the haunts of Bab - y - lon, "To dwell 'mid better things."

2. We will sustain the structure, we will not let it fall;
It is the burden of our lives,—Our holy heavenly call.
Intrusted to our keeping, Unhlemished to remain;
The structure God has reared to us, We will, we will sustain.

3. We will sustain the structure, Whatever be the cost;
It is the glory of our lives,—Without it we are lost.
It worketh peace within us, And universal love;
It brings us into unison, With angel spheres above.

4. We will sustain the structure, For by its light and power,
From Egypt's thralldom we were drawn, In deep affliction's hour.
The rolling, rolling waters, Through which our journey lay,
Were, by the power of God's own hand, Controlled and kept at bay.

5. We will sustain the structure, Its noble form shall stand
Unchanged, In all its purity,—The same as God hath planned.
We will sustain the structure, God, he our help and stay,
Throughout our earthly pilgrimage, Throughout eternal day.

DEAR EDITOR:—On reading your article in the April number, on the evening of the 21st, in our Lyceum, the above hymn suggested itself to me, which I now send with haste to you, that you may also enjoy the sensation before it gets to be old. I send it in its simplicity, without any intention or desire to have it published; but, simply as a pleasing token of gospel love and affection from your brother for you. JAMES G. RUSSELL.

PRAYER.

Contributed by H. C. BLINN.

CANTERBURY, N. H.

Sweet an-gels come nearer, O nearer and near-er, Do list to our plead - lngs For strength from on high.

This world's seeming pleasures, Its rich - es, its hon - ors, The im - mor - tal spl - it Can never sup - ply.

EVENING HOUR OF A RADICAL.

—O—
O. C. HAMPTON.

IT is wise to consider that in the sublime phenomena of evolution, new inspirations, improved views and progressed thoughts are continually appearing on the surface. These, with their various combinations, and translation into practical life, constitute human progression. Neither educational bias, habits, passions, nor emotions (made agreeable by long use), should array themselves in opposition to the spirit of progress, nor to the evolution of high and higher truths, nor to holy and holier obedience thereunto. Truth can never be in opposition to itself; but it is one of the commonest of episodes for some humanity, to become alarmed for the safety of a notion or doctrine, long entertained, but perhaps never investigated for five consecutive minutes—to feel very much annoyed, if some one, by word or other challenge, deems it unworthy of veneration. Still, the ever recurring question is: What is truest and best? And can we ignore this appeal to our intelligence and conscience, and yet be true to ourselves? It is, I think, the dictate of wisdom to leave all questions open to the fullest investigations. A refusal to investigate a subject, fearing, lest it may overturn some pet theory, is an open avowal of insincerity; and how can we be true to ourselves, or in tranquil at-one-ment with God, if we are insincere? Besides, a refusal to examine any new evolution for fear of discovering some phases which may collide with our own preconceived and settled ideas of right, is cowardly, to say the least, and shows a willingness to shrink from the painful sacrifice of cherished notions, rather than possess the pearls of pure truth. Is such not an unhealthy state of mind? Is it not a case of mental dyspepsia? Some of our writers have declared that we are in a state of transition—on the periphery of an old cycle,—and just about to cross the borders thereof into a new sphere. Is this not a good time to investigate and discuss many points in our practice and discipline, which have no inherent fixedness in themselves, but do now and must forever move upon a sliding scale of circumstances, undergoing more or less modification, in order to musically vibrate in rhythmic harmony with the sublime law of evolution and progress? To transmute all that is good, true, beautiful, into higher forms of loveliness, and lay hold on still higher and holier truths; and incorporating them into practical life as soon as discovered, seem to me to be the religious duties of every one who believes in the doctrine of Christianity. If there is any unnecessary friction in our community machinery, it can never be removed by ignoring its existence, through fear of any consequences. Pouring on oil, though good in many cases, will not answer in all; certainly, if positive reconstruction is in any place necessary. Celibacy, community of goods, confession of sins, and Peace, are the primal principles and obligations of all Believers; and no Society of our people can live without them. Questions, *in nowise compromising these*, might be continually discussed, investigated and improved by us. Take a general question: *Are all the talents, intellect, spiritual faculties and usefulness of every member fully called out and appropriated to the best possible advantage of the whole? Again, are there not*

means, not yet brought into active requisition, whereby a greater amount of talent, now lying latent, might be brought into fuller use? I suppose, the object of our paper is to circulate useful knowledge in every direction the world over, and to our own Societies in particular. With this aim only in view, have I made the above suggestions; and shall my motions be seconded?

PROPER FOOD, OR WHAT SUBSTITUTE?

—O—
F. W. EVANS.

ELDER F. W. EVANS, in a recent letter to this office, appears moved to TESTIFY THUS EARNESTLY:

"Fine flour is a skeleton in every Society of Believers to-day. All the elements that go to make up a human body and mind, must be supplied by the food usually appropriated, or there will be a want—a constitutional want—and this will call for some substitute in place of the normal element.

"Condiments, alcohol, tobacco, etc., are substitutes—even meat is a substitute. Wheat contains all that a human body needs as solid food. Eaten as the apostles ate it, fresh from the field, is good. Whatever else is done to it after threshing and winnowing, let us be jealous of—grinding, bolting, packing, raising, baking, etc.—let us look out for! Is your wheat all there, unseparated, unkilld, unpoisoned? There is a rest—a satisfied rest—remaining to the victor, who supplies the system with normal food in proper quantities. There is no more hunger for the abnormal. The first Believers, as a class, warred with neither small nor great evils excepting the lusts of the flesh—the abuses of the reproductive functions. The second class will direct their batteries against the abuses of the digestive powers as well. In both cases, the enemies to be conquered are within the individual or among the body of Believers. I can hear, coming up from the uttermost parts of the earth: "GLORY TO THE RIGHTEOUS IN PHYSIOLOGY!"

LITTLE SINS.

—O—
DANIEL ORCUTT.

"A little sin is no harm!" These words have caused more destruction to human souls, than perhaps all the rest of Satan's artillery! A little of the forbidden fruit, urged the arch tempter, to the Mother of mankind, will do no harm; it will, on the contrary, open your eyes to behold hidden mysteries! The unsuspecting pair believed too readily, and we know the consequences. It is by *little and little*, that sin increases in strength upon its victims by repetition; until it overpowers their fortitude and bids defiance to their noblest resolutions. It is astonishing how some imperceptibly yield to vice, and how firmly they adhere to it. They begin with *very slight departures* from strict honesty; which hardly seem to carry "the appearance of evil," and go on, from bad to worse, till they finish their criminal career by a bold plunge into certain destruction! Nothing is more obvious than the connection between the beginning and the termination of sinful practices; yet how difficult to convince the young of its reality. When entering upon the "broad road," they do not seem to have the least fear of the fatal issue; but think they can easily effect an escape when dangers appear; but soon "their bands are made

strong," and ere they are aware, they are bound by the iron grasp of that monster, *vice*, and ruined! We often feel the greatest security when in the greatest danger! "Who is afraid? not I," has been the destruction of thousands! "Let those who think they stand, take heed lest they fall!" No one suddenly becomes depraved and abandoned; the beginnings are *small*, like the leak in the ship, or the hole in the levee; but the stain to the soul will appear. Some think that *little sins* are not bad, provided great ones are not committed; others believe they are a little bad, but in so small degree that no record is kept. No mistake is more fatal than this; it is the way that *vice* maintains its dominion on this earth; the standing cause of ruin to the souls of millions! Vice, after thousands of years in destroying souls, has become a powerful agent; and to be safe from its enticements, the voice of conscience must be regarded, in *little things*. Let all beware of the *first wrong step*! Here is the chief danger. It lies in venturing upon *little indulgences*, *slight violations* of conscience. The only safeguard is, "avoid the appearance of evil;" "watch and pray that ye enter not into temptation." Watch! the enemy is in close pursuit, perhaps unseen, along your path! Keep your armor on; he will strike unawares! "A prudent man foreseeth the evil and hideth himself; the simple (rejecting the counsel of the wise) pass on and are punished."

MORAL COURAGE.

—O—
JAS. S. PRESCOTT.

I OFTEN think of the noble sentiment offered by Elder F. W. Evans, at our Cleveland Convention. Before entering the hall, he said, "Brethren, let us lay aside all *personalities*, and go in and speak to the people as the Spirit may give us utterance." In common parlance it is said that Noah built the ark; Solomon built the temple; U. S. Grant conquered the rebel armies; but such were not the facts; for while others did the work, these received the praise.

They were entitled to their share of credit in common with the rest who did the work; and no more. All praise belongs to no human being, but to God, the source of all good. The meed of praise awarded me in April issue, for canvassing, does not belong to me as an individual, but to the community of which I am only a component part, therefore I respectfully decline wearing the medal.

With moral courage, let us canvass for "THE SHAKER." Let us lay aside all personalities, and put into the field the talents, *best* adapted to the work, without respect of persons, in every community of Believers, until every State is thoroughly canvassed. It is enough for us to know that "THE SHAKER" continues to be ably edited; that its radical truths are working like leaven among the masses; truths, too, which have been (and continue) revolutionizing the world of thought for the last one hundred years.

Why, even the very heathens (so-called) are beginning to rise up in judgment against the *false christianity* of our day, founded upon *Paul* instead of *Jesus*! But they do not conflict with "THE SHAKER," neither past, nor the present. In all ages of the world, truth harmonizes with itself. Principles never

change. It is when truth grapples with error that conflict arises.

There is no conflict between the theology of THE SHAKER, the pentecostal church, nor any high standard of morals; and we may say, original christianity, which existed among the Chinese, Japanese, Burmese, and Hindoos, thousands of years before the nations of Europe were known, excepting as barbarians; while our christian era, and, even our bible, are modern when compared with their ancient records. Viewed in the light of truthful, scientific antiquity, they cast us, as Americans, quite into the shades.

No wonder our dear J. M. Peebles felt humiliated, while visiting the oriental nations, when he saw that they not only had records dating anterior to any thing he could find in the western world, but that they had inspirational gifts, too, from the God of the Universe equal to our own.

It is enough for us to know that all our good deeds are recorded in the book of life; that we are in harmony with the good, the true, and the pure of all nations.

SUBDUED PASSION.

MARY WHITCHER.

Passions restrained, but not subdued,
May yet o'errule the whole—
Our common sense, our spirit life—
The body and the soul.

"A word to the wise" being sufficient, may be that our gentle hint, of the necessity of subduing the passions, may help some one. Our experience has proved that indifference to the curbing of the passions puts very far off the day of greatest victory. Our association with the pure and good has not made us good and pure, unless we, like them, have ruled and subdued our passions. Let us work for the most desirable of harvest to the soul; and we will joy in the reward of the wise, who, ruling his own spirit, can sing of triumph over death and the grave. Are we wise? Then we will let no passions dethrone our reason. Are we the subjects of passion? Where can be our reason, our conscience, our hope?

INFLUENCE OF LOVE.

MARIA WITHAM.

As the sun of the natural world warms the flower into life and beauty, so the spirit of man receives from the great fountain of divine love, the warmth which animates it into action. This quickening spirit of love is the essence of our beings; it flows from God into our souls, and forms a part of our lives. If love, then, is the essential principle of our beings, it is very important that we understand its nature and quality. Mankind partake of animal love, but with it we also partake of an inner, spiritual love, which is angelic in its perfection. As all sin comes from love of self, we should seek above all things, that power which lifts us above the realm of self, and its evils, into that heavenly sphere, where love is characterized by purity of word and deed. By the power of this spirit, victory over evil is gained, and the power of the enemy laid low.

Love in purity brings from within itself all that our heavenly parents can bestow. Unto God give all thy thoughts, and in thy actions he shall be glorified, and in his love thou shalt be rewarded. *Light and love—*

the intelligent eye, and kind heart of God—two sisters in holiness, decorate the brow of their sterner brother *truth*, with heaven's choicest garlands. Love and wisdom smooth the rugged road, and make the sandy desert to bloom as a heavenly resting place for the heaven-bound pilgrim. Without God's love there is no harmony.

SOCIAL BEAUTIES OF SHAKER COMMUNISM.

SARAH A. NEAL.

DEAR EDITOR OF THE SHAKER: Being an earnest reader of THE SHAKER, and feeling a deep interest in its permanent success, I take the liberty to write a few lines, in which I purpose to offer some remarks upon that which would improve, and make it more effective, generally and particularly, while you certainly are at liberty to act your pleasure with the same.

That THE SHAKER is a candid exponent of gospel truth I truly admit; and think every reasonable reader will readily say the same; but while I have read its truths with a very large amount of pleasure, and have enjoyed a real soul-gain by so doing, I regret to observe that the *beauties of social life*, derived by the *practice* of these truthful principles, do not find fuller expression in its columns. I sometimes think, that for an exponent of cheerful christianity, THE SHAKER wears too sad a countenance to comport with its true mission. Now, would it not brighten its general appearance, and make it more favorably effective to all, to blend more of our social benefits, with our religious tenets? That the social life of christian communism is superior in its precepts to all worldly life, we know very well; indeed, principles so beautiful as those on which our institution is founded, are calculated to produce a heaven right here upon the earth; and if we fail to realize the superior harmonies of the angel-life, it is because our practical lives fail compliance with these basic principles. Living in the spirit of our gospel testimony, we necessarily renounce many practices which bring pleasure to the worldly mind; and embrace those elements which produce the joys of heaven in our present social lives. And would not individuals, making no profession of our principles, more willingly sacrifice their transient pleasures, for the acceptance of the pure and enduring joys of christian communism, could they know that such were the living realities of our present life, and not alone anticipated hopes to be realized in the far away future?

Now it is commonly believed by those least acquainted with Shaker communism, that the Shakers are a recluse and unhappy people; but so far from this necessarily being the case, we know that our happiness might be transcendent in excess of that realized within the limits of worldly circles. And, knowing this to be a fact, I think we fail to do justice to our gospel cause, by permitting any to think thus wrongly of our social lives, by our remaining silent on this subject. It seems to me that our paper ought to be the very *christ* of our day—the true medium, through which the divine spirit can reach mankind; and to make it thoroughly loyal to its mission, we need to clothe it *throughout* with the *genial* spirit of Christ, that, while it prepares the soil, and sows the seeds of truth in nature's bleak country, it

may, at the same time, reflect the warmth of spirit, and the sunshine of power, requisite to bring forth those germs into life and fruitful activity. The fact is simply this: we need to denote more of the bright, genuine influence expressed by "I am *happy*, I am *free*." And when we shall have convinced the world that this is our home condition, thus enhancing the *beauties* of our gospel, more will be attracted to our delightful precincts, to share in the truths and joys of the heavenly kingdom, not anticipated, nor imagined, but real, tangible, present possessions. Then again, if I understand Shaker communism *rightly*, it not only claims the faculties in their *religious* exercises, but it embraces every active, practical phase of a pure life; and likewise the all domestic phases, which we nearly or wholly neglect to notice. These form an essential part in the programme of practical christianity. And to neglect one phase of our christian life is to reflect a shadow on all the others. And more, I think that all societies, families, and individuals could be largely benefited by a liberal expression of every christian, domestic practice. Let us give expression to all that is good, whether coming from the basement or attic of domestic relations; and christian duty calls us into both places oftentimes. For instance, some society or family may have easier methods for doing certain kinds of business; others, a more healthy kind of food and a nicer manner of preparing it. Still another may have acquired superior facilities for intellectual improvements; and by giving expression to our various attainments in different departments of domestic life, all could be benefited by adopting the most advanced opinions. Of course these are only suggestions not intended as any intrusion upon that which could occupy their place with more propriety. But to conclude, I think if we clothe our truths with sunshine, and present them with cheerfulness, we shall increase their force, and make their effects eternal. And while I hope the truth may have a *perfect* growth with us all, and that the smiles of a loving providence may ever brighten the editorial sanctum of THE SHAKER, I remain very truly the friend of beautiful christianity, and your sister.

THINK NO EVIL.

MARIA WHEELER.

THE importance of speaking no evil cannot be too deeply considered. Yet to avoid evil speaking it appears necessary that we *think* no evil. We are so liable to be led by impulse, that we can hardly entertain evil and unkind thoughts toward any one, and constantly speak good and kind words of them. Some individuals may be very weak and erring, but to such we should extend that "charity which covereth a multitude of sins;" and few if any are so perfect as to be faultless. Again, we may fail to understand, and consequently misinterpret the actions of others. If we practice judging the actions of others, by our preconceived ideas of their motives, we will unjustly, and often injuriously, "bear false witness" of them. Although six thousand years have rolled their slow lengths along since the command, "Thou shalt not bear false witness against thy brother" was first proclaimed, its justice and immutability have lost none of their force. And it declares its divine origin by its just and equita-

ble character. Nor is it more a commandment than the words of the wise and good man Jesus, written in the sands, "neither do I condemn thee, go and sin no more." Our obedience to these two commandments, the former to protect the innocent, and the latter to shelter *even* the guilty, would give us food for pleasant reflections, when we do as the poet beautifully says:

"It is good to talk with our past hours,
And ask them what report they bore to heaven,
And how they might have borne more welcome news."

This practice would make us lenient to the faults of others; and often discover to us that much which we are inclined to call wicked in others is only unwisdom. Now, if we wish to speak no evil of any one, we must think no evil, lest unkind thoughts betray themselves through speech. If the heart is right, there is no need of a sentinel at the lips.

FIVE QUESTIONS.—PLEASE ANSWER.

RUTH WEBSTER.

CAN we truly say that we desire the blessing of God, when we do not strive to merit it? Or can we confidently expect His protection when we have neglected to use the means that we have to protect ourselves? Can we expect to crucify the lust of the flesh, while we fail to control our imaginations? Or expect to overcome the lust of the eye, while indulging in the vanities of the world? Can any one follow the *first* Adam in the works of generation, and be a follower of Christ in the resurrection at the same time?

MUSIC NO. 5. BASSINI'S THEORY.

J. G. RUSSELL.

PHYSICALLY speaking, "*tone is breath, made vocal*;" therefore, the *respiratory process* is the great, moving cause of the origin of tone. The *thorax*, alluded to in the preceding number, is an organ, capable of immense compression, and expansion, which renders it a befitting receptacle for the lungs, and likewise subserves the purpose of giving, by its resonance, both depth and volume to tone. Rising now higher, in the scale of tone-rendering, we trace the movements of expired air, as it leaves the lungs, and enters two great branches, or tubes, anatomically termed the *bronchi*, at the junction of which is a single tube, called the *trachea*, which is composed of numerous cartilaginous rings, into which the air passes. Situated on the top of the trachea, is a cartilaginous box, called the *larynx*, which, in the language of Bassini, "is composed of four pieces, which have the power of playing into each other, or of moving together. Through the center of the larynx is a hollow passage, or continuation of the air-tube. This tube terminates in a wide opening, which is formed by the vocal cords, being of triangular shape, and is called the glottis. Above this opening is a valve, called the *epiglottis*. The epiglottis covers the air-tube, and protects it in the act of swallowing; the food passing down behind at the back of the throat. Above the epiglottis is a continuation of the opening [leading both into the mouth and the nose] called the *pharynx*. The walls of the pharynx have the power of contracting, or acting upon, the column of air, thus modifying the tone." The larynx, then, is the principal instrument in the production of vocal sound; and through its mechanical structure we come to consider the nature of the voice. Though writers upon this

subject are somewhat at variance in their ideas as regards its likeness to certain *kinds* of musical instruments, they coincide in the idea that its imitation is good in certain ways. The distinguished Bassini—before alluded to—after recognizing three kinds of musical instrument, viz.: the *reed*, the *stringed*, and the *flute* (all three of which he explains), thus writes, "But I cannot resist the conviction, that the voice is an admirable compound of *all three mechanisms*; and for this reason: It is not a reed alone, because a voice can slide from one tone to another (like sliding a finger up a violin or guitar string), in a manner impossible to a *reed* instrument. Besides, in a reed instrument, the reed, or tongue, is fastened at one end only; whereas, the vocal cords, in their perpendicular extension through the larynx, are fastened at both." Again, "The voice is not a stringed instrument alone, because in the production of falsetto tones (so called), the strings cease to vibrate." Still again, "It is not a flute instrument alone, because only a portion of the tones are produced by the vibration of a column of air in a fixed tube. The voice, therefore, I cannot but think, wonderfully combines the advantages of the reed, the string, and the flute mechanism, most closely resembling, however, *the reed*."

THE DAY OF CHRIST.

WM. H. RUSSELL.

THIS expression is world-wide as well as particular in its signification. Jesus said, "When I shall be elevated from the earth, I will draw *all* unto myself." "When the son of man shall come in his glory, then will he sit upon the throne of his glory, and before him shall be gathered *all nations*." There is evidently here an allusion to that sublime scene in the vision of the prophet Daniel, when "one like the son of man came to the ancient of days, and there was given him dominion and glory, that all peoples should serve him, whose dominion is an everlasting dominion."

The son of man in the vision is to be regarded only as a representative character, for in the interpretation given to the prophet, it was declared, "The dominion under the whole heaven shall be given to *the people*—the holy ones of the Most High." That Jesus understood it in this light is evident from his words in the application and exposition of the vision. "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

The day of Christ is the day of judgment of all nations and of each individual person. Jesus said, "For judgment I have come into this world," and yet he declared emphatically, "I come not to judge the world, but to save the world." He reconciles these words by the statement, "*The word that I have spoken*, the same shall judge you in the last day." In this light are to be understood the words of the prophet, "Judgment was given to the saints;" and also of the apostle, "Know ye not that the saints shall judge the world?"

It is *truth*, or God himself inspiring his people, that is to be the judge of mankind as nations and as individuals. God is *unbounded love*, *perfect holiness*, *infinite wisdom*; the *God of all peace* and of *all justice*. These attributes must have irresistible sway. Judged by these, in the progress of this eternal day, the apostolic *age of ages*, the nations shall yet be im-

pelled to convert their instruments of destruction into implements of peace; not only to abandon all efforts to acquire fame by conquest and slaughter, but also to change all the customs of servitude, whether of man to man, or woman to man; all the distinctions of wealth, all the marks of honor that arise not from the indwelling of the spirit of love and exact justice in the soul; and to employ the abundant resources which the earth contains for the highest welfare of all its children. This is the universal prophecy that has come hymning its joyous melody all along the ages, uplifting many a heart that seemed overwhelmed by the accumulated evils of its own times.

This truth must also judge the individual. When divine love makes its permanent residence in the soul, it will sit in judgment upon every thing found there contrary to itself. It must decide against that pride which exalts itself not only against God, but against the least of his creatures. It must condemn to the *perpetual fire* of the day of judgment that self-conceit of the individual man which influences him to regard himself as occupying the place of Supreme Authority, ready to exercise vengeance against whoever ventures to call in question his infallibility. It inculcates humility; not a bowing and cringing before power, whether legitimate or assumed, but that evenness of soul which puts itself on a level with all God's creatures because they are such. Divine love must decide against whatever disturbs the equanimity of the soul, producing a condition such that it cannot weigh in even scales whatever is presented to its rational powers. It impresses upon the understanding and the conscience the truth, that fickle lust is not love, and that mere indulgence in any or all of the senses and passions does not tend to the highest welfare. The power of judgment is a discriminating power; it examines all motives, and scrutinizes all feelings, approving whatever will permanently edify, and discarding that which is valueless.

As a necessary sequence of the preceding, the day of Christ must be regarded, as it is in reality, a day of resurrection from evil of every kind, and an entrance upon a new life, vastly superior to that which is merely sensuous, even in its highest condition. The sensuous man may be highly developed, socially, intellectually, and morally. When he has risen from the sensuous to the spiritual plane of life, he is no less social, intellectual, or moral; the obligations to universal culture and growth are binding as ever. The difference between the two conditions consists in degree as well as in tendency. There is in the latter a newness in the sensations experienced, and an aspiration toward that Divine Life, which comprehends every creature of God in its loving embrace. In his former condition, the person is limited in his social, intellectual and moral vision, and hence is often sceptical with respect to immortality, even though he may have made extraordinary scientific attainments. The newness of life experienced enlarges his views and imbues his spirit with a consciousness of immortality that mere intellectualism cannot supply. This inspires him with courage in the work of restraint which he finds necessary in order to rise entirely above the sensuous, and to live and move in the spiritual life. This experience, with the added fact that it is ultimately to be the experience of every human being, and that it is never to end, but to increase as the ages ceaselessly roll on, is what really makes the glory of the day of Christ.

COMMUNICATION FROM HORACE GREELEY.

THROUGH ALMIRA ALLARD.

[It is generally known that the Shakers are the original subjects of modern spiritualism. We have received innumerable communications from the Spirit World, many being accompanied by irrefragable evidences of genuineness. Although these seasons, in their most fluent proportions, have ceased with us, passing out to the larger human societies of families, yet we have never been entirely neglected by our spirit friends. We present the following communications from the simple, loved, good, and great GREELEY. It is but just to the medium that we say, *the same was sent to us*, before the Belknap and other exposures were made. (G. A. LOMAS.)

To G. A. LOMAS, ED. OF THE SHAKER:

* * * I still live, and work for the good of humanity. I find in the spirit world, that while the sexes stand on an equality in all things, the masculine principle precedes in the direction of the general good. Laws are made here, through the united agencies of male and female mind. They are not arbitrarily imposed on any. The influence of love they bear with them, invites their acceptance, and convinces the erring and fallen, that their good only is desired. The golden rule is more apparent here than on earth; and hence, we find here none trodden down, nor ruled by the iron rod of tyranny. * * * I perceive in the government of Washington, corrupt and evil men; those upon whom the president should look with unfavorable eyes. The elements that waken the spirit of war, are warning up again, and for the most selfish ends, there are those in governmental positions who favor war. Let these be chastened.

* * * When on earth, I labored honestly for human elevation. I believed in a just God, and in retributive consequences. In my way, and according to my ability, I did uplift the people. I was not considered a Washington, Jackson, nor as others, noted for peculiarly noble deeds; I was, and am, simply Horace Greeley. Here, I can see the folly of worldly splendor: Noblemen and kings; ladies and their queens, anxiously accepting offers of mercy from the humble, in ways that are lowly, yet wise; all guided by the Christ-spirit. I am now confirmed, that I was correct in my private opinions of the extent of intercommunications between this spirit world and earth. * * *

Be thou encouraged! THE SHAKER is earnestly sought by thousands in these spheres; and it has already been the best means of enlightening innumerable minds in spirit life. It is destined to have a wider circulation. I find my inclinations lead me as strongly to work through the press of this and your world as ever, and as your companion, expect more from me. HORACE GREELEY.

DEAR EDITOR—You were so kind to insert the little poem "Speak no Ill," by request of Sister Samantha Bowie, that I make bold to ask a similar favor. I think highly of the above, and deem this one a proper companion.

Your Brother,
DANIEL SIZER.

SPEAK NOT TO HIM A BITTER WORD.

—o—
"Would'st thou a wanderer reclaim,
A wild and restless spirit tame—
Check the warm glow of youthful blood,
And lead a lost one back to God;
Pause, if thy spirit's wrath be stirred;
Speak not to him a bitter word.
Speak not—that bitter word may be
The stamp that seals his destiny.

"If widely he has gone astray,
And dark excess has marked his way,
'Tis pitiful—but yet beware,
Reform must come from kindly care.
Forbid thy parting lips, to move
But in the gentle tones of love.
Though sadly his young heart hath erred,
Speak not to him a bitter word.

"The lowering frown he will not bear,
Thy venom'd chidings will not hear,
The ardent spirit, will not brook
The stinging tooth of sharp rebuke.
Thou would'st not goad the restless steed,
To calm his fire or check his speed—
Then let no angry words be heard—
Speak not to him a bitter word.

"Go kindly to him—make him feel
Your heart yearns deeply for his weal.
Tell him the dangers thick, that lay
Around his widely devious way,—
So shalt thou win him, call him back,
From pleasure's smooth, seductive track,
And warnings, thou hast mildly given,
May guide the wanderer up to heaven."

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

JESUS AS A LAWYER.

A PERSONAL friend of ours, has for a very long time been the unfortunate victim of grave accusations, and that these may be proven facts, abundant opportunity is being consumed, before courts, councils, committees, and the general world of thinking men and women. They *may* prove to be mere scandal; they *may* prove truths, which "the mills of the gods," so slowly, yet inevitably present. But in all the trials thus far, there has been an element wanting, which, being prevalent in Jesus, made him the best of lawyers—preeminently the most desirable one upon such *trying* occasions.

The majority of the people has adjudged Beecher guilty. There are the best of evidences for believing that this verdict reflects the construction of too many guilty hearts. We have not come forward at this late hour, to be the champion of our illustrious friend, we will not even assert his innocence, though we must be permitted to hope so, but we have risen to interpose the argument of Jesus in his behalf, even supposing his case to wear the worst possible construction. Our impressions are, that these trials have been conceived, opened, prosecuted and attended, by a class resembling one of old, which introduced an equally aggravating case to the attention of Jesus, and at the conclusion of which he figured conspicuously. A scene: A party of two—man and woman—are detected in a very wrong act, for the punishment of which the law of Moses had prescribed stoning to death. The *woman* only is brought before Jesus, to test the competency of his judgment concerning the law. His answer is well known; and there were no stones cast. Still they questioned Jesus, what they should do with her; while he, stooped to the ground, and as if he heard them not, wrote with his finger thereon, and the revelation of the spirit, says that he wrote: "*Ye have all done likewise.*" A

Jesus was needed in these terrible trials of our friend, to have given a *quidus* at the first, of causes which have cast such baneful influences all over the world. Our opinion is: If Jesus had conducted Beecher's defense, he would not have shielded him if guilty; but he *would have spoken and written as once before, for the benefit of Beecher's accusers*, "and they being convicted of their own consciences, went out" leaving Jesus and Beecher alone; and, assured by Beecher's honest confession, of his true condition, the ever memorable index to true repentance *might* have been useful: "Go, AND SIN NO MORE," while Brooklyn, and all else, could profitably lament:

"Alas, for the rarity of christian charity,
Under the sun."

We all may conclude, that in being weighed in the balance of eternal justice, none will weigh the more in righteousness, for traducing Beecher's or any other's character. Let Jesus be admitted to practice in our own courts. ☆

ORIGINAL AND MODERN CHRISTIANITY.

—o—
THE N. Y. Sun of April 7th, presented in a leading editorial upon "Daniel Drew as a Speculator and Theologian," some of the best of hints upon ancient and modern Christianity. We transfer them to our columns with great pleasure, and hope tens of thousands will transfer them from our columns, into the treasury of their hearts, from whence, we hope, there shall evolve a more genuine and practical Christianity. The question of "Labor vs. Capital" is up for settlement; let it be settled upon the eternal basis of the early, pentecostal, communistic relations. Then we shall have no rich, none poor, all will be brethren. There will be observed through the following, a twinkling of mirth, the better illustrating the scintillations of the grand truth of universal brotherhood: ☆

* * * "The demands of a growing civilization have greatly modified Christianity since it was first preached in Galilee, and the eye of the needle has in the course of twenty centuries been gradually enlarged so as to admit the biggest camel of the herd. It is plain that if we make it a dubious matter whether rich men get into heaven, we discourage trade and set up a bar against the cultivation of the useful desire for riches.

* * * "But is it not a little strange that the (Drew's) theological plant has grown in such a soil? Does it not furnish food for reflection? Give all thou hast to the poor and follow me, was the injunction of the Nazarene. He taught that gold was not a salve for a sore conscience or a pavement for the narrow way to heaven. Such healing must be won by the abandonment of the sordid practices by which the gold was gained, not merely by the relinquishment of the whole or a part of the plunder, and that road must be trod by wayfarers who not only gave up what they had wrested through cupidity, but who also eschewed cupidity itself and followed the lead of a higher and more spiritual guide. If we people of New York should practically take the words of Christ as our guide and follow the example of the chosen companions of his earthly career whom he commended, or even that of the early Christian community who had all things in common, we should have a very different civilization from that we now boast of.

"It is idle to deny that the seed planted in Judea has grown into a tree whose outspreading branches shade and shelter a much more complex system, and one more adjustable to the desires and passions of men than the simple Christianity of the New Testament. This it is which makes the work

of preachers and evangelists such up-hill labor. But the great doctrines of the brotherhood of man, and that each must share his brother's burdens, that the unvarying moral law punishes evil doing and rewards righteous doing, that man must work to fulfill a use, not to secure selfish gain only, that duty and not pleasure shall rule men's lives, that immortality is the privilege of man, and that God is one—the essential teachings of Christ—are as resonant in men's ears to-day as when first they were uttered in Galilee."

WHAT CHEER?

This is the centennial year of our country; and by many deemed the same of the introduction of Shaker principles into American atmospheres. While America will, filled with an emulation worthy of much expression, do its utmost to display what one hundred years has done for it as a nation, we as religious contemporaries, should not be behind in giving the largest illustration of what gospel principles, introduced by ANN LEE, have, in the same length of time, done for the elevation and salvation of human souls. Weighed in the balance of worth, a single soul is more precious in God's sight than many Americas! But, how valuable the boon to be in possession of a liberty which permits us to be just as good, pure, peaceable, unworldly and philanthropic as we choose, without the least dread of violating the laws of the country in which we reside. Of no other country can we say as much.

Blest thus, what lies in the way of our rendering to the world at large, the most cheering illustrations of pure possibilities, and of making effective the attractions of a cheerful christianity? Brethern and Sisters, what have we, individually and collectively, to offer as *cheer* to way-faring, sin-sick humanity? Let us revive, and let not our centennial pass without giving the largest of evidences that we have, in very active operation, principles that save us from our sins, and from the desire to sin—principles that have changed our hearts, from worldly, flesh-loving, self-gratifying individuals, into a truth-loving, truth-living brotherhood—pentecostal practitioners in all christian life. "What cheer?" "Salvation in deed?" "What inducements to the weary and heavy laden?" "Rest?" "What cheer?" "Do you love Shaker life better than all worldly life?" "Do you take more comfort in its practice than in 'all the world besides?'" "Does it make you cheerful, kind, peaceful and restful?" If it is to us "the pearl of great price," "the only way"—the grandest panacea for unsaved humanity—and unless it is, we are hypocrites—let us be up and doing, daily answering "what cheer?" ☆

CONVICTION AND CONVERSION.

PLEASED beyond expression that "the angel is troubling the waters," and that so many have heard the invitation to step in and be healed, we are moved to communicate upon the grand desiderata of the times. We are witnesses of a valuable truth—that whoso loves men's souls may, by earnest, persistent efforts, induce the impression that results in

a revival of the Good Spirit among men. There is none, however, in the past nor present, who, having awakened souls to the realization of their loss, and the necessity of their conversion, but is confronted with the truth that human effort alone is very, *very* limited for human salvation—only an agent in the hands of higher powers. We have heard the egotist boast of what he has done and what he can do, but these have been made intensely disagreeable by the prayer of the humble, "Lord, if Thou wilt, and unless Thou dost help, mine is a useless effort!" We have read of and witnessed the arduous efforts of sincere soul-workers, we have noted their personal endeavors in mentally convicting individuals of their souls' real needs, and we have seen sinners aroused, as by thunder-claps, through the efforts of the successful revivalist. We have been mournful witnesses also, of the serious truth that *conviction*, though it necessarily precedes, is not *conversion*. We have been among the number who have earnestly labored in diffusing the light that exposes human errors, and we have been as sorrowfully disappointed at the ease with which those who, having experienced true conviction, failed to yield to a genuine conversion, and that there followed in the wake of great awakenings of the good spirit, an army of backsliders into the mire and vomit of worldly pride and flesh.

To the thousands who may feel the spirit working for them, THE SHAKER speaks cheerfully, adding an assurance, however, that if a "change of heart" means any thing, it means turning from sinful practice into the righteousness of a new, unselfish, pure Christian life.

A revival that begins in the spirit and ends in the flesh is soul-hardening—there better have been no revival. And yet, how frequently, almost invariably, revivals take this unchristian turn. Why is it that carnal affiliations of a general character subsequently displace the pure affections of the good spirit that, in times of genuine revival, lifts souls upon the cross that crucified Jesus every day of his life—that makes the bare mention of worldly pride and carnal lusts the most objectionable themes? Seek *conviction*, but be assured of a true *conversion*, without which all effort is useless and all religion a fraud. ☆

RELIGIOUS TEST.

"It might with truth be said that there are a thousand different religions in the world; but as to their 'equality' in the sight of God, each will judge for himself. "By their *fruits* ye shall know them." That religion which develops the whole human being, enlightens the intellect, sanctifies the social feelings, and makes every man accountable for *himself* to his God; that makes him a self-governing, self-regulating, and self-sustaining human being; that emancipates him from superstition, and from self-indulgence, comes nearest to the requirement as we understand it."

To hear the discourse of wise men delights us, and their company inspires us with noble contemplations.

Never, when you see a thing to be right, stand shaking and quaking, and say: "But then." That "but then" is a devil damned. If and *but* have destroyed more souls than any other fiend in hell.

THE BY AND BY.

—O—
E. T. LEGGETT.

What glowing hopes await the by and by
Whose mystic shadows fall across our way;
That star of promise in the dreamland sky
Toward which our hearts go upward night and day.
How good we'll be, and happy, by and by;
How easy to be good, when all below
To "Paradise Restored," and all on high
A fountain, from which living waters flow.

When youth's hot blood thrills through our veins
no more;
And hearts beat but to music of the spheres;
Grace shall the bloom of innocence restore,
And faith and smiles supplant our doubts and tears.
But when that bright *to-morrow* of our prayer,
Shall, with its fortunes, to the past belong,
How many treasured hopes, then buried there,
Shall form the burden of our future song.

The cloud-capped mountains that afar off glow,
Like golden islands in some distant sphere,
When magic lifts the veil, but fields of snow
And jagged peaks, 'mid frozen wastes appear.
Thus distance paints, with colors all its own,
Each rugged wild of nature's solitude;
And builds a heaven in each misty zone
Where love ne'er tempted angel to intrude.

The golden hours, the seasons as they roll,
Are richly stored with happiness and love,
To build an Eden in each living soul,
And consecrate it to the courts above.
But make the *present* bright, the *future* then
No fancy ever pictured half so fair;
Then hope shall fold her wearied wings again,
And, back to earth, find her true heaven there.

KEEP.

Keep to the right as the law directs,
Keep from the world thy friend's defect,
Keep all thy thoughts on purest themes,
Keep from thine eyes the motes and beams;
Keep true thy deed, thy honor bright,
Keep firm thy faith in God and right,
Keep free from any sin and stain,
Keep from the ways that bring the pain;
Keep free thy tongue from words of ill,
Keep right thy aim and good thy will;
Keep all thy acts from passion free,
Keep strong in hope, no envy see;
Keep watchful care o'er tongue and hand,
Keep free thy feet, by justice stand;
Keep true thy word, a sacred thing,
Keep from the snares the tempters bring;
Keep faith with each you call a friend,
Keep full in view the final end;
Keep love between thy God and thee,
Keep from all hate and malice free,
Keep firm thy courage bold and strong,
Keep up the right and down the wrong;
Keep well the words of wisdom's school,
Keep warm by night and by day keep cool.

TRUTH.

—O—
ROBERT AIKEN.

WHAT is it? I answer, the glory of time, and the daughter of eternity. A title of the highest grace and a part of divine nature. It is the life of religion—the light of love—the grace of wit—and the crown of wisdom. It is the beauty of valor, the brightness of honor, and the joy of earth. Her nature is pure gold, her time is right precious, her words most glorious, and her essence is God. His wisdom and her words redound to glory. Truth is honored in constancy, admired in patience, and beloved in charity. She hath a pure eye, and a plain hand; a piercing thought, and a perfect heart. She is wisdom in the way of holiness and taketh her rest in the resolution of goodness. Her church is without schism, her city without fraud, and her kingdom without vice. It is the perfection of nature, where *God in Christ* shows the glory of Christianity.

PARTON'S APOLOGY.

MR. PARTON'S article on the "Caricatures of the Reformation" furnishes a lively illustration of the droll humors of that period, and of the characters of the leading actors in the scene which found its denouement in the establishment of Protestantism. Apropos of a picture representing Calvin at the burning of Servetus, Mr. Parton offers a good-natured apology for the part taken by the illustrious Genevan divine in that unhappy transaction:

The former was not indeed present at the burning, but he caused the arrest of the victim, drew up the charges, furnished part of the testimony that convicted him, consented to and approved his execution. Servetus was a Spanish physician, of blameless life and warm convictions, who rejected the doctrine of the Trinity. Catholic and Protestant equally abhorred him, and Protestant Geneva seized the opportunity to show the world its attachment to the true faith by burning a man whom Rome was also burning to burn. It was a hideous scene—a virtuous and devoted Unitarian expiring in the flames after enduring the extremest anguish for thirty minutes, and crying, from the depths of his torment, "Jesus, thou Son of the eternal God, have mercy on me!" But it was not Calvin who burned him. It was the century. It was imperfectly developed human nature. Man had not reached the civilization which admits, allows, welcomes, and honors disinterested conviction. It were as unjust to blame Calvin for burning Servetus as it is to hold the Roman Catholic Church of the present day responsible for the Inquisition of three centuries ago. It was Man that was guilty of all those stupid and abominable cruelties. Luther, the man of his period, honestly declared that if he were the Lord God, and saw kings, princes, bishops, and judges so little mindful of his Son, he would "knock the world to pieces." If Calvin had not burned Servetus, Servetus might have burned Calvin, and the Pope would have been happy to burn both.

CRACKED WHEAT PUDDING.

NANNIE MINOR.

[From the *Country Gentleman*.]

SOME one has asked for directions as to the various modes of cooking cracked wheat; but among the numerous replies I have not seen one for making a dish which our family consider particularly dainty and wholesome. I take a large coffee-cupful of boiled cracked wheat; four eggs; four heaping tablespoonsful of coffee-sugar; one pint of new milk; one piece of butter of the size of a walnut, and one fresh lemon (if I can get it). Mash the wheat with the potato masher (to avoid lumps); add the yolks of the eggs and sugar well beaten together; the butter after it is melted, then the milk, and lastly, three or four slices of the lemon, being careful not to allow the seeds in, as they will make it bitter. Bake one-half hour or until the custard is set, stirring once or twice after it becomes heated, to prevent the wheat from settling to the bottom. Beat the whites of the eggs to a stiff froth; add a little pulverized sugar, and flavor with the juice of the lemon that is left. When the pudding is baked spread this on the top, return to the oven and brown lightly; serve hot, with cream, or it is equally good when cold. Cracked wheat simply boiled is a daily dish on our breakfast table, and as it is almost impossible to cook just enough, we often have a small saucerful left. In two or three days enough will have accumulated to make this pudding—and to use these precious bits I have improvised this, which has now come to be one of our standard puddings, and which I now offer to your readers in return for the many practical hints I have received through the columns of your valuable paper.

SPIRIT OF THE FARM.

TOMATOES VERSUS INSECTS.—A correspondent of the *Rural New Yorker* says: "Set a tomato plant into each hill of cucumbers, melons and squashes, and you will have no trouble from the striped bugs that are so destructive to these plants. The plants can be tied to stakes, and if well pruned when large both subjects can proceed with their fruiting without detriment to one another."

THE *London Builder* recommends people who transplant trees to mark the north side of each tree with red chalk before it is taken up, and replace it in its natural position. A larger proportion will then live, as, in ignoring this law of Nature, transplanted trees commonly perish.

A FEW "Greeley Mohawk" grape cuttings yet to spare—the best early grape now in the market—each subscriber to *THE SHAKER* sending postage, is entitled to one; or send 20 cents to the editor for two. Shakers P. O., N. Y.

THE ONION MAGGOT, says the *New England Farmer*, may be out-generated by planting the seed as deeply, as consistent to insure growth. It gets to be too tough for the maggots' teeth when reaching the surface.

GENUINE SHAKER APPLE SAUCE.—Is made of sweet, dried apples and boiled cider. Reduce the cider, by boiling, one-half, when it first comes from the press skimming frequently. This may be set away, in wood, for any length of time in safety. In proportion of 25 pounds of apples, soak in 30 qts. of cider, 20 qts. of water, until fully swelled. When ready to make, add 25 qts. of the cider, and boil until tender. A few dried quinces improves its flavor.

SARAH A. VAN WYCK.

EXPULSION OF FLIES.

WE copy the following from the *London Garden*. Have any of our readers witnessed similar results?

The Rev. George Meares Drought, writing from Ireland to the *Times*, says: "For three years I have lived in a town, and during that time my sitting-room has been free from flies, three or four only walking about my breakfast-table, while all my neighbors' rooms were crowded. I often congratulated myself on my escape, but never knew the reason of it until two days ago. I then had occasion to move my goods to another house, while I remained on for two days longer. Among other things removed were two boxes of Geraniums and Calceolarias, which stood in my window, the windows being always open to the full extent, top and bottom. The boxes were not gone half-an-hour before my room was as full of flies as those around me. This, to me, is a new discovery, and perhaps it may serve to encourage others in that which is always a source of pleasure, and which now proves also to be a source of comfort, viz., window gardening."

A NEW SOCIALISTIC INSTITUTION IN VERMONT.

[From the *Manufacturer and Builder*.]

WILL IT WORK?—A number of young persons in Springfield, Vt., have associated themselves on a plan based upon principles much further reaching than the so often tried and unsuccessful co-operative plan, but based somewhat on the socialistic principle, though so modified as to secure its success, by keeping out lazy and selfish individuals.

They have established an institution which they call the Industrial Works, and this establishment furnishes all the members with constant employment at fair wages, and a pleasant home at a small cost, which is meeting with a success so marked as to attract the attention of all thinking people. The members of this association are all young people, who are willing to rid themselves of all bad habits, work steadily, dress economically, and save a portion of their wages; no others are taken. All the men who join are required to furnish a small amount of capital, and to save one-fourth of their wages, which must be invested in the capital stock of the association. Women are not required to furnish any capital at the outset, but must save one-sixth of their wages and invest it in the business. Those who do not comply with the requirements of the association are expelled, and those who wish to leave can do so at any time, and can withdraw their capital by giving six months' notice. The wages paid to each member are fixed by a Board of Directors, and are proportioned to their skill and ability. They have a large dwelling, or home, where the members live and enjoy many privileges and comforts not usually found in families or boarding-houses. All pay a moderate price for their board from their wages. They have two new factory buildings, a good water privilege and considerable machinery, and are engaged in the manufacture of toy and house-furnishing goods, for which they find a ready sale. They commenced business a year ago with five hands, and are now working forty-five; their sales for last month were over \$3,000, their pay-roll for the month was over \$1,200, and the saving of wages which was added to the capital of the company was over \$300. The average amount saved from the wages of each man in a year is \$150, and of each woman \$50. Many of the members have saved much more than this during the year, but this is all that is required of them. The aggregate amount saved by the present company in a year will be nearly \$5,000.

SLUMBERING PLANTS.

IT is well known that plants sleep at night; but their hours of sleeping are a matter of habit, and may be disturbed artificially, just as a cock may be waked up to crow at untimely hours by the light of a lantern. A French chemist subjected a Sensitive Plant to an exceedingly trying course of discipline, by completely changing its hours—exposing it to a bright light at night, so as to prevent sleep, and putting it in a dark room during the day. The plant appeared to be much puzzled and disturbed at first. It opened and closed its leaves irregularly, sometimes nodding, in spite of the artificial sun that shed its beams at midnight, and sometimes waking up, from the force of habit, to find the chamber dark in spite of the time of day. Such are the trammels of use and wont. But, after an obvious struggle, the plant submitted to the change, and turned day into night, without any apparent ill effects.

ACCORDING TO BEECHER.

ANOTHER man finds himself a lawyer. He is not at all adapted to this profession. He is an upright and honest and good man, and yet it so happens that that is his occupation.

Men have despised the body too much, but after all, when God made the body, he knew what he was about.

You have no more right to overtax yourself than you have to overtax your horse. A merciful man is merciful to his beast—to his own body.

What a shame that it should be left for war—to illustrate what ought to have been illustrated by the church!

A good Christian needs to be born again, but it is very necessary that he should have been well born when he was first born.

I think that he is the best man who has the most boy in him.

You will never need for a corrupt minister. There is a church for hell as well as for the sanctities.

HOW DOES THE WORLD MOVE?

—Capital punishment has been abandoned in Maine. What is good for Maine is good for New York.

—Public whipping of wife-beaters has been adopted by the State of California—if this works well there, will it not become a United States' practice?

—What can vegetarians think of the Kentucky shower of flesh!

—Vermont has not a single woman as prisoner in her State prison.

—Materializations of spirits are having their ups and downs with the people. Their reality is still far ahead.

—The State Senate of California has abolished the office of Chaplain. All hail the omen!

—Ex-Gov. Dix of New York, in his foggy opposition to the proposition of taxing church property, foolishly says, that "it is taxing the worship of Almighty God!" Jesus told a larger truth in the closing of verse 13, Matt. 21.

—Another lesson from China: When a bank fails in China, the officers' heads accompany the assets! The last failure took place five hundred years ago.

—Is it probable, as reports infer, that Congress is sufficiently honest to deny the further extension of sewing machine patents?

—In Egypt, the Custom House is closed on Friday, Saturday and Sunday, in considerations of the Mohammedan, Jewish and Christian religions. ☆

Canterbury and Enfield, N. H., have been having a wonderful flow of the milk of maple. Of this they make a superior syrup, genuine, unadulterated, eleven pounds to the gallon. Friends, do you want some? Send orders to Henry Cummings, Enfield, N. H. \$1.25 per gallon.

If San Francisco has any right to prevent the immigration of Chinese, have not New York and other ports a similar right to object to any nationality toward whom prejudice may arise? Where's Columbia? ☆

MARTHA J. ANDERSON.

RESURRECTION.

NORTH MT. LEBANON, N. Y.

Dy - ing dal - ly 'tis the conscious Ev-o-lu-tion of the soul, In a life of endless progress, As the a - ges on - ward roll.
2. Dy - ing to the loves of nature, Self and selfishness they hold, In a sphere too cramped and narrow, For the being to unfold.

Dy-ing, just as seasons changing, Leave the forms that pass away, Higher life, new growth unfolding, Smiles the old with sure decay.
2. Dy-ing, unto worldly honor, Glory's vainly boasted name, Laurel wreath of truth immortal, Never crowned the sons of fame.

3
Dying unto bitter envy,
Jealousy and vain deceit,
Demon spoilers, of the blessing,
Shared where peace and union meet.
Dying to life's sordid grasping,
Love of power and earthly gain,—
That would rob a needy brother,
Heeding not his want or pain.

4
Dying to a lofty spirit,
Over-bearing, proud and high,
Stooping not with gentle pity,
When the lowly passeth by.
Dying unto false pretenses,
Held in pure Religion's name,
Cant, hypocrisy and grandeur—
Silken robes for sin and shame.

5
Dying, that in resurrection,
Grand and true the soul may rise,
Noble types of God-like image
Wrought through perfect sacrifice.
Life is in the Christian's triumph,
When from sin and bondage free,
Lo, the prince of darkness cometh,
And can find no place in me.

OUR BOOK TABLE.

THIRTY DISCUSSIONS: D. M. Bennett, 335 Broadway, N. Y. In this volume, we have collated many of the most brilliant truths evolved by the nineteenth century. The subjects discussed embrace the most prominent of Bible errors. To those who believe the entire Bible to be the word of God—plenary inspiration—we advise them to let this valuable book alone, unless they are prepared to accept the truth at the expense of such belief. Let those who dare love and read the truth, send and get *Thirty Discussions* by all means.

TRUTH SEEKER TRACTS: The Same. We have been delighted with the reading of these living utterances of so many champions of truth. Their authors are numerous. The unsparing zeal exercised by them in enunciating the gospel of truth, as opposed to priestcraft, etc., is very worthy of imitation; and the best way to begin the imitation is to send for these leaflets, loose, or bound in neat, tasty volumes. Write the publisher—a most genial man—and we almost suspect you will get a copy of the "*Truth Seeker*" in return, containing catalogue of these valuable, and error-killing tracts. Be benevolent, be noble; do by him, as by the best friend of humanity.

THE WORLD'S SIXTEEN CRUCIFIED SAVIOURS: Colby & Rich, Publishers, Boston, Mass. So much has been written of this book, that to say very extravagant things of it, would only be repetition and superfluous. We perceive that some of our Shaker fraternity have been complimenting it very highly through the press variously. As a work of deep thought, and sincere devotion of what is right, it will find few equals, and very few superiors. We do not see how such a book can fail of receiving a very thorough perusal and digestion; and as a consequence, there will have been added to the army of truth-finders, a host of infidels to an extensive, erroneous system of theology, which hides the prominence of a great christianity, prior to Jesus. Every library is incomplete unless this book is there. Order of us, or the publishers, post-paid, \$2.20.

THE AMERICAN SOCIALIST: Oneida, N. Y. Weekly. This new weekly replaces the *Circular*, so long and successfully published by the Communists of Oneida. It presents a very beautiful appearance, has a very pleasant form—same as *New Age* and *Scientific American*—and is replete with matter that will interest and instruct all having community tendencies. Whatever we as Shakers may think of the social life at O. C.—and we have partaken largely of the popular prejudice against them—we are forced to accord to them a wisdom in communistic arrangements,

other than the social, honesty in manufactures, and a peaceable uprightness in their dealings with those not of their body, that are worthy of our competition. We may have occasion to often refer to the *Socialist*; and expecting that it will become a large power in our land, wish it only God speed. Subscription, \$2.00.

THE COTTAGE HEARTH: Milliken & Spencer, Boston, Mass. We were surprised at reading not long ago, that three-fifths of all periodicals published in the entire world are issued from the American press. Whoever should be so fortunate, as to get hold of a copy of the above monthly, will find a collation of miscellany, music and recipes, that have been chosen with the most exceeding care. As a secular magazine, we have not seen any thing higher toned, nor more desirable; and we now wonder less that America leads the world.

SOCIETY RECORD.

The material for the new "Ministry's Shop" at Mt. Lebanon is on the ground awaiting the clemency of the weather. It will be of brick; 32 feet wide, 38 feet long, with an L for outbuildings. Two stories high,—retiring rooms above. It is the present intention to light and heat it by same reservoirs that warm and illuminate the new house. Its location is fifteen feet farther north; six feet farther west than the previous one—this change for the better prospect, and to escape the shade made by the house.

The *Church Family*, Mt. Lebanon, purpose exhibiting some of their manufactures at the Centennial. Also, the *South Family* have secured space to display their Shaker Chairs—editorial, and others, we suppose! We have thought it a good idea, that they should take with them Mother Ann Lee's chair, now in possession—what there is left of it—of Shakers at Watervliet, N. Y. It has been so constantly used, that the legs are worn up to the lower rounds, all round. We were pleased to notice that Bro. R. M. Wagan has issued a *musical and historical circular of Shakerism* for Centennial circulation; and has so ingeniously blended chairs, music and history together therein, that the people cannot see the pictures of chairs, without being forced to learn our history and our songs! Will not all other Trustees be as anxious to dispense the gospel? We doubt not, that while he thus magnanimously circulates such valuable information, he will also sell many of his chairs!

Elder F. W. Evans has been laboring in New York and Brooklyn considerably of late. Accompanied by ten of his family, songs and sermons were plentifully distributed. We hope they were successful. There is no criterion equal to success.

VITAL TRUTHS.

Truth is like a torch; the more it is shaken, the more it shines.

No indulgence of passion destroys the spiritual nature so much as respectable selfishness.

If we get knowledge into our minds edgewise, it will soon find room to turn.

He who would reprove the world must be one whom the world cannot reprove.

He who reigns within himself, and rules his passions, desires, and fears, is more than a king.

Good humor is the blue sky of the soul, in which every star of talent will shine more clearly.

Traits of character which you seek to conceal, you had much better seek to reform.

The poorest education that teaches one self-control, is better than the best that neglects it.

It is not enough that we swallow truth; we must feed upon it as the insects do upon the leaf, till the whole heart is colored by its qualities, and shows its food in every fibre.

If you put a hot coal in your pocket it will burn its way out. Aye, and so will a bad deed that is hidden make itself known. A fault concealed is a fault doubled; and so you will find all through life. Never hide your faults, but confess them, and seek through God's help to overcome them.

Herbert Spencer says, "Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him duly realize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms part of this agency—is a unit of force, part of the general power which works out social changes; and he will perceive that he may properly give full utterance to his innermost conviction, leaving it to produce what effect it may. He must remember that, while he is a descendant of the past, he is a parent of the future; and that his thoughts are children which he may not carelessly let die. The highest truth he sees he will fearlessly utter, knowing that whatever may come of it, he is thus playing his right part in the world."

TO EVERGREEN'S SHORES.

At SHAKERS, N. Y., March 14, 1876, BETSY HAWKINS, aged 87 years.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., JUNE, 1876. SHAKER VILLAGE N. H.

{ N. A. BRIGGS, { No. 6.
PUBLISHER.

OUR BROTHER'S KEEPER.

—O—
ELDER WILLIAM REYNOLDS.

EDITOR OF THE SHAKER: Through the kindness of Elder H. B. Bear, I was favored with the perusal of THE SHAKER containing your article on "THE RESPONSIBILITIES OF THE RICH." The entire number is a credit to both publisher and editor. Upon reading it, I was led to ask myself: What is to become of the poor, if the rich fail to use their superior abilities in their behalf? There certainly is something very wrong about the present workings of our civilization.

Riding, a few days since, with one of our moneyed men of Ohio, I was distressed at hearing him groan over the depreciation of various stocks in which he had interests. I opened upon him, by frankly telling him, that we questioned his right to use his fine abilities for such peculiarly selfish ends—to acquire wealth at the expense of his neighbor's rights. "You have money to loan," said I, "your neighbor is in need, and borrows of you at a high rate of interest, hoping, *positively expecting*, when crops are gathered, to have plenty, to return principal, interest, and a surplus. The season proves a failure to crops; taxes, interest and principal are all due; family expenses must be met; and to meet these, the homestead is sold, and you bid it in, thus absorbing the rights of your neighbor—they become *legally* yours. And thus you have become owner of many estates, and are a wealthy man. However *legal* all these transactions may be, are they right, when viewed by the light of the laws of God and human philanthropy? Because the superior organization of your brain has fitted you to outgeneral your neighbor's calculations, have you any right to *deprive him thus*? and must not a man be more than a common christian who can have other than hate for one, who, in his extremity, took such *legal, but ungodly advantage of him*?

"But you have the law to uphold you. And this law will punish the original owner as a thief, who dares take an armful of wood from what you own! Where shall we find justice in this?

"I say it is a settled question with me, that you have *no right* to use your noble abilities, in grasping thus for selfish purposes, and at others' expense. Frugal as are the Shakers, they with difficulty make their financial ends meet in these fearful times; and where some of our financiers have broken sacred laws, forbidding the contracting of debts, they are not able to pay the interest on those debts, and keep their families in the decent order which God's people should live; but "pinch, pinch, PINCH," seems to be the order of their day, until the producers seem unwilling to bear such oppressions from the oppressors."

Union Village, O.

BE NOBLE, YOUNG PEOPLE.

—O—
SARAH L. SAWYER.

IN your walks in life, you will see many who may appear singular, or have some peculiarity of form; never appear to notice such defect, or let the parties know by looks or words, that you observe it; but treat such with kindness and politeness, especially the aged; treat *them* with respect, showing them, by kindly acts and helping hand, that they are appreciated. If we treat others with politeness, we may, with reason, expect to be treated with the same consideration in our declining years. And, indeed, we should never withhold a kindly word or act, that would brighten the life of any one; but deny that which would create unpleasantness and sorrow. By so doing we shall enjoy a happiness in the joy of others, that will be an agreeable compensation for all the pains we may take to make others happy. Let ours be ever, to *love*, and be *loved*.

Enfield, Conn.

LET YOUR LIGHT SHINE.

—O—
HENRY C. BLINN.

BEGIN to-day. No matter how feeble the light, let it shine as best it may. The world may need just that quality of light which you have. Illuminate your whole house with every faculty of the mind, and do some little good in the world before you die. It is foolish to squander time in the vain search for the best place, hoping to be approbated twice for every thing that you may do. Trim your lamp; it may be small; never mind, it is no less a lamp. It may give a flickering light. If used in its best capacity, you need have no fears. Should it stand in contrast with larger lights, it may be no less valuable. Too much light is, at times, an objectionable feature. Yours may be the best in many cases.

Jesus says of his disciples,—"Ye are the light of the world," and advises them to let their light shine. Shall his followers to day do less? It seems that there was an inclination to hide the light under a bushel, or rather to live selfishly. Is there such an inclination among any order of christians to-day?

It was an injudicious course in that day, and is no less so in the present. Give to God the best that you have for the redemption of the world. You have no occasion to wait and watch for a favorable time. Golden opportunities are oftener ideal, than real. If you let your light shine, others may have reason to glorify God with you. Have you the spirit of kindness and gentleness? Sow broadcast as you go. Make those who know you best publish the "good news" and the aged will have reason to bless you, while all the youth and

children will venerate you as one of the Saviours that should arise.

Be to the world a peacemaker, a child of God, and by no means hide the least talent in the earth, nor allow one faculty with which God has blessed you, to be consumed upon your own selfishness.

Canterbury, N. H.

LET WOMAN CHOOSE HER SPHERE.

—O—
RUTH WEBSTER.

It is plainly seen that our country is in a sad condition, financially and morally. It has been said, by those who should know, that our rulers are the cause of the difficulty. Why complain of our rulers? Are they not just the men you put there to administer the affairs of government? If they are the best men you can get, why not try the women, and see if they will make an improvement? True, they are not prepared, nor will they be until there is some prospect of their having the work to do. Then they will feel the need of a preparation.

All women will not be prepared to take a part in the affairs of government, any more than all men are. Neither will they be likely to fit themselves for such duties, until there is some prospect of their being called to perform them. Woman has an idea that there is some higher mission for her than to be ruled by man and minister to his gratification, so she must and will have a chance to work out this idea. There is no longer any use in reiterating the old story about woman's sphere, woman's duties, etc. Has she not a good right to know where her sphere is and what her duties are, as any man has to tell her? Her sphere is wherever she can do the *most* good. Her duties are to do whatever she can do *well*. Her *right* is to occupy the position in which she can best help her fellows.

There is a sphere of very different character, but it is not woman's sphere, nor do those who occupy it call themselves women—they are ladies. Their duties, if such they can be called, are to amuse those of the opposite sex, dress, go to the theater, go shopping and attend a lap-dog. These and their associates are those who cry out the loudest about woman's sphere.

There is another class who are alarmed lest there be some innovation. They say, "Don't remove the old landmarks." There is no innovation—things occur in the regular course of events. In the beginning, or at the time of the transgression, when man and woman listened to their inferior natures, represented by the serpent, it was said to woman that her "desires should be to her husband, and he should rule over her." Whether this was spoken as prophecy or penalty, is immaterial.

In either case, it has been fulfilled to the letter. She has consented to the condition, and at every marriage has promised "to obey." In some cases the obedience has been rendered grudgingly, in others given as unto the Lord, or as his requirements. The apostle Paul was very explicit in his teachings on this subject. He said he suffered not a woman to teach or to usurp authority over the man, but she was to be in silence, and if she would know any thing, let her ask her husband at home. Here he seems to take it for granted that the young women had taken his advice and got married. Yet he taught that there was a superior condition to this; that the unmarried woman, or virgin, cared for the things of the Lord, that she might be pure in body and spirit; but the married woman cared for the things of the world, that she might please her husband. This might have been right in that day, yet the same apostle also said, that "the time was short, and it remained where those who had wives should be as though they had none;" thus showing clearly that the condition of things then should not always exist. In fact, there was an intimation of the same in the beginning, when it was said the seed of the woman should bruise the serpent's head. In olden times slaves were to be released at stated times, as well as debtors. Is there no release for woman? Is she alone to be held in perpetual bondage? Not so! Woman is to be redeemed. As by woman came sin, so by woman shall she be redeemed. There shall yet be a grand jubilee. Then, indeed, "shall the virgins go forth in the dances of them that make merry." Purity and innocence shall envelop her as a garment, and the graces of the spirit shall be beautiful to behold.

Then shall the curse be removed. Then shall she be free, a subject of the new creation, having no carnal desires, no unhallowed thoughts nor feelings. Nor has she to go to the spirit world to realize these conditions, for it is to be on earth that God's will is to be done, as in Heaven. Here is where the "new heaven and the new earth, wherein shall dwell righteousness," is to be. The old earth and heavens are fast passing away; all things are in a transitory state, hence the commotion.

In the new earth there is to be a natural order and a spiritual order, corresponding to sowing and reaping, or, as it is said, "first that which is natural, then that which is spiritual." There is something for each one to do. Let us see that our own influence is on the side of right, and that we are not too critical as to the modes or instruments used by others; in short, not be like those disciples who said to the Master, "We saw some casting out devils in Thy name, and forbid them, because they followed not us." They were reproved by Jesus.

Things may get a trifle mixed up, but every thing will come out right eventually, for the spirit world is engaged to help on the work, and there is wisdom and love to complete the same. As to the form of government that shall be in the natural order, we are inclined to think it will be *Communism*, and that there will be perfect equality of the sexes; and, even in this, harmony will prevail.

Union Village, O.

A PIECE of ice applied to a mosquito bite will remove the pain.

INDEPENDENCE IN SOME THINGS.

—O—

E. A. SEDGWICK.

In this centennial year, let the people declare *Freedom and Independence from Sin*.

Let us have a *peace jubilee*, and permit the *spirit of truth* to govern the United States, and may it continue as long as time shall last.

Resolved, That we look to *Jesus Christ*, as our law giver; that we obey his *laws*, and follow his example; that land, air and water, shall be free to use.

It is selfish for individuals to hold land. Selfishness leads to envy, and envy leads to lust. We know that lust is the cause of sin, and sin is the cause of sorrow. "The wages of sin is death." We can live free from sin and sorrow, if we take up crosses against animal passions.

Selfishness makes us think evil, and do evil, "Charity thinketh no evil, but endureth all things."

If you suffer wrong, resent it not, but endure it; use kind words. "Kind words can never die."

They are treasures of the living truth, found only in Heaven; and if we do the will of Christ, we have Heaven on earth, and the *Lord's Prayer* fulfilled, as it was in Christ—he practiced all he preached.

It is written "the Kingdom of Heaven is within you," it cometh not by observation, but by works; theory is not salvation, but example is.

Hancock, Mass.

TRUTH VERSUS SPECULATION.

—O—

WM. H. BUSSELL.

DIVINE principles are impressed upon the entire universe of God. The human mind perceives no end to the facts that lie before it in the fields of investigation. These principles, however, are not self-evident, and the facts that may be gathered are to be acquired only by labor. But this labor is irksome to many even who take unwonted delight in the possession of truth. They are impatient to arrive at the end, not being aware that the discipline to be acquired all along the course is as valuable as the reward which lies at its termination. They make accurate calculations to satisfy themselves that the day of glory is very near for them, when this tedious process of things shall terminate, no matter how many other hopes may be ruined in the final winding up.

It is this impatience, in great measure, at least, that originates so many speculations which are made to take the place of actual truth. This has been so in all the fields of science, not excepting the very latest. The world owes much to those who apply themselves to the discovery of truths, in whatever fields they lie; these enlighten and edify, but theories unsustained by facts do neither. The investigator of the truths of external nature perceives various facts or phenomena; he wishes to classify them and declare the causes of each; hence arise theories. Other phenomena appear in the course of his investigations that will not fit into the frame already made, and lo! another theory to accommodate the newly-found facts. Hence arise parties in science attached to one or the other theory, according to the apparent strength which the facts give to each. These bear some resom-

blance to religious and political parties; but, thanks to the harmonizing influences of genuine science, they display not toward each other the rancor and bitterness which the latter have for ages evinced.

All truth is from a divine source, hence religious—that is, tending to develop and refine those who are devoted to it, and raise them by successive steps to the source of all truth. Among the devotees of natural science are some notably skeptical with respect to man's immortality and the idea of a Supreme Being. It may be thought that their devotion to the laboratory, to spectrum analysis, the telescope, the microscope and the various other means of ascertaining physical truths, is the cause of this skepticism. Some, doubtless, would liken them to Bunyan's man with the muck-rake. But all physicists are not such, and these are likely to be found more intent upon theorizing—finding secondary causes—than tracing truths already discovered to their author. After all, they may not be so far away from the divine courts. It is something to have found a potency *in nature*, the producer of all the forms of varied life. This potency, they may yet learn, is sufficient to confer immortality upon man, as well as to fashion worlds and fill them with their abundant wealth.

Speculations, however, are confined to no one class. They have been far more abundant with the moralizer and the religious devotee than with the scientific class. And, what is worse, these have put their unproved theories in the place of discovered truth, and demanded, not the assent of the understanding, but the slavish obedience of the subjected will to the greatest absurdities that it was possible for human ignorance to invent. But, when reason began to assert its rights, then came the clash and the conflict, between superstition and bigotry, on the one hand, and the soul made conscious that mere chaff had been offered it instead of the essential bread, on the other. So will it always be, whenever mere speculation is allowed to usurp the place of truth. Theories may aid the investigator if kept in a subordinate place until facts prove their truth, when they become an essential part of science. It is natural for the human mind to ask what is the cause of this or that phenomenon. Ignorance jumps to a conclusion, and obstinacy insists that this and no other must be admitted. If the two are strong enough, then they occupy the throne for long and wearisome ages. Truth is eternal, and demands candor, patience and never-ceasing activity in all her votaries; and these cannot fail to be abundantly rewarded in the end.

Facts are not principles. In the physical sciences, the frequent recurrence of certain facts or phenomena has been supposed, sometimes, to prove a general principle; but the failure of these to appear, after a while, has shown that the supposition was erroneous. Notwithstanding a certain degree of uniformity in nature, yet variety is much more noticeable. This is especially so in human experiences. We may all learn something from each other's individual experience, yet hardly any thing can be more absurd than the idea that the experience of any one person will answer, in all respects, for every other, either to imitate or avoid. As well suppose that the clothes of one man will fit every other.

Where principles are involved, experiences

are valuable, but the facts of each individual's experience are as varied as the leaves of the forest. Physicians know that the medicine which is adapted to a specific case is not alike operative in all persons. Our daily food acts differently upon different constitutions. Yet, there are those who have their pet theories with respect to diet, which they suppose to be applicable to all persons; or, if not adapted to all, it is because of a violation of nature's laws on the part of some. Such need to learn that nature vindicates herself by all needful uniformity amid variety. Years ago, the eloquence and zeal of Dr. Graham made a powerful impression upon the public mind in favor of an exclusively vegetable diet. Many accepted his views and put his theory into practice, until experience taught them its futility in their own case. Yet, it is not denied that some have been and still are benefited by his teachings.

The lesson to be learned from this is, that theories and principles do not always coincide; that particular experiences are not adapted to all cases, and the more acquainted we become with God's plans and purposes, the less positive we shall be in maintaining our darling theories, and the more ready to concede that others may be on the road to Heaven, though they do not follow exactly in our footsteps. "Truth is truth wherever found;" that alone will set us all free, and finally produce a harmony that mere speculation, with its attendant dogmatism and enforced conformity to mere creeds, has never yet effected and never will effect.

Sonyea, N. Y.

I GO TO BED.

When I have lost all faith in man,
Or failed to consummate some plan;
When women fair are cool, unkind,
And things accord not with my mind—
I do not rashly seize my pen,
And in a hurry there and then
Declare this glad some world to be
One endless round of vanity—
Ah no, for this were mockery—
I go to bed.

When through my head there darts a pain,
And life seems an increasing bane;
When friends their patronage withhold,
And creditors become too bold—
I do not in seclusion mourn,
And curse the hour when I was born—
I go to bed.

When direful news comes o'er the sea,
Or Jones and Smith cannot agree,
When bank securities decline,
And spurious stuffs are sold for wine—
I do not with an awful sigh
Express a wish that I might die—
I go to bed.

When boys refuse to study Greek,
Write moral essays, practice, speak,
When girls of fourteen flirt and lace,
And like frivolities embrace—
I do not on high heaven call,
For one to write our country's fall—
I go to bed.

When some D. D. deserts his creed,
And quacks their many victims bleed;
When editors write sharp replies,
And moneyed men keep back supplies—
I do not then in prose and verse
Implore the gods mankind to curse—
I go to bed.

When couples marry in great haste,
And servants pilfer, fret and waste;
When general courts their terms prolong,
In short, when things get somewhat wrong—
I do not bite my lips and scowl,
And at the children snap and growl—
I go to bed.

I go to bed and soundly sleep,
While friendly angels vigils keep;
But if, however, I awake
Before my ailments me forsake,
I do not of my life complain,
But try the remedy again—
And back to bed.

Ye who have grief, (and who has not)?
Let past prescriptions be forgot,
My panacea for old and young
Is given to the English tongue.
It hath to untold millions wrought
Sweetest relief, nor cost them aught.
And now if you like these would be,
From every pain and trouble free,
Light a small lamp, and come with me—
I go to bed.

Herald of Gospel Liberty.

MUSIC, NO. 6.

JAS. O. RUSSELL.

REGISTERS OF THE VOICE: In passing from the lowest to the highest tone the voice is capable of reaching, it assumes various shades, or qualities, musically termed registers. Their number, causes, and places of occurrence remain yet, as points somewhat debatable among musicians; hence, the futile attempt here at a definite description of such points, farther than is needful to make clear the subject designed to be brought out.

Upon the authority of Bassini, it may be asserted that the number of registers appertaining to the voice—including both sexes—is three, viz: chest, medium, and head. The tones of the chest register are produced by the vibrations of the vocal cords; bearing, therefore, a close resemblance to tones produced upon instruments of the "reed family." This register becomes the basis of tones in both sexes. Its compass in males (adults) is three octaves, reckoning from the note low C, though hardly, if ever, the case with one and the same voice. Those voices which base their lowest tone on low C, (see example No. 1), are seldom able to go higher than D, or E flat, though Bassini places the point as high as E. Such voices are termed Bass. Those which have their lowest tone (No. 2) on C—are capable, when fully developed, of reaching as high as C, or C sharp, and are termed Tenor. But in this lofty ascension, a change of register is effected. The vocal cords, losing in part their vibration by being thus shortened, become measurably stiff; the air, consequently, passes through a somewhat "fixed and immovable tube," giving to the tone a quality, characteristic of both reed and flute. Tones of this quality are said to be in the medium register, and generally begin upon B flat in second octave, where chest tones (pure) end, and extend upward to the limit above stated. Should tones be attempted higher than the prescribed limit, the vibrations of the vocal cords would cease entirely, and tones thus formed, would be purely upon the principle of the flute, and classed in the head register, which, in males, are considered falsetto tones, and, by some authorities, improper to use. Another class of male voices, termed Baritone, has its compass between Bass and Tenor. Its lowest tone is (No. 3) F, and carries the chest register to B flat, (in second octave.) Here it changes to medium register, and reaches its limit on G, or A flat. But in female voices, are recognized three registers distinct. There are also three classes of voices, viz: Contralto, Mezzo-Soprano, and Soprano. The Contralto voice has its

lowest tone on (No. 4) E flat, and carries its chest register to A. Here, it changes to medium, and continues to C sharp; again changes to head register, and reaches its limit on F (in fourth octave). The Soprano voice has its lowest tone on (No. 5) B flat, changes from chest to medium on F, again changes from medium to head, on C sharp, and reaches its limit on E. The Mezzo-Soprano voice has its lowest tone (No. 6) on G, changes from chest to medium, on G, changes to head, on C sharp, and reaches its limit on B flat.

Having given an outline of the various registers of the voice, in our next, will note the difficulties attending their execution, and the proper method for removal.

DEAR EDITOR:—After writing my sixth article, it occurred to me that an illustration by *staves* might be preferable, if space could be afforded; therefore, have written out the following illustrations. Figures in the article refer to corresponding ones in examples below.

ADD WORKS TO FAITH.

THIS from the *Golden Rule* is a good warning based on true doctrine, and there is need of both the warning and the doctrine. "Every Christian should beware of his faith, lest he grow to depend upon it overmuch and to deem it sufficient of itself to save him. For there is a faith which is of a deadly sort, and not of a lively, and it worketh death, and not life, to the soul that is drugged by it. This is the faith of those who do nothing, but have faith, and who trust to credulous exercises of their minds, and suppose that salvation will be theirs by reason of their assurance. But the Scriptures warn against this spurious faith, and make clear to all who study the sacred pages, that reliance on it is fatal to one's hope."

A LESSON FROM SMILES.

SAMUEL SMILES.

THE great highroad of individual and collective advancement lies along the old highway of steadfast well-doing; and they who are the most persistent, and work in the truest spirit, will invariably be the most successful; success treads in the footprints of honest and earnest effort.

But if you depend on others to advance your interest, you will wait till it is not worth advancing.

NOTES BY THE WAY.

No. 1.

H. C. BLINN.

It is the "Lord's day," and very appropriately is it designated after this manner. It is a lovely morning, and the season of worship moved in harmony with unseen influences. Active, earnest souls were with us, and through their spiritual ministrations we reached, as did Pilgrim, the Elysian fields, from whence we could see into the paradise of God. And while the worshipers sung sweetly, "Let us grasp the hands of the angels, as they spread their shining wings," a wave of inspiration passed gently over the assembly. It was the voice of peace, as it came from the hearts of many honest souls in thanksgiving and prayer. It was the voice of kindness and love, and it came to us in all the loveliness of a spirit baptism. It was the voice of the sharp sword, as it came to us in a swift testimony against the sins of the world. It was an hour of refreshing before the Lord, and such hours as we may well covet. But I must bid adieu to the meeting, and write you of my perusal of "THE SHAKER."

The close reading of the editorial in the April number, "Will we Sustain the Structure?" calls to remembrance the exhortation of the apostle, "Cast not away, therefore, your confidence, which hath great recompense of reward." Heb. x, 35. The advice is good. We would hold fast our confidence, inasmuch as truth is of the divine mind, and as that truth has led us from the sins of a worldly life, to turn from it — cast away our confidence — which has been the inspiration of holiness to us, would be to turn from God and from all that stimulates to goodness.

We have as strong an evidence as human beings can have, that the foundation of this Gospel work is the spirit of truth, which no deluge can wash away nor even overflow. To build upon that foundation demands of us material of corresponding quality. "Every man's work shall be made manifest." If he build with wood or stubble, he will evidently fail in the day when his work is tried by fire.

A hundred years have already passed since the advent of this Gospel testimony, which came to reap souls from the earth and engraft upon them the heavenly. Still, the foundation remains sure. Will the superstructure, with the advancement of light and understanding, still continue to develop in strength, in beauty and in glory?

No doubt needs be entertained that all who have been baptized into the elements of practical truth, can live in the sweet inspiration of faith. Already have they passed through the gates into the holy city, whose habitation is God.

But the harvesting of the earth, and the building on the foundation must never cease. Holding fast that which is already gained through the prayers, life-struggles and ministry of angels, should never be lost to us.

The pleasures of sin, to escape which our church left Babylon, should be banished forever from the house of God. Vacillating minds may plead inability to an eternal vigilance which is demanded, but as soon as the guard fails, willfully, carelessly or ignorantly, so soon is God's house left a prey to the lusts of the flesh and of the mind. The testimony of Ann Lee, so reverentially spoken of by the

Shakers, becomes weak and insipid, and ultimately fails to inspire the soul with that resurrection power which is imperatively demanded to raise from dead works.

Let us live, "SUSTAIN THE STRUCTURE," and exalt the Lord our God in our homes, by the work of our hands and through the Christian ministrations of our daily lives.

Canterbury, N. H.

KINDLY REMEMBERED.

A few days since we received from an aged, gospel mother—Anna Williams—some lines expressive of her feelings concerning our little messenger—THE SHAKER. We give them below. While we call to mind many Sisters at Mt. Lebanon, who are more than 70 years of age, we are particularly reminded of Sister Sarah Bates, almost 90; Anna Williams, 93, and Dolly Saxton, who, ere these lines are printed, will celebrate her more than hundredth year! Not long since, Sister Abigail Munson did the same. It is very pleasant to know that these, and nearly all our aged, are especially attached to THE SHAKER.

LINES FROM ANNA WILLIAMS, AGED 93.

Go, little messenger, carry the word —
Proclaim the good news — the work of the Lord!
Go, comfort poor souls, as monthly they read,
How brightly and clearly, you Zion's cause plead.

To us who are aged, you come with good cheer;
By the young you are prized as a friend wise and dear;
To all, may you be, a bright, shining light,
An accepted guide to the true Christian life.

My love and my blessing shall go where you go,
To the rich and the poor, the high and the low;
My prayers shall go with you, o'er land and o'er sea,
As you carry the gospel of Mother Ann Lee.

Thank you, Mother Anna, and accompanied by the precious anxiety you are feeling, THE SHAKER will bless many souls; and while they read, may they realize the truth that "the prayers of the righteous avail very much" for their success. ☆

GOD IS LOVE.

SIMON MABEE.

Editor of the Shaker:

I HAVE been putting some of my thoughts on paper; can you use them? I am advanced in years — for this age, very old — and being desirous to do all the good I can before going hence, I solicit just space enough to say, how I think *God is love*.

God loves humanity continually. They that love God, keep his commands. God has so loved that he has ever sent a warning to humanity before he has sent judgment and tribulation, and those who have repented have escaped judgment. The greatest evidence of God's love has been manifested in revealing to human minds how they can be saved from their sins — saved from committing any more sin. All who follow Jesus' example are saved from their sins — sinning no more than did Jesus — and he was saved, all admit. By his example, not his blood, all people may realize the love of God, to their complete salvation; and in this way *only*, Jesus "will save his people from their sins." By following his example, they will be celibates; they will not fight; they can hold no private property — not a dollar's worth; they will be unworldly, and willing to die rather than forsake true principles. Thus did Jesus. He died for us in defense of principles; he lived for us, "that we might live" as he did. Of such godly love let us be in possession, and do as Jesus did. This love and life are God's love, and the eternal pith of Christianity.

Hancock, Mass.

THE SHAKER AS A PREACHER.

"I LOOK upon THE SHAKER as the very best means of spreading our Gospel principles, and a more effective missionary than any and all other preaching combined. I hope all believers will feel a pleasant duty in circulating and sustaining it." — ELDER AMOS STEWART, *Mt. Lebanon, N. Y.*

"We hail the monthly entrance of our SHAKER as a season of large refreshment. The truths it preaches, though as old as eternal hills, are new as to-day. We often feel moved by the inspirations of those who preach through it, and derive an encouraging cheer from such, which, did the authors realize, would well pay them. All hail, THE SHAKER!" — ELDERESS E. FARR, *Union Village, O.*

"THE SHAKER comes to us in beautiful style. We are pleased with its onward, progressive and determined missionary spirit. May it 'go into all the world.'" — ELDER W. H. WETHEREE, *Shirley, Mass.*

"Can any feel other than that THE SHAKER ought to be blest with the largest success? And instead of considering it a transient meteor, ought it not to be considered a permanent luminary — one of growth — like a good Shaker, to grow better with every added year? Let us 'sustain the structure' and THE SHAKER by all means." — ELDER H. C. BLINN.

"THE SHAKER is a lively preacher to me. I think its sermons grow better with every additional number." — SHUBAEL PRENTISS, *Shakers, N. Y.*

THE LEAVEN WORKING.

(New Jerusalem Messenger.)

THIS is the great use of all associated action of every kind. The greatest personal use is not the help we get in accomplishing any particular object, though that may be very large. The most valuable good we get is the reflex action upon ourselves, in correcting idiosyncracies, rubbing off sharp corners, and straightening out crooked lines by contact with others. Society is a gyre in which we are carried round and round and prepared to act in harmony with others. It is very easy for most people to be amiable when no one opposes them, and they come into no unpleasant contacts. The test of good feeling is to have our own plans opposed, and to work with others pleasantly in accomplishing a common end, in their ways rather than our own. When we can do that, we probably get more good from our work than we should if we had our own way. Of course, one plan, considered in itself, is better than another, but the best plan is the one in which the greatest number can be united in a common work. When the people begin to work together in a right spirit, they will soon discover a better way, if there is one, and be willing to accept it. We believe in associated work; and when a man or woman cannot work with others, it will generally be found that they are so crooked that no one can touch them except upon some points in which they come into collision, and they cannot approach others without hurting them, or they are so full of the love of self, and so arrogant, that they think every one must conform to them. We must work together, and the less we are disposed to do it, the more necessity there is for it.

BE LIBERAL. — Condemn no man for not thinking as you think. Let every one enjoy the free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the judge of all. ☆

FRIENDSHIP.

—o—

In social joys what purer gem
Doth glitter on life's diadem
Than Friendship?

It hath a potent charm to whelm
The drooping heart from grief or sin;
Then guard it well from all alloy—
Keep safely: 'tis no thimble toy—
This Friendship.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE COMMUNITY PRINCIPLE.

—o—

ONE of the most remarkable peculiarities noticeable in that pattern of all Christian churches—the Pentecostal Community, original, crude, but beautiful in its principles—is the clause in its constitution requiring the renunciation of all selfish, individual property, for the purposes of faring and sharing alike in all temporal and spiritual economy. No exemption was made to age, sex, nor otherwise. The whilom millionaire, and the previous mendicant, met on a superior level; the captain and the corporal and less, called each other brothers. From that time to the present day, whenever any extraordinary pouring out of God's spirit occurs, in times of refreshing revivals of true religion, this peculiarity is ever prominent. And its absence has ever been as truly significant of a falling away from God's protection. When individuals unbridle their selfishness, and give free rein to an assumed superiority which circumstances have permitted, then appears an indifference to the purest philanthropy, the wringing of sweat from others' brows, and a general race by such to the very devil!

The revivals which have recently moved the masses, in our own and other countries, have beautifully evidenced the congregation, and assimilation of the aristocracy of the rich and the mendicancy of the poor; and when we think how very extreme these castes have been, we cheerfully note it as remarkable, as any similar feature at any previous era.

Regardless of the wisdom or unwisdom, that may characterize the uses of the millions of money which have been so freely given for the needy, we must express pleasure at the activity of the good spirit, that reduces the mountains of human selfishness, only to elevate the valleys of human poverty; and impartation has been very active wherever Moody, Sankey and others have been successful.

We can easily and correctly predict, that by the cessation of this revival spirit, there will be as forcible return of the same aristocratic desire for superior distinction, unfeeling for the poor, and a grasping after, and defrauding the rights of others. A continual growth of the good spirit, manifested in genuine revivals, would eventually cause the rich to throw their entire wealth

into a treasury; and to invite the poor to throw their entire poverty into the same trusted inclosure! Would not this peculiarly resemble apostolic times? Would not this be, simply the practical religion of Jesus Christ? What became of the spirit of caste, the rich and poor in his church? How can any church, or members thereof, claim relation to Christ's church, while making and living these class distinctions? Christianity is as earnestly opposed to poverty as to exceeding wealth; but her condemnation must visit the accumulation of riches, in excess. And still there are found many cases, where the rich are fully as willing to lay down their wealth for Christianity, as are the poor to relinquish their poverty for the same cause! Christianity is a very losing business; for by it, entire self is lost sight of, and the prosecution of the right and true of humanity practically engaged in.

There are many thousands who are wonder-struck at the protestations we make of our celibate practice with all which the word celibate can imply; and who almost, or quite doubt the possibility of our asserted rectitude in it, thinking the denial positively unendurable. Yet these scarcely give a thought to the embarrassing denials to selfishness, occasioned by our vows to commune life. Ambitions, talents, business capacities, with anxieties for selfish wealth and superiority to our surroundings, are not quietly put to sleep, nor immediately forgotten by the entrance of individuals into communal life. Many find the "great possessions" their greatest barrier in being Shakers. Nor are they capable of the necessary self denials, excepting by the providence of God, aided by the most resolute wills of their own. Without quite deep religious devotions to this principle of communal life, any thing but community of interests is the consequence.

Nor are we exceptions to this general rule of non-security, when our religious fervor wanes to indifferent consciences. The cooling, cold, or dying of the pentecostal spirit among us, proves our neglect, indifference and death to the common welfare, to which we have given the most solemn vows of consecration. A continual effort at the maintenance of the communal clause is demanded, by those who have their all intrusted to one of their number; well knowing that we as easily drift from our gospel intent, into the formation of upper and lower classes,—rings—with all their appurtenances, unless the religious sentiment is kept wide awake. We have never claimed, nor do so now, that our communal, business interests are perfectly established nor positively safe. Without an extensive tenderness of conscience on the part of Trustees, we could never feel the safety we have felt, desire to feel now, and hope to feel with increasing security time evermore. Apparently, the worldly mind sees in our trusteeships, a scarcely equaled opportunity for selfish considerations; but truly considered, they are, in duty, the servants of the people who trust them, and not a penny richer, nor more able selfishly to please

themselves than the least of their brethren, excepting by the violation of sacred promises and principles seldom avowed by one individual to others. Upon the maintenance of trusts so sacredly imparted and accepted, rests the permanence of communistic institutions, as really as upon purity of intention, and extreme honesty of life in any other phase of our communal career. ☆

SACREDNESS OF CONFIDENCE.

—o—

IN Russia, many years ago, two men, engaged in an angry conflict, only desisted when one drew a dirk and killed the other. The murderer ran, knife in hand, into the presence of a priest, to confess his terrible crime. While delivering himself in confession, the lawful officials entered the dwelling of the priest, in pursuit of the murderer. Hearing them coming, the wicked man, dropping the blood-stained dirk, leaped from a back window and escaped. The officials demanded of the confessor the name and confession of the criminal. The priest kindly and candidly repeated to them his vows to maintain the sacredness of secrecy; but, still urged, he positively refused. Placed under arrest, he was tried by the presiding magistrate for *particeps criminis*, or preventing the arrest of the culprit, by refusing his name and confession. Still refusing to divulge one word, he was sentenced to banishment for life in the cold and barren wastes of Siberia, or to remain there until willing to reveal what had been required. The emperor approved the sentence, and it was executed. For more than two-thirds of a score of years he has endured the terrors of such banishment, remaining true to his vows—and this was his crime. The emperor has lately listened to an appeal for his pardon, and has granted it. He is soon to return to his native city, and we have it upon good authority that the entire populace of the city, regardless of religious persuasions, purposes going without the limits of the city to meet a man so heroic and conscientious as was this priest. Who hath eyes to read, let them so use them; "who hath ears to hear" confessions, let them be as true as this despised but truly noble Catholic priest. Can we learn any useful lesson from his integrity? ☆

PAUL.

—o—

(Intermediate Paper.)

WE intend some further notice of this important character in the near future. But we have received so many letters, *pro* and *con*.—the majority, to our surprise, favorable to our position—that a few words are now necessary.

So beautifully sincere are so many who have taken the *contra* side to us, that we feel their wounds intensely. One, in particular, writes us affectionately: "I find no trouble in harmonizing the writings of Paul with the teachings of Jesus, etc." True, undoubtedly. But while tens of thousands assert the same, each interprets the teachings after his or her own manner, and a strange disagreement has ever been the result. Why has it needed numerous colleges and theological academies, and more than a Philadelphia lawyer's ability to interpret what Paul may have meant? 'Tis not so with men, equally wise to-day. Our dear friend continues: "You make it appear that Paul was very troublesome to the other apostles, violent, etc. But I am at a loss to find wherein, etc." We had particular reference to Paul's terrible displeasure at Peter's

conduct at Antioch, at the weaning of Barnabas and others from the Gentiles. There is no doubt that the epistle to the Galatians was written by Paul, while in a fit of very unchristian passion. And yet, we have in this epistle, besides the most interesting record of the epoch, revealing to us, with much precision, the means used to attract foreign nations; the struggles in which the apostles to the Gentiles had to engage, and the numerous compromises to which the Christian doctrine was successively subjected. To read Paul rightly, needs the entire relinquishment of prepossession, and without malice. We apologize for the mistake (second paper) in using the expression "second epistle of James;" we meant chapter.

Our friends and loving foes on this subject are beautifully unanimous upon the essential feature: Regardless of what Paul or others wrote and meant, THE LIFE OF CHRIST IS THE MAIN THING, to which we cannot too quickly nor heartily enough respond, AMEN. ☆

HOME-DRIVEN THOUGHTS.

Was Jesus a Saviour? By obedience to the principles taught by Christianity, Jesus was saved from sin. If Jesus ever proves a Saviour to any others, it will only be by their obedience to the same life-guiding principles that crucified him unto a sinful world.

It is the glory of Christianity, to show what it can do for *humanity*, not for *divinity*. Jesus was human, like ourselves, not divine, as too commonly believed. Christian principles elevated him above Judaism, to be what he was. What Christianity gloriously did for Jesus, it will, by our obedience, do for us.

An individual, possessing every Christian virtue, *excepting one*, is like a golden chain with a missing link.

Persons are not better, *excepting* in external appearance, because they are ingenious enough to hide their faults.

Who so loves human souls, will not be deterred therefrom because they have faults; and this love is of very few words.

There is no louder nor more effective preacher than example; let the people see as well as hear. ☆

OUR ACKNOWLEDGMENTS.

WE sometimes have pleasant paragraphs come into our sanctum. We are always happy to have people who write us know that we love to appreciate them.

WE ACKNOWLEDGE reception from one, who loves THE SHAKER best, as the deacon did the meetings he attended — "always have good meetings when I take an active part in them!" Won't some of those grumbling, indifferent, lukewarm and doubtful Shakers write something interesting for our columns?

WE ACKNOWLEDGE having received a certain communication from a lovable correspondent, claiming, "like the colored individual, praying to the Lord, that he didn't trouble him very often, but when he did come, he thought he ought to be noticed." Come on, dear friends, we'll be as nearly like the Lord in patience, under the same circumstances, as we can.

WE ACKNOWLEDGE the receipt of an offer from a talented neighbor, to write a serial love story (!) for THE SHAKER! What next? But our correspondent, in hopes to catch us napping, baited her hook with a bit of originality: She proposed, after having the usual rignarole of moonshine go on, until the usual question was proper, and then instead of its being an offer of marriage, *have hero and heroine join the Shakers!* Such circumstance has actually occurred in real life, but in declining the serial, we recommend the party to one Bonner, of New York, who, biting at so strong a hook, will introduce a *Shaker* net into the *Ledger!*

WE ACKNOWLEDGE, from an anonymous correspondent, (are you ashamed of your name?) the following:

"MARRIAGE."

"Domestic happiness, thou only bliss
"Of paradise, that has survived the fall!"

This was all, and instead of our being surprised at the apparently Miltonian sentiment, we wondered where in all this world our correspondent could get an illustration to prove this assertion true! If the blisters of marriage are all that has survived paradise, we might all despair. We now wonder less, that the individual withheld his name; and are reminded by it of an incident which Beecher tells of: "I received a letter on April first; and on opening it, all I could see was 'April Fool!' I have received many letters in which individuals forgot to write their names; but this was the first time I ever knew any one to sign his name, and forget to write his letter!" We will never think of our correspondent without remembering "April Fool."

WE ACKNOWLEDGE, one more: James Sherman, Rochester, N. Y., writes us a long letter: "Don't send that SHAKER to my wife any more, stop it. Since she began reading it she is a spoiled woman, etc." Now, dear enemy Sherman, if your wife has subscribed for THE SHAKER, we cannot stop it without her request. If she is a nice woman (if she likes THE SHAKER, she must be), and you want her for a wife, we advise you, by all means, to keep THE SHAKER away from her — if you can! We really pity a man who does not like THE SHAKER, and has a wife that does. What dreadful times must be there! We advise agreement between men and their wives; and if your wife is determined to read THE SHAKER and love the Shakers, and you cannot persuade her to the contrary, *then you had better agree with her!* But we have known some such women before; they seemed so determined to have their rights, that if their husbands had kicked Jesus Christ out of the front door, they would have taken him in at the back window! If you cannot manage that case at home, don't ask us to do so, hundreds of miles off. But THE SHAKER must still live — and we opine, if it does, your wife will manage to get it, and we hope for what is best. ☆

FLOWERS, AND THEIR USES.

SARAH ANN NEAL.

I BELIEVE all things were intended to be made *useful*. I regard flowers as one of the crowning beauties of earth life, and we have abundant spiritual intimations, that they are so considered in the heavens. I consider flowers one of the requisites to make this life happy; and look upon their culture, as one of the most pleasant and elevating recreations which any can pursue. The tendencies of floriculture are such, that the general temperament of individuals is improved thereby, and thus their real character is beneficially and permanently affected. For children, no better enjoyment can be devised than growing flowers, when not engaged in study or other duties. It affords innocent and healthful exercise to the body, while it prompts the mind to engage in pleasant thoughts, which cause the performance of kind actions. Those who have a natural love for flowers are able to appreciate, immeasurably, their true value; and are fortunate to have discovered, that while nearly all call them beautiful, they are truly subjects for *use*.

While many floral *uses* lie latent and hid from the casual observer, one needs but to witness their effects in the sick room, to be convinced that they have a beautiful and useful mission. Here, they more frequently operate recuperatively to the invalid, hastening convalescence, than the hourly or daily "dose" of well-intended medicine. And the smiles which I have seen them elicit under such conditions, have been most appreciative in expressing the worth of their mission. Refined and intelligent society consider flowers indispensable, at least, to the *appearance* of happiness; and while appearances count for but little, compared with real happiness, still is not the smiling countenance, generally and truthfully taken as the index to a happy

mind! And when the physiognomy of home is radiant with sunlit cheerfulness and the brightness of flowers, do these not indicate happiness, beauty, and goodness within? Nature sends forth a spontaneous growth of flowers, which are many fold improved by cultivation. Cultivating the beautiful and useful reflections of spirit life, (and are not flowers such?) we are permitted to participate in the joys of Angels, "all along whose pathway, fruits and flowers are growing!" Like even better, God-given graces, flowers have been perverted to very base uses; and while we strive to lift the head and heart, the tongue and pen to a resurrection above their perversions, and higher than their *natural* goodness, may we not purify the love for flowers, until all lustful interpretation is forever banished from the mind. Whoever adulterously looks upon the little flower beauty, which lifts its head with the expression, "God made me for use," is an unsafe possessor of eyes to mingle in any human society. Then may we not love more, and have more of

"The bright, beautiful, love-beaming flowers,
"Which are linked with life's purest and sunniest hours?"

Shakers, N. Y.

THE CHEMICAL FORCES OF PLANTS AND ANIMALS. NO. 1.

DANIEL FRASER.

If we want twenty-five bushels of wheat to the acre, more than the natural yield of the land, apply 41 pounds of nitrogen, 24 pounds of actual potash and 20 pounds soluble phosphoric acid. And, if you want a few more bushels to the acre, increase the proportion of nitrogen, etc.

What does nitrogen represent in the animal economy? It is the muscle-forming element. The phosphoric acid finds lime in the soil for making bones. What does the potash do? There is very little of it in a pound of grain, but much, comparatively, in a pound of straw. It forms with sand a silicate of potash, and coats the stems of the wheat and oat plants with a beautiful straw-colored varnish. If there is a lack of this substance in the land, the plants cannot varnish themselves, nor stand well up to ripen in the sunshine — cannot resist atmospheric influences, and are blasted, making dusty threshing; the grain also is injured. What a wonderful world we live in! Every grain-plant is a little chemist; it sends its roots into its laboratory, the earth. Interesting chemical changes are in action there, and when the bone and muscle-forming materials are duly manipulated, plant life appropriates, elaborates and stores away, as the bee does its honey in the cell, the rich gluten, the necessary compound for bone, the carbonaceous portion to support respiration, and for all other needed purposes.

These plant-chemists build up their bodies and form their seed with unerring exactitude, well calculated to teach us obedience and stimulate us to thankfulness and love, instituted, as they are, to stand between us and the inorganic world, yielding to us with a liberal hand the beautiful, refreshing, acceptable fruits and precious grains. Our bones originally came from the hard rocks, and bone materials are coming from the same quarter every day. The flesh on our bones, and our skins, which fit us so neatly, come from the nitrogen in the air and from its compounds in

the soil. Were it not for these vegetable chemists, we might have to drink a solution of phosphoric acid, eat lime sprinkled with iron rust, and refresh ourselves with a draught of liquid ammonia! Would it not be well for us to lift our hands in admiration, and impress on our hearts to yield cheerful compliance with physiological law in all its righteous requirements? These plants cannot but be true, they have no choice, while we have the dignifying privilege to be coöperators with infinite intelligence, wisdom and love! When we take a contrary course, we blast our bodies and spirits, dwarf our minds and enfeeble our whole beings; we lack strength to take the kingdom of truth, needed in doing violence to the cravings of appetite, and expose ourselves to all the discomforts recorded in the twenty-eighth chapter of Deuteronomy.

Even as plants are chemists, so also, we are endowed with vital chemical power, to transform our food into living fiber, solid yet growing bone, sensitive nerve and thought-sustaining brain.

What interesting fields of duty open here before us. To supply the proper materials and furnish the right conditions, to build up a strong and useful body, that may last a hundred years, and scatter blessings every day, instead of a weakly frame, a diseased burden to others.

See the swallows as they fly; are they not as agile on the wing to-day as their grand-mamas of ten thousand years ago? They have a digestion, so have we; they breathe the blue ethereal, so do we; they live as did their earliest progenitors. Why, then, so much languor, weakness and actual disease in our middle age? Do we supply the proper materials and furnish the true conditions to our vital laboratory, the stomach, or have we departed from the simplicity of our far-off ancestors? Are we content with meal ground till the grains disappear, and no more, or do we grind it to an almost impalpable powder, throw aside the bran, and declare that it (one of the blandest things in creation) is so rough as to scratch our modern throats? Doing so, we separate ourselves from the relationships which infinite intelligence has instituted in the nature of things. If one limb is lame, the whole body is relatively so. If we throw aside the bran, all the flour is injured—weakens our brains and nerves, induces constipation, congestion of the liver, opens the door for quack pills and purges, and invites the frightful spectre, dyspepsia, to come and live, in "the house we live in!" A certain student of nature remarked, "When I look at the starry heavens, and consider the responsibility of man, I am struck with awe!" When I consider a grain of wheat, I am struck with astonishment. The inside of it is for the immediate sustenance of life, the portion next for muscular fiber, the next for nerve and brain food. Inasmuch as we throw aside the bran, we throw aside our brains! I am prepared to presume that many cases of insanity and softening of the brain were due to a want of this brain food.

Shirley, Mass.

It is easy to "know thyself," but who is to introduce you? Most people go through life without making the acquaintance in question; and if a friend should take the liberty of introducing you to yourself you bate him forever.

SPIRIT OF THE FARM NOTES.

—O—

BY THE EDITOR.

The Potato Bug threatens all sections. We hope all farmers will experiment successfully on its extermination. We caution against the much-talked of remedy—Paris Green. We advise, where it can be conveniently done, the rearing of chickens and turkeys among the crop. But the fowls may not be eaten, until they have been again fed for several days.

Apple Tree Worms have been best dealt with by us, by burning them in their nests, before the dew is off in the morning. Tie with wire on the end of a long pole, rags saturated with any pitchy or tarry substance, and in this way a man will free several acres in a few mornings.

Lice on Cattle have been successfully exterminated with us, by painting with lard oil, about the horns, and along the entire spine of the animals. The application should be made on a warm day, and in the sunshine. The lice eat the lard and burst!

Crows and Corn: Few things are more disagreeable than crows, to farmers with nice fields for maize. We have the best of success in putting to flight these brave birds which never show a white feather!

1. Pour over the seed, in a tub or pail, hot water, sufficient to cover it. In a few minutes, pour off the water, and spread coal tar over the top, about a large teaspoonful to the quart. Stir while the corn is warm, and the whole will be handsomely glazed with tar. Add ashes or plaster for better handling, and plant when ready.

2. Feed a few quarts of corn to the crows on the field. Prepare this corn for their especial use. Soak in warm water until slightly swelled; then add about a teaspoonful of strichnine to three quarts, stirring well. Scatter over the field. They won't eat much, and will condemn farmer and field in every crow council.

Paint. Few suggestions are worth more to farmers, than to keep their tools, and general farm apparatus well painted. The oil and paint fill up the pores of the wood, preventing moisture and atmospheric gases, which invariably tend to rot the handles of tools, beams of plows, etc. When next a break occurs, ask yourself, if painting tools does not pay?

Plant Fruit Trees, Evergreens, etc. On this centennial era, let farmers decide to plant many trees. Let their fathers, mothers, sisters, brothers and children give way to a general freedom to plant trees of every variety obtainable. Timber is getting scarce; evergreens were never half numerous enough; and fruit trees will be in greater demand by the increase of population. When an Italian or Spaniard eats nice fruit, he plants the seeds. As the consequence of such practice for many years, the road-sides of their countries are lined with delicious fruits, which are free for every traveler. The practice should be inaugurated, and practiced in America forever. ☆

VALUABLE RECIPES.

—O—

To Mend Chinaware.—Take a very thick solution of gum arabic and stir into it plaster of paris until the mixture is of proper consistency. Apply it with a brush to the fractured edges of the china-ware, and stick them together. In a few days it will be impossible to break the article in the same place. The whiteness of the cement renders it doubly valuable.

Flowers nearly always begin to fade and droop, after being kept for twenty hours in water; a few may be revived by substituting fresh, but all may be restored by the use of hot water. For this purpose place the flowers in scalding water, deep enough to cover about one-third of the length of the stems. By the time this is cold the flowers will have become erect and fresh. Then cut off the shrunken ends of the stems and put them into cold water.

To Improve Court Plaster.—Court plaster often becomes almost useless by age, dampness, etc. It can be made almost as good as new by coating it with the white of an egg.

To Remove Old Putty.—Make a paste of strong soft-soap and saleratus, and cover the old putty. In a few hours it will easily yield to removal.

To Remove Rust from Table Wares.—Cover with sweet oil. After two or three days, a lump of fresh lime will entirely rub out the stain.

To Stop Mouse Holes.—Take nine parts of wood ashes and one part wheat flour; make paste with warm water. When dry you will have an impenetrable mortar.

To Banish House Vermin.—Croton, bed and cockroach bugs, we are assured, can be thoroughly removed by dissolving two pounds of alum in hot or boiling water, and applying to their habitations with a brush. For small families let the quantity of alum be smaller, but as strong as possible.

To Prevent Hens Eating their Feathers.—A writer in the *Country Gentleman* says, that a sure antidote for this pernicious hen habit is salt! Take a teaspoonful of salt, dissolve in hot water, and mix with eight quarts feed, made of four parts bran, to one of corn meal, by measure.

Burns.—An application of varnish is first best thing to do for a burn.

EVER BLOOMING LILY.—Mrs. Rollins Smith, of Swanton, Vt., writes to the *Burlington Free Press* as follows: "Since the notice in the *Free Press* recently of my possessing a continually blooming calla, I have received several letters from different parts of the State asking me for the treatment which produces such favorable results. I use a four-gallon jar, and give an eastern exposure. In the summer I keep it wet enough so the water may stand on the top, and at all times very wet. Once a year I take out the plant, shake the earth from the roots, and fill the jar with earth taken from under old sod. As soon as a blossom commences to wither I cut it down, never allowing a flower to die on the plant. The result is, in sixteen months I have had eighteen blossoms on one plant, and at the present time it has two very large full blossoms."

VALUABLE MONUMENTS.

—O—

It is a little more than six years since Mr. Peabody died, and already ten of the commodious and substantial dwelling-houses bequeathed to the workmen of London have risen in the metropolis, all, save one, being completed and occupied. The first, built in Spitalfields and completed during the life-time of Mr. Peabody, has since been followed by the erection of nine others in various parts of the city. Another is now in course of building, and promises to be the largest of all, for it stands on five acres of ground, and affords a site for thirty-six blocks. In the aggregate the population of Peabody's buildings is not less than ten thousand persons. What the population will be in the course of twenty years might be calculated by an easy sum.

The amount left by Mr. Peabody, with the object of providing "improved dwellings for the poor of London," was \$2,500,000. This is a capital sum laid out in an investment returning a certain moderate but safe interest, as it accumulates, becomes available for the building of dwellings; and these will themselves, in the magical manner peculiar to compound interest, add further sums to the capital. Each of the ten houses is a substantial building of twelve blocks, and, taking the average of four in each family, will supply house room for about one thousand persons. In each block there are twenty-two tenements, a few consisting of one room, some of two, and many of three, but each absolutely self-contained, and all as private as need be.

Each of the tenements is well provided with all manner of conveniences. There are a few simple rules enforced in the buildings, but they are designed simply in the interests of order and cleanliness, and for the general good of the little community.

Peabody's buildings never have any empty rooms. At the present moment the one on Southwark street has upon its books three hundred applicants over and above the available accommodation. The tenants are strictly of the laboring classes, it being an unprinted rule of the place that no man earning more than twenty-five, or at most thirty, shillings a week is eligible for admission. Nothing else is required of an incoming tenant further than a voucher of his respectability, generally sought at the hands of his employer.

The Hindoos extend their hospitality to their enemies, saying: "The tree does not withdraw its shade ever from the wood-cutter."

ROSETTA CUMINGS.

THE SAVIOUR NEAR.

ENFIELD, N. H.

I feel my Saviour's presence nigh, His spirit seems to say "And will ye now for - sake me. Oh

will ye turn a - way? Oh will ye turn a - way." In quick response my heart re - ples—Lord

whither shall I turn? Thou givest to me eternal life. Thy saving power I've known, Oh thy sav - ing power I've known.

REVIEWER.

—o—
EPITOME OF SPIRITUALISM, ETC.: Herein we have an octavo pamphlet of about 100 pages written in a fair, pleasing and excellent manner; full of anecdotes, good advice and sound philosophy, concerning this age of spiritualistic phenomena. Some of the anecdotes we are perfectly surprised at, if they can be true. The method and philosophy of dealing with mediums, re-incarnation, materializations, etc., we are happy to indorse. Though the author's name is withheld, we suppose it to be Rev. W. F. Evans. Colby & Rich, Publishers, Boston, Mass.

AM. PHREN. JOURNAL: Among our exchanges, we single this as superlative among the monthlies. Since the death of the lamented Wells, it seems to have lost none of its enterprise; but to add to its former celebrity, a determined spirit to be "Excelsior" in reality. The May number is the best ever issued. The spirit of S. R. W. must look down with genuine pride and satisfaction upon the conductors of the A. P. J. and *Science of Health*. We salute them.

THE LAWS OF LIFE: Published at Dansville, N. Y., has no superior in its line. It has taken its stand on a very firm basis; and while its arguments are sound, their practical results of cure to the curable evidenced at "*Our Home on the Hillside*," are fruits which are undeniable by any. Poisonous drugs are abominated. "Ceasing to live evil and learning to live well," seems to be the medicine prescribed by *The Laws*, and the practice of those who publish it, with the patients who come under their influences. We know whereof we speak, when we say the "*The Laws of Life*" is a most valuable paper, and "*Our Home*" a very pleasant place to live, either sick or well.

We have had sent us a sample of Noyes' *Hand Weeder*, a triangular tool with handle. We have seen the claw weeder, but this is worth a dozen claws at about the same price. We advise our people to send 25 cents and get a sample—there will be no regrets. Albert Noyes, Bangor, Me.

A CHARACTERISTIC LETTER.

—o—
BELoved EDITOR: I am too late with the article I did not write for June; but do not think it any want of interest in *you*. I am very busy; besides, as the tamed and trained buffalo has a tendency to relapse to its original condition, why should it not be so with me? I was brought up on a farm, hate books. Agriculture is natural with me, learning is acquired; I soon relapse into my native ignorance. It is a task to tax my mentality, to study philosophy and the laws of rhetoric. I love to be in the garden, on the farm, in the apple trees. "Music hath charms to soothe a savage;" it may split a rock, or rend a cabbage; these will stay split or rent, but the savage wont stay soothed. I love the music of spring. What is the republic of letters, to the republic of nature! I talk with the trees; I hear what the grass says; the water is eloquent, and the whole earth meditative. The jumble of ideas, the gabble of words, that so perplex the literary, are unknown to the simple and unlearned. Blessed be nothing, and "ignorance is bliss!" True, when deep sleep falleth upon other people—when sable night has wrapped them in her mantle—I do have some thoughts that ask to be recorded; and if I do not pen them down then, they are gone, and now you know what becomes of your (my) articles. Then I have a shrewd idea that the less said, the less trials. I live so much in the future, that the present is justly offended with me. I will, however, catch some good ideas, imprison them in a cage of homely words, and you may use them as you think is for the good of souls. Who knows but the discipline of my rough speech, may be for the health of some unprogressive member of the household of faith! Love to you ever.

Mt. Lebanon, May 10.

F. W. EVANS.

TRULY YOURS.

—o—
 We feel ourself the servant of the best interests of the Societies. This service is not without some labor, expense, and much personal anxiety. While we are doing our better and best for the CAUSE, should not IT, through those who represent it, kindly remember and care for us? ☆

VALUE OF DEVELOPMENT.

—o—
JOHN STUART MILL.

A government or community cannot have too much of that kind of activity which does not impede, but aids and stimulates, individual exertion and development.

The mischief begins when, instead of calling forth the activities and powers, and enlisting the interest of individuals and bodies, it substitutes its own activity for theirs; when, instead of informing, advising, and upon occasion, admonishing, it makes them work in fetters, or hids them stand still and does their work instead of them.

The worth of any organized body, in a long run, is the worth of the individuals composing it; and a state that infringes, abridges, or postpones the interests of their mental expansion and elevation, by a little more of administrative skill, or that semblance of it which practice gives in the details of business; a state which dwarfs its men in order that they may be more docile instruments in its hands even for beneficial purposes, will find that with small men no great thing can really be accomplished; and that the perfection of machinery to which it has sacrificed every thing, will in the end avail it nothing, for want of that vital power which, in order that the machine might work more smoothly, it has preferred to banish.

—o—
 We were very sorry to learn of the demise of Dr. W. W. Hall, of *Hall's Journal of Health*. Aged only 52. He was a most voluminous and sensible writer. Died in a fit in the streets of New York, May 10th.

TO THE BETTER LAND.

—o—
 At Mt. Lebanon, N. Y., Dr. JOSEPH ADAMS, aged 81 years.

At Mt. Lebanon, N. Y., April 15, 1876, RANSOM SMITH, aged 81 years.

At Shirley Village, Mass., April 15, 1876, PARMELIA LUCY BODGE, worthy to be sainted; a Shaker resident for nearly seventy years, and most dearly loved, aged nearly 75 years.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. { G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., JULY, 1876. SHAKER VILLAGE, N. H.

{ N. A. BRIGGS, } No. 7.
PUBLISHER.

THE WORLD'S EXPOSITION.

—O—
F. W. EVANS.

"Let Church and State be forever separate."
—Grant.

THE Centennial Exhibition is closed one-seventh of the time. Thus American citizens, and citizens of every nation, are, by priestly diction, called *Christian*, precluded the improvement of this great educational opportunity. A minority compactly organized are lording it over the rights and consciences of their peers—true Americans—the legitimate successors of the so-called Infidel founders of our Government—the only Government on earth not sectarian—Church and State combined; a Government with a constitution that secures the inherent right of all human beings—a right to life, liberty of person, liberty of speech and of religious thought, with its outward expression, such expression not interfering with an equally free expression of citizens of this or any other nationality.

A World's Exposition, indeed, under the management of a committee of bigoted, persecuting theological tyrants, inseparable from Church and State rule! If closed on the Christian Sabbath, it were a thousand times better never to have held this gathering in the City of Brotherly Love, among Quakers, who, as Christians, esteem all days alike good, to those who are good. Nor yet in Pennsylvania, founded by William Penn, who proclaimed liberty of conscience to all Men and Women therein.

Neither should the Exposition for *All the World* have assembled in the United States, under a Government founded by such men as Jefferson, Paine and Franklin, and sealed with the martyr blood of a Lincoln—Infidel to a spurious Christianity, scripturally called the "Great Whore," because she perpetually lusts after an adulterous association with the Civil Governments of earth, Governments resting upon the sword, and used for the oppression of the people.

The whole American People—Jews, Quakers, Infidels, Freethinkers, Pagan, Chinese, and representatives of all Religions, not *Anti-Christian*, should rise up in mass and open the Exposition on all days of the week, beginning with the Sabbath, or remove the whole *mis-representation* of a World's Exposition into Spain or Mexico—some legitimate Constitutional Church and State Government. In America it is a gross libel upon our Constitution. The same insidious clerical power that has closed the Exposition upon their typical, ceremonial Sabbath, has, thereby, taken one step toward subverting the Constitution itself. Let free America rebuke that power, and, with Grant, proclaim that, in one nation, Church and State shall forever be separate.

In the first Constitutional Convention we were trapped—caught napping. A seed of Slavery was left in the Constitution. We are paying the cost of that error. Shall we commit a second error, and permit subtle priestcraft to sow the seeds of a religious, civil war in our Centennial Constitution? Then shall we have been recreant to our duty as American citizens, false to our profession of liberty of conscience, and faithless to the sacred trust of guardians of the rights and liberties of humanity the world over. Let there be on earth one free government, where the whole world can meet at their own discretion, on everybody's Sabbath day. That will be the great Sabbath of rest from religious persecution—a Sabbath that will forever remain for the People of God.

As a Shaker, I believe the Civil Government should be a Republic of citizens—Men and Women of all races and nations, possessed of equal rights to *life* and *land*—to liberty, unadulterated by sectarian theology—to freedom from debt, war, poverty or riches. Then we can also have a spiritual church, in God, possessing no earthly power other than the power of truth, as exhibited in holy lives by its communicants.

Mt. Lebanon, Columbia County, N. Y.

STEADFASTNESS.

—O—
BY G. B. AVERY.

THE overruling fault of the great throng of Pilgrim Progressionists—that which blights the visionary harvest of rewards of millions who make a bold start in the pathway of progression, is vacillation. The trials incident to an earnest endeavor to rise out of the vast slough of degradation, ignorance, supine indifference to improvement, and shameless folly and sin which is the characteristic element of the massive millions of earth's inhabitants, which goad the feelings of the pilgrim and prompt a return to former conditions, to plod along with the masses in slothful ease, error and dishonor, the jibes, sneers and rebuffs which a pilgrim progressionist has to meet from the idle, careless throng he is leaving behind, are things hard to bear; and a soul needs the shield and fortification of a firm conviction of the truth and righteousness of the work of progress undertaken, with a godly and heroic philanthropy that points upward the sight, to view a worthier purpose for which to toil through life, and unfalteringly holds up the resolution to live and strive for this purpose, and to accomplish it though companions should flinch and fall on every side.

Every Christian Pilgrim Progressionist should remember that never yet did even one soul perseveringly and consecratedly pursue the Christian's pathway but was scoffed at

by the world, and deemed an enthusiast, a lunatic, or a fool! Even so in the arena of progress in science, art, or literature. The inventive progressionists—the world's greatest benefactors—those who have awakened the world from torpidity, advanced the development of improvement in human conditions, have generally led lives fifty, one hundred, five hundred, or a thousand years in advance of the masses, and, by them, either looked upon as utopian dreamers, insane enthusiasts, or fools.

But those of this class who have had the dignity and philanthropy to persevere and go ahead, despite all opposition, thus showing themselves true men and women, instead of mere human tools, to be handled by the masses at the nod and beck of fashion, public opinion or prejudice, as the wake and wave of public sentiment might flow for the moment, have been the Benefactors, the Saviours, and Redeemers of the race. These are the only human beings worthy of the title of *men* and *women*. And surely none others justly merit the name of Brothers and Sisters in Christ's Kingdom.

It is related by the biographer of Demosthenes, that he went into the public halls and called out, "Come unto me all men." The populace began to gather around him, and he commenced to cane them, crying out, "I called for men, these are nothing but excrescences." They were the masses of *unstable*, weak, foolish, fashionable, giddy and purposeless throng, who were drifting on the ocean of circumstances without a rudder of fixed purpose to guide their barques to a harbor of progressed improvement and excellence.

There has of late been a very great anxiety among Believers in the Kingdom of Christ, to have some council of the wisest and most progressed souls held at some location where such council might discuss the important subject of the most efficient means of awakening a renewed vigor of progress in Gospel Travel, and a manifesto and disbursement of power that should call into Zion's ranks an abundant harvest of souls, to heighten, enliven and quicken the spiritual and social status of Zion, and make her what she is called to be, "the light of the world," "the salt of the earth." The city of glory set on a hill as example to the nations of God's righteousness and goodness manifest among men—the true epistle of Christianity to the unbelievers.

Ah, we might multiply councils infinitely, and discuss ways and means with the wisdom of the sages of Solomon, suggest stimulants to fire the resolution, and excitements to progress, as numerous as the pearly dew-drops of the morning, but, like them, when the sun of righteousness should shine upon them, all

would pass off in vapor, without a soul work of *conviction* of the shiftness of sin, and the folly and misery of a worldly life, of such force, depth and intensity as to turn souls short about from their worldly career of life, and cause them to be willing, and not only *willing* but *unflinchingly determined to die* to its life! to confess sin, repent and turn to God.

At present the prevailing wave of public feeling is as fickle as the colors of the rainbow. And the popular religion of the day is *largely verbose* and so *smallly actual* that its power is mostly swallowed up in a sea of elocution. Its "salt is largely without a savor." But words are like carriages, they may run empty or full of meaning and power, but their fullness is largely due to the embodiment of their sentiment in the life pulsations of the speaker.

What is needed, without the aid of a council to dictate it, is an *earnest, zealous, persevering stability in living the Christ life*, so that a power may flow forth to humanity that is like an ocean's wave — mighty in baptism, with *salt enough to save!*

Mt. Lebanon, N. Y.

BEAUTIFUL RIVERS.

—O—

MARTHA J. ANDERSON.

Beautiful rivers, like silvery threads —
Coursing their way over dark sandy beds,
Sweeping through valleys and circling the hills,
Gathering the ripples from thousands of rills, —
Flowing from mountain, from rock, and from dell,
Ocean-bound waters with music to swell,
Brooklet and fountain, and deep placid lake,
Greet the bright waves on your surface to break.

Beautiful rivers that gladden the earth,
Spirit of waters with joy gave you birth!
The smile of her face was impressed on your tide,
Beaming forever as onward you glide;
Joyously slinging the song of the free —
Giving with pleasure your wealth to the sea;
Dancing, and glancing, with sunbeams at play,
Never shall cloud on your sunny face stay.

Beautiful rivers, majestic and grand,
Blessing the desert of Egypt's fair land!
Waking the verdure 'neath tropical sun,
Flowering the sands where your golden streams run;

Filling the air with the moisture it needs, —
Rising like incense of kind, loving deeds —
Forming the clouds over mountain and plain,
Falling in copious showers of rain.

Beautiful rivers that rolled on your way,
Long before man saw the light of the day —
Long e'er the light gazelle sought you to drink —
Long e'er the wild races dwelt on your brink —
They who made hunting and fishing their aim
Came and passed on, yet *you* flowed on the same!
Now, all along by your rocky bound course,
Shrills the shrill voice of the fleet iron horse:
Civilization, with quick pulse and heart —
Rears its bold front and its busiest mart.

Beautiful rivers! so calm in your flow,
Vessels of freight, safely sail to and fro —
Gliding like nymphs o'er your broad open breast,
PloUGHing the waves to a foam-beaten crest,
Thus through the means art and science can wield,
Men interchange the rich fruits of the field;
Commerce and trade, with their works of renown
Spread their white sails by the city and town.

Beautiful rivers! your murmurings sweet
Sing to my spirit of concord complete;
Ev'ry clear drop that may enter your tide,
Knows not the spirit that seeks to divide;
O! that life's current thus smoothly might roll,
Free from the care that perplexes the soul,
Stirring its depths, till the whirlpool of strife
Sinks all the good that would gladden our life.

'Tis by the side of some beautiful stream,
I would sleep my last sleep, and dream my last dream!

Winking to joy on the bright sunny shore,
To walk by the river of life evermore!
Leaving no trace of my pilgrimage here —
Save in the hearts of the loving ones dear —
Ripples shall murmur a song soft and low,
As the tide of my life on forever shall flow!
Mt. Lebanon, N. Y.

PRAYER.

—O—

O. C. HAMPTON.

PRAYER is an earnest petition to God or other intelligences higher than ourselves, for certain blessings and comforts positively; or, negatively, for assistance and deliverance from sorrows and dangers besetting us, which those higher powers are supposed by the petitioner to be able to bestow. Sometimes these prayers are addressed to kings, presidents, legislative bodies, right here in our own world; sometimes to angels — Jesus Christ — God. Prayer will continue as long as intercession continues to be a necessity of humanity, and an atonement with better beings and conditions is an active element of man's nature. No matter how much infidelity, nor how many scoffers at prayer there may be in the world — in times of peril, sorrows, sickness (of soul or body) men will continue to pray, infidels and all; and so long as we have sweet and holy aspirations for better things, we shall give expression thereto in Prayer. If I had been one of the ministers to whom John Tyndall proposed to institute daily prayers for the relief and recovery of the inmates of a certain number of hospitals, for some given number of months, I should not have hesitated a moment to have tried the experiment; and they showed a most lamentable want of confidence in their own profession by declining his proposal. His proposal was perfectly fair, and if prayer cannot be vindicated on the grounds of his plan it cannot be vindicated at all. Some honest men who would consider it a grievous thing to be called infidels, assert that all God's laws are of necessity bound in chains of everlasting *fixity*, and therefore cannot be modified by any amount of Prayer. And yet these same persons describe God as a being altogether incomprehensible to finite intelligences. How do they know, then, that eternal fixity is an attribute of a being they know nothing about? For all that can be proven to the contrary, *unfixity* or *eternal change* is as much an element in the character of God's laws as eternal fixity. Evolution is supposed to be one of those laws, and what of that? Again we do not know how much of the universe, indeed whether or not all of it is manipulated by finite intelligences in an infinitely ascending category of degrees of power and wisdom. Indeed, there are good reasons for supposing that what are called the laws of the universe are and must continue to be dead or dormant negations, only as they are brought into active visible existence by the *finite* intelligences of the universe. Take the laws of the transmission of thought around the globe in one hundredth part of a second! Without a Morse it might have remained a dead negation, incarcerated in a tomb of everlasting silence and inactivity, or had not a finite mind felt the necessity of its active agency and brought the conditions together for its deliberation. So with steamships without a Watt, Fulton, and so of photographing without a Daguerre. If, then, the laws of the universe appear to be

only *latent possibilities*, with latent powers capable of manipulation by finite minds, not yielding any visible results till they *are* thus manipulated, why should it be incredible that these laws may be modified in their operation, intensified, or even suspended in their activity for a time, by finite manipulations of the conditions upon which these phenomena depend! And as we know that finite minds *can* be moved and propitiated in our favor, how can it be inconsistent to pray for any blessing? we are in need of, either temporal or spiritual? and echo answers why.

Union Village, O.

ANIMADVERSION ON PARTON.

—O—

EDITOR SHAKER:

In the May number of THE SHAKER I noticed an article entitled "Parton's Apology," and I would beg leave to take exceptions to some of the sentiments expressed therein.

The historian says: "But it was not Calvin who burned him (Servetus). It was the century. It was imperfectly developed human nature, etc., etc."

I would ask, what makes a century or an age characteristic if not the men who are the chief actors in the affairs of their time? When Napoleon I. caused the murder of the Duke d'Enghien, surely no one will ascribe that horrible outrage to the age, and relieve the imperial criminal from the odium attached to that deed. And when a Belknap shamelessly betrays a high trust and brings dishonor upon his country, who will have the temerity to screen him by pleading in extenuation the nineteenth century?

The writer furthermore apologetically suggests, "imperfectly developed human nature." Is a person who can so far forget himself as to cause the excruciating death of his opponent, where the points of difference were at best but trivial, and the unfortunate victim of his hatred, his peer, if not his superior in morality, virtue and learning; a person who at the same time assumes to interpret scripture and to establish a system of religion for mankind, is such a person to be excused by "imperfectly developed human nature?" However charitably we may be disposed toward the tyrant who could so abuse his power, it would be wrong to hide the fact from the world that he never felt remorse or repentance, but in after years ferociously asserted that under like circumstances he would do so again. A deed which would have stained the character of a Nero, becomes a crime of lasting infamy in a Calvin.

But the doctrine is false and pernicious. Men are individually responsible for their acts, and no power in heaven nor earth can change the fact. True, there may be extenuating circumstances in every case, yet the deed remains the same after all, and how will you secure justice to the wronged victim?

Whatever James Parton's opinion may be concerning those dark transactions with which the name of the Geneva divine is connected, he is doing a good work in thus bringing them before the public; for there are millions of the followers of Calvin who have never heard the sad story of the unfortunate Michael Servetus.

Yours,

LOUIS BASTING.

Mt. Lebanon, N. Y.

THE STORMY SEA.

E. A. SEDGWICK.

WHEN troubles and rough feelings come upon our minds making them like the restless ocean, let Christ arise within us, and "rebuke the wind and wave," bringing a peaceful calm.

Let reason have its rule; then we will sail smoothly on the waters of life, unruffled by the tempests of passion.

Let us try to live above trouble, counting ourselves the master and not the servant.

If the principles of Christ are within us no trouble can sink our souls.

West Pittsfield, Mass.

SOLILOQUY.

MARIA WITHAM.

MY mind abandons itself to reverie, and is transferred in ecstacy to nature and nature's God. It sees in the simplicity of nature's elements and laws the wisdom and majesty of the great Creator. I feel withdrawn from earth and rise above the little theater of human passions and anxieties to lift my soul in pious contemplation. My mind expands with fervent desires for Truth and Knowledge; and I scale heaven's pure walls with truthful aspirations rather than worship the good opinion of erring man. In the gilded canopy of heaven, Divinity reigns in all the grandeur of its attributes, greatness and strength, and travels through the dominions of an unlimited monarchy. Fancy may take its flight far beyond the power of eye or the telescope. It may expatiate in the outer regions of all that is visible, yet who shall have the boldness to say that the wonders of the Almighty are at an end, because we can no longer trace his footsteps! Let me rather say with the Psalmist, "What is man that thou art mindful of him, or the son of man that thou visitest him!" O bounteous one, what have I not received from thee! Throughout the seasons that are past, I see sweet places everywhere. My body and soul have been fed by the most congenial food. Thy chastening hand has proved a blessing; and looking backward through time that has passed, and along the way my feet have pressed, what have I not received from thee, my strength, my stay. A moment from this outward life I joyfully retreat, and in thy presence tell thee, that within I feel so satisfied thy cross to bear. Oh, do not spare the chastening rod that keeps me by thy side. Oh, sweetly give me strength to bear whatever waits me here.

Enfield, Conn.

THE LIGHTED TEMPLE.

MARY WHITCHER.

"Cast the beam out of thine own eye."

Subdue thyself, then beauty will appear
Where now thou seest it not;
For when the mental sight's not clear,
Motes will be seen, and many a seeming blot.

Only by light within, and heart made free
From sin and all the stains of sin,
Art thou prepared to rightly see,
And cast thy brother's beam from him.

So near to God, then let my spirit move —
So full of goodness let my motives be —
That I may kindly see, and truly love
My fellow men, as God hath love for me.
Shaker Village, N. H.

NOTES BY THE WAY -- NO. 2.

H. C. BLINN.

As I write the above title, my first thought is to pencil a few religious notes adapted to the necessities of those who are stepping upon the stage of active life. There can be no doubt, that line upon line and precept upon precept will be as much needed for a few years to come, as they were supposed to be in the past.

I had no sooner written my first word, when an illustration of real life that some kind friend had sent to me, attracted my attention, and this was no less than a chicken, just emerging from its shell! Already it had assumed an attitude of defiance, and was ready to contend for its privileges, with a character of a full grown of its species.

Well, I remarked, here is a lesson for the present generation — a picture for precocious children. Indeed, it might be studied with profit by fond but foolish parents, and with no less care by the would-be-wise. And then herein is a lesson for our own religious order: Dependent as we are upon the world for all accessions, we should not let the subject of children pass carelessly by. Solomon's wisdom has lost its charm over the child, *if it ever had any*. "Train him up in the way he should go," sounds well, but the attempt to reduce it to practice is something more than sounds. Born into this world, filled to overflowing with an inherited tendency to all the ills of the flesh, it would need an angel on the right and left side to keep him from willingly falling into sin. However, I shall leave the chicken with its fighting proclivities developing so soon after its transition state, and perhaps by-and-by I may learn the great difference, should there be any, between the development of life in this order and that of a class which assumes to be more exalted in the grand scheme of creation. "First that which is natural and afterward that which is spiritual," seems at this time for the writer, as it no doubt often does to others, as an anodyne to the mind. It is, indeed, the legitimate order of our lives in this world and may be all for the best.

I must now make reference to the Apostle Peter who took such an active interest in the happiness of those around him, for he speaks thus pleasantly to us: "He that would *love life* and see *good days*, let him refrain his tongue from evil, and his lips that they speak no guile." To those who are young, in an especial manner, I would commend this exhortation, and urge upon them the necessity of allowing it to shape their lives. "Good days" are an inheritance far preferable to great riches. It is a legacy which the wealthy of this world can never confer upon their heirs at law.

Those who are so fortunate as to obtain the treasure, must obtain it through their own labors of self-denial — by the cross of Christ. The professor will "love life" because of the good he may do.

It is not to those only who are addicted to the use of vulgar and profane language that this has a direct application, but it is equally potent to that class, who profess to be cultivated for the society of the virtuous and refined. Indeed, it is to be more dreaded, in its advances, as it comes from what is assumed to be the higher ranks of society.

It is the ferocious beast, lurking under the false garb of cultivation. The viper charming his unsuspecting prey, while the innocent mind thinks only of the external beauty.

Let every young person refrain his tongue from evil, or he may have occasion to mourn when it is too late, — when "those days shall come in which he will say I have no pleasure in thee."

Canterbury, N. H.

FAREWELL COUNSEL.

WILLIAM H. WETHERBEE.

May God in His mercy be near and direct you,
While passing along the rough journey of life;
May His angels at all times watch o'er and protect you,
Whene'er you sojourn where temptations are rife.

Should the phantoms of earth shine brightly upon you,
With their promised pleasures that fair would allure,
Then stand ye with firmness, let no one take from you
The garment of innocence, spotless and pure.

When far in the west (if perchance you should go there),
And trials and troubles you still there should meet;
When you find in your rambles true comfort is nowhere,
Then hasten ye back to this lowly retreat.

Here peace and true comfort and justification
Are free for the honest, the humble and low;
And though they are found in a meek, humble station,
They are worth more than all this earth can bestow.

A few days will flit, and will end earthly pleasure,
Then tangible objects will vanish like dew;
The spirit immortal will then need a treasure —
Remember this, Rose, for 'tis written for you.

Written for L. R. W.

Shirley.

THAT DREAM.

BELOVED EDITOR:

Your letter, requesting particulars of dream mentioned in *Atlantic Monthly* for June, is at hand. Uncertain that others will be benefited by my compliance, though to me the dream is a remarkable fact. I wish I could give the inspirational force, which accompanies every remembrance of it, even at the present time. We, my whole family, left Liverpool, March 15, 1842, in the then new Packet, SHERIDAN. We were four days and five nights clearing St. George's Channel and Irish Sea, experiencing the equinoctial storm, which was very severe indeed. I kept a daily journal; and among many interesting incidents that may to-day be read therein, I find entered: "Mar. 22: Had a most remarkable dream, during the little broken sleep of last night. I was proprietor of large pleasure grounds and gardens in America. Had Father, mother, Mary Ann (then my wife, now my gospel sister, children, with Grand Fathers, Mothers, Uncles, Aunts, and a great many respectable people, all enjoying these beautiful grounds and gardens! A strange mingling of feelings are mine — bitter and sweet — kind and unkind!" Such is the memorandum. As before intimated, it is quite impossible to communicate the impression made on my mind. And when I came to Shirley, in March, 1849, and recognized that *very spot of beauty*, what could express my wondering surprise? I have not seen here, all the parties named in my dream, some, even then, being dead; but *I have met here, some whom I then did see, and whom I never met before!* The spot is not in as high

a state of cultivation as I then saw it; but what I may realize when my mortal is "put off," or when, like Elisha's servant, my spiritual eyes are opened, I know not. Neither have I, in a worldly view, realized the proprietorship—excepting in the nobler intent of "they that buy, as though they possessed not"—and thus, my dream has been fully experienced. To this day, I cannot approach that particular spot, without a now feeling of gratitude, that my feet were led to Shirley, where I have found so much of good—so much of God manifested. I have ever esteemed the dream as a "special" providence (if you please), to strengthen and confirm my spirit; though what angel ministered it, must be determined in the future. If any others can thereby be comforted, I am glad, and shall feel amply paid for intruding so much of my personal history upon them, in yielding to your request. With never-failing love,

I am, yours, JOHN WHITELEY.

P. S.—I was very much pleased with your communication to the *Albany Express*, and think you will be equally pleased with Eldor Daniel Fraser's criticism upon it. We had 275 copies of Howell's article struck off, and have had copies of your *Express* letter printed to accompany them wherever sent. The world moves! and the call for light and truth is steadily increasing. Let us keep good courage—let it not fail—and if we keep good, we will never be forsaken of God, the great fountain of all good. Farewell.

Shirley Village, Mass., May 30, 1876.

J. W.

LOVE vs. FEAR.

—O—
JOSEPH WOODS.

THE Apostle John says: God is love; He that dwelleth in love dwelleth in God and God in him.

In love there is no fear. He that feareth is not made perfect in the love of God, for he is still in danger of being overcome by the powers of evil, and by the god of this world. The evidence of our love to God will be the manifestation of our love to our brethren and sisters. If a man love not his brother whom he has seen, how can he love God whom he hath not seen! St. Paul feared, after having preached to others, lest he should become blinded by the spirit of this world and turn from God. Have we any less need of watchfulness, until we have overcome the world? We have the example of Jesus and many others of being filled with the spirit of God.

Ecclesiastes sums up the whole matter in a few words—Fear God and keep his commandments, for this is the whole duty of man. Fear may be well for those who, like Moses, Nehemiah, and King David, regarded God as absolute Judge, taking vengeance on those who knew Him not.

Those who conceive God to be such a being, and the devil corresponding in some respects, full of wrath—going about as the roaring lion seeking whom he may devour—truly with such a frame of belief well *might* fear lest they be destroyed in whatever course they *might* pursue.

Fear induces a slavish obedience, and in persons of this class, it may, perhaps, out of servile fear, place some restraint upon their passions, lest wrath overtake them. Not that they see any thing lovely in God or goodness or have any the less inclination toward that which is corrupt.

But close upon this follows the law—

"What a man soweth that shall he also reap." Laws appertaining to the natural and spiritual world are as essentially God's laws, and a violation of either brings a corresponding penalty—we reap what we sow.

This can be no special judgment from God, but rather the condemnation of our own lives. St. Paul says: "He that soweth to the flesh shall of the flesh reap corruption," and this he describes as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, strife, seditions, heresy, envyings, murders, drunkenness, etc., and that they who commit these things shall not inherit the kingdom of God.

Will those who live after the course of the world and harvest to themselves a part or all of the forementioned evils, charge God as the author of the same? The rational and enlightened mind will no doubt admit that it is the harvest of his own sowing—the fruit of his own labor. It is well for the transgressor to fear God, for falling into his hands is a fearful thing. Some have thought that Jesus taught his disciples to fear God rather than to love him, when he said: "Fear not them which kill the body, but are not able to kill the soul; but fear Him which is able to destroy both soul and body in hell." Love casteth out fear, and certainly love is preferable, for they that dwell in love dwell in God.

Why should we make ourselves miserable, when we might, by obedience to the law of Christ, be happy?

Canterbury, N. H.

MUSIC, NO. 7.

—O—
JAMES G. RUSSELL.

ALTHOUGH there are specified points in the musical gamut for change in the registers of the voice, such assertion is not without its modification, that singers meet with difficulties seemingly insurmountable. As "command of hand is the soul of penmanship," so likewise, command of tone is the soul of music. Having a theoretical knowledge of the points where the registers change, the inefficient singer will experience a weakness in power of tone at those points where the changes occur, which can be remedied only by a practical acquisition of tone command. A better explanation is unsought for than that given by Bassini, concerning the junction of the chest and medium registers. He says: "In training the voice, the teacher should commence with the chest register; and this from the fact that where the chest and medium registers play into each other, the voice is weak and uncertain, and it is an extremely difficult matter to equalize it. But this equalization is just the important task to be accomplished. The method to be pursued is this: the tones which are common to both the chest and medium registers, must be practiced alternately with each. For just as the skillful workman, who would join two pieces of wood and make the strength at the points of adjustment equal to the rest, will dove-tail the two, by extending the end of one sufficiently far in upon the end of the other to prevent any weakness at the extremities; so the skillful teacher will extend the limit of one register into the middle of the next, until the weak tones of both are blended, and become equally sound and strong—the point of contact being smoothed and obliterated altogether."

The quoted remarks apply particularly to

the chest and medium registers, as the same author remarks also, that "the medium and head registers do not at all coincide, and have no tones in common—a fact explained by the identity of tube." Prominent, then, in the great field of music culture, is the arduous task of combining the chest and medium registers in a manner, not only to make the tones equally strong where the two registers meet, but also to acquire that command of tone, that the voice never may be injured by an unconscious forcing of the registers beyond their natural position—a fault alarmingly conspicuous, and often attended with most serious consequences on the part of the singer, especially at that critical period of life termed the "age of puberty." At that season the voice is undergoing a decided change in both quality and pitch of tone. With males, the change is peculiarly marked by an anatomical alteration of the larynx, whose enlargement assumes a conspicuous prominence in the throat, the voice descending a whole octave in pitch from the position it occupied in childhood, becomes extremely masculine, and, for a season, frequently beyond power of control. With females, the change is less marked, as the voice retains its pitch, yet changes essentially in quality and volume of tone. But no less injuries are likely to accrue, if due cognizance be not taken of the circumstances attending this peculiar season of voice-changing. The warning words of the eminent Bassini are these: "Many voices are irretrievably lost during this time through carelessness of their possessors, or the ignorance of singing masters." It should become, therefore, the irresistible conviction of every singer, that the laws which govern the musical universe are as fixed and unchangeable as those pertaining to the organism of our physical being; and just as assuredly we must reap the fatal consequences of violated law in the former case, as we would expect to reap them in the latter.

REGRETS.

—O—

How often for treasures and pleasures we sigh,
Which, when ours, unnoticed, we permit to pass by!
A. Calver.

On time's hastening current we are carried along,
Each day to our goal drawing near;
But how oft we're impressed by an influence strong
To pause in our rapid career—
To pause for reflection—the past to review,
Its good or its evil recount;
And thus we can test, if our hearts are but true,
The clearness of life's flowing fount.

We sigh for the hours that have passed unimproved;
They are fled, and we sigh but in vain;
Thus moments misspent are as blanks in our lives,
Or as blots we're compelled to retain.
We cannot efface from our memory's chart
The time we have wasted each day;
Thus *treasures* escape and we value them not,
But sigh when they're far, far away.

How many the times, when good might be done,
Have slipped unimproved from our grasp,—
Where help to a friend or brother in need,
Our hearts in true friendship would clasp.
For our light and enjoyment increase every time
That we shed on our neighbor a ray;
Thus *pleasures* escape, and we let them pass by,
To sigh when they're far, far away.

We have health—'tis a treasure that God has bestowed,
And each has been blessed with a share;
But if we neglect His immutable laws,
'Twill be lost—still we seem not to care.
At last to our sorrow we find it is gone,
We are paralyzed then with dismay;
Thus *treasures* escape, we have let them pass on,
To sigh when they're far, far away.

But there is a tie which binds us to earth.
 'Tis an anchor which heaven has given;
 Were it not for this bond our frail bark, many times,
 On the rocks of despair might be driven.
 It lightens our sorrows, and brightens our joys,
 Dispelling the clouds from our way;
 While thro' storms and temptations it bears us along,
 Dispensing a life-cheering ray.

This treasure is friendship—the friendship of those
 Who are toiling along by our side,
 Who have with us rejoiced, and in sorrow have
 mourned,
 By temptations alike have been tried;
 But how bitter the thought, when, by passion or
 pride,
 Or envy, we've severed the tie!
 Thus treasures escape, and we value them not,
 But lament when we find them passed by.

Then let us take heed of the warning in time,
 While these pleasures and treasures are ours,
 Nor e'er be decoyed from the pathway of right,
 By the sheen of a few fading flowers.
 Our time, health and friendship in season we'll prize,
 Improving these treasures each day;
 Nor let them escape till they have passed by,
 To sigh when they're far, far away!
 Mt. Lebanon, N. Y.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE RELIGIOUS TEST.

—o—

WHILE many thousands beneath the influences of revival manipulators are "experiencing religion," it appears proper that we, as religious commentators, should consider in what true religion consists. Ere this we have expressed our joy that any and many should perceive and embrace the opportunity to lead a better life. We need not ask what the motives were that induced this determination, nor to what particular *ism* individuals may have given their adhesion; being satisfied that any motives which have prompted men and women to forsake the bad and accept the better, are constituents of true religion. Such "change of heart" evidences a new departure in life practice, and is of incomparable value, while mere theology remains a dead letter. We are confident that our world is in a measure magnetically influenced and attracted by the Christ Spirit. That there are seasons in human life when the polarity of individuals stands corrected by this magnetic influence. With this polarity of spirituality established, the whole life comes *en rapport* with angelic goodness, and the fruits of true religion are apparent in their *changed life*. Corrected thus, the libertine, magdalen and generally immoral sensualist are confronted by their highest consciousness of right and reform. Thus the drunkard leaves his cups and becomes a saviour to those in his whilom degradation; and the devotees of all crime are, by this same Christ inspiration, helped to experience that true religion which establishes a polarity in all moral rectitude. We have enumerated some of the worst of classes. But the grand majority which as really needs to "experience religion," and move to superior life is composed of those

who congratulate themselves that they are "pretty good," and "not so bad as very many who are worse!" who think their present rectitude an all-sufficient apology for not exerting a more discreet polarity with the heavens. No sooner do individuals arrive at a station they once thought good, than true religion presents the better to their view, and they *travel* toward another satisfactory conclusion, only to be still directed onward. The test of all true religion is nowhere written in theology, but is only expressed by more active, more pure life. Too frequently all the religion people have is in "joining the church," and assenting to certain formulas of theology. Doctrine is fruitless, and mere persuasion that this or that theology is correct is worse than useless, unless the *life test* is made. The test of the Christian religion is manifest in the fact that its adherents come into complete conformity or polarity with the Christ life, manifested by Jesus' example—whose feminine counterpart in identical life we consider was Ann Lee. Would we make the test of how religious we are, let us compare our daily lives with the same of him who invited "Follow me!"

This is the test Shakerism teaches its subjects to make. Unless Shakerism helps the impure to become pure, and these to become exceedingly pure, it is not what is wanted by humanity. Unless it urges laws that change the selfishness of human hearts into active philanthropy for "the household of faith" at least, it will not stand the test. Unless it presents a superior realm of pure and peaceful life than is found on the plane of the best of earthly life, it does not bear the test of true religion. While we urge our brotherhood to an exceeding watchfulness to prevent self and selfishness, like unto an ancient golden calf, from becoming objects of worship, and to be jealous of those heaven-born principles that inculcate, and enforce self-denial to every thing that opposes PURITY, PEACE, EQUALITY and UNWORLDLY LOVE AND PRACTICE, we invite the investigation by all, of the *principles* of Shakerism as a true religious test, and as the guide of those who would live, like him whose kingdom was not of this world. ☆

SHAKER INSTITUTIONS.

—o—

"[From Albany Express.]

LETTER FROM EDITOR G. A. LOMAS, OF "THE SHAKER," REPLYING TO W. D. HOWELLS' ARTICLE IN THE JUNE ATLANTIC.

To the Editors of the Albany Morning Express:

Your kindly hint, that Elder Evans or myself should reply to the excerpt made by the EXPRESS from W. D. Howells' Article in the Atlantic for June, is responsible for this response. The point, which you well knew would grate most keenly on our feelings—"the unkindest cut of all"—was the one making allusion to "the decay of numbers, which the Shakers confess with so great regret, etc." Instead of having any denial to make of this assertion, we acknowledge the point well taken. It is a truth, that can do us no possible good to deny, that we are not more than half as numerous as we have been in some times past. Nor will we dispute with any that we deeply regret the fact; nor that the decadence which has obtained has been the cause of much discomfiture

to the faithful, and of deep discouragement, to which very many weak and faithless minds have succumbed. If Shakerism is dependent upon a steady increase of numbers, it was a decided failure many years ago. But its principles are just as correct to-day, with its 2,500 adherents, as when 4,000 believed, or as when more or less shall embrace their practice. Being dependent upon those outside our institutions for our increase—upon those who have consciences in their souls, and sufficient stamina of both soul and body, to obey their consciences—we are numerically small, and who is to blame? As Howells says: "I cannot think of one's being a Shaker on any other terms except, of course, a sincere conviction." And he is correct. But the vast majority who have applied for admission and trial, have been those whose conviction is summed up in those seven noted principles, "five loaves, and two fishes!" The regeneration or new creation which we teach of, decidedly requires that men and women should be made right the first time—before they come to our practice. While even the most successful and best of us find that we were made none too well to adopt Shaker principles easily, more than ninety-nine in every hundred that we have labored and sweat over, were those whom we have almost thought even the Almighty would have given up in despair! Like unto a great draught of fishes, a hundred to one have been lampreys; that, unfit for use in our temple, were thrown back into the sea, "whose waters cast up mire and dirt." And we admit the outlook still dubious; for only as fast as you worldly-minded people come to be sufficiently self-denying and spiritual, will Shakerism enjoy flourishing members. And if we, as Shakers, become extinct, the barometrical light of spirituality in the *outré terre* will know no significance whatever, as "the salt" will all be gone! Now, gentlemen, let it be understood that our institutions are made for our better convenience in being Christians; while we are not made for our institutions. When God questions us and others, He will not ask whether we came from this or that institution; whether we were Shakers, Quakers, Methodists, Catholics, Mohammedans, etc., etc., but He will ask us, "What kind of lives have you lived?" and "How nearly do they accord with the best known principles of active, practical Christianity?" Our names and institutions are man-made; and if these or other appendages assist us in being better men or women, God be praised; but in religion, nothing is worthy of our special attention but the practical in Christ, regardless of sectarian terms. We close by saying that Howells' article is good, perhaps too good, as it gives a lustre that we, as a people, are not worthy of, and some of which might be dispelled by active associations; but he appears honest, "almost persuaded," and worthy of thanks from us and all interested. I am, etc.,

G. A. LOMAS.

SHAKERS, May 20.

CRITICISM ON THE ABOVE.

MY DEAR G. A. L.—Last night an *Albany Express*, containing your letter on "SHAKER VILLAGE," in "Atlantic," came to hand. Many thanks for such favors. Elder John Whiteley was very much pleased with it; and I was too, excepting the lack of lustre which you infer therein, and which Howells felt impressed to give us. This Society is the smallest in our Israel, yet I can point to more than a dozen, who shine with more lustre, even in the dark of these days, than any measure of jewels that could be procured!

One branch of my life is devoted to the cause, that will make the true and single-hearted, even though the least, "to shine!" Don't let us say, "perhaps too good;" or think about a lack of lustre; but rather of a burnishing up. If we do so with a will, there will be lustre enough. Permit me, to think our honored friend, Howells, did not over-estimate the brightness which rests on Shirley. And may he, when visiting Shakers, N. Y., and other societies, find you all luminous—earnestly engaged in manifesting a divine humanity, free from the earthliness of lower self-hood. Let us celebrate the "Centennial" by a general shining forth of purity of life, and the reign of universal peace and good will—at home and abroad.

Yours,

DANIEL FRAZER.

SHIRLEY VILLAGE, May 30, 1876.

GRATITUDE.

—
For every blessing I receive —
For every gift that comes from heaven —
For every ill which I relieve,
And every smile that's to me given,
I would give thanks.

For precious love, unspoken by word —
For each endearment understood —
For music of the soul, yet heard,
And growth of a continual good,
Thanks, more than thanks.

And while amid these silent meads,
My home must be upon the sod,
While my humanity has needs
Which seek supplies from thee, my God —
Oh, fail me not the blissful thrill —
A brother's cheer, a sister's love —
With these my soul has measured ill;
Without them there's to me no God! ☆

OUR DELEGATE. We were pleased beyond measure to read in the *Voice of Peace* that Elder F. W. Evans, Mt. Lebanon, N. Y., had been selected delegate to, and one of the Vice-Presidents of the Centennial Peace Convention in Philadelphia beginning July 10. This was a most fitting selection. We congratulate all who will be fortunate enough to hear what "the Spirit" shall impress him to utter in behalf of Peace and against the barbarisms of any people barbaric enough to learn and practice war. ☆

VINDICATION OF SHAKER SOCIAL BEAUTIES.

[The following extracts are taken from a private letter, written by Eunice Bathrick, of Harvard, Mass., to the writer of the article entitled: "SOCIAL BEAUTIES OF CHRISTIAN COMMUNISM" in MAY No. of THE SHAKER. Coming from one advanced in years, and a thorough Shaker, the remarks have especial value. Ed.]

"I often feel while reading THE SHAKER (which I do with much pleasure), that there is something needed to give more sunshine to Shaker life — to portray in brighter and more glowing colors the beauty of the gains of full consecration. You say: 'Living in the spirit of our gospel testimony, we necessarily renounce many practices which bring pleasure to the worldly mind, and embrace those elements which produce the joys of heaven in our present, social lives, etc.'

"Now, do not all, who make a full consecration of 'soul, body and spirit,' — who have, or are daily divesting themselves of every discordant element, enjoy heaven here? Have not such, a living spring within — a fountain constantly gushing forth sweet waters to supply thirsty and famishing souls?

"If so, let us publish it to the world — let them know that we are "happy and free" — that we have not to wait till we cross the dividing line to taste the joys of a heavenly existence. Let them know that we have formed, or are forming, a heaven within.

"To present the idea to those not of our body, that all present comforts and enjoyments are to be sacrificed, in pursuit of future happiness, must look gloomy and uninviting to them. But once picture to their imaginations the real joy that is to be derived from a life of full consecration to God in this state of existence, with the assurance of never-ending felicity in the future, and they will not be so reluctant to make the required sacrifice; they will see they have only to make an exchange of perishable pleasures for the more exalted and durable.

"While sowing the good seed, let the soil be warmed by love from consecrated hearts — from resurrected souls, illumined by the millennial sun, whose rays will cause the seed to germinate, spring up, bud, blossom, and bear fruits acceptable to God. Love is all conquering; it gives light and life to benighted pilgrims, and by its magnetic power, attracts them to a more elevated state of existence, where they can daily be rising into a pure, ethereal atmosphere. This is what is needed to-day — a greater degree of the Christ-love, to warm into action souls now sleeping in sin, who heed not their condition. Without this divine element all else will fail to draw, and hold individuals in the courts of Zion. It has been my aim from early life, to make the way pleasant, not only to my young companions, but to all with whom I converse; for, having tasted the sweets of a virgin life, I am anxious to have others enjoy the same; and as I advance in this soul-refining work this desire increases. I have no doubts of the success of our Cause in the end; for I see God working through His agents, preparing souls for the millennial harvest. May we all stand ready for whatever work the Father has for us, when his time arrives. I think, as you have observed, that any useful knowledge which Believers have attained, either in the domestic concerns of life, or otherwise, should be noticed in our paper, as many may be benefited thereby. Any improvement is worthy of circulation.

"Your sister in true progression,
"EUNICE BATHRICK."

A SHAKER VILLAGE.

[The following extracts are from the pen of W. D. Howells, and have particular reference to Shirley village, Mass. We have endeavored to make them more generally interesting by excluding such matter as does not apply to every "Shaker Village" in our land; at the same time we congratulate Shirley on its success in captivizing such an illustrious chronicler. Ed.]

(From the *Atlantic Monthly*.)

It was our fortune to spend six weeks of last summer in the neighborhood of a community of the people called Shakers — who are chiefly known to the world outside by their apple-sauce, by their garden seeds so punctual in coming up when planted, by their brooms so well made that they sweep clean long after the ordinary new broom of proverb has retired upon its reputation, by the quaintness of their dress, and by the fame of their religious dances. It is well to have one's name such a synonym for honesty that any thing called by it may be bought and sold with perfect confidence, and it is surely no harm to be noted for dressing out of the present fashion, or for dancing before the Lord. But when our summer had come to an end, and we had learned to know the Shakers for so many other qualities, we grew almost to resent their superficial renown among men. We saw in them a sect simple, sincere, and fervently persuaded of the truth of their doctrine, striving for the realization of a heavenly ideal upon earth; and amidst the hard and often sordid commonplace of our ordinary country life, their practice of the austerities to which men and women have devoted themselves in storied times and picturesque lands clothed these Yankee Shakers in something of the pathetic interest which always elings to our thoughts of monks and nuns.

Their doctrine has been so often explained that I need not dwell upon it here, but the more curious reader may turn to the volumes of the *Atlantic Monthly* of 1867 for an authoritative statement of all its points in the autobiography of Elder Evans of Mt. Lebanon. Mainly, their faith is their

life; a life of charity, of labor, of celibacy, which they call the angelic life. Theologically, it can be most succinctly presented in their formula, Christ Jesus and Christ Ann, their belief being that the order of special prophecy was completed by the inspiration of Mother Ann Lee, the wife of the English blacksmith, Stanley. She is their second Christ; their divine mother, whom some of their hymns invoke, and for whom they cherish a filial love. The families of Shirley and Harvard, Massachusetts, were formed in her time, near the close of the last century; at the latter place they show the room in which she lived, and whence she was once dragged by the foolish mob which helps to found every new religion.

In regard to other points their minds vary. Generally they do not believe in the miraculous birth or divinity of Christ; he was a divinely good and perfect man, and any of us may become divine by being godlike. Generally, also, I should say that they reject the Puritanic ideas of future rewards and punishments, and accept something like the Swedenborgian notion of the life hereafter. They are all spiritualists, recognizing a succession of inspirations from the earliest times down to our own, when they claim to have been the first spiritual mediums. Five or six years before the spirits who have since animated so many table-legs, planchettes, phantom shapes, and what not began to knock at Rochester, the Shaker families in New York, Massachusetts, Ohio, and elsewhere were in full communion with the other world, and they were warned of the impending invasion of the world's parlor and dining-room sets. They feel by no means honored, however, by all the results. But they believe that the intercourse between the worlds can be rescued from the evil influences which have perverted it, and they have signs, they say, of an early renewal of the manifestations among themselves. In some ways these have in fact never ceased. Many of the Shaker hymns, words and music, are directly inspirational, coming to this brother or that sister without regard to his or her special genius; they are sung and written down, and are then brought into general use. The poetry is like that which the other world usually furnishes through its agents in this, hardly up to our literary standard; but the music has always something strangely wild, sweet and naive.

The Shakers claim to be the purest and most Christian church, proceeding in a straight succession from the church which Christ's life of charity and celibacy established on earth; whereas, all the other churches are sprung from the first Gentile churches, to whose weakness and willfulness certain regrettable things, as slavery, war, private property, and marriage, were permitted. Acknowledging a measure of inspiration in all religions, they also recognize a kindred attraction to the angelic life in the celibate orders of every faith: the Roman vestals, the Peruvian virgins of the sun, and the Buddhist bonzes, as well as the monks and nuns of the Catholic church. They complain that they have not been understood by such alien writers as have treated of them, and have represented them as chiefly useful in furnishing homes for helpless and destitute people of all ages and sexes. In the words of Elder Frazer, of Shirley, the Shakers claim that their system is "based on the fact that each man has in himself a higher and a lower life," and that Shakerism "is a manifestation of the higher to the exclusion of the lower life. Its object is to gather into one fold all who have risen above their natural propensities," and they think with Paul that though those who marry do well, yet those who do not marry do better. Their preaching and teaching is largely to this effect; and yet I do not find it quite strange that friends from the world outside regard rather the spectacle of the Shakers' peaceful life, and think mostly of their quiet homes as refuges for those disabled against fate, the poor, the bruised, the hopeless; after all, Christ himself is but this. As I recall their plain, quaint village at Shirley, a sense of its exceeding peace fills me; I see its long, straight street, with the severely simple edifices on either hand; the gardens up-hill on one side and down-hill on the other; its fragrant orchards and its levels of clovery meadow-land stretching away to buckwheat fields, at the borders of whose milky bloom the bee paused, puzzled which sweet to choose; and it seems to me that one whom the world could flatter no more, one broken

In hope, or health, or fortune, could not do better than come hither and meekly ask to be taken into that quiet fold, and kept forever from bittersows and himself. But—such is the hardness of the natural heart—I cannot think of one's being a Shaker on any other terms, except, of course, a sincere conviction.

* * * * *

We stopped at the office of the Church Family, which is a large brick house, scrupulously plain, like all the rest, and appointed for the transaction of business and the entertainment of visitors. Here three sisters and one brother are in charge, and here are chambers for visitors staying overnight. The Shakers do not keep a public house, and are far from inviting custom, but their theory of Christianity forbids them to turn away one unhoused or unfed from their doors; the rich pay a moderate charge, and the poor nothing—as that large and flourishing order of fellow-citizens, the tramps, very well know. These overripe fruits of our labor system lurk about in the woods and byways, and turn up at the Shakers' doors after dark, where they are secure of being fed and sheltered in the little dormitory set apart for them. "And some of them," said Elder Frazer, "really look as if the pit had vomited them up."

* * * * *

One has somehow the impression that the young people of the Shakers are held in compulsory allegiance, but of course this is not at all the fact. As soon as they are old enough to take care of themselves they are entirely free to go or to stay. Undoubtedly they are constantly taught the advantages of the community over the world, and the superior merit of the virgin life over the married state, which they may be inclined to think of as they grow to be men and women. Marriage is not held to be sinful or dishonorable. "Few things," said one of the elders, "are more pleasing to us than the sight of a happy young couple living rightly in their order," but marriage is earthly and human, and celibacy is divine; as the thoughts are turned to higher things, they forsake husband or wife. Nevertheless, if their young women will marry, the Shakers claim the satisfaction of thinking that they have received in the community the best possible training for wives and mothers—that they have been taught diligence, economy, and all branches of domestic knowledge. More than once there have been secessions of young people, which are nearly always stealthy, not because there could be any constraint, but because they hated to face the disappointed hopes of their elders. In after years, these delinquents from the angelic condition sometimes return to thank their benefactors, and to declare that they owe most of their worldly prosperity to their unworldly precepts. The proportion of those reared in Shakerism whom the Shakers expect to keep is small; they can count quite as much for their increase upon accessions of mature men and women from outside, whom the Shaker life and doctrine persuade. These they invite now, as always, very cordially to join them, and they look forward to a time when their dwindling communities shall be restored to more than their old numbers.

One bad effect of the present decrease, which all thoughtful Shakers deplore, is the employment of hired labor. This, as communists, they feel to be wrong; but they are loath either to alienate their land or to let it lie idle. A strange and sad state of things results: the most profitable crop that they can now raise is timber, which they harvest once in thirty years, and which it cost nothing to cultivate, whereas it costs more to plant and reap the ordinary farm crops, at the present rate of farm labor, than the crops will sell for.

* * * * *

The decay of numbers, then, which the Shakers confess with so great regret, is but their share of the common blight, and how to arrest it is their share of the common perplexity. I could not encourage Elder Frazer to indulge great hopes, when one day in a burst of zeal for Shakerism he said, "We want cultivated people—half the subscribers of the Atlantic Monthly—to come and fill up our vacant ranks."

* * * * *

We often touched upon this subject of the

decay of Shakerism, which they face bravely, and not unhopefully, and yet with a care concerning it that was not less than touching. What could it matter to those childless men and women whether any like them should inherit them in this world, to which, while living, they had turned so cold a shoulder? Very little indeed, one would have said, and yet they were clearly anxious that Shakerism should flourish after them. Their anxiety was not so unnatural; none of us can bear to think of leaving the fruits of our long endeavor to chance and the stranger. But I may attribute the largest share of the Shaker reluctance to perish from the earth to zeal for the perpetuation of the true faith—faith which was founded, like all others, in persecution, built up amidst ridicule and obloquy, and now, when its practical expression is received with respect by all the neighboring world, is in some danger of ceasing among men, not through the indifference of believers, but through their inevitable mortal decay. There are several reasons for the present decrease, besides that decrease of the whole rural population which I have mentioned.

* * * * *

Whatever it was, it was a time when men's minds turned fervidly from the hard work-days of this world to the Sabbaths of another; from the winter, the wilderness, the privation of New England, to the eternal summer and glory and fruition of the New Jerusalem. How to get there was their care; it was for this that wives and husbands rent themselves asunder, and shared their children with strangers; it was for this that the lover left his love, and the young girl forbade her heart's yearning; we may be sure that it was zeal for heaven, for the imagined service of God, that built up the Shaker communities.

Their peculiar dress remembers the now quaint days of their origin; it is not a costume invented or assumed by them; it is the American dress of a hundred years ago, as our rustic great-grandparents wore it, with such changes as convenience, not fashion, has suggested to the Shakers since. With all its quaintness it has a charm which equally appears whether it is worn by old or by young. To the old, the modest soberness of the colors, the white kerchief crossed upon the breast, the clean stiff cap, were singularly becoming; and the young had in their simple white Sunday dresses a look of maidenly purity which is after all the fine-t ornament. The colors we noticed at meeting were for the young mostly white, for the middle-aged and elderly the subdued tints of drab, bronzed, and lead-color, which also prevailed with the men of all ages. Both sexes wear collars that cover the whole neck, and both eschew the vanity of neck-ties; some of the brothers suffered themselves the gaiety of showing at the ends of their trousers-legs the brighter selva of the cloth; if indeed this was a gaiety, and not, as one clothed in the world's taste might have accounted it, an added mortification of the spirit.

The Shakers used to spin and weave all the stuff they wore, but to do this now would be a waste of time; they buy the alpaca and linen which both sexes wear in summer, and their substantial woollens for the winter. Some relics of their former skill and taste remain in the handsome counterpanes in their guest-chambers at the office, which were dyed, spun, and woven in the family, and the sisters are still skilled in braiding palm-leaf hats and in the old-fashioned art of hooking rugs. But I would not persuade the reader that any Shaker family is otherwise a school of art; one painting I did indeed see, a vigorous sketch in oil of a Durham bull, but this was nailed to the side of a stall far up in the vast gray barn. It was the work of a boy who was in the family years ago; but he never became a Shaker. It would be interesting to know what he did become.

In a community it must be that the individual genius is largely sacrificed to the common purpose and tendency, and yet I believe that among the Shakers the sacrifice is compelled only by the private conscience. So it is with regard to every thing. On joining the community the new member gives up nothing, and is cautioned against a too early surrender of his property. He wears, so long as he likes, the fashions of the world, but these make him look as odd in the family as the Shaker dress would outside of it, and he is com-

monly anxious to assume the garb of simplicity before his mundane clothing is worn out. After due time he may give his property to the family; if he ever leaves it, he receives back the principal of his contribution without interest; for his labor he has already received his support. There are no formalities observed when a new brother or sister comes among the Shakers. It is understood that they are to go as freely as they have come; and this provision is recalled, as a rule that works both ways, to the mind of any brother whose room is finally found to be better than his company. But this very rarely happens; in twenty-five years Minister Whiteley had been obliged to dismiss only one undesirable brother.

The whole polity of the family is very simple. Its affairs are conducted by trustees, who hold the property and handle the funds, and to whom any member goes for money to purchase things not provided for the common use. Reasonable requests of this sort are readily allowed; but it is easy to understand how the indulgence of even very simple private tastes adds to the cost of common living, already enhanced by the decrease of members, and the necessity of keeping in repair the buildings left only partially occupied.

* * * * *

At the head of each family there is an elder and an eldress, to whom all complaints are first addressed, and by whom difficulties are settled. I believe there is also a species of confessional, in which those who desire can confide their repentance and good intentions to the elders. Disputes in which the decision of the elders is not satisfactory are appealed to the ministers, whose mind is final in such matters.

* * * * *

Of course, nothing like ceremony must be inferred concerning the expression of this regard. They, and all the other brothers and sisters, are addressed by their first names, and it is liked that strangers in addressing the Shakers should be simple and direct, eschewing the forms and titles which could not be accorded in return.

* * * * *

They are plain and homely in their phrase, but they are very courteous, and it is impossible to know them and not perceive how little politeness consists in the tedious palaver that commonly passes by that name. Their sincerity gives them dignity and repose; it appears that you have but to renounce the world, and you cannot be afraid of it.

I should be sorry to give the notion of a gloomy asceticism in the Shaker life. I saw nothing of this, though I saw self-restraint, discipline, quiet, and heard sober, considered, conscientious speech. They had their jesting, also; and those brothers and sisters who were of a humorous mind seemed all the better liked for their gift of laughing and making laugh. The sum of Shaker asceticism is this: they neither marry nor give in marriage; but this is a good deal. Certain things they would think indecorous rather than wicked, and I do not suppose a Shaker would go twice to the opera bouffe; but such an entertainment as a lecture by our right-hearted humorist, Mark Twain, had been attended by one of the brethren not only without self-reproach, but with great enjoyment. They had also some of them read Mr. Bret Harte's books without apparent fear of the consequences. They are rather strict in the observance of the Sabbath, but not so much, I thought, from conscience as from custom.

Our Shaker friends are sometimes embarrassed by visitors who ask to be shown all over their buildings, forgetting that their houses are private houses; and I cannot promise the curious reader visiting Shirley a repetition of the favors done us, whom the Shakers were good enough to show all of their communal life that one could see. In each village is an edifice known as the Dwelling-House, which is separate from the office and other buildings. In this are the rooms of the brothers and sisters, the kitchen and dining-room, and a large room for family meetings. The first impression of all is cleanliness, with a suggestion of bareness which is not inconsistent, however, with comfort, and which comes chiefly from the aspect of the unpapered walls, the scrubbed floors hidden only by rugs and strips of carpeting, and the plain flat finish of the wood-work. Each chamber accommodates two brothers or two sisters, and is appointed with two beds, two rocking-chairs, two wash-stands and a wood-stove, with abundance of

[* NOTE.—This paragraph has had a very extensive circulation by the press of the United States and Canadas, and it is pleasant to observe that our letter concerning it, printed on another page, has been as extensively copied. —ED. SHAKER.]

SPIRIT VOICES.

ANNA WHITE.

MOUNT LEBANON, NORTH FAMILY, 1876.

p *mp*

Voices sweet as angel whis - pers, Come to us from yonder clime, Gentle as the evening zephyrs, Is their song of love divine.
Living souls with hope resplendent, And a spirit formed anew, Catch the joyous notes triumphant, Swell the chorus rich and true.

p *m*

Tarry with us blest im - mor - tals, We will learn the heav - en - ly song, Press toward the shining portals, Whence the melody was borne.
These have left the world forever, Turned from darkness unto light, Thus renouncing every error, That the spirit's growth would blight.

Ye who still are waiting -- watching,
For the bright and morning star,
See, the dawn is fast approaching,
And the gates are left ajar.
And the Bridegroom now appeareth,
With his Bride in raiment white,
Hear ye what the Spirit saith,
Come receive the truth, the light.

Not in measured form 'tis given,
Nor in dogmas of the past,
Word of life flows down from heaven,
Void of priestly cant or caste,
'Tis the "Rock of Revelation,"
'Tis the gift of God to man,
Showing all whence comes salvation,
The established, gospel plan.

rings. The rooms of the younger people are above so that (as was explained to us) if the young sisters, especially, wish to talk after they go to bed they need not disturb their elders. There were few tokens of personal taste in the arrangement of the rooms; the most decided expression of character was that of the nonagenarian who required his bed to be made up with a hollow in the middle from top to bottom, which he called his trough, and which he strictly forbade any one to meddle with; that was all he asked of earth after ninety-six years, not to disturb his trough. It seemed right that the simple demand should be indulged.

The dining-room was provided with two large tables, at one of which the brothers sat, and at the other the sisters. The monastic rule of silence at meals is observed because, as we were told, the confusion would be too great if all talked together. In the kitchen was an immense cook-stove, with every housekeeping convenience; and everywhere opened pantry and store-room doors, with capacious cellars underneath—all scoured and scrubbed to the last degree of neatness.

The family *ménage* is completed by a wash-house and a dairy-house; there is an infirmary, and a shop for women's work, and under the same roof with the latter, at Shirley, a large school-room, in which the children of the community are taught the usual English branches by a sister. The Shaker village forms a school district, and their school is under the control of the town committee.

One day, toward the end of our sojourn, the office-sisters asked us to spend an afternoon and take tea with them. After tea we sat down in the office-parlor, and the best singers of the family came in with their music books, and sang those tunes which we had severally liked most. It was all done with the friendliest simplicity, and we could not but be charmed.

READING SEALED LETTERS.

—o—

There is so much of humming connected with modern spiritualism, that we cannot censure any for being wary concerning it. But what can we think of the following? When Elder Evans and company were in New York, holding a series of meetings, they called, by invitation, upon Dr. J. V. Mansfield, 361 Sixth avenue, New York. The various tests made by

them, and as narrated to us by Eldress A. Doolittle, were simply, yet pleasantly astounding. We wrote the doctor that we wanted to make an honorable, but very severe, test. The challenge was invitingly accepted. A noble friend of ours wrote the letter (or we supposed he did) upon paper glazed with blue on the outer side. Especial pains were taken in folding up every line, sealing the same, before writing another line, and fastening the ends with the utmost care and glue. I took the letter, sealed it in a double envelope, making every necessary private mark to prevent exposure possible without my knowledge, and sent it. To my own and friend's surprise, the sealed letter was returned undisturbed, with an answer for his wife, who, *unknown to me, had addressed her spirit mother!*

The answer made references to matters known only to my friend's private family. If Elder H. L. Eades will logically explain how this is done, we will next ask him to satisfy us by elucidating the materializations mentioned in the first fourteen verses of Ezekiel, chapter 37. ☆

BOOK NOTICES.

—o—

RELATIONS OF THE SEXES: By Mrs. E. B. Duffy. Wood & Holbrook, N. Y. This is a bold movement in the right direction, by a brave, high principled woman. She writes plainly upon the theme she has chosen. She will thereby awaken the progenitors of the race to see their duty to themselves and to those whom they would give and have given existence. She visits thunderbolts on the heads of those engaged in sexual abuses, and upon the various apologies rendered therefor; and if warning was sufficient to make the change that nature demands, we might feel better. But, like nearly all writers upon this subject, the authoress grows weak, even to supineness, when attempting substitutes for and preventives of marital distresses. We boldly and forcibly urge the laws of Moses on all generative men and women, as *their* only hope. While to those good enough to compare well in their generations with the beasts of the field, we recommend the superior life, and angelic career of Jesus—the Christ—if they would be Christians.

THE NORTH STAR AND THE SOUTHERN CROSS: By M. Weppner. Weed, Parsons & Co., Albany, N. Y. This is the journey of a woman round the

world, and is written with an ability that has made two very interesting volumes. She writes as only a woman can upon subjects, persons and customs of nations, which would be lost sight of by *manly* travelers; and thus the work will please the feminine idea of what a journey round the world should treat of. As the guest of very distinguished persons in other lands than ours, she is made much of, and tells her stories of individuals who used her handsomely or abused her inhospitably, with a keen kindness and rich deserving. Compared with the volumes of Seward, Peebles and others, it stands good.

We speak for it a ready and extensive sale.

TO HAPPIER, EVERGREEN SHORES.

—o—

At Shakers, N. Y., May 18, 1876, GURDON HORTON, aged 86.

At Mt. Lebanon, N. Y., May 19, 1876, MELISSA SOULE, aged 31.

At Canaan, N. Y., June 13, 1876, MARGARETTA WILSON, aged 83.

APOLOGETIC.

—o—

THE copious extracts which we have transferred from the columns of the *Atlantic Monthly* to this number of THE SHAKER, will prove very interesting to all having any sympathy with, or curiosity about us as a people. Although so lengthy, and necessarily crowding out several very excellent articles from good Bros. Peebles, Russell, Fraser, Leggett, and some from equally good sisters, yet we believe we shall be thanked for the space used, while we promise the "excellent articles" in our next.

For the same reason we offer apology for the absence of our "Spirit of the Farm," and "Useful Receipts" departments. Our farm notes, we learn from many letters, are appreciated; and we return many thanks for the congratulations tendered us, in that our "SHAKER" is filled with choice variety, and very interesting. "I have read every word of June number," writes a Sonyea friend, "and consider it the best." Another from Worcester, Mass., says: "Although I take a multitude of papers, THE SHAKER is the only one that I read from beginning to end." We tally *one* for every such conclusion. Thank you, friends, one and all. G. A. L.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., AUGUST, 1876. SHAKER VILLAGE, N. H.

} N. A. BRIGGS, } No. 8.
PUBLISHER.

ESTIMATION OF CHARACTER.

—O—

MATILDA A. BUTLER.

It is quite too common for us to pass judgment, with a freedom unbecoming, on our confiding brother, sister or friend, we not seeing the living springs of their hearts, nor hearing the reasonings of their minds' inner depths. "In olden times, justice was meted out by the sword, the spear avenged the wrong, and the lot decided the right." The condemning waters still roll, and we wait not to see what the end will be, but determine the right or the wrong, by the issue of failure or success. "Count no one more evil because he is unfortunate;" for the blessing of a better heart does not always lie in the sunshine of prosperity. Chastisement, not less than reward, proves the good Father's love to his children. In looking at our fellow beings, we say, who can pass righteous judgment? such an one is holy and accepted, and such an one is reprobate and doomed; there is so much of good among the worst, and so much of evil in the best, that looking a little deeper than the surface, it is hard to pronounce one a saint, and condemn another as a sinner.

Our character is the complex of all that we love, and we never love any truth or make it our own to live by, until our affections are first fastened upon it. The love that is so strong, can be no superficial sentiment, but an inward element of the heart. Admitting love to be an intense and all-pervading power, the very life of our souls, the importance of training ourselves to love only that which is pure and true, at once becomes manifest. And so long as we are at liberty to take care of our own character, and grow it to the highest principles of truth and virtue, we are not dependent on reputation, which is a kind of earth robe, and like the leaves of the tree, worn only in suitable seasons.

"Character, not death, is the end of life."

We die not, all our deeds remain, to crown with honor or to mar with shame. Our character is just what we make it; our reputation is made by others for us, and is always liable to discount, if not entirely counterfeit. True it is, accidents may modify, circumstances may control, externals may change it, but still it is the same; the map of the face and picture of the eye are traced by the pen of passion.

A knowledge of ourselves gives us power; in the exercise of this we consider our failings, search out our latent virtues, cultivate the good and crush out the evil. Ignorance of self is the symbol of idolatry, while a love for the upright and noble will cause us to stand up and battle valiantly for the truth, fearless of ridicule, for this is a weak weapon when leveled at a strong mind. It takes years of

untiring zeal to grow into the genuine characteristics of the higher life. "Science may be learned by rote." Wisdom can only be learned by experience," and it is sad to reflect that "experience" is only an elegant term for suffering! In the great battle of life its triumphs rarely compensate for the wounds they inflict, still it is a battle that must be fought, and the winning is worth the sacrifice. No one ever attained the heights of virtue without a bold, daring spirit of love for self; for no one ever did a noble deed that did not truly love self. We cannot truly love humanity unless we love ourselves enough to find out in what elements the fruits of good will grow most prolific; and here is the field inviting our superior love of self. Character grows, or is formed of all our little deeds; every act of our lives has a meaning, as every word in the dictionary has a definition. Then let us walk together as friends, giving the hand of fellowship, acknowledging the heart of sympathy, and let not charity be a stranger at the board that is spread for our brother or sister. Let us rise to nobler themes, for the soul hath an heritage of glory, in the majestic character of God.

Union Village, O.

CENTENNIAL SMOKE.

—O—

RICHARD FLETCHER.

THE exhibition at Philadelphia affords opportunity for useful moralizing. Since editors have become constant preachers, church attendance is falling off; people read daily sermons and do not go to sleep over them so much, because they call them "editorials." A wide range of illustrations for "texts," is open in the accounts of the present World's Fair. Near Memorial Hall is a beautiful work of art in bronze. It represents a large mortar, used in national, wholesale murders. By the side of the mortar is "an old tar," body bent forward, pointing with full stretched arm to the far distance. On the other side stands an officer in full uniform, telescope in one hand, while the other rests on the rim of the mortar, also watching the effects of the deadly missile, evidently just fired. The group is completed by the figure of a lad, in naval uniform, who has sprung upon the mortar feet hanging across its mouth, shading his eyes with one hand as from the powder smoke. The writer adds that the smoke, although it could not be pictured in bronze, can easily be imagined hanging around, so life-like is the whole expression.

Ah! there is indeed much smoke about such an object, and about many popular customs and systems of society—smoke that hides truth, and needs clearing away. Look at the text again: however skillfully that

bronze work has been done, it is a *wrong use* of art, nothing beautiful or interesting about it to right thinking persons. The artist has worked out sickly ideas of scenes, shocking to common kindness, which all men shrink from taking part in until goaded to a species of madness, simply because false education makes a market among the people for his work. The *real* actors in such a scene, hidden by smoke, deafened by the thunder of human hatred, sickened by cruel sights, take little relish in telling over details of their worst deeds, much less in bronzing memory's worst pictures and their consciences at the same time, by "works of art" that hide what little love of God there is left in human hearts. If this nation shall live to see its second Centennial, such relics as the exhibits of fire-arms with all the machinery for making murderous weapons, will be looked upon as we look upon an old flint-lock musket of 1776, or upon a hand spinning wheel.

And now, if the metal were only the right kind, that casting would look much better in form of plough-shares; although if it is much like the delicate artist, the material is too poor to honestly turn a furrow.

Why is it a wrong use of art? Because its only result is to harrow up natural sympathy into ragged sorrows, useless, as well as cruel—and about a black, sulphurous smoky business which nations have all to repent of and forget—the sooner, the easier and cheaper.

"I will break the bow and the sword, and the battle out of the earth" (Hosea, 2: 18). Would it not be more *truthful*, in describing the naval group, to say the sailor has a savage scowl, the officer puts on a terrible squint, the youth looks distressed for want of fresh air, and from the entire expression, all their eager, interested, "artistic" manner would be changed to cursing, *if that shot should fail in its deadly errand*? Those metal figures mean nothing if they do not mean interest in destruction, and of what? of property not only, but of human life! Such interesting feelings can only come from worse than metal hearts, and iron grip of deadly passion.

Now, the very fact that such ideas as the above find crowds of admirers, that sad fact is the moral of this article. Pulpit religion begets large crowds, who pay preachers to expose soul-truths as much as is consistent with popular tastes, and no more. May "THE SHAKER" keep on clearing away the smoke of human lusts. Of course, those who live in a city do not realize the heavy vapors which outsiders can see settling down like a cloud, hiding the sunlight more or less at all times. So those who breathe the clear wholesome air of sexual purity, do not *think* but *know* that false views of our society are held by the citizens of the "old earth" on the plane of the first Adam all in the smoke of their own lusts.

Indistinct murmurs arise from their murky valley of delusion about the higher plane. Shall it draw us lower, or shall we not rather strive to shed a brighter light from the highest hill-tops? However much, nations, sects, families differ, they all agree in the worship of one, likened to a "beast" in prophecy. Nothing muddles preachers, politicians, collegians, workers and idlers, quicker than fluttery of the most corrupt part of our common human nature. *No matter how*, whether by costly painting, brilliant writings, almanac wit, coarse slang, or polished pulpit smut, the god of this world brings all classes to one level, groveling in the mud of their earthly natures. They seem to cry, "Great is the universal object of our desires!" Let people murder one another by wholesale, and call it glorious war, let foolish fashions blind our common sense, but let not one single soul refuse to crawl to the lowest level! Strange that they cannot see the beauty of living equal, as with consecrated property and equality of sexes!

Perhaps, from the level of the "old Adam" plane, Christians (so-called) cannot grasp the idea of a truly spiritual life, nor realize the wholesome love among brothers and sisters in Christ, although they often hear from their pulpits: "In the resurrection they neither marry nor are given in marriage, but are as the angels in heaven." What smoky glasses people look through to see beauty in fashionable dress! Plainly dressed people look so much more healthy and honest by very contrast, that the "stylish" ones, especially the women, look as though they were trying to hide the twisted, distorted souls within; and they bid fair, before many years, to sin humanity out of its last traces of physical beauty.

Sonyea, N. Y.

NO.

E. T. LEGGETT.

How many a hell or a Heaven below,
Is made by that wonderful arbiter No!
Weird child of the doom is that magical word;
Fate bows in submission wherever 'tis heard:
How many a soul going lost to the grave,
A heart-uttered No would inspirit and save!
How many of desolate hearth-stones there are,
This champion word of our language would spare!

How little this word, yet a monarch in might!
Just born of a breath and a child of the light;
How Godlike in meaning! how trenchant and brave!

How potent to shield and how mighty to save!
The wealth of the Indies in diamonds and gold,
The fame that encircles the brows of the bold,
How powerless they to protect us below,
Compared to that mighty magician, a No!

How many a hero of field or the flood,
With 'scutcheon red-written in letters of blood,
That, dauntless, would charge all the furies below,
Yet hesitates, falters, recoils from a No!
Thus Eve was beguiled in lost Eden and fell,
When Satan wove round her his mystical spell;
Her lips faltered yes, while her heart beating low,
In vain sought for courage to utter a No.

What folly in hoarding the world-worshipped ore,
Or delving in darkness for mystical lore;
Or seeking high up in the temple of fame,
With heroes and martyrs to blazen our name,
While lacking that jewel, more precious and rare,
Our spirit's sheet anchor, the courage to dare
To utter, when sin is enticing below,
No half-hearted yes, but a whole-hearted No!

If God does not accept our earnestness, wanting as it oftentimes does the necessary liberality, let us learn the lesson. Let us use special care that, in consequence, we do not become luke warm and indifferent to eternal interests of our own, and others' souls.

LOMAS.

FLOWERS.

—O—

G. B. AVERY.

THAT Creative Providence made flowers beautiful, and made the eye with capacity to drink in their beauty to contribute to the happiness of his creatures, there is no room to doubt. The poet has truly said, "A thing of beauty, is a joy forever." And, in a true life, the useful and the beautiful are combined. The beautiful is useful, yet in what sense, and to what extent? A true, Christian, godly life, is devoted to the most important uses.

Were the entire time of human society devoted to the culture of flowers only, where were the fruits of the earth to sustain life? Were the pioneer settlers in a new country to give much time to the culture of flowers, they would perish with hunger, cold and nakedness, nor could they spend much time or strength to construct the merely ornamental in dress or architecture. The most important uses must necessarily engage their attention, time and strength.

In this age, the burdens and duties of the Christ life may justly be compared to those of the pioneer settlers in the wilderness; and, to cut down the gigantic forests of human errors, and clear the soil of human society for the planting and culture of those goodly trees bearing the precious flowers and sustaining a godly life, is primarily the duty and burden of the Christian; little is the opportunity to such of cultivating those earthly flowers which contribute their share of bliss to life, only in feeding the desires for earth's beauties. Jesus—the first Christian—enunciated the great truthful principle, "The life is more than meat, and the body more than raiment." Yet, without meat and raiment, what would become of the body? But, all necessary duties should be attended to in the order of their importance; and those persons called to the highest duties of life,—to such numerous and onerous burdens as to engage all their strength, needing, besides, the strength of myriads more, cannot be justified in spending much of their precious life to mere pleasure; they must be largely utilitarian.

To them, Jesus' injunction was, "labor not for the meat that perisheth." And, "in those early days" (of christianity even) when the number of the disciples was multiplied, there was a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them and said: "It is not reason that we should leave the word of God and serve tables." * * "But we will give ourselves continually to prayer, and to the ministry of the word."

The duty of *all* the members of the true Christian Church, in this age of the world, is analogous to those of that chosen twelve; they are called to be kings and priests unto God.

We would repeat, all necessary duties should be attended to in the order of their importance. We have known some persons so absorbed in the culture of flowers, they neglected to clean and mend the clothing, and properly prepare the food needed for the family, and to keep clean the house.

Flowers, except those precedent to the fruits needful for human support, are secondary in importance, and those persons called to the

highest order of life,—the Christian, to be "Kings and Priests unto God" must toil most largely in the field of fruits, both physically, morally and spiritually considered. Such was the field of toil for Jesus; and, in this day, when his true followers—the ministers of light, life and salvation—are so few, such must largely be the toiling field of his true followers; they must be mostly utilitarian in its boldest and most important sense, rather than in its florid phase.

THE TWO SLATES—A VISION.

—O—

HENRY T. CHILD, M. D.

MY eyes were opened to see men and women spiritually, as they moved about on earth; each one seemed to have two slates, some dark, some light and transparent. One directly in front of them, the other behind. On the front side of the first, in open view, was written the professions which men make, sometimes of religion, sometimes of worldly things, of ambition, etc. I could see that some had many things attached to this, shelves of books, various mottoes, the bible, the creed of their church, so that the world might see all these. The back of this slate was directly in front of their faces, on this they wrote their real conditions, their secret thoughts, generally very different from those on the front slate. They were concealed from the view of others; instead of their professions, their real lives were written upon this side, and it was within the reach, so that they could change or wipe out what they had written. The other slate was just opposite this, and behind them, and so arranged that whatever was written on the front slate was reflected upon this, and though it was not seen by all, my spiritual vision was opened and I was permitted to see these duplicate records. There was a purpose in my seeing these, for it was shown me that while they could put out their hands and wipe off the front slate, they could not reach this. Then I saw a person who was really desirous to have both slates cleansed; he went down into the valley of repentance and taking up the waters therefrom he washed off the front slate clean; then he was obliged to go to some one who was qualified to receive his open confession, and show them just what had been written on his slates, not only this, but he was to have an inward and spiritual baptism of repentance, and then the individual to whom the confession was made could dip a sponge into these baptismal waters of true repentance, and wash off all the slates. I saw that when an individual attempted to rub off the marks on the front slate and was not willing to confess, the marks on the back slate seemed to come out more distinct. I saw how necessary it was for those to whom the confessions were made, to have clean hands, else they might soil the slate with that which was upon them. These slates were representations of the conditions of individuals, and when all the slates were clean and transparent I could read them from every side. I could see that such individuals walked along life's road free, and the angels walked beside them in love. Their lives were an open book to be read by all who had a spiritual vision; and in reading these there was always a blessing, for pure lives are the highest and holiest testimonies; they bring God and heaven to man, and earth and earthly things are swallowed up in heavenly and divine things.

Philadelphia, Pa.

ESTABLISHMENT OF HARMONY.

—O—
THOMAS PAINE.

THE height of development is harmony—a diffusion of ideas, without being met by the spirit of opposition, saying, you can go no farther, for the spirit that stirs up thought is accounted the devil's platform of labor.

When harmony is established, a just judgment of all the elements that afflict and bless man is arrived at; evil takes the negative platform, and goodness is the predominating result of a term of schooling, in all the branches of godly forethought and purpose, to make man a self-reliant and responsible agent, sent out, after repeated changes, to do the work of world-redeeming, becoming like unto Gods, knowing the exact path of duty, and the full and complete law of love.

"One by one fall ancient errors,
Reared by might and propped by wrong,
And earth wonders, when they perish,
That they stood the test so long."

HARMONY.

—O—
WM. H. RUSSELL.

THE term implies a combination of various parts so as to produce the highest and best possible effects in the whole,—as the strings or the keys of a musical instrument, which, together, may be touched so as to produce melody far sweeter than even a Paganini can call forth from a single one; or the orderly inter-volutions of worlds with worlds, and systems with systems, in the universe, where originate the myriads of beings destined to glory and immortality. Our highest idea of harmony is gained by the contemplation of the Divine Mind; and, as a matter of course, we regard the state producing the greatest harmony among human beings and in the individual soul, to be that of the completest union with the Divine Mind.

The fact is evident enough that, at present, there is inharmony everywhere among mankind, and notwithstanding what has been said or sung of paradises and golden ages in the past, yet unpoetic history shows us discord throughout its entire length. But we cannot, because of that, impeach the divine wisdom. Its purposes and plans are perfection itself though man is conscious of imperfection in himself and his surroundings. This very consciousness, however, is proof of harmony somewhere existing; and acts as an impelling power toward its final attainment. All legitimate wants are prophetic of the day of abundance.

Harmony in the individual and in communities, is the result of growth, not merely during the period of a single earthly life, but for ages. This is effected by the inspiration of divine life in the soul, gradually unfolding and perfecting all its powers, and the action of the individual upon the community. Divine love is ever active, though not always in the same manner. Often we fail to recognize it, and call it any thing but what it really is. The temperance movement, the anti-slavery movement, the peace movement, are all styled the works of fanatics until the results of years have shown that God's messengers have actually been in them all, and that a grand advance has been made toward the day of harmony. It is utterly vain for us to ignore the divine methods of action, yet how frequently is the attempt made. "I verily thought within my-

self I ought to do many things contrary to the name of Jesus of Nazareth," said Paul: "I believed the salvation of the nation depended upon my shooting that tyrant," said the murderer of Lincoln. But the beautiful lessons that Jesus taught are still operative, and are likely to affect the hearts of men in all coming ages. The blow struck at the individual life is of but transient effect, that aimed at wrong produces effects eternal in duration.

Such is the present condition of mankind, it is impossible there should be entire concert of action in any movement having the general welfare as its object. But no matter. For a time, Jesus stood alone. The disciples were but a "little flock," at first. It is not a cause of reproach that some spend the most of their efforts in behalf of the public upon one object, if that be a good one. Sumner was a man of large culture in many respects, yet he was classed by most persons with the men of one idea. This to him was a matter of no concern, nor to many who listened to his powerful utterances, whether before the senate or the assembled people, all tending to one object—the destruction of the slave power. Though error often has numerous adherents, yet truth never has lacked a sufficient number to advance its interests in the world. That is seed which never perishes, however deeply it may be buried in the earth. It will all finally come to the light and the air.

There are some who assert that the efforts of professing Christians are rendered more effective by their division into numerous bodies than if they formed but one. That depends upon what their efforts are tending to. It never yet has been proved that error benefits the world. If all were actually inculcating the same truth there could be no hostilities. A difference in mere organic form might be favorable for different localities and not disturb the essential unity of the spirit. The union resulting from the operation of divine love in the heart, never yet has been fully exhibited by the various sects toward each other, yet it must be admitted by those who have traced their history, that there is a tendency to ultimate harmony, visible at the present time which has not been seen in the past. Less stress is laid upon peculiar dogmas and more upon the active principles which edify. All minds that clearly see the same truths must agree with respect to them, and all hearts governed by divine love must accord. Through the smoke and dust arising from the contentions of political parties light is visible, greater than heretofore has been seen; individual crimes and national vices may seem to some more numerous than ever, but it is only because the light shines more powerfully, revealing such as once lay hidden in darkness. The tendencies toward national amity may not seem remarkably strong, yet no age has equalled the present in that respect. The earth will yet be glad with greatest joy for the glory of universal peace; but the day of perfect harmony lies beyond that, when all the powers of the individual shall be attuned to melody and celestial society, though formed in myriad groups, shall possess nothing that will disturb its endless quiet.

Songyea, N. Y.

Not from political reasons, but from more reasonable grounds, do we think Gov. S. J. Tilden *might* be the better president: Being unmarried, he has none but the Lord and the people to serve unselfishly—if he could *only* really do so. ☆

CENTENNIAL YEAR.

—O—
ELIZABETH H. WEBSTER.

For what shall this year, the centennial, be known,
For what be emblazoned on high?
In the archives of history what laurels be shown,
That never can wither nor die?
What victory gained o'er oppression and wrong,
And all that truth's river dams?
What power to enable each heart to be strong,
What triumph o'er shoddy and shame?

For what shall this year, the centennial, be known,
What record of progress be made?
What noble deeds done like sweet flowers strewn,
To mark this our greatest decade?
Not honor nor riches, not science nor art,
Though shining effulgently bright,
Can make her page white if she still bears a part
In any injustice or slight.

Oh, deed the most worthy, if she could but give
To all of her daughters so brave,
The freedom her sons have, to be and to live,
All true to the life which God gave;
The treasure of freedom our forefathers won,
With a goodly and blessed increase;
A freedom for all, beneath its broad sun,
Each sex and each nation in peace.
Harvard.

RECORD OF A REMARKABLE FAMILY.

—O—

References have been made in *THE SHAKER* to the remarkable data connected with the Wells' family, and so many quotations have been made from our paper concerning the same, that we would now correctly put on record the birth and death of each member. Eleven of the fourteen died in this Society—Shakers, N. Y.—leaving only the father, and an infant,* as exceptions to this rule. "He liveth long who liveth well;" but it is a fact, whether commune life is commended better or not than the more contracted spheres, that it tends greatly to longevity.

Thomas Wells, born April 27, 1739. Died May 2, 1819.

Abigail Youngs, born Feb. 14, 1741. Died Feb. 28, 1826.

MARRIED APRIL 27, 1766.

Seth Y. Wells, born August 19th, 1767. Died Oct. 30, 1847.

Thomas Wells, born Dec. 6, 1768. Died Sept. 22, 1843.

Benjamin Wells, born July 1, 1770. Died Sept. 20, 1851.

Calvin Wells, born Feb. 23, 1772. Died March 31, 1853.

Luther Wells, born Sept. 2, 1773. Died Feb. 6, 1863.

Stephen Wells, born April 18, 1775. Died Feb. 23, 1864.

Hannah Wells, born July 21, 1776. Died Sept. 1, 1862.

Jesse Wells, born March 27, 1778. Died March 4, 1876.

Abigail Wells, born Dec. 4, 1780. Died Feb. 7, 1830.

Anna Wells, born Sept. 24, 1782. Died Dec. 14, 1783.

Fregift Wells, born May 20, 1785. Died April 15, 1871. ☆

* This infant would, undoubtedly, have lived as long as any of the family, but for an accident of scalding, from the effects of which it died. Ed.

THE INEVITABLE DISCIPLINE.

—O—
T. S. ARTHUR.

"But, painful though the process be, it is the only one through which the soul can ascend to the high and noble estate for which it was born; and sooner or later, in the infinite goodness that overshadows all, there will come to the life of every man and woman a discipline of sorrow, misfortune or suffering, intended to break the lower, selfish life, so that the soul may turn away from the husks upon which it has been starving, and suffer itself to be led into green pastures and by still waters."

"Alas for the many that will not so be led! For the many who sit down in anger or despair amid the ruin of their hopes, crying after their lost delights!"

"AS A SPIRITUALIST, I BELIEVE."

—o—

AMONG the favorable signs of to-day, indicating liberality *in extenso*, and the acceptance of spiritual truths, is the fact that the secular press have so freely and fairly devoted space to the recent discourses of our dear friend J. M. Peebles, lately lecturing in the Southern States. *The Chattanooga (Tenn.) Commercial* is before us, and from it we copy the following beauties, only sorry that we cannot present the address entire. Let us read, and inwardly digest the brave words of a courageous soul:

As a Spiritualist I believe,

In one living and true God—the Infinite Presence of the universe—Wisdom and Love.

I believe in Jesus Christ as teacher, mediator, Saviour, accepting Peter's definition (Acts ii, 22), "Jesus of Nazareth, a man approved of God among you by miracles, wonders and signs that God did by Him."

I believe in the Holy Spirit—that it fell upon the apostles—was poured out upon the Gentiles, and is a constantly descending afflatus from the Christ Heavens.

I believe in inspiration, a spiritual inflowing from the Divine Fountain. Prophets and apostles, martyrs and poets have been inspired in all ages.

I believe in the beauty of faith, the necessity of repentance, and a just and adequate punishment for all sins in violation of law.

I believe in heaven and hell, as conditions rather than locations. Depraved, selfish spirits suffer the keenest remorse in the lower spheres. "The Kingdom of God is within you," said Jesus.

I believe in spiritual gifts, prophecies, dreams, clairvoyance, visions, trances, and spirit materializations as demonstrating a future conscious existence. In fact this is not belief, but positive knowledge, and thus conditioned, I have obeyed the apostolic injunction, "Add to your faith knowledge."

I believe in a natural and spiritual body, and when death transpires, each individual commences the hereafter life precisely as he left this, mentally and spiritually; but all, there as here, are the subjects of progression.

I believe in trying "the spirits," accepting only such teachings as are pure, holy, spiritual and Christ-like.

I believe in salvation through Divine obedience—through Christ, just as I believe in buds and flowers and harvests through the quickening sunshine.

I believe in the church of God, the church of humanity, the holy apostolic church within whose pale may be found purity and peace, spiritual gifts and "all things in common" as upon the Day of Pentecost. This is the living church of Christ enfolding Believers.

Touching the moral influence of these doctrines the speaker said that if a demonstration of the soul's immortality, the certainty of punishment, the happiness derived from purity, goodness and holiness, the harmony between religion and science, the conscious presence of ministering spirits, and a continuous baptism from the Christ Heavens, would not tend to better the world he could not conceive what would. Add to this, he said, the fact that none have secrets—God, angels, spirits, know them all. Our souls are as the leaflets of open books, and self-denial and purity of life the only passports to heaven.

THE CHEMICAL FORCES OF PLANTS AND ANIMALS. NO. 2.

—o—

DANIEL FRASER.

BRAN is a wonderful article in its power to maintain right conditions for the play of vital chemical affinities. Neither vital nor inorganic affinities can operate except the conditions are right. They are like the spiritual mediums—the conditions must be right, which all who have had spiritual experiences know to be true. Bran has a chemical constitution of its own—has an affinity for, and is retentive of moisture; it protects the grain from being parched in the soil, and when in the intestines, true to its character, is retent-

ive of moisture there. And from its demulcent nature, facilitates transmission, and from its bulk distends, keeps open the absorbents and lacteals, and normally excites the muscularity of the intestines.

Food lubricated with saliva descends into the stomach, and remains there for hours enveloped in moisture, in a temperature above ninety degrees, highly favorable to inorganic decomposition. Why is it that fermentation does not take place? The answer is, vital chemical affinities take hold and triumph over decomposing forces, and determine the phosphate of lime and the compounds that support combustion to their respective quarters. Such is the power that "triumphs over the causes that induce death." *There is a limit to this power*, and it varies in the same person. If the barometer is high, we inhale more oxygen, our digestion is better; hence, the necessity of forming habits of adaptation, not only to the state of our health, but also of the atmosphere. We are somewhat like steam-engines; one is fifty horse power, others only ten. If we exact from the ten what the fifty can barely do, the ten will break down. So with us, if we take more food than our vital forces can control, then we will have an acid stomach, and if saleratus or soda is taken as a corrective two difficulties immediately appear; the alkaline matter weakens the stomach, and chemically prevents the blood from absorbing the grand digester, oxygen. The true way is, never eat so as to create acidity; never take, nor put saleratus or soda in any food; even salt should be sparingly used; *food should never taste salty*. There is another difficulty about eating too much; the digestive force with some is greater than the assimilating power; there is a greater flow of nutriment to the circulation than can be taken care of. This is a bad state of things. Add to this the foul air of close rooms, and we have the true seed-bed of colds, scrofula and consumption. Never take cold. If you do, give up over eating, lessen the quantity greatly; throw aside all cakes, pies, butter and fats; rub and wash your body vigorously, and so increase the power of assimilation. Open the windows, let in the oxygen, and keep letting it in forever.

I see a light in the distance. I read, "There is no need of being sick." We live in the inside of a self-renewing and self-repairing house, and all the furniture is self-repairing, even to the shingles which cover it.

In young persons the bones, etc., are not only renewed, but increase in size. The old bones are carried off by the excretory organs. All this refuse matter should be saved and applied to the land, and we may have the happiness to eat ourselves over again once or twice. An apple tree was planted near the grave of Roger Williams; one of its roots invaded the resting-place of the illustrious dead, and the question was raised, "Who ate Roger Williams?" The tree did, and others ate the apples.

In this matter of renewal have we any duty to do? By our food and drink can we facilitate or hinder the process? We can; tea and coffee hinders the renewal; so, also, does superfine flour, and this is a great waste of precious wheat—about one-seventh—enough thrown away every week as would supply us with bread for one day. Human progress is slow; let charity abound; bless good examples; be and do the truth.

Shirley, Mass.

MUSIC, NO. 8.

—o—

J. G. RUSSELL.

TIME. In treating upon this peculiar division of the science of music, the writer is forcibly reminded of the impression made upon his mind, while taking his first lesson from one of the good old music books of Dr. Lowell Mason (*Boston Academy's Collection of Church Music*), which instruction ran as follows:—"During the performance of a piece of music, time passes away," etc. So, also, it does, while working or sleeping, was as deep as the musical conceptions seem to run at the time, and hardly as much attention given to the subject as the hungry farmer boy would give, while counting the minutes of the last hour, preceding his summons to dinner. But upon more mature reflection and reasoning, the subject was revealed in clearer light, and the estimation of its importance has in no wise subsided from that time to the present. Now, in the minds of many, who are in search of musical truths, the question often arises, "What is the utility of such practical recognition of time in singing?"—to which the answer, in its broadest and general sense, would be to produce harmony of action, without which but little would be accomplished in the way of praise-rendering, through the medium of song. As the praises of the sanctuary are generally through this channel, and that, too—many times—in congregational choruses, it follows, as a matter of course, that unless harmony of action be properly secured, chaotic discordancy is the inevitable result. To enhance, then, the indispensable means, requisite to success in this department of the science, the subject must be considered in all its bearings, with a thorough practical application of the same. The more popular and musical term for time is *rhythm*, which—in borrowed language—"is the periodical recurrence of accent, the measured beat, which marks the character and live expression of the movement."

(Moore's Encyclopedia of Music.)

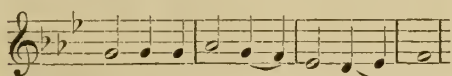
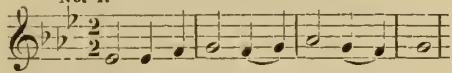
The first prominent feature, discoverable in rhythm, is the variety of length of tone, which variety numbers no less than eight—all of which should be thoroughly understood, and, in general cases, practically regarded in musical performances. Again, it is asserted that tones have no positive length, but are measured, or determined, by a relative system,—a fact which many singers fail to recognize, and, therefore, encounter difficulties not easily removed. For instance, the familiar melody of Hamburg may be written in two different forms, rhythmically (see illustrations No. 1 and No. 2), and yet be the same tune, with no perceptible change in the time,—a thing which could not be done, if the length of tones was positive. It follows, then, that the important point to be gained is to determine accurately the various relative length of tones. The means, thus employed to this end will here be considered by the more popular term, *method*. As there are various methods for reaching desired results in the science of mathematics, so, likewise, there are various methods for attaining desired results in musical rhythm. But whatever method may be adopted for securing proper rhythm, the fact is conclusively evident that the great superintending agency is

the mind; and if this fails, in his responsible office, the singer is left, as it were, "like a ship without a rudder,"—subject, at any time, to be thrown from the proper rhythm, unless guided by a power superior to his own. This is often done by the method, termed "beating time." As far as the superior exercises influence over the inferior, beneficial results may follow this method of time-keeping; but how much proficiency the musical scholar is acquiring by this course of culture, will clearly be manifest, as soon as left to rely upon his own resource. Without exaggeration it might be asserted that—in a majority of cases—one-third of the number of singers, composing an ordinary choir, practically fail of preserving proper rhythm, if left without a leader! But if the mind—under proper development—performs the task assigned it, of what practical utility would be its subordinate servants, the hand, or the foot, even, in making demonstrations of what the mind, alone, is capable of performing? As the remaining portion of this topic is better befitting a future number, suffice it, now, to say that if visible motions, whatever, are made by the singer, expressive of sustaining rhythm, they should be most carefully superintended by the mind.

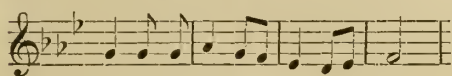
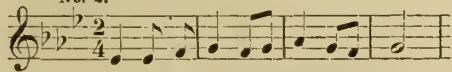
ILLUSTRATIONS.

FIRST TWO LINES OF HAMBURG.

No. 1.



No. 2.



A REMARKABLE FRAGMENT.

The following lines are handed to us by Mr. Frederick E Partington, a student at Brown University. They were given to him at a book-stall in the little, sooty town of Llanelly, Wales, four years since. The writer of them, a strange looking, shy, retiring girl of eighteen or nineteen years, was pointed out to him by the book-seller as "a dreamer," and the village folks called her crazy. The verses were written in 1868, when she could not have been more than sixteen years of age. Considering the place, the time, and the author, we think the lines remarkable. We believe they have never before been published in this country:

They cry: "He comes—

The signs are sure—all lands are armed for war—
The mystic number is fulfilled—He comes!"

We answer: O that he would come! We want
The Christ! We want a God to burn the truth
Afresh upon the forehead of the world!
We want a Man to walk once more among
The wrangling Pharisees, to drive the beasts
And money-mongers from the temple courts;
To bring the Gospel back again, and prove
How all unlike the Churches are to Christ!
We want that Christ again to tell the "saints"
Their sins: that they were sent to bless the poor,
And they have sold themselves unto the rich,
That they have sent to preach the works of peace,
And they have filled the world with war of words;
That they were sent the messengers of love,
And they have driven love out of their creeds
That they were sent to teach men not to lie,
Nor tremble when their duty led to death—
O for the Christ again! He—He would dare
To tell the Churches how they lie and cant.
And talk of serving God—and serve themselves;
And talk of saving souls—to save their "cause;"

And pure and narrow God's divinest truth
Until a man can hardly be a man
And member of a Church.

Already Christ is coming. Hear ye not
The footfalls of the Lord? He tramples down
The cruel bedges men have built about
The gate that leads to heaven. He rends the creeds
And gives their tatters to the merry winds.
He does not come as bigots prophesy
To choose a handful and to damn the rest,
To found a Jewish-Gentile kingdom here
And roll the world into the past again.
He comes the Spirit of a riper Age
When all that is not good or true shall die—
When all that's bad in custom, false in creed,
And all that makes the boor and mars the man,
Shall pass away for ever. Yes, He comes
To give the world a passion for the truth,
To inspire us with a holy human love,
To make us sure that, ere a man can be
A saint, he first must be a man.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

UNREASON OF SHAKER OPPONENTS.

THERE was a time when Shakerism endured the sobriquet of disguised impurity cast by persecuting masses. Now, that it is privileged to enjoy the celebrity of unchallenged purity it is sad that a certain respectable Monthly should feel that "the Shakers must be very weak, to be so very good!"

It does not surprise us, when people say that the life standard of our principles is an unnatural one—that Shakerism generally adopted, would depopulate the world—these are held to be truths by many honest investigators, who are worthy of, and have our respect.

That the Creator made no mistakes in the institutes of nature, we are free to admit; nor feel that this admission encourages only the highest uses of these institutes. The Shakers have a strong, their *strongest* testimony against the lusts of the flesh; yet no reasonable Shaker has ever decried marriage or reproduction as unrighteous, *per se*. That these are misused for most lustful purposes, we do make declaration; and let none flutter who do not feel hit. Marriage and reproduction are good. And we would, that those having no knowledge of the *better* uses of the institutes of nature, might comply with the law of right only, and produce only "sound minds in healthy bodies;" that these institutes might not disgrace the God of nature by bringing forth unsound and disgraceful fruit.

So perverted do we know humanity to be, in the engagements of fleshly lusts, that honorable, undefiled marriage is either nowhere to be found, or is a jewel of rarest earthliness. We do not say this, because conscience teaches us "to find (and live) that better way;" but would prefer, aye, rejoice to say, that marriage was without fault in the eyes of God or man—an honor to him who instituted it, and to all engaged in it. Even then we should live just as we do, perhaps more self-exacting in that which the world complains most of us. *It is not because marriage is not good that we refrain from its practice; but because Celibacy is better and best;* and will not this assertion be accepted as the only cause of our extreme life practice? Nor do we feel, because we

live thus strictly celibate, that all, nor even a majority of present humanity should attempt the practice—only those who "can receive the saying—none save those to whom it is given." And had marriage been for ages past what it should have been, there would now be many thousands fold more celibates than there are; for the rule has been the honoring of the devil rather than of God, through the abuse of the institutes of reproduction, and consequently but little fruit is ripe for an exceedingly godly life. 'Tis a question worthy of most serious reflection by the married, or by those intending it: How much of the higher, heavenly life is there in it? And when this is correctly, truthfully answered, will any blame the Shakers for saying that, however good marriage may be, it is an insult to the Angels to call it a *christian* institution, from whom Christianity derived an origin? Now, the unreason of our opponents appears most plainly, when, condemning us for certain rules of life, they applaud Jesus most, for the same practices! We deny ourselves as Shakers of no more, nor of any thing, which the *great head of christianity* denied not himself. If we are despicable or condemnable for self-denials, why not pass the same judgment upon him who was and is our living pattern? Why admire and adore Jesus for doing and being just what we, the Shakers, are upbraided by the multitudes for doing and being? If our opponents, who claim so much respect for Jesus, would but mentally reinstate him on our earth to-day, listen to his teachings, accept his literal rule of life as their dutiful pattern, how much more or longer would they respect him than they do the Shakers? Would not millions "turn away," and only "the few" be left to answer: "To whom shall we go, for thou hast the words of eternal life?" The same reasoning will equally apply to our testimony of peace as opposed to wars of nations, contentions in households, and all church and state combinations. Also to community principles as opposed to selfish relations and property. Wherein do we differ from Jesus? Him, or those whom we love best, we will strive to be like. If the love of Shaker opponents for Jesus, is measured by the nearness of their lives to his life, is there any love lost?

If any will live more like Jesus than we do, we will not despise them, but will try to be like them. It is not a question with us, but an establishment, that we will only approach Jesus, by association, love and obedience to those living more in accord with his life than we do. True, we dance in worship; but who complains of this, equally with the denunciation of our life testimony? We could easily abandon any external form like it, if that would induce men and women to forsake their worldly associations. But no sooner would they honestly forsake these, than they would dance from pure joy, and want us to dance with them. Let us all, "who wear the name of Christ, depart from all iniquity"—live just like him, and one of two things will ensue—our unreasonable opposition to Shakerism will cease, or we will "also turn away" and condemn Jesus as well. "Consistency, thou art a jewel!" Are the multitudes of Shaker opponents and professedly Christian people consistent? And echo answers—; and are we then "so very weak, because we are so very good?" ☆

OUR UNITY.

—o—

THE majority of the people called Shakers, had an earlier education without the domains of Shakerism. While bone and marrow were composing, physically, ideas were making, apparently, eternal impressions.

There is nothing strange in the fact, that upon theological niceties we are not agreed. And moreover, let none hope nor imagine that this can be so in this life. All mere theological discussion for argument's sake, is next to wasted breath—whether "PAUL," and else—but know all people, that we are a unit in belief, in a *pure, virgin life*, with all it can signify; in a brotherhood of *common property*; in that *peace* which comes from all denials to selfish lusts, whether of the *flesh, or personal superiority*; and in a freedom from worldly associations that would in any manner impede a spiritual advancement. Accept, all people, the true theory of our religious liberality, as expressed by our best living, theological exponent—Elder F. W. Evans:—"BELIEVE, just what you please, theologically, but LIVE the life of Christ." Now, let every Shaker permit this kind of a life to regulate his theology; and keep all old, anti-Christian theology out of the discussion of those who would be saints, and *we are a unit and will have peace.* ☆

CRUELTY TO ANIMALS, BIRDS, ETC.

—o—

WE are proud of humanity, at every recollection or mention of the "Societies for the Prevention of Cruelty to Animals, etc." May heaven bless, and we believe it will, every one who raises a voice or hand to aid the noble cause. Every youth of our land should learn Cowper's beautiful lines upon "Cruelty," beginning:

"I would not enter on my list of friends,
Though graced with polished manners and fine sense,
The man, who needlessly sets foot upon a worm."

We have received from one Dr. Sterling, of Cleveland, O., a kind but severe criticism upon recipe *second*, for protection from the crow, in "Spirit of Farm" for June. The gist of the complaint is, that having recommended recipe *one* as efficacious, the *second* was one of extreme cruelty. The doctor claims that a thorough knowledge of the crow, and other birds, would convict us of the ill necessity of their extermination. We realize the crow as a scavenger, and, plying his vocation, we believe in respecting his rights as such. Just so with flies, mosquitoes, and many creeping things; but out of their sphere, as intruders, "into scenes sacred to neatness and repose"—into fields, gardens, etc., sacred to better purposes—we believe it right to add sufficient extermination to prevent much recurrence. Says Cowper:

"The sum is this: If man's convenience, health,
Or safety interfere, his rights and claims
Are paramount, and must extinguish theirs."

This is the correct view of the matter. A sickly sentimentalism might open the window to remove a mosquito; and should it rain, put him in the next room until clear! Respect for the rights of all things would prevent our entrance upon territory devoted to the economy of beasts, birds, fishes or insects, for the simple purpose of destruction. Again, wishing the extensive growth of such humane Societies as care for the brutes and birds, we

cannot acknowledge the point of the Dr. in the case of the crow, as well taken, as

"A necessary act incurs no blame;"

and the protection of our crops is a prime, physical necessity. ☆

ERRATA.

—o—

IN July No. of SHAKER, in article "That Dream," occurred mistakes: The "We" who left Liverpool was intended to mean the ship's crew, and not the writer's family, as he had no family at that time. "Mary Ann," referred to in parenthesis, was not then his wife, but became so some months afterward. The responsibility of mistakes is assumed by us; copying for the press, and intending only to make matters clearer, we made matters worse for some, and enacted some *pauca post futuro* incidents, for which we claim no credit as a prophet. Ed.

GOSPEL ARMOR.

—o—

DANIEL ORCUTT.

ACCORDING to ancient history, spears and lances were used as weapons of war, and men wore armor to protect their bodies from them. It was often formed of brass plates laid over each other like the scales of a fish, and jointed together, so as to allow a free motion of the body. We are informed that Goliath's armor weighed nearly two hundred pounds! The Gospel armor, provided by Christ, the good Commander, for volunteers in the spiritual warfare, is a sure defense against the wiles of Satan, the great adversary of souls. "Take unto you the *whole* armor of God," says Paul to the soldier of the cross. "Stand, therefore,"—resist every attack; "having your loins girt about with truth." An iron belt bound the ancient armor to keep it in place; so truth, encircling the soul, keeps it always guarded, ready for action. "And having on the breastplate of righteousness,"—integrity, holiness, purity of life. The breastplate defended the vital parts, and if one of mail was necessary to protect the heart from the weapons of the enemy, no less so is the breastplate of integrity necessary to preserve the soul from the assaults of Satan. It was Job's incorruptible integrity that gave Satan no advantage over him. "Above all, taking the shield of faith, wherewith ye will be able to quench all the fiery darts of the wicked." Fiery darts! such as sudden temptations, wicked impressions, the flaming of sinful passions, etc. "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." No soldier was fully armed and equipped without a sword. It was short, sharp and two-edged. *The sword of the Spirit* is a death-dealing weapon of the truest, to remove error, destroy sin and foil temptation. If Eve, in the garden, had used *her* sword, "the word of God," Satan would not have overpowered her. It was this weapon with which Christ foiled him in the wilderness so that he fled. Stand fast by the "*sword*." Wield it daily. "Praying always with all prayer." No matter how complete is our armor, or how skillful and courageous we may be, without *watchfulness* and *prayer* we shall be beaten. God alone giveth the victory; and when the Christian soldier goes forth fully prepared to war the good warfare and to "fight the *good* fight," he is *sure* to overcome in every encounter; and "he that overcometh shall inherit all things."

Enfield, Ct.

FREEDOM OF CONSCIENCE.

—o—

EMILIO CASTELAR.

YESTERDAY the walls of the Lower House of the Spanish Cortes listened to the true honored pleas in favor of religious intolerance, marshaled by Senor Moyano, the Moderado orator. He urged that Spain's greatness was achieved under the strict rule of the Papacy, that the will of the Pontiff ought to be law to her still. To-day a fresher air swept through the thronged House. The lady of fashion, the statesmen of every shade of political feeling, the whole diplomatic bodies, the passing stranger, listened for two hours and a half enthralled by the eloquence, and hanging upon every word, of the great orator, Emilio Castelar. He said, speaking from his own place: "From the day when the elements of human matter rose up from the confusion of the chaos, uprose with them spirit and heart and conscience; that spirit you cannot curb, that conscience you cannot blind by any human law of coercion. Try it, it has been tried; it has ever failed; it ever will fail. And why? Because it is against the will of the great Creator of the Universe. The State has ever—in the pages of the Divine or human history go and seek it—sought to blind down the conscience of men; Pharaoh, who represented the State, sought to force his own form of worship upon Moses and the Jews; Pilate, the State representative, through seeking to do this, wetted his hands in the blood of the Spotless One; Nero, the Cossack of the Don, King Henry VIII. and his harlot Parliament, Charles IV.—all these, powers of the State, committed a like fatal error; and how do their names sound to our ears? No, brother Deputies, you cannot do it. Sirs, I charge no one with desiring to bring back the cursed age of torments, the horrors of the Inquisition, the street and altar smeared with innocent blood, nay, but, Sirs, I charge you with trying to coerce men to be hypocrites and liars from fear—fear lest their children should be illegitimate, fear lest their rights of citizenship be taken from them, fear lest when dead, their bones should rot on some dunghill, or in the Campo. You say, 'the State undertakes to support the Roman Catholic religion and its ministers.' Well, I give that creed its due honor; I own its beauty, and its force, and its antiquity. And you say, 'This is the true religion.' Sirs, are you so gross as to say, 'This is the true,' because it is imposed by human law and force of arms? Nay, Sirs, you will surely say, 'This is true because, and only because it recommends itself to your heart and conscience as the true one,' and if so, why do you want a human law to force you to follow that which your conscience tells you is true? Are you afraid of a rival? Sirs, you do an honor to Protestantism if you think it so true as to be able, in a fair race, to outrun Roman Catholicism. But if it be not true, this religion of the State—if it be not true, brother Deputies, what then? *Magna est veritas et prevalebit.* If the Roman Catholic creed be true, it will prevail by force of truth; if Protestantism be true, it will prevail, and you cannot crush it. If this liberty of conscience be of God, you cannot, if of man you need not, crush it. Protestantism and Catholicism have both tried to coerce. Look at their failure in the fall of Felipe II., in the history of England under the Tudors and James II. * * * Sirs, I have appealed to history; I have appealed to your conscience; now I make my appeal to your patriotism. Do you believe because you are triumphant in the North over the bodies, that you have won ascendancy over the souls also, of the Basque peasantry? Religious exaggerations have wrought more ill than democratic exaggerations; but in three months, Sirs, our advanced Republic put an end to the riots in Carthagena, Seville, Cadiz; but, Sirs, four years and 300,000 men have been necessary to put down a religious war! The women of Jerusalem went to the sepulchre, as at this season, and found it empty, and said the body of their Master was stolen; but it was no human voice that answered, 'He is not here: He is risen.' Blind women of Jerusalem. Sirs, foolish women. But more foolish, more blind still are those retrograde and reactionary parties: they are seeking for Christ where He is not, they are seeking Him in His sepulchre of stone—in the feudal castle of Middle Age story, in flame and torment, on the floor of the Inquisition, in history—and lo! He has risen. Yes, Sirs, Deputies, He has risen: He

is not there. He has risen in Reason; He has risen in Liberty, in Equality, in Fraternity, in the punishment of John Brown, in the martyrdom of Lincoln. Lo! the chains they break, and they find and fulfill truth and eternal justice. Brother Deputies, go to your libraries, to your publishers, and search those books which breathe this spirit of perfect freedom of thought and conscience; persuade, and seek not to coerce; conciliate, and leave off to persecute; break the chains and fetters that man, and not God, has forged and is forging. I have spoken." The whole speech was delivered without hesitation; bursts of suppressed applause followed at the conclusion of each separate division of the subject, and the House was enthralled. Castelar sat down fairly exhausted with his tremendous effort.

New York Times.

MATERIALIZATION AMONG THE INDIANS.

DEAR EDITOR OF THE SHAKER: The most remarkable case of materialization among the Indians that came to my notice during my twelve years of residence among them was during the summer of 1836, of which I noted down the particulars at the time, and of which the following is the history:

KE-CHE BE-ZHE-KEE, or Big Buffalo, as he was called by the Americans, was at that time chief of that band of Ojibway Indians who dwell on the south-west shores of Lake Superior, and were best known by the name of the "Lake Indians." He was wise and sagacious in council, a great orator, and was much revered by the Indians for his supposed intercourse with the Man-i-toes, or Spirits, from whom they believed he derived much of his eloquence and wisdom in governing the affairs of the tribe.

In the summer of 1836, his only son, a young man of rare promise, suddenly sickened and died. The old chief was almost inconsolable for his loss, and, as a token of his affection for his son, had him dressed and laid in the grave in the same military coat, together with the sword and epaulets, which he had received a few months before as a present from the Great Father at Washington. He also had placed beside him his favorite dog, to be his companion on his journey to the land of souls.

One morning, a few months after his death, the old chief came to my wigwam, his step light and elastic like a child, his form erect and his face lighted up as if he had just received some new and joyful intelligence.

"I have seen him," he said, "I have seen him whom we mourned as dead! I have seen him, and he is still alive!"

"Seen him! when?" I asked.

"Yesterday, in the Me-ta-wa (sacred dance). We were all assembled together in the great dancing lodge of the chiefs, to worship before the Great Spirit, and On-wi came there and joined us."

"What! in your dance before the Great Spirit? Did you speak to him?"

"We did, and he spoke to us."

"What did he say?"

"He said it was weakness for us to mourn for him. He had gone to the happy hunting grounds, far better than these, on the cold shores of the lake. He mentioned some of those whom he had seen, particularly Man-i-ho-zho and Ah-ke-wain-ze, who had welcomed him there."

"Did he join with you in the dance?"

"He did. We all danced before the Great Spirit. On-wi danced with us. His step was light as a fawn. His face was bright as the sky overhead. I wish you could have seen him. It made our hearts glad and joyful as the birds in spring. After the dance we all sat down and smoked the pipe of peace together."

"But how do you know it was On-wi whom you saw? May it not have been some one of the tribe who counterfeited him, with his face painted with the sacred emblems which you wear in the dance?"

"Did I not mark his form, his features, his every look? Was he not dressed in the very coat I gave him, a present from the Great Father at Washington? Who else in all the tribe has a coat like that? How, then, could I be deceived?"

"And you—every one of you—saw him?"

"Every one of us. Ask the aged men, and they will tell you. The wisest men of the tribe were there. Could they, too, be deceived? Have they got eyes and do not see straight forward? Have they got ears and do not hear what is spoken to them? Ask them, and they will tell you the truth. Their tongues are

not hung in the middle, speaking lies at both ends, like the pale faces. The toes of their feet do not turn outward, so that they walk two ways at once, like them. They keep straight forward in the path. Ask them, and they will tell you the truth."

I did ask them, and heard from them the same report brought to me by the old chief concerning his son. For many days it was the theme of conversation in every wigwam of the camp. The old men spoke of it in an undertone, with their heads bowed as if in reverence; and one day, while walking through the camp, I saw Wah-chin-co, the great seer of the tribe, standing amidst a group of earnest listeners, and, with a great burst of eloquence, telling them how Ke-che Man-i-toe made the two worlds round, like the sun, for so the Spirits had taught him; and taking a piece of birch bark and drawing on it two spheres touching each other, he pictured to them whole bands of joyous spirits passing from one to the other, thus bringing together the inhabitants of the seen and unseen worlds. Yours,

Canaan, N. Y.

GRANVILLE T. SPROAT.

CHRISTIANITY OF THE FUTURE.

DAVID SWING.

THE last body has been racked, the last heart broken for religious belief. The State demands only peaceable citizens, the guilt of too much belief or too little, it leaves to be determined at the bar of God. To what shape of Christianity have we come? Not fully to any form has our age come, but with slow and sure footsteps it is drawing near a religion of character. The pageantry of the barbaric ages, the curious questions of the schoolmen, the mysteries of the old creeds rivaling the mysteries of Eleusis, the bloody struggles for temporal power, have all been turned aside or hurled into oblivion, that the human heart might see itself in the great mirror of Jesus Christ. At last, the world draws near the truth that Christianity is not an external architecture, or art, or scarlet robe, is not a speculation; is not a military conquest; but it is a washing white of self in the fountain opened in the being of Christ. The words, "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates of the city," are words that betray the genius of the coming religion.

If our hearts are not too sanguine, we are standing upon the borders of an age that will hold a religion of principle, not of form, not of curious or complex dogma, but of those deep principles that make the better man. It is daily becoming more and more evident, that what God demanded all through the Old and New Testaments, was an obedience of his law, the purity of human life; evident in all the reflections of reason, that religion must lie in the inner life; and now, it has become evident by the condition of society, that what is demanded is a religion of virtue.

Chicago, Ill.

LOVE AND ORDER.

EMELINE BRADWAY.

Love and order are requisite to promote happiness and to sustain a pure life. Love, unlike passion, produces the fruits of peace, and causes individuals to make large sacrifice of selfish enjoyments, to increase the happiness and comfort of others. The higher spirits in admonishing their charge, gave this precaution—"while cultivating love and good will for each other, beware that you do not foster that which is worse than hate." If we live and love so as to affect each other for good, then are we Christians in truth. Passion has often been permitted to usurp the name of love, but has ever failed to represent the true character of this godly element.

True love is known by its heavenly characteristics, of kindness and constancy, while order unlocks the entrance to the superior harmonies of the Angel life. The necessity of order and regularity to both temporal prosperity and spiritual advancement, is an eternal, unchanging truth. We might as well expect to catch showers from the sky, with vessels bottom upward, as to receive the blessings of divine inspiration from the spirit world, in disorderly and inharmonious conditions. There is no salvation outside the first law of heaven; the law which sustains and pervades the universe, preserves the individuality of all its parts, and their proper relation to each other. Let us keep our vessels clean, and right side up, that we may receive of the waters of life, and as we receive, freely give.

Union Village, O.

WHO CAN IT BE?

A recent visitor at Canterbury writes a most glowing description of one of their spiritual meetings, and of the effective simplicity and sincerity of the people there during the hour of worship. Howells' recent account was thoroughly indorsed; and the opinion fully expressed that "mere doctrines, however good, will not hold people together for a century; it requires an afflatus; meetings of the members very frequently, which the Shakers do nearly every evening of the week, etc." But we are in search of a new contributor to THE SHAKER, and it is the one whom the above writer alludes to, beginning with Fredericka Bremer's words, concerning her: "She is of singular beauty, and a more fascinating, inspired glance than hers, I never beheld," continues, "Hers is an inspirational nature; through her are given many of the songs which enter so largely into the worship and daily life of the Shakers. Here is one:

"Ever changing, ever aiming
Toward a higher, better life;
Ever learning, ever earning,
Is the good believer's strife.
Light unfolding, spirit moulding,
Is the law of endless growth;
Feeding thought and word and action
From the wells of boundless truth."

Then the writer gives us an epitome of "the most effective discourse of the day," from her lips; "the burden of her utterance was the genuineness of one's religious character, etc." Now, *Who can this be?* and why does she not, and will she not, become an immediate contributor to THE SHAKER? Nor her alone, but let all those choice spirits in form, "send holy inspirations down," and "aid the goodly work along."

Does not the life of THE SHAKER form part and parcel of the perpetuity of our institutions? ☆

OLLAPODRIDA?

THERE are few afflictions, not affecting the health, that are more embarrassing to both speaker and hearer, than stammering. Here what a man, who has entirely cured himself, advises: "Go into some room alone, with any book you choose to read. Close the jaws, so that the teeth will shut tightly. Read aloud for two hours! Your jaws will ache, but immediately thereafter you will talk better, and the practice, persisted in, will insure a cure."

We have had sent us a quarto pamphlet from John Wanamaker, Phila., Pa., containing the very best arrangement of scripture questions for Sunday Schools. As an aid for both Teachers and Scholars, it is an invaluable work. We add our thanks to those of many others, which must reach the publisher. ☆

Two new socialist papers were launched in July—"The Eclectic and Peacemaker," and "The Christian Socialist." The former represents a new undertaking in the associative line, upon a large tract of land in Virginia.

THERE never was an hour in the past, that gave more evidence, that we live in a day of transition. From our own observation, we are assured that creedal forms and churchal bondage stand less as barriers to the acceptance and progress of the truth, than at any time of the past. The time has come, the people are more than ready; and the shackles that have so erroneously bound consciences, are silently, but surely, falling on every side. Instead of our feeling, that never was irreligion more prevalent, let us observe that only the practical truths of Christ are accepted as religion, by the noble and thoughtful of to-day. LOMAS.

"SPIRIT VOICES"—music in July No., is receiving an unusual share of encomiums. Ere long, "Shaker Music Books" will be in active demand. A few more left. Post-paid, 50 cents.

BEECHER.—If Christ should come to New York this morning, He would not find any more followers than he did 1800 years ago. If Jesus Christ should come from Heaven and stand in New York to-day and oppose us, as he opposed all the legends and traditions in the synagogue of that olden city—if he opposed us in the same way, he would have a small following.

EVERGREEN SHORES.

UNWILLING to spare any of our saints for the "evergreen shores," we are happy in having none to record under this heading for this issue. The saints live on earth none too long. ☆

POWER OF FAITH.

MARTHA J. ANDERSON.

MOUNT LEBANON, N. Y.

Freely.

Thou who hast walked upon the wave, And calmed the storm on Galilee, Come forth again with power to save, And bid the faithless come to thee.

For tempest tossed like those of old, Are hearts depressed with doubt and fear, May such, through faith, enjoy, behold, A blessed Saviour ever near.

2.

The same rebuke, Oh, may we bear,
Which was to thy disciples given,
Oh, ye of little faith beware
Lest ye may slight the gifts of heaven;
Oh, that our souls might feel the glow
Of faith that filled thy soul with light,
And shed its radiance here below,
To beam with lasting glory bright.

3.

How beautiful that holy trust,
Which made thy life a work sublime,
Whose noble deeds undimmed by rust,
Have lived through all the years of time.
The earthly mind still seeks a sign,
As did the ancient Pharisee,
But, give us, Lord, that faith divine,
Which blest thy heavenly ministry.

4.

The faith that works by truth and love,
To search and purify the heart,
Which turns the mind to joys above,
From sin and worldliness apart.
As oft we ask in silent prayer
From out the soul's Gethisemane,
Our spirits, trusting, own thy care,
And look for strength and help from thee.

PRAY OPE' THE GATES.

MARY ELLA BRIGGS.

ENFIELD, N. H.

Pray ope' the gates that stand ajar, Ye ministers of life, Pour out a flood of fire and truth, To in - vig - or - ate us for the strife.

For the resur - rec - tion power of God, A - lone can sat - is - fy The soul that's wrestling for the truth, Oh, give it lest we die.

AMEN!

—o—
ENFIELD, N. H., July 3, '76.

ELDER F. W. EVANS — DEAR FRIEND:

I feel strongly impressed to write you, though briefly.

For nearly thirteen years I have been head miller for the Church Family of Shakers, peaceable and friendly with the Society; have been, and am a subscriber to THE SHAKER.

To my mind, it grows better and better. It feasts my heart and soul with spiritual truths, new and old.

The present No. (July) contains truths, by *your pen*, for which I am so thankful as to cause this expression. I sincerely hope it may be the means of turning the tide of humanity from Priestcraft and Sectarianism, to true and genuine Christianity.

Yours for the truth,

WM. G. DENNISON.

AN IMPRESSIVE THOUGHT.

—o—
We think of the earth as the only solid, substantial and abiding thing; all else is changing, when, in fact, it is only an egg-shell with a yolk of liquid fire seething within. What if there were to be a great rift in the crust, and the ocean let in upon the fiery mass? The generation of steam and gases would blow this great terrestrial bomb-shell into millions of fragments in a twinkling, filling the surrounding space with new asteroids, just as we have reason to think we see now the seventy or eighty fragments of an exploded world moving in their orbits around the sun!

DAILY DUTY.

—o—
Each day its duty brings. The undone task Of yesterday cannot be now fulfilled Without some current work's displacement. "Time

And tide will wait for none." Then let us act So that they need not wait, and keep abreast With them by the discharge of each day's claim; For each new dawn, like a prolific tree, Blossoms with blessings and with duties, which So interwoven grow that he who shirks The latter fails the first. Ye cannot pick The dainty and refuse the task. To win The smile of him who did his Father's will In the great work assigned him, while 'twas day, With love self sacrificing, his high course We must with prayerful footsteps imitate; And, knowing not what one day may bring forth, Live so that Death, come when he may, shall find Us not defaulters in arrears with Time — Mourning, like Titus, "I have lost a day!" — But busily engaged on something which Shall cast a blessing on the world; rebound With one to our own breast, and tend to give To man some benefit, to God some praise.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., SEPTEMBER, 1876. SHAKER VILLAGE, N. H.

} N. A. BRIGGS, } No. 9.
PUBLISHER.

OUR SAVIOUR.

—O—
ELIJAH MYRICK.

THIS oft-repeated phrase, by force of tradition, centers the mind on the man Jesus, as the Saviour. He was, indeed, one of the world's saviours, by living and teaching "the way, the truth and the life." The power of salvation has always been trusted to the perishable arks of human frailty.

Hence the eternal progress of truth and light cannot be taken upon the authority of any individual as a finality; though they may lead in the way, and become saviours, by their precepts and examples of holy living.

It is not sufficient authority that Jesus, or any one, predicated their rule of life upon certain principles; the basis of these principles — the result of so living — the cause and effect as exemplified in their lives, is the only test — the evidence for an acceptable pattern and guide. With all due respect to the individual, the prophet, it is ours to understand the primary moving cause, as our rule of action, our saviour, as really as they. "And why, even of yourselves, judge ye not what is right?"

What Christianity has done for one mortal, it can do for another. The interior germ of Christ is as indestructible as God — the foundation — the star of hope that never sets. It needs the heavenly, the divine atmosphere to develop it into life and growth.

And they who have been most baptized; who have ascended nearest the apex of human possibilities, are saviours, inasmuch as by precept and example they draw others up to their attained elevation.

We see in the Christian dispensation an important evolution in human progress, the resurrection from the natural, the rudimental, to the spiritual, the angelic; and in it is God's divine economy to check excess of population, no more to "destroy men's lives, but to save them."

We see in that divinely-inspired Hebrew youth, a man, a right true man, obedient to a higher law; in no sense a celestial, aboriginal exotic, transplanted to earth. But the then highest, mortal type of the divine — a noble man — becomes a "son of God."

Dependence on past saviours has ever been the bane of individual advancement. Salvation and propitiation rested in the hands of mediators long ago departed. Orphans clinging to the garments of their ancestors, hoping to extract life from what once covered the living: accepting embalmed virtue for the bread and waters of life; for pastures, cultivated fields, forever green.

With such a sense of dependence, of infancy, where is the growth into full Christian stature? Where the voice of courage and aggression against the citadel of sin?

Are not those saviours who bear the ark of the covenant of truth in their own hands? Who overcome the world and walk in the way of the truth and the light? Those who go down into the waters, and uplift fallen humanity, and minister to them till they are also lifted up — saved?

Such are saviours, present saviours, whose lives are so many monuments of heroic manliness, and holy living, to mark how high the tides of divine life have risen on earth.

It bids us take courage, and be glad, for what man has done, he may do: "yea, and greater works." For God is not exhausted, nor the fount of inspiration dried up.

By obedience to Christ — the divine, inherent in man, Jesus became a son of God. And to all who look, for *his* second appearing, I would say, "Already Christ is come."

Christ has appeared in "a cloud" of living witnesses for truth, who have exchanged the world for heaven's diviner truths, and are working for the growth of their souls.

Jesus gave us the proof-sheet of his best endeavors. Let us read it with the eye of reason, and hearken with the ear of understanding; and with him go on to perfection, singing the song of never-ending joy.

Such are the world's saviours.
Harvard, Mass.

DISCIPLINE OF GOODNESS.

—O—
LARZ ERICKSON.

WHAT is it to be good! How does the goodness of the heart reveal itself?

A man or a woman that obtains the goodness of the heart is, in a great measure, a saviour. Soft, mild and kind words are the signs that proceed from a pure heart. A pure heart is like a good spring, always full. And it is noticed far and wide that many come to drink, and gain strength, so long as the heart, as water, keeps clean. But if the spring gives dirty water, people lose their desire for it, and soon none will visit it to be refreshed. The same with a man and woman called out from the world to be saviours. If they become offended, and speak harsh and bitter words, they do great harm to themselves and others. Let us watch and keep our spirits pure; then we will save many souls and be happy in our saving element. Let us labor to know ourselves as we are, and strive daily to live like our Christian pattern. Then we will think more of our brethren and sisters than of ourselves. Let us not be self-righteous; it is not the safe way to find fault with almost everybody but ourselves. They that gain the most purity and goodness of heart, find the most fault with themselves, and very little with others. They are the most able to fulfill the law of Christ: "Esteeming others more than themselves."

Pleasant Hill, Ky.

IS WOMAN ANY LONGER RESPONSIBLE?

—O—
RUTH WEBSTER.

EVER since Adam and Eve were expelled from the Garden of Eden, woman has had to bear the reproach of leading mankind *into* sin.

About one hundred years ago God raised up a woman, and endowed her with wisdom to bring forth a testimony by which mankind might be led *out of* sin.

Many thousands have realized its efficacy. Henceforth, let every one who continues in sin after hearing the gospel testimony, bear the reproach himself, and not cast it on woman. If mankind had been as ready to have been led *out as into* sin, long, ere this, lewdness would have ceased in the land, and long since, war would have been no more.

Union Village, O.

SPIRITUALISM.

—O—
F. W. EVANS.

THE Ruling Church, when it believed in Spiritualism, persecuted Spiritualism as witchcraft and necromancy. It ceased to persecute Spiritualism only when it ceased to believe in its verity.

The skepticism, or infidelity of Protestantism shut the door to the Spirit world — declared the canon of scripture closed — that all revelation had ceased. The Holy Scriptures — to be translated, revised and interpreted by the priesthood — remaining as the only guide and rule of faith and practice.

When Protestant infidelity had thus abjured present revelation — denied its very existence, for either miracle or mischief, denied the existence of ghosts, or disembodied spirits, it affirmed that the dead lay buried in the soil of earth till the last trumpet should sound.

Illogically, Protestants did believe in the devil and his imps, as the source of witchcraft. They hung, burned and tortured men, women and children, as real spiritual mediums. Yet did not believe in Christ Prophets and Prophetesses, whom God raised up to rebuke their own sorceries and murders.

Protestantism is Infidelity — Atheism in its childhood. It was skepticism — Rationalism — not Christianity — that in the Church finally stopped the persecution of Spiritualists, in *Old*, as in *New* England.

On the last trial for witchcraft, a woman accused of walking on her head, Judge Mansfield decided that she could so walk, if she chose, as no English law was thereby violated.

When the angel of Spiritualism has, by his great power, confounded Church unbelief and infidelity, what will deter that Church, if it possess the civil power, from treating Spiritualism as witchcraft, or necromancy?

With the same faith and the same power as of old, the Church will make blood flow to the horses' bridles.

Spiritualism is furnishing the faith, and the Church works with indomitable energy to marry the state to gain the power.

The People of these United States are like the dwellers upon the sides of Mt. Vesuvius. They await the upheaval of the internal fires and forces that will spread desolation far and wide.

Let the Vesuvians remove from the mountain; and let the United States citizens remove all Bibles from Public Schools — all Priests from public institutions — Legislative Halls, Courts, Army and Navy, and it will be well. Otherwise, it is only a matter of time, when all are crying Peace and Safety, that sudden and overwhelming destruction will come upon this great American Republic.

"THE TELL-TALE COMPASS."

THEODORE GORHAM.

VESSELS in the merchant service plying year after year from one port to another, find it of great advantage to sail in as direct a line as is practically possible; for on the ocean as on land "time is money." Charts are prepared with great care, and furnished to vessels, showing the most direct, that is, the shortest course to take in order to reach a given destination. It is a known fact that some of the lines of ocean steamers plying between New York and Liverpool make the trip month after month and do not vary one mile out of a given path. This would be an impossibility were it not for the mariner's compass. I shall not go into details about the compass, as all understand the principle on which it is constructed, but I will say that few except those who have tried it, know what vigilance and concentration of mind to say nothing of the physical labor it requires on the part of the man at the wheel to keep the needle pointing in a given direction in spite of tides and counter-currents for two and sometimes four consecutive hours. On board of well-regulated packets none but first-class seamen are allowed to steer the vessel, for every time the vessel goes even one point out of the way for a short time, it delays the ship just so much on her journey and she is just so much longer in reaching port. It used to be the custom and is still on many ships, thought necessary for the officers of the deck to occasionally look at the compass to ascertain if the wheelsman was faithfully performing his duty, but lately there has been devised what has been called by sailors the "Tell-tale Compass." This is fastened or hung overhead to the ceiling of the officer's cabin, face downward, the card of this compass is changed diametrically opposite on account of being inverted in order to make it agree with the compass on deck. The officer has only to cast his eye up to this "tell-tale" in order to know how the ship heads, and if the poor sailor who may not have closed his eyes for the last twenty-four hours should neglect his duty for one minute, he might be informed of it in language not selected from scripture or the rules of the fastidious Chesterfield, but in a language which you will understand when I say is peculiar to sea captains.

MORAL: We all have a vessel to steer through the ocean of life, let us endeavor in

spite of counter-currents and adverse winds to keep our ship straight in the path of rectitude, that the master when he looks into our hearts — "the tell-tale compass" — may ever find us faithful to our charge.

Mt. Lebanon, N. Y.

"TRY AGAIN."

SARAH A. NEAL.

If the first attempt to accomplish a noble purpose proves a failure, "*try again.*" Could every one be made aware that the road to success led through a country of failures, much of the despair that now blights the zeal of very many because their first efforts do not prove successful ones, would be blown away by the breezes of new endeavors. It would not indicate that our individuality was defective, should many failures crown our exertions for superior development; but our inability would become apparent, did we permit ourselves to submit to the morbid influences of non-exertion because some trifling obstacle seemed, for the time being, to impede our early, intended success. Little satisfaction can come home to the inert soul, who moves not a willing body in the cause of right.

What if our attempts prove only failures many times; perseverance will finally lift us to the summit of success, for they who labor *truly*, labor to win, even though their day of victory be afar, and no good achievements have been secured, without costing some one very much ardent labor. What phase of life could we present in this, our centennial year, if there had not been some unusually persevering minds, and toiling hands to develop the present status of things, of which our country is now so proud to exhibit? And what had been our gospel cause, if some individuals had not possessed the fortitude to defend Christian principles, against the opposition which is always sure to arise when any advancement is made as an innovation in a new direction? Surely we could hardly have boasted of present growth toward the angelic life, had not successive trials paved the way to even our present acquirements. So let "*try again*" be our first thought, after having failed to succeed in carrying out any good undertaking, even though we repeat our purpose many times. At least, may we all *keep trying*, until we achieve that one victory over self, which will be more than equal to many failures in any scientific pursuit. And we need not despair, should we fail to realize this attainment until after this life's ultimate; even then we can lay by our mortality in peace, for over death's river our banners of victory would greet us, encouraging a continual and eternal "*try again.*"

THE DOGMATIST'S CREED.

Believe as I believe — no more, no less;
That I am right, and no one else, confess;
Feel as I feel; think only as I think;
Eat what I eat, and drink but what I drink;
Look as I look; do always as I do,
And then, and only then,
I'll fellowship with you.

That I am right, and always right, I know,
Because my own convictions tell me so;
And to be right is simply this: To be
Entirely, in all respects, like me.
To deviate a hair's breadth, or begin
To question, and to doubt,
Or hesitate, is sin.

I reverence the Bible, if it be
Translated first, and then explained — by me,
By churchly laws and customs I abide,
If they with my opinions coincide.
All creeds and doctrines I concede divine,
Excepting those, of course,
Which disagree with mine.

Let sink the drowning, if he will not swim
Upon the plank that I throw out to him;
Let starve the hungry, if he will not eat
My kind and quantity of bread and meat;
Let freeze the naked, if he will not be
Clothed in such garments
As are cut for me.

'Twere better that the sick should die than live,
Unless they take the medicine I give;
'Twere better sinners perish than refuse
To be conformed to my peculiar views,
'Twere better that the world stand still than move
In any other way
Than that which I approve.

PRAYER.

ELLEN ROSS.

PRAYER is the guide to self-knowledge; inclining us to look after our errors in order to pray against them. It is a motive that prompts us to vigilance, teaching us to guard against those errors, which through self-examination we are enabled to detect. Prayer is an act prompted by the heart, and is to me one of the most sacred of subjects. Along the pathway of life, through our frequent waywardness, we are forced to acknowledge our dependence on holier influences, and thus we are inclined to ask aid of our heavenly Parents to assist us in resisting evil and doing good instead. As the tree, shrub or tender plant without the aid of air, moisture or sunlight bears neither blossom nor fruit, so must it be with an individual who breathes no fresh atmosphere of hope; is watered by no reviving and sustaining influences of prayer, neither warmed into life by the sunlight of confiding love through prayer. When I reflect upon the great ocean of human life, which, though governed by intelligence, has waves more turbulent, rocks and shoals more dangerous, than the vast ocean of waters that covers so much of the globe, I cannot suppress a feeling of gratitude to God that each and all may, through earnest intercession, realize strength and courage, equal to their needs.

Prayer appears to me to be a beautiful law of our being; necessary to the spirit's growth into higher conditions, and away from the mere sensual plane. Christ exhorted his disciples to "pray without ceasing lest they enter into temptation;" and is it any the less needful that his followers now should enter into the same earnest, prayerful spirit? Have we not to resist the temptations to sin as did the disciples of old? Surely in our present day of trial, we need to implore the Parent of love to open the fountains of truth and light to us. That soul which has been sustained by the sweet influences of prayer, is not content with its own spiritual well-being, but cheerfully exerts its noblest energies to bring others to the true light. It has been said, "the prayers of the righteous avail much." Have we not a few righteous souls among us? And if these, not having the ability to preach, would offer up their sincere and earnest prayers to God, for those who have not the light, and know not the way, would not their prayers avail something? Would not a rich blessing attend them? I certainly feel so. The sincere prayer, humbly offered, gives re-

rief to the tried soul, peace to the turbulent mind, and gladness to an aching, sorrowing heart. I speak too, from my own experience; for often when I have felt my own weakness, and trials rolled roughly along my pathway, I have looked to the Divine source for strength to resist the current of temptation that swept over me. Often-times I have felt to exclaim, "Sweet is the hour of prayer." And I not faith in prayer, and did I not place my confidence in God, I am sure, long ere this my frail bark would have been overwhelmed by the waves of fierce temptation, and have been driven far from the peaceful shores upon which I now stand. "Sweet is the holy hour of prayer."

Union Village, O.

PARENTAL CALL.

JAMES G. RUSSELL.

Not in thy strength alone, thou feeble one,
Wilt thou the powers of darkness overcome;
But in the strength of Him who reigns on High,
Thou needst not fear to meet the enemy.
For thou wilt surely conquer, and no power
Can thee withstand in that victorious hour.
The Lord Jehovah is thy sure defense,
His word is Truth, His strength Omnipotence.
Go forth to battle with thine armor on,
And never cease the strife till victory's won.
The Lord hath called thee to this glorious strife;
Be true, and thou shalt win Eternal Life.

RESPONSE.

The solemn call which now to me is given,
To cheer me on to my sweet home in heaven,
I will not slight; nor waste my precious time
In worldly follies that would bar the mind
From purity, and things that are of God;
But I will walk the path my Saviour trod,
And in his love abide:—remembering now
To seal by faithfulness, my earnest vow,
To walk with Christ:—to turn not from the way.
However dark and gloomy seems the day,
Nor when temptation, with its charming smile,
Would tarry near, my footsteps to beguile.
But I will think of Jesus, at the hour
When Satan sought, with feigned display of power,
To make the lowly Nazarene a slave
To his vile shrine,—the answer Jesus gave
Was "Get behind me, Satan!" Victory gained!
Our blessed Jesus, spotless, still remained;
Nor did the tempter tarry longer near,
But instantly withdrew: then did appear
The angel ministers of love divine,
And Jesus' countenance again did shine
With greater radiance, even, than before!
And in his Father's name, the ensign bore,
Of peace and good will unto suffering men.
And I will also think of Jesus, when
On Calvary's height, his mission full to seal,
He suffered martyrdom, with none to heal,
Or even soothe his agonizing wounds,
Nor heed with pitying ear his dying groans!
"O Father," then he prayed, with all in view,
"Forgive them, for they know not what they do."
And thus, by cruel hands he suffered, bled;
A crown of plaited thorns upon his head,—
On either side, through mock'ry, scorn and hate,
Two vagrant sufferers sharing, each, his fate
One weeps—repents— and unto Jesus cries,
And is, that hour, with him in Paradise!
O boundless grace! this lesson here we learn,
The vilest sinner may to God return!
These solemn thoughts awaken in my breast,
Emotion's deep, of unfeigned gratefulness,
And earnest feelings to endure the strife,
Whatever be the cost: a carnal life
Is requisite for sacrifice, to find
That better life—eternal and divine.
And this shall be the burden of my day,
To walk as Jesus walked—to watch and pray.

Enfield, N. H.

If we are annoyed by noticing that others watch our conduct, it is a sign that our conduct may be improved, by our properly watching it ourselves.

Shakers, N. Y.

JAS. LANGRIDGE.

NOTES BY THE WAY—NO. 3.

—O—

H. C. BLANN.

CHOICE OF LANGUAGE:—While we cherish with fondness, the hope that the *future* will abound in the perfected gifts of our kind Heavenly Father, we cannot wholly throw off the pressing responsibilities of the present, which are really the stepping-stones to that state of millennial blessedness. The beautiful adornings which the Christian graces so abundantly proffer to us, are greatly enhanced by the careful cultivation of every department of the mind. While we admire all that gives to it tone or character, we have at this time chosen to dwell more particularly upon the *right use of Language*.

As the object of all Christian teaching is to encourage a cultivation of the better qualities of man, it would seem that great care should be exercised in the selection of the words which we speak or write. We should study to so express ourselves, that we may favorably impress those who dwell within the circle of our influence.

It is too often the case that reverential subjects are sadly mutilated by the introduction of coarse and even vulgar expressions. Instead of carefully selecting from the thousands of words those which will induce an elevating conception, and upon which we may look with pleasure, even as upon the heavenly constellations, we are too often treated with the very reverse. Like the florist, who, among his beautiful flowers, cultivates those which are unsightly and even noxious, simply because they are more readily obtained.

Our Father, through one of His prophets, has said, "I will turn to *my* people a pure language." A language, ah, a language that men and angels may use and not be ashamed. Why should we not do all in our power to have this prophecy fulfilled in *our* lives? In this we work with the Lord for *His* honor and *our* peace.

Defective orthography and false syntax are far preferable to the coarse and undisciplined manner of speaking, which enters so largely into our conversation. Why use the refuse of language any more than the refuse of food? It is contaminating not only to the breath of the speaker, but to the ears and mind of the hearer. Let us study simplicity, not affectation, and write and speak as we would in the presence of the angels of God.

If the subject is upon that which is spiritual, heavenly—the language should correspond. Every sentence should be infused with the spirit of the beatitudes, and every word chosen with that care which the theme demands. If the inspiration of prayer becomes the leading object of the mind, pray also that a reverential spirit may dictate the expressions which are made, lest we betray ourselves in speaking or writing that of which the ungodly will be ashamed. Avoid extremes. How beautifully and peacefully some will lead us along up through wisdom's path of pleasantness to the very gates of the New Jerusalem, and then in one breath dash us among the swine, and to their wallowing in the mire. If perchance we are led to speak or write of the lake which burneth, as some say, with brimstone and fire, no less care should be exercised than in the preceding. There can be no propriety in the careless use of words, even in the denunciation of that which is obnoxious to the spirit of the pure in heart.

Shaker Village, N. H.

PROGRESS: MULTUM IN PARVO.

—O—

J. JESSE FONDA.

LOVE is life. Harmony is heaven—only in a heavenly state of mind, can heaven come to any. Jesus' prayers brought angels to him, not to us. Jesus' merits saved him. Our merits will save us. Each soul is a manger, cradling a saviour—God in us. The blood of one cannot atone for the sin of another. Good results can only flow from being good.

Every thing seems to have been formed spheroidal—having a mundane and spiritual existence—a principle to pass from one sphere to another. The highest spherical attainment culminates in the acme of wisdom—God—and is the throne, whence comes all law of heaven. Keeping the law of the sphere occupied must result in the highest happiness of that sphere. Violation of law is sin, and brings hell to the participant. The Christ follower is a progressive being, passing on from sphere to sphere. He travels, and by practical demonstrations ignites "a refining fire"—ending in regeneration—thorough spirituality.

Each stage of progression, being an advance from the one abandoned, must not only enjoy all the light that preceded it, but must combine with the new light, forming another series, and causing an iridescent atmosphere, that introduces new laws of government, expanded views of true enjoyment; new actions, thought, language—the gross having passed "the refining fire" and appears as "tried gold." There are a vast number of "hermeneutics" who desire us to adopt their peculiar ways of thinking; but it is preferable to let inspiration be its own solvent, and by fulfilling the laws of the highest sphere to which we have attained, exercise our acknowledged right to "prove all things and hold fast to that which is good."

Sonyea, N. Y.

UNSELFISH LOVE.

—O—

J. M. PEEBLES.

THE tendency of the spiritually minded is from grossness to refinement—from promiscuity to chastity—from chastity to holiness—from holiness to divinity. The higher the moral ambition, the more complete and victorious the virtue! This Adamic battle-ground cleared, the kingdom of God has come with its newness of life—"Not according to the flesh, but according to the spirit." The Apostle John declared that he had passed from death unto life; because he loved the brethren. *This* love can never degenerate into license, nor its liberty into anarchy; for it is a principle, disrobed of earthly passion—a holy resurrection.

All men are my brothers; all women my sisters; all children my children; and I am every mortal's child. Deep is our interest in every infant born into earth-life. Its destiny is linked with ours, and our love flows to it free, to *all* humanity free as God's sunlight.

Let, then, our country be the universe; our home the world; our religion to do good; our rest wherever a human heart beats in harmony with ours; and our desire be to enkindle in the breasts of earth's millions the fires of aspiration, aiding them in their progress up the activities of life, even to the very gate of heaven. Let all the love that can be attracted

from our inmost being be appropriated by the poor, and the crushed, and the needy, and the fallen—by you, the world, the angels. Then will be actualized the words of Jesus—"All mine are thine, and thine are mine."

During that precious pentecostal hour, when the divine effluvia streamed down in rivers of light from angelic abodes, not only "many believed," but they were so baptized into those unselfish loves of the spiritual world that they resolved to "have all things in common." When these universal love-principles are made practical the soil will be as free to all to cultivate as the air they breathe; gardens will blossom and bear fruitage for the poor, and orphans will find homes in all houses, there drawn by the music of tenderest sympathy; the brows of toiling millions be wreathed with white roses—symbols of perpetual peace.

MUSIC—NO. 9.

—O—
J. G. RUSSELL.

Rhythm resumed.—Allusion being made to various methods of time-keeping, that of counting comes next for consideration. This method is executed by allowing an equal space of time to elapse between every two counts. Then, with a fore-knowledge of the proper length of tones, ability may be acquired for measuring them by the more preferable way of counting the time, as by this method the mind is forced to perform its office, and but little chance given for counterfeit rhythm. Singers, who practice this method, acquire the ability to keep the time for themselves, and, therefore, need but little assistance aside from themselves while in the practical performance of music. As this method seems most reliable in its results, but little would need to be said of others, such as the use of various kinds of instruments, invented for the purpose. To be brief upon the subject, it might be asserted that any method adopted, that would force the mind to execute its work, would be preferable to one that simply addresses itself to the eye, leaving the singer but little more proficient in the art than if he had received no tuition at all. As evidence of this assertion, take, for example, certain points in the simplest elements of musical science. The quarter rest (♩) requires the same amount of time, in its use, as does a quarter note; but being a space of silence is but little regarded, as many singers seem to get the impression that a piece of music must, of necessity, be one continuous prolongation of tone from beginning to end!

Again, the relative length of notes—in many cases—is but little regarded, especially the dotted quarter, and dotted eighth, which, in *Even Time*, are generally followed by the eighth and sixteenth; but little notice is taken of the fact that the dotted quarter and eighth, when together, should have the same time as would two quarter notes; or that the dotted eighth and sixteenth should have the same time as two eighths, but the former, though written ♩ ♪ is often performed ♩ ♩, while the latter, though written ♪ ♪, is performed ♩ ♩, the time in both cases being mutilated by non-observance of the relative length of notes.

It has ceased to become a mystery in the

mind of the writer, why organists and pianists—as a whole—are so much more proficient in rhythm than vocalists seem to be, when the fact is apparent that counting is almost as conspicuous as fingering in their lessons of practice. One more point, in brief, and we leave, for the present, the subject of rhythm. The term *measure*—according to its general acceptance—is the space between the bars. Primarily, their number of kinds is four, viz.: *Double, Triple, Quadruple* and *Sextuple*. The variety of forms these measures often assume are puzzling obstacles for singers to meet. Three of the measures have each *three* forms, while the fourth has *four*. (See illustration.) While no satisfactory reason has ever been given for this seemingly useless variety of forms, the writer is much inclined to the opinion of one prominent professor of music (A. N. Johnson), who neither theoretically nor practically—if memory serves correctly)—recognizes more than *one* form in each kind of measure,—which form he designates by the figure denoting the number of counts in the measure; which in *Double* is marked 2, in *Triple* 3, etc., with the exception of *Sextuple*, which is marked $\frac{6}{8}$. In this measure the singer takes the eighth note (♩) as the standard count note—making six counts in the measure, or, if preferable, making two counts in the measure, by allowing the time of three eighths to one count; whereas, in the other measures the *quarter note* is invariably the standard count; and by this method the afflicting obstacle is easily removed.

ILLUSTRATION.

Double Triple Quadruple Sextuple
measure.
2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
Enfield, N. H.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE TONE OF THE CHURCHES.

THIS age is not termed a religious age; but we are assured that we live in a time, when *genuine religion* was never more prevalent than now. This evidence is manifested by the *liberality* so redundant, almost everywhere. Should Moody and Sankey prove failures otherwise, they must ever stand as the correct thermometers of the religious feelings of to-day. Wherever they have gone, the *silent prayers* of Moody, and the sweet songs of Sankey have taken the people by storm—a storm they have been waiting for a long time—a storm which even royalty has succumbed to, and which means, *a storm*, against which "the gates of hell" do not yet know how to prevail! Royalty and Peasantry alike have paid their tributes; and we common people, who live between, have clapped our hands and been very joyous over such an event. We have exclaimed:—"THE MILLENNIUM IS COMING;" and when the misanthrope has said: "So is Christmas," we have set the sails of our Patience to wait so long. We have clapped our hands, and said "AMEN!" just like any Methodist, and "GLORY TO GOD,"

and "SO BE IT," have not been uncommon nor idle expressions. We have clapped our hands, and said "God Bless!"—any and every one who will break down these aristocratic barriers to true religion—fine sense and "our church"—and we stand ready to "leap with joy" at the expected evidences of liberality that shall say: "We do not care what you believe, if you are honest. Are you sincerely seeking the Christ? If your lives bespeak for you the evidence that Christ is with you, away with all man made tenets, barriers and partitions. Let us take hands upon the Christ life; let us live *it*, at any, every expense of ourselves and our particular church, and AMEN!" is the universal chorus. And *now* more than ever seems to be the cry: "Let us love Jesus," and "Live like Jesus;" and "Live with Jesus!" recognizing the truth, that if we ever live *with* Jesus, we must live *like* Him. Never was Spiritualism so dull, nor Methodism so equippent; Episcopalianism has used up its reserve; and Presbyterianism experienced all, and more than it wanted of the *closest communion*; while Congregationalism finds there is something besides its idols to worship—to live and to die for! The Baptists are living—for better purposes,—they love their neighbors better; while the various *this and that* of theology bring up the rear of chorus, that the millennium is so near. If we go to the Celestial Empire, we are pleased with its progress and salutes; and we are assured that Mohammedan will soon kiss the Greek Church with other than lips of blood. The *Tenor of the Churches means a religious peace*—a cessation, even an indifference, to the most selfish theology. As Jews, as Christians, as Mohammedans, as Protestants, Catholics, and as SHAKERS, we are nearly ready to agree, that he or she who lives the best life, is the best man or woman, and the best representative religionist. ☆

BY WHOSE AUTHORITY?

—O—
Here are some Shaker Radicals. However unpleasant, are they true?

CHRISTIANITY that is popular to-day is very unlike the original. Reveling in the *name*, the majority of men and women live no better than before the introduction of Christianity. Do they live nearly as well? Christianity intended the conversion of Jews and Gentiles. From what? Jesus called the fisherman. Some were married, some were not. Jesus taught marriage to be *good* under Judaism; but there was something *better* to be observed under Christianity. Consequently, the unmarried entered a chaste, Christian virginity—*so did the married*—and all became as brethren and sisters. Those who had private, personal property, "great possessions," gave to the poor—shared their substance with the church, and became no more wealthy than its poorest members. It was the glory of the Jews to war. Jesus taught the only good of war, and of any retaliation whatever, to have been prior to the "new gospel" he was commissioned to introduce. Before Jesus, the Church and Caesar were one. Jesus urged a distinction. Popular Christianity has revoked these credentials. It makes a sacrament of marriage—destroying even the appearance of virginity. By whose authority?

Men of "great possessions" are invited and needed by it; and the comparative pittance they bestow upon the poor does not change the complexion of the distinction of rich and poor found among the churches. By whose authority are the rich men and women retained in any Christian church? By whose authority must the poor continue to share so unequally? War is a very respectable feature of *modern* Christianity, so called. During invasion or rebellion popular Christianity has made Pence, and Pence Societies disreputable. Captains, Colonels and Generals of unchristian, savage war, are the ornaments of churches called Christian. Soldiers carry the New Testament in their knapsacks—presented by war-loving Bible Societies—which scriptures particularly applaud and teach of the PRINCE OF PEACE, whose "servants do not, will not fight;" yet these same soldiers are taught by their churches and chaplains, not to "forgive their enemies" until after they have killed them! The American Peace (?) Society, during the late rebellion, found itself obnoxious to the churches; and it "Resolved: That we call this *no war*, but a merited castigation upon a slaveholding, rebellious community!" "No war," indeed! Again, we call attention: The popular Christianity of to-day is not genuine Christianity. It does not "follow me"—Jesus. It is not a virgin church, but violates, by its sacraments, rather than protects and preserves virginity. It fosters pride and lust, riches and poverty—and these have ever transformed the true church into a devil's harem. By whose authority are there rich and poor members of any church called Christian? We need a Jesus, with a power equal to "a whip made of large cords." The popular churches of to-day compose and present an unequalled Babylon—mixture of church and State—and almost complete expulsion of genuine Christianity.

This is a thinking age. People will no longer be hoodwinked by priestly paraphernalia and craft. They begin to see the errors of man-made creeds—ambushes of unmeaning words—by which selfish, ungodly men have led the people blindly—forsaking the true faith, under pay of the devil and the applause of the people. "Oh, that He would come," and ask the popular churches in "the broad way," by whose authority, the pattern—the Church of Pentecost—has been so completely reversed? Men and women! think of these things, as applying to us individually. The Church of Christ will ever be unpopular with those who love not the life of Jesus well enough to live it—yet, "they that are ashamed of me, and of my words, of them I will be ashamed." Herein is presented the radical testimony of Shakerism against popular, worldly Christianity. Is it needed? Will it be heeded? Will not the people awake to honesty, denying not Christ, but themselves, and ask with us, BY WHOSE AUTHORITY THE ORDER OF THE CHRISTIAN CHURCH HAS BEEN SO THOROUGHLY REVERSED? ☆

THAT CROW QUESTION.

IN *Aug. No. of SHAKER*, we defended our course in regard to the Crow—its extermination from gardens and cornfields, etc. Using Cowper's rule, we believe still, that it and our

course were tenable and correct. But as there is too little kindness in the world, and we had all better suffer *more* wrong than do *any*, we extract from a private letter, the following from Elder F. W. Evans, which he undoubtedly wrote with many dry smiles:

* * * "Think you wrong on the Crow question! A more thorough knowledge of that bird, his habits, food, etc., would make you his friend. The author of the "Vestiges of Creation," places the crow, as the bird of greatest variety and capacity—a typical bird. There is not much that passes for food among the birds and beasts, that the crow will not eat. Is capable of high culture—can talk in case of necessity, like a parrot—can steal like a man! But on principle, the crow is the farmers' friend. Plenty of crows, no mice, no snakes, no vermin, no potato bugs. Crows are better than Paris-green. This is fit only for anti-christians' use. Let the crow live and your own life will be more secure. We shoot no birds to save our seeds and cherries. They eat the insects and worms out of such productions, thus saving them."

INSECTS, CHILDREN AND CATS.

IN France, the Minister of Public Instruction, Mr. Waddington, appreciating the effect of combined and widely-extended action upon the prevalence of insect pests, issued a circular to the schools of the country, wherein is described in forcible terms the serious results which will ensue if the insect tribe is to continue to revel with impunity; and especially calls upon the school-teachers to point out to children what insects are, and what are not noxious; and further, to condemn most strongly the killing of birds, or taking their nests, and asserts that the law will hold parents responsible for the acts of their children in this respect. The editor of *Appleton's Journal*, in commenting upon this, suggests the query whether our public schools cannot do more than they now do to teach children to think about many matters in which they now too often err, from sheer ignorance. It occurs to us that much benefit would accrue to the public if an elementary course of entomology were introduced into our normal schools, so that our teachers, knowing something themselves, could influence the children under their charge to act as efficient aids to the farmer, in concerted action toward destroying our injurious insects. Children are naturally destructive, and a little effort, rightly exerted, would make such a duty as is implied here a pleasure, and a pleasure which, sufficiently encouraged, would be productive of a wide-spread benefit.

—Scientific Farmer.

Jane G. Swisshelm, in a late letter from Brussels, writes in strong condemnation of the cats in this country. As we have often heard foreigners observe, she *strongly asserts* that the absence of cats in Europe is the prominent cause of the exceeding multiplicity of beautiful birds of song and plumage in that country. She says she has heard more bird-songs in Brussels in seven weeks than she would hear in this country in almost as many years! If the cats and children kill so many birds, which would sing so much and kill so many insects, is it not a duty to study the above suggestions? And is it wrong to kill hundreds of cats? ☆

EDITORIAL NOTES.

A LATE number of *The Spiritual Scientist* presented nearly a page of good material, copied from our Daniel Fraser's "*Divine Afflatus*," duly credited, entitled "*The Future of Spiritualism*."

SAYS Peebles: "To be a spiritualist, is to hold conscious intercourse with the world of spirits, and to live a spiritual life—such as was Jesus Christ's." This is excellent. Now, let us take *this* lantern, and discover how

many spiritualists there *really* are—such as live the life Jesus did.

THAT was a sad commentary on the unequal footing of general society, where a woman, with her three little ones, was driven by an unfeeling New York landlord from her garret, and had taken refuge on the grave of her husband in Greenwood, and where they were found quietly starving to death, amid the millions of dollars worth of useless furniture. Wherever there is a rich man or woman, let each remember that they *are* so, because some one else is made correspondingly poor. The words of Wordsworth are true to-day, as when he wrote:

"Homeless, near a thousand homes I stood,
And near a thousand tables, plined and wanted food!"

A PACKAGE by express the other day proved to be some home-made linen for our external wear, from that kind and thoughtful mother at Enfield, Conn., Anna Erving. All our gospel friends will forgive us, for immediately ejaculating for their benefit, something like Luke 10:37.

WE are in receipt of two valuable Sunday School periodicals: *The Sunday School Times*, Phila., Pa., and *The National Sunday School Teacher*, Chicago, Ill., are conducted on very similar principles. While both show exceeding care, and a desire to interest the little ones in scripture lessons, we are unable to decide which is the better.

THE "*Battle Axe*"—a new periodical, published in the interests of peace!—by a thorough annihilation of theological errors. There can be none too many of such; and we are very favorably impressed with the platform upon which it has started, and proposes to run. Address, Independent Tract Society, Worcester, Mass.

THE critical, surgical, annihilative commentary of Elder H. L. Eades, of South Union, Ky., in *Religio Phil. Journal*, Aug. 8, upon an article written by one Billings, a seceder from Mt. Lebanon, N. Y., was well merited; and handsomely imposed. We thought all the time we were reading it, we had rather be a Shaker than to be Billings!

WE have received from the Editors of the *American Agriculturist*, N. Y., a copy of a small work on "*Broom corn and Broom making*"—one of the neatest little works imaginable. It is just such a digest as we have desired for a long time. We had already secured some material for such a work. On page 12, it refers to our people and their connection with broom corn as follows: "It is said that the Shakers of Watervliet, N. Y., first made brooms for sale in 1798, though the plant was cultivated for home use some years previous to that time. Shakers and others, soon engaged in the business to what then seemed a large extent."

The brooms that were first made by us in this Society, were the "round broom;" the handles being cut in the "bush" and smoothed with drawing knife and sand paper. The common and popular "flat" broom, was invented and made by Theodore Bates; and the machine for turning the handles was first conceived and made by the late Jesse Wells, both of this place—Shakers, N. Y.

MISPLACED FEAR.

All languages have a literature of terror about death. But living is far more terrible in reality than dying. It is life that fomented pride, that inflamed vanity, that excited the passions, that feeds the appetites, that founds and builds habits, that establishes character, and, binding up the separate straws of action into one sheaf, lands it into the future, saying, "As ye have sowed so shall ye reap;" and again, "As ye reap, so shall ye sow!" Yet life, which is the mischief maker, is not at all feared. Death, that does no harm, and is only the revealer of life's work, is feared.

THE ROCK OF REST.

—O—
MATTHEW XVI. 18.

Tossed on many a wave of doctrine,
Restless, weary, ill at ease
With beliefs that quiet others,
But as vague to me as these;
I have done with idly chasing
Phantom lights that rise and fall;
Drift no more with drifting doctrines—
Grown indifferent to them all!

Shall I long regret the visions
Of a rest so idly wooed?
Shall I long go on deploring
Creeds, that but opinions proved?
Quenched be every weak emotion!
Bring my future weal or woe,
Weal nor woe shall blight or bless me—
Faith, nor creed, shall move me now!

Murmuring thus, there came a whisper
From the Friend who knew me best:
"Seek the rock on which I builded:
On that rock alone is rest."
Suddenly, with light supernal,
Faith, the higher reason, came,
And my feet touched base eternal—
Benedictions on his name!

RELIGION AND SCIENCE.

—O—
The theories of the world wrought out by early priest-philosophers were in great part made up of such grotesque notions; and having become variously implicated with ethical opinions as to the nature and consequences of right and wrong behavior, they acquired a kind of sanctity, so that any thinker who in the light of a wider experience ventured to alter or amend the primitive theory was likely to be vituperated as an irreligious man or atheist. This sort of inference has not yet been wholly abandoned, even in civilized communities. Ever to-day books are written about the "conflict between religion and science," and other books are written with intent to reconcile the two presumed antagonists. But when we look beneath the surface of things, we see that in reality there has never been any conflict between religion and science, nor is any reconciliation called for where harmony has always existed. The real historical conflict, which has been thus curiously misnamed, has been the conflict between the more-crude opinions belonging to the science of an earlier age and the less-crude opinions belonging to the science of a later age. In the course of this contest the more-crude opinions have usually been defended in the name of religion, and the less-crude opinions have invariably won the victory; but religion itself, which is not concerned with opinion, but with the aspiration which leads us to strive after a purer and holier life, has seldom or never been attacked. On the contrary, the scientific men who have conducted the battle on behalf of the less-crude opinions, have generally been influenced by this religious aspiration quite as strongly as the apologists of the more-crude opinions, and so far from religious feeling having been weakened by their perennial series of victories, it has apparently been growing deeper and stronger all the time. The religious sense is as yet too feebly developed in most of us; but certainly in no preceding age have men taken up the work of life with more earnestness or with more real faith in the unseen than at the present day, when so much of what was once deemed all-important knowledge has been consigned to the limbo of mythology.—*John Fiske, in Atlantic Monthly.*

MAKE YOUR HEAVEN HERE.

—O—
REV. J. T. SUNDERLAND.

THERE is no royal road or short cut to Heaven. If you want a Heaven for yourself in the world to come, prepare it for yourself in the life that now is. You have no reason to think you will enter upon the next life in any wise changed in character from what you are when you leave this. "He that is holy, let him be holy still. He that is unholy, let him be unholy still." And the character with which you leave this world will be the slow and natural growth of the years of your whole earthly life, and cannot be the result of any thing else, the teaching of any theology or man to the contrary notwithstanding. The true conception of human existence doubtless is as one in this world and the next—this the rill, that the river; this the dawn, that the day; this the bud, that the flower; this the blade, that the full corn in the ear. Heaven is not something to be won or got or bought, either by ourselves or somebody else for us; but it is something to grow into. In the next world you are simply your own self, only moved on, and moved up. Swedenborg somewhere gives us a representation of persons who had died, and did not, for a considerable time, even know that they were dead. Their old thoughts and feelings and loves and desires of the earthly life remained, and the world which they had entered did not at first seem different from the one they had left, only it was spiritual instead of physical. Hence they went on with their old employments and ran the rounds of their old pleasures. Only by degrees did they perceive their change of states—and that as they themselves became, by natural processes of growth and development, capable of deeper seeing and higher knowledge.

CARLYLE ON TEACHING.

—O—

AN old letter of Mr. Thomas Carlyle's on teaching, written in 1859 to a young man who asked his counsel, has just been published. In it he says: "The grand secret (worth all the others together, and without which all the others are worth nothing and less) for inculcating and teaching virtues and graces is, that a man honestly, and with more and more of silent sincerity, have them himself, lodged there in the silent depths of his being; they will not fail to shine through and be not only visible but undeniable in whatever he is led to say or to do, and every hour of the day he will, consciously and unconsciously, find good means of teaching them. This is the grand indispensable requisite; this present, the rest is very certain to follow; the rest is mere matter of detail, depending on speciality of circumstance, which a man's own common sense, if he is in earnest toward his aim, will better and better instruct him in. The business, I am sorrowfully aware, is often enough undertaken without this indispensable prerequisite—nay, in general, there is a dim notion abroad that a man can teach such things by merely wishing to do it and without having them himself; but the fatal result inevitably is, he teaches, can teach, nothing but hypocrisy and unblessed apathy and meanness. It is a kind of salvation to his poor pupils if they, in a dim way, see through him, and refuse to imbibe the slow poison of such teaching. I fancy you to be an ingenuous young man, aiming manfully to do your best in the vocation which has fallen to you; and I hang up far ahead, I hope, this ugly but true warning upon a certain path which all mortals of us ought to avoid and abhor much more than we do at present."

SOCIAL IMPURITY.

—O—

[The following extracts are from a sermon, preached to a congregation, in the aristocratic city of Pittsfield, Mass. There is so much genuine Shaker preaching in them, we are very happy to quote them for the benefit of our readers. Would to heaven that the 42,000 clergymen of the United States were as bold for truth as the Rev. J. F. Clymer, now of Glens Falls, N. Y. Our thanks to R. M. Offard, for putting the same in tract form.—ED.]

There is a willful and woeful ignorance among all classes in regard to the cause, the effect and enormity of this crime. All men ought to know that

God has woven laws into every tissue, and nerve, and muscle, and bone of the human body, the violation of which is just as much a sin as to break any law of the decalogue. The laws of God graven on our bodies have not received that attention from divines and public teachers that their importance demands. We have had acres of sermons on the ethics of Christianity, as they apply to the soul; but scarcely a word on the relations of Christianity to the body. In the rignarole of extreme religionists, the body is regarded as a vile, burdensome thing, an earthly pest to the soul; hence the shameful ignorance of physical laws among some Christians, and their feverish anxiety to get to heaven. I pronounce the human body the grandest combination of physical elements in the universe; the incarnation of the divine ideal of material beauty; the temple of the soul; the sanctuary of the Holy Ghost—"Know ye not that your bodies are the temples of the Holy Ghost?" Licentiousness is pre-eminently a body sin. It smites this temple of the Holy Ghost with the dry rot. All men, especially young men, ought to know that this physical sin is hell fire in the bones, and will burn up their bodily powers, leaving the soul homeless and Godless forever. Men of God everywhere ought to cry aloud and spare not, that this iniquity may cease in the land.

Criminal fastidiousness and counterfeited delicacy confront me, and forbid the revelation of covered corruption. Ah, these are they who are so busy with the proprieties and elegancies of outside life, that no time is had for securing pure inwardness. The descendants of the Pharisees are not all dead. Whitewashed sepulchres are not out of date yet. Remembering that pure delicacy is a spring sunk deep in the solid rock of integrity, whose clear waters send up no mire nor dirt, I will drink from the limpid stream and go on.

Licentiousness shows itself in the solitary vice of youth. The hard facts of life and eminent physicians tell us that this secret sin is well-nigh universal. Medical men, eminent for ability, say there is scarcely a youth of twelve years, of either sex, who has escaped its ravages. Fond parents are self-deceived when they think their children are innocent. A noted physician says, among the thousands of youths who have come under his notice, scarcely one in a hundred is free from it. Most parents think it the wisest wisdom to keep their children in ignorance of the divinely appointed relations of the sexes, hence they never warn them against this vice, or tell them of the dreadful ruin it brings upon body and soul. Fathers and mothers while you maintain this ominous silence, vile books, lewd pictures in art galleries, wicked companions and leprous newspapers, and obscene theatre bills are slowly, but surely, training your children in this vice. Our literature reeks with licentious filth. Many of our young men pass by the study of history, art, science, and the Bible, counting them trash, and sit for hours gormandizing the "New York Weekly," the "Fireside Companion," the "Day's Doling," and the "Police Gazette."

Very few of you suspect the ruin that the social evil is working among our youth. Through it the best energies are wasted. The rich current of vitality is poured out like water, and strong nerves are shattered and unstrung. Then comes the fatal resort to stimulants to hold up the tottering frame. Then the mad bowl becomes a dire necessity of existence. Then, when sickness comes, there is no vitality to resist the inroads of disease. Many a youth has gone on thus, week after week, and month after month, showing daily the signs of decay, and no one asks the cause of his troubles. The listless eye, the pale cheek, the fitful appetite, the spiteful temper, these are all nature's signals of this sin. At last the victim dies. The community all stand aghast at such a strange providence. The minister stands over the coffin and echoes the voice of the community, and calls this a "mysterious providence that removes one so promising from our midst." It is false. He fell a victim to the violation of God's laws written in his body. God did not kill him; he killed himself. A man need not put a knife to his throat, or a pistol to his breast to become a suicide. A man may eat, or drink, or lust himself to death.

Under the lead of lewdness, a young man may fritter his life away infinitesimally, and society will lay the blame on God. Be not deceived. God is not mocked; whatsoever a man soweth, that shall he also reap. Punishment for violated

law is one of the surest things in God's universe. No one violates a law of his body, or any part of it, with impunity. Parents, believe me when I tell you that many of your children are dying daily through this vice. If an unwise silence has put a gulf between you and your children, draw near unto them and they will draw near to you. Fold them in your arms, and in the sanctity of your homes, at the holy shrine of a mother's love, and under the pavilion of a father's affection, tell them of the woe that waits on this vice. Young men, I come to you as the angel came to Lot, and cry out, with my heart in my mouth, escape for your lives from this Sodom! Fly! fly to yon mount of purity, or else it will soon be forever too late.

The violations of the law of chastity are not all outside of marriage relations. Marriage is of God. Its chief corner-stone is love; its other foundation stones are joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; its superstructure, a Christly character, wrought out in a pure fatherhood and a chaste motherhood. Put marriage on any other basis than pure love, and you break the seventh commandment. Let your prime object in marriage be any other than the upbuilding of the soul in godly principles under the law of parentage, and you prostitute the purest institution of God among men. Christ recognized the necessity of pure love in wedlock so much that he classes it with his own love for the church, and makes it the ideal of our love for him. Hear Him speak through Paul, "Husbands, love your wives, even as Christ also loved the church;" with sacrifice, with self-abnegation, and self-renunciation—such a love as subdues every lower motive to a divine purpose. Again, "Wives, submit yourselves unto your husbands, as unto the Lord," not as unto a base and gross humanity. Nothing short of the purest love that can throb in human breast will meet the divine idea of Christian marriage; nothing less than pure love will make our homes the type of heaven, as God intended they should be. Enter into marriage with every thing else but love, and no matter how gorgeous your wedding, or how magnificent your dwelling, your home will be a little hell. Whereas, two youthful souls, with true love, will make an Eden out of a hut.

Some teach that so long as the bounds of civil law are not passed in marriage, there is no sin; that the law of chastity cannot be violated inside the marriage relation, hence vast numbers of otherwise good people refuse to know any law of temperance on this question. Do you not know that the Saviour's interpretation of the seventh commandment, found in Matthew, v. 28, applies to married persons this side of civil law, as well as the other side? The pure Christ has given a heart meaning to the seventh commandment, which covers the relations of husband and wife to each other, as well as their relations to others. God has dedicated marriage as a sanctuary of love and purity; and they who make it a convenience for revelling and grossness, transform it into a den of thieves.

Husbands, Christ's love for the church is the standard set up for you. Wives, the love of a true church of Christ is the example for you; then shall your union be a "perpetual fountain of domestic sweets."

1. If you would avoid this great evil, in all its forms, have nothing to do with bad books or leprous newspapers. Parents, know the names of the author and publisher of every book your children read, and especially those books they read at night, with the lamp by the bedside. In the company of a bad book, you may ruin in an hour what has been the work of a life-time. The way to ruin is cheap; for ten or fifteen cents you can buy a book or paper that will damn you forever.

2. I warn you, keep your imagination pure. Be more terrified at the presence of an impure thought than at the presence of a robber in your house at midnight.

3. Keep your conversation clean. Descend not to furtive flings of lustful wit. Resent, with all the lightning in you, the man or woman who retails in your presence the filthiness of stray speech, or ill-chosen words.

4. Have good, pure men and women for your companions, or walk alone all through life, till the pearly gates burst open at your touch, to let you into the holy city beyond the clouds.

5. Avoid all the modern excipients and stimulants of food or drink, that fire the blood and set the

passions in a blaze. Live on simple food. Eat as little of animal food as possible, and you will have less of the animal to contend with in yourself. Avoid the midnight air of club rooms, billiard saloons, ball-rooms and restaurants. Thus you will have pure blood—for a man's blood always gives color to his morals.

Lastly, Walk in the spirit—Rom. viii. 1-4. "For to be carnally minded is death, but to be spiritually minded is life and peace,"

A SONG OF PEACE.

—o—

I.

The grass is green on Bunker Hill,
The waters sweet in Brandywine;
The sword sleeps in the scabbard still,
The farmer keeps his flock and vine;
Then, who would mar the scene to-day,
With vaunt of battlefield or fray?

II.

The brave corn lifts in regiments
Ten thousand sabres in the sun;
The ricks replace the battle tents,
The bannered tassels toss and run,
The neighing steed, the bugle's blast,
These be but stories of the past.

III.

The earth has healed her wounded breast,
The cannons plough the field no more;
The heroes rest! Oh, let them rest
In peace along the peaceful shore!
They fought for peace, for peace they fell;
They sleep in peace, and all is well.

IV.

The fields forget the battles fought,
The trenches wave in golden grain;
Shall we neglect the lessons taught,
And tear the wounds agape again?
Sweet mother nature, nurse the land,
And heal her wounds with gentle hand.

V.

Lo! peace on earth; Lo! flock and fold,
Lo! rich abundance, fat increase,
And valleys clad in sheen of gold
Oh, rise and sing a song of peace!
For Theseus roams the land no more,
And Janus rests with rusted deor.

Joaquin Miller.

AGGRANDIZEMENT.

—o—

MONEY is now exactly what mountain promontories over public roads were in old times. The harons fought for them fairly: the strongest and cunningest got them; then fortified them, and made every one who passed below pay toll. Well, capital now is exactly what crags were then. Men fight fairly (we will, at least, grant so much, though it is more than we ought) for their money; but, once having got it, the fortified millionaire can make every body who passes below pay toll to his million, and build another tower of his money-castle. And I can tell you, the poor vagrants by the roadside suffer now quite as much from the bag-baron, as ever they did from the crag-baron. Bags and crags have just the same result on rags.

—New Age.

THE SLAUGHTER OF BIRDS FOR THEIR PLUMAGE.

—o—

Mr. Alfred Newton writes a striking protest to the *Times* against the wholesale slaughter of birds for the sake of ornamental feathers. He quotes the proceedings of a single sale of feathers to show that to supply that sale alone, 9,700 herons (or egrets) must have been destroyed. All these feathers are said to have come from India last autumn. Mr. Newton observes that no country could supply 10,000 herons in a single breeding season, without nearly rooting out the stock.

Moreover, 15,000 humming birds and upward were included in the sale, of which 740 were of a single kind. As far as we know, none of these birds really diminish the stock of food available for man, so that in destroying them for mere show we empty the world absolutely of a certain portion

of its beauty and happiness, while the beauty is certainly by no means made up in the ornamentation of feminine toilets which is thus procured. In this age of blue moralities does no one really bestow a thought on the morality of such reckless spoliation of life as this? — *London Spectator*.

THE GRAPE CURE.

—o—

ACCORDING to the *Pall Mall Gazette*, among the most agreeable hygienic processes extant must be reckoned the grape cure. There are on the continent numerous establishments devoted to the use of the remedy; two in France, Aigle in Savoy, and Celles-Bains in the Ardèche; three, at least, in Switzerland—Vevy, Vevey, Montreux; and many in Germany, Austria, the Tyrol, and Hungary. The juice of the grape, containing, according to medical authority, 25 per cent of its weight in active agents—glucose, tartaric acid, potash, chalk, soda, oxide of iron, and manganese in combination with sulphuric acid, phosphoric acid, etc.—there is some reason for comparing this "organic mineral water," as it has been called, with the inorganic, the curative powers of which are so universally recognized, and for expecting similar results from it. The cure is very simple. It consists in eating an immense quantity of grapes, the thin-skinned sweet white varieties being best for the purpose. The patient takes but little ordinary food, and is required to eat three or four pounds of the fruit a day just at first, the quantity being gradually increased to eight, ten, and even twelve pounds of grapes. This is, if possible, to be eaten in the open air, in the vineyard whence the supply is derived—an arrangement which, no doubt, greatly conduces to the efficiency of the cure. It is frequently undertaken in their private practice by French physicians, who possess the material for it in the incomparable Chasselas, of which such quantities are now selling in Paris.

SPIRIT OF THE FARM.

—o—

THE practice of trimming leaves from the vines, to expose grapes to the sunlight, we have found by experience to be an error. Instead of grapes ripening quicker, those trimmed were several days later than those left unexposed to the sun. The quality of the fruit from trimmed vines also suffers. ☆

KEEP this until next season: A neighbor of ours had suffered exceedingly from onion maggot. He used plaster last season and reduced his loss two-thirds. This year he rolled his bed until the ground was hard; sowed it, and as soon as the onions would bear it, tread the earth on both sides next to the onions, so as to press them snugly. We visited his onions lately—not the sign of a maggot anywhere. ☆

JEREMIAH LOW, of this place, has been a valuable, amateur gardener. Recent mishaps, with three-score and ten and more years, add to his inability to do. But he has produced some valuable new fruits—early pears, corn, grapes, mulberries, the white wax bean, and a thornless black-cap raspberry, ever-bearing, that we do not believe can be equaled in the world. ☆

A. J. DOWNING advocated the ploughing of orchards, and our experience has invariably proved, that doing so is much the best plan—turning under clover or some green crop—rather than pasturing or idling. ☆

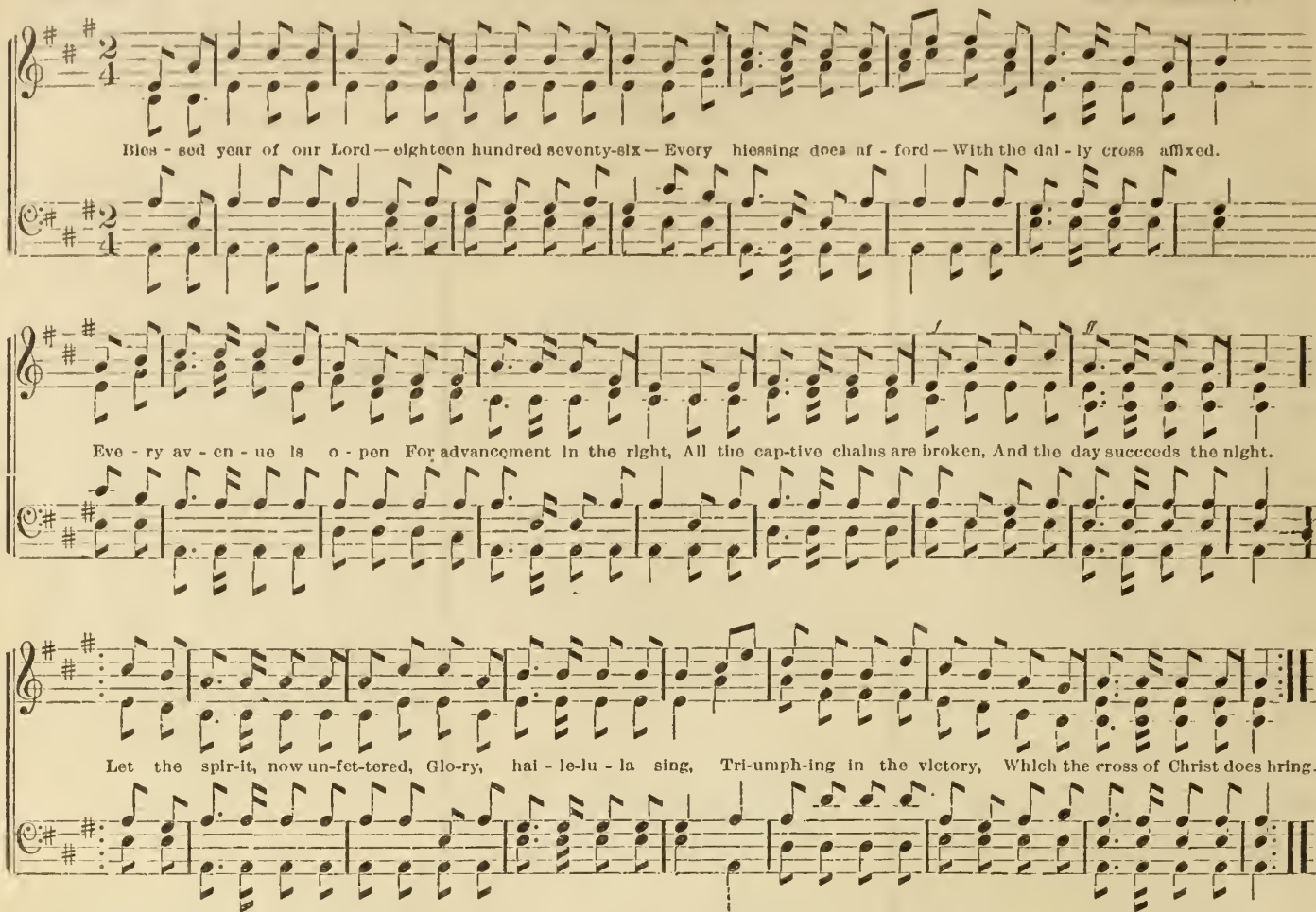
GREAT differences exist between the wheat fields of Shaker farms in Genesee Valley. Recent reports say, some yield only ten bushels to the acre, while others are yielding thirty. Why this difference on alluvial soils? ☆

A spading machine is the latest novelty, and a valuable one too. Tested in Albany county, last week of July, it spaded as fast as three horses could walk with it, a surface three feet wide. The *Country Gentleman* says: "If it had spaded only two feet wide, two horses could leave the ground in better trim than ploughing, cultivating and harrowing"—three operations. Its work is eight inches in depth. ☆

CENTENNIAL BLESSINGS.

ANN BUSBY.

MOUNT LEBANON, N. Y.



Blessed year of our Lord—eighteen hundred seventy-six—Every blessing does afford—With the daily cross affixed.

Every av-en-ue is o-pen For advancement in the right, All the cap-tive chains are broken, And the day succeeds the night.

Let the spir-it, now un-fet-tered, Glo-ry, hal-le-lu-la sing, Tri-umph-ing in the victory, Which the cross of Christ does bring.

Blessed year of our Lord, Let sweet melodies arise,
We will sing with one accord, Of salvation's glorious prize,
Of the rapid line of travel, To our Father's Kingdom new,
We will brave each rising trial, And the heavenly way pursue;
By confession and repentance, We will weave us garments fair,
Rejoicing, that our spirits, We, for glory, may prepare.

May this year of our Lord, New centennial blessings bring,
On the rulers of our land—On the peasant and the king;
May our blest and lovely Zion Be replenished by his band,
And the gospel testimony, Sounded forth o'er sea and land,
May the preaching of the prophets, In the wilderness be heard,
Preparing all the people, For the coming of the Lord.

SOCIETY RECORD.

—o—

THE Ministry of MT. LEBANON and WATERVLIET left the latter place on Aug. 1, for an extended tour of all the WESTERN SOCIETIES. Let us all yearn for them a successful journey. Also, let us remind our western brethren that, though they are strong in spirit and for the CAUSE, they must use some care not to overwork them, and let them return on time.

SHAKERS, N. Y. Crops coming in splendidly. Hay and grain an abundant yield—best quality. Fruits of smaller varieties, excepting Raspberries only medium crop. Apples, Pears, etc., promises most largely, while the gardeners, broom and sweet corn growers are counting a relief by dollars, not far distant. Health apparently superb.

The Colorado bug troubled our early potatoes considerably—in some families bushels were picked from the vines, and their fates were “the end!” ☆

ENFIELD, N. H. An intense drouth still prevails. Nevertheless, crops coming in satisfactorily. An especial good word for potatoes; which, notwithstanding the immense army of beetles, have done well. Busy fingers have, in days and weeks, destroyed mil—hundreds of thousands! Sales of brooms and seeds moderate. The dairy good. From the average of 30 cows, seventy cheeses have been produced, besides 65 or 70 lbs. of butter weekly. Sixteen calves reared. Pail and Tub business resting; but must begin again soon. “Hope so, we want one.” Health of Society good; and we report general prosperity throughout. ☆

ENFIELD, CONN. Bro. Richard Van Dusen has a pear orchard of four acres, which we almost imagine, this season he challenges the world with.

The Church Family have begun a new Dwelling House—form of Greek Cross—96 feet long, and cross-wise. This building is to be heated by steam. New Depot being built by the Society. Albert Battles is proposed as P. M. for a new P. O. Hereafter, friends! direct all letters for Enfield, Conn., to “SHAKER STATION, HARTFORD CO., CONN.” Bro. B. S. Kellogg, we are glad to hear, is improving. Get up, and well. ☆

GROVELAND, N. Y., about this time is experiencing a refreshing season of Mt. Lebanon baptism. Although wheat is only moderate, yet no complaint is heard of the general appearance and harvest of crops. Zeal generally is prevalent at the Centre, and that “happy family” at the west continues “happy.” ☆

HANCOCK, MASS. A passage through this village lately, inspired our heart of hearts with much hope. There is much of God in Hancock,—for order prevailed. Fences, buildings, (many new ones,) were superior to the heretofore, and the kindness of Bro. Ira Lawson unequalled. ☆

CANTERBURY, N. H. The hay crop is secured, every load of the same gathered in best condition. Blue berries thick, fifty bushels will be gathered by our families this season. Health of Society remarkably good in view of the hot weather we have had. Sorry to hear of one case (A. C. S.) that has been very bad, but glad to hear of the convalescence, and the acknowledged causes—unphysiological conditions. Public audiences too large for the house of worship—have had thoughts of taking up contributions for its extension. People in this neighborhood of the best class, but poor as we are (!) and we have but little hopes of the desired amount. The reason of their poverty must be because they are so good. ☆

BEING in the closest accord with our Publisher, we urge an immediate, and comforting response, to the Circular he has so recently issued to the various trusteeships individually; and may each response be a hearty Amen! ☆

THE BRIGHT SIDE.—Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. Bishop Hall quaintly remarks, “For every bad there might be a worse, and when a man breaks his leg, let him be thankful that it was not his neck.” When Fenelon's library was on fire, “God be praised,” he exclaimed, “that it was not the dwelling of some poor man.” This is the true spirit of cheerfulness and submission—one of the most beautiful traits that can possess the human heart. Resolve to see this world on the sunny side, and you have almost won the battle of life at the outset.

NO CROSS, NO CROWN.—Coleridge remarked, that the temper of the present age inclines it to every enervating indulgence. Men appear to think the Christian armor an unnecessary incumbrance; they have no desire to engage in any combat, to undergo any trial; if religion is to be cultivated, it must be as one of the *fine arts*—as an element of belles-lettres; they forget or despise the saying of Bishop Patrick, that there is no passage to celestial glory but by some cross; that we must suffer with Christ, as well as confess Him, if we would be with Him in Paradise.

TO EVERGREEN SHORES.

—o—

We had only just committed the little conceit under this caption for Aug. No. when we received the following:

At Enfield, N. H., May 15, IRA BALLOU, aged 79.

At Enfield, N. H., July 5, ROWENA MORRILL, aged 75.

At North Union, O., July 9, RHODA MINER, nearly 81.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., OCTOBER, 1876. SHAKER VILLAGE, N. H.

} N. A. BRIGGS, } No. 10.
PUBLISHER.

THE SACRAMENT.

—O—
ELIJAH MYRICK.

"AND as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said take, eat; this is my body."

Which was his body? Those whom he was addressing? Who had continued with him in his temptations? To whom he appointed a kingdom as his father had appointed unto him? Who were to be the body through which Christ would continue to be manifest? Or was it the bread which he passed round as a symbol of union?

And while he was committing to them this great trust—this life—this new testament for many, for the remission of sins, did he not pass the cup as a seal of unity—a confirmation that they were one living body?

If this version is good grammar, and makes Jesus appear more sensible, then cast away the old bottles of tradition, and seek new bottles for the fruit of the vine, which we shall partake of, new, in our Father's (and mother's) kingdom.

Heed no longer dying echoes—
Echoes from the voices gone!
While the trumpet voice of progress,
Tells us of a brighter dawn.

Harvard, Mass.

WHERE GOD IS.

—O—
MT. LEBANON, Sept. 29, 1876.

BELoved EDITOR:

September number is good; "Our Saviour," and "By Whose Authority," I like; "Social Impurity"—plain, but true—will do good.

My letter to Elder Abraham should be published—it is time.

The highest form of virtue, *now*, is among the skeptics to all false theologies.

A hundred years ago, the most spiritual good was with the Orthodox and the Dissenting Sectarians, and the Wituesses.

To-day, God is more perfectly revealed in some who deny, or doubt the existence of a Supreme being, than in the Christian Priesthood.

Works, not faith; facts, not faction; acts, not words; lives, not creeds, are the most pregnant with the good. God is good; God is truth. The *hearts* of men and women, not their whims and notions—their intellectual conceptions, or cloudy plans and systems—are what God looks at; be sure of that.

God is in the liberal, the scientific, the land reformer, the woman's rights advocate, the physiologist, the moral regenerators, the coöperator and communist—seekers after righteousness upon humanitarian grounds—who so love their fellow-men that their whole lives, fortunes and sacred honor are pledged as guaranties of their unselfishness. These love God, and they worship Him and Her, in

spirit, through the truth they teach and practice. And God cares no more for their lip negations, than he cares for the lip affirmations of those who *say* they are religious, yet who are monopolizing the earth, so that the mock cannot inherit it—by a financial system of bank robbery and its concomitants—in usurping man-power in all church and state organizations, are acting out devilism.

This is a day of *substance*. Theological shadows are passing away like fogs upon the mountains when the sun rises, it shining in strength and glory. The new earth is gradually coming up out of the general chaos, like a new continent rising out of the sea.

The new heavens are coming down from God, by Divine revelation. As the light of the natural sun bursts through the clouds of the earth, so shall the coming of the sons and daughters of man be. Having commenced, they will keep coming, the path of the right *doer* being like the sun that shines brighter and brighter until the meridian is attained.

Yours,

F. W. EVANS.

HOW CAN WE SERVE GOD MOST ACCEPTABLY?

—O—
RUTH WEBSTER.

THIS is a very important question—one that has led to a great variety of practices, each having for its professed object the approbation of God. If we wished to meet the approbation of any one, or to do him service, it would be necessary, in the first place, to know what his character is, in order to know what would be pleasing to him; for that which would be pleasing to a Nero, would be abhorrent to a Howard. Mankind have, in all ages of the world, had different ideas of the character of God, and consequently have differed in their service and manner of worship. He has been represented as a God of vengeance, a judge severe, the great Jehovah; but to me there is no appellation so dear as "Our Father who art in heaven." I love to contemplate Him as standing in this relation to all the children of men. So all are brethren and sisters in their natural creation, but those who receive the testimony of Christ have power given them to become the sons and daughters of God in an especial manner; and as he is no respecter of persons, should we not strive to be like him? As Christ came to do the will of God, we may learn by his doings and teachings what will be pleasing to Him. The prophet Isaiah gives us that which is to the point. "Is it such a fast that I have chosen, a day for a man to afflict his soul? Is it to bow down his head like a bulrush and spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen

to loose the bands of wickedness, to undo the heavy burdens and let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" That here is acceptable service, no one needs be mistaken.

Then again, Prov., 13th chapter: "He that oppresseth the poor reproacheth his Maker, but he that honoreth him hath mercy on the poor." Again, there is a very impressive lesson taught in the parable of the sheep and goats, Matt., 25th chapter, commencing at the 40th verse. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats, he shall set the sheep on the right hand, but the goats on the left. Then shall the King say to those on the right hand: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; I was in prison, and ye came unto me.' Then shall the righteous answer him: 'When saw we thee thus, and ministered to thee?' Then shall the King say unto them: 'Verily I say unto you, inasmuch as ye have done it to the least of these my brethren, ye have done it unto me.' Then shall he also say to them on his left hand: 'Depart from me, ye cursed, for I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.' Then shall they also answer him, saying: 'Lord, when saw we thee ahungred, or athirst, or a stranger, or sick, or in prison, and did not minister to thee?' Then shall he answer them, saying: 'Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.'"

This was the ground of their condemnation—lack of charity. We talk of religious service as if it consisted in singing, preaching and praying. These may be useful as helps to inspire each other to renewed zeal in carrying out in practice the religious principle which the apostle James says is to visit the widow and fatherless, and to keep unspotted from the world. Religion implies action—doing good to the needy, as in the case of Cornelius: "Thy prayers and thy alms are come up for a memorial before God. Again thy prayer is heard, and thine alms are had in remembrance in the sight of God." God seems

to have an especial regard for the poor, and claims them as his heritage, as saith the apostle: "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?"

Christ gave it as one of the tests by which it might be known that he was the Son of God, that "the poor have the gospel preached to them." His mission on earth was, to raise the fallen and bless the poor. This is God-like labor, and unless his followers engage in it, their profession is vain. As saith the apostle: "If any man hath this world's goods and seeth his brother have need, and shuts up his bowels of compassion against him, how dwelleth the love of God in him?" Christ gave one injunction that is seldom complied with. It is this: "When thou makest a feast, do not call thy rich neighbors and friends, lest they bid you again, and so a recompense be made; but when ye make a feast, call the poor, the maimed, the halt and blind. These cannot reward you, but ye shall be rewarded at the resurrection of the just." God has made many promises to those who give to the poor, such as "He that giveth to the poor shall not lack." Again, "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." Agur's prayer was: "Give me neither poverty nor riches, lest I be full and deny thee, or be poor and steal, and take the name of God in vain." This condition may be realized by entering Christ's kingdom on earth, where there is neither rich nor poor, but perfect equality. "As the liberal deviseth liberal things," are there not some liberal souls who are ready to give of their substance for the good of others? We think that the greatest amount of good can be done by gathering the poor into communities, where they may be self-sustaining, and in their turn help others.

As there is no benevolence without sacrifice, so there is no sacrifice without a corresponding reward. I think that the question at the head of this article may be truly answered, that he renders the most acceptable service to God who serves humanity best.

Union Village, O.

"JESUS WEPT."

—O—

SARAH ANN NEAL.

IN reading the Book of books, we learn that our beautiful, Christian leader was "a man of sorrow, and acquainted with grief," to such an extent, that it is stated "he often wept." Now, when Jesus came to perform his God-ordained mission it was a time when spiritual darkness reigned, and human nature had grown almost inexorable in its perverseness. His mission was the ushering in of a new kingdom of God, which was to be established upon the earth; he therefore necessarily became the exponent of new truths, which were directly diametrical to those of the earthly order. Jesus, knowing that this new departure from written creeds was a move that would create for himself many enemies, and cause him much sorrow, still felt the force of his mission, and, realizing the power that guided him, faltered not to perform it; and, ere the good spirit had suffered his toil-worn body to be crucified on Calvary's cross, he had

established, under divine guidance, a plan of salvation whereby humanity could regain its lost perfection. This done, his beautiful soul went home to God, to dwell in the joys of the heavenly kingdom. But it was not the work of a moment, to lay the foundation of a new order of life, wherein only fruits of righteousness should grow; for our precious Saviour passed years in toiling and weeping for the growth of those principles, which he knew to be emanations from a divine source. Truly those were days of darkness in which Jesus sowed the seeds of godly truth and watered them with tears, that they might grow to the glory of God. But he lived in earth-life only sufficiently long to see but few who felt the power of his call—to come up and live the higher life—when, having performed his mission, his peaceful spirit left the material form, then spiked to the cross. Still, a few had accepted the teachings of Jesus, and gathered to him as true disciples, keeping the principles intact so long as they lived. And, indeed, they have remained intact since their first communication to mankind; and we, who claim a discipleship to Christianity, have them now, to toil for, and, if need be, to weep for, that they may grow in our souls and develop our characters, even to the Christ standard; then shall we be able to impart a saving influence that will help others to improve their conditions. But "Jesus wept," and shall we not sip from that cup of sorrow, from which he drank so freely, and with him weep also? Yea, very many times, rather than stand with idle indifference, and see the truth go down! Surely we will strive for the truth, that we may share with him that peace which is beyond the strife. Although we have seen Jesus to be a man of sorrow, we know he was not wholly a stranger to joy; for he found a joy even in the midst of sorrow, by doing his Father's will; and precious to his soul, and fraught with joy, were those seasons he enjoyed in communion with his divine parentage, which never forsook him while he remained an earth-toiler. Those were seasons in which he became endowed with a strength which lifted him above all human error, for it is written, "he partook of the nature of man, and was tempted in all points, but without sin." Thus we have before us an example of perfection—a beacon light that points the soul upward for salvation. And may we find strength, even as did Jesus, to meet the sorrows which the cross brings, with a smile of patience, and bear them with such Christian fortitude that will work for our souls an eternal good. Let us commune with the good spirit, as he did; for, precious to every true Christian are those seasons, when the soul, *alone with God*, can weep and toil for its deliverance from the temptations and sins of darkness. And, finally, let us build up the principles of Jesus, by overcoming every evil propensity in our natures, that we may say, with Christ, "we have overcome the world."

It is the earnest workers only, who properly develop themselves into Christian men and women in this life. Those who neglect to do the proper work of this life's improvement, will unhappily defer it to the next sphere. The scholar who has a necessary lesson to learn, and fails of learning it, has the discomfort to think that it, and other lessons, must be learned sooner or later in the future.

Shakers, N. Y.

JAMES LANGRIDGE.

A GOOD IDEA.

—O—

F. W. EVANS.

"Kill the cats!" That was a good suggestion in September number. They are the greatest nuisances on the premises; have to be killed *now*, to keep them within bounds. Kill a few more and it will lessen the number of cat deaths in the future.

Mother Ann Lee affirmed that cats were mediums of evil spirits. She enjoined her children not to play with, nor fondle cats. A good rule. They are the causes of weakly children in many households.

We have no dogs, why should we have cats?

The dog loves his master or mistress. The cat loves the house, and will return, if taken away by the removing owner.

How shall we keep the mice and rats in check?

Let some of the readers of THE SHAKER answer.

Do right, kill the cats, and "the birds of the air" will tell subscribers how to abate the lesser nuisances of rats and mice.

MUSIC—NO. 10.

—O—

J. G. RUSSELL.

EXPRESSION.—Last, but not least in the art of vocal rendering, comes the subject universally known by the term *expression*. In fact, it is so far from being least, that it is the greatest and most important point for recognition. Taken thus up for commentation at so late a period in this series of articles is to be accounted for from the fact that it is not only the most difficult point for singers to attain, but that it also becomes the grand completion of musical effect. It not only embraces the various rules and principles of musical notation, but it comprehends also the deepest and most genuine feelings of the singer. It is, in short, *the soul of music*. With much veracity it might be asserted that in a majority of cases singers fail to reach this most desirable point, and in consequence of this failure, the severest condemnation is often pronounced, not only upon the unsuccessful performer, but even upon the science itself, alleging that its mechanical process, renders musical effect void of life and soul-stirring ministration. This critical view of the case may not be altogether groundless, but the question for consideration is, whether this musical failure arises from an attempt to reach the desired point through scientific appliances, or from some other causes not so apparent in the eye of the critic. In joining issue upon this debatable point, the writer would *emphatically* declare his belief—which has nearly become knowledge—that the fault lies *not* with the science, neither with the singer, if sufficient time has not been stipulated for reaching that degree of proficiency requisite for insuring successful results. But the assertion is often made that singers, after commencing their scientific course of music culture, do not manifest so much energy and spirit in singing as they did before entering upon their scientific course. Without denial of this assertion, we will reason from facts just as they exist.

Individual, or solo singing, may be beautiful in effect, even when the performer knows little or nothing about music, scientifically,

for the reason that *one mind* controls the performance; and whatever may be the violations of scientific laws, they are unsubjected to the clashing which would be sure to result from a plurality of voices, as in the latter case the performance is superintended by as many minds as there are singers, all of whom must be more or less at variance with each other, either in pitch, rhythm, or power of tone. Viewed in the light of solo effect, non-scientists may claim the supremacy in *certain cases*, but not in all, as will soon appear. One great and grand law, superseding all others, of the science of music, is, that *every tone in a musical performance must be given by a perfect union of voices*. Now, with scientists, in regard to pitch, rhythm, and power of tone, the mind of *one* is the mind of *all*; therefore clashing may be just as foreign in chorus effect as it can be in solo effect. Again, when expression demands—as is sometimes the case—a departure from the established laws of music, the scientists, knowing the groundless position they occupy, yield their judgments at once to the unlimited control of a *leader*, and thereby preserve the same harmony of action they maintained before the interruption took place—a feature not discoverable with non-scientists. But there is another point for consideration, which has as much to do with musical effect, and even more with individual cases, than all that has yet been up for discussion, and that is *the management of the voice*. Many voices are *badly managed*, and this fault is alarmingly prevalent among non-scientists, though, to do them justice, it should be added that a *few* of this class were endowed by nature with *remarkable* voices, that, in a personal point of view, no scientific culture could much improve; but in a great majority of cases, this class of voices manifest, prematurely, a *lamentable failure*, often a total wreck, arising many times simply through ignorance in management. But we must here leave the subject where it now stands, promising, however, to clear it up to completion at some future time, simply observing, as a temporary close, that however great or remarkable the endowments of nature may have been, or however much in the *spirit* we may sing, we can render the praises of God to *perfection* only as we sing *"with the spirit, and with the understanding also."*

CORRESPONDENCE.

—O—

ENFIELD, N. H. Aug. 9th, 1876.

G. A. LOMAS, Editor, SHAKERS, N. Y.

DEAR FRIEND:—Allow me to give expression to the promptings of my *inner life*, in praise and commendation of the precious truths and principles so ably and manfully advocated in THE SHAKER, and which are so much needed at the present time, and which were also uttered forth to the world by our Lord and master Jesus Christ, when here on earth personally, who said "I am the way, the truth and the life." It is high time I sincerely believe, for humanity to pause, think, consider watchfully and prayerfully the signs of the times at what a poor rate the majority of souls are now living, so far away from the teachings of Jesus, his life. True spiritualism and true Shakerism, I believe, must step to the front of priestcraft, sectarianism and old theology, take the lead in the broad, universal religion of Jesus of Nazareth, free for all, without money and without price. May God, His angels, ministering spirits, speedily help us all to be wise for ourselves and choose that better part and live it, which can never be taken away from us.

Then as said Jesus we can truthfully exclaim "The kingdom of God is within us."

Respectfully,
WM. C. DENNISON.

163 JACKSON ST., BROOKLYN.

MY DEAR CECILIA:—My departure was so hurried that I was unable to say many things to you that were on my mind during my stay among your people. I wished to thank you for your kindness and interest in a personal stranger, and to express my unqualified admiration of your high aims and pure life, and of the complete success which has attended your efforts toward the founding of a social system ruled by brotherly love. You have attained the ideal life for which poets and philosophers have longed in all ages. Your mutual love and confidence are perfect and undisturbed, and you *earn your living and enjoy it* in the fullest sense of the word. All this is what constitutes a happy, earthly life—a truly happy and enviable one.

For futurity, if there be such a prospect before us, I suppose those who are good now will be blessed hereafter. Could I but agree with you upon this all important point, how quickly would I fly from the *vanities and disappointments* of the world to your sweet haven of peace, your heaven upon earth. It might be wrong in me to yield to such selfish impulse, and leave a devoted mother at a time when she most needs my companionship; and to prevent this, destiny has placed an insurmountable barrier between me and temptation.

Well, I believe after all I can find great usefulness in the world, and perhaps some form and degree of happiness as well.

In the meantime I shall be a regular Shaker missionary, raising my voice wherever I go, in defense of your principles, as practiced by yourselves, and in description of your happiness therein.

If I can aid, by a mite's worth an order of people having such virtuous and healthy minds, I shall certainly feel it my duty to do so.

Yours truly,

ELLEN E. KENYON.

TO CECILIA DEYVR.

July 23, 1876.

AYER, MASS., Sept. 3d, 1876.

DEAR BROTHER NICHOLAS:

Your "Circular" is received. Thanks for it and also for all the burdens you bear to keep alive our *little bark*; with its white sail of peace it is yet destined to go higher up the stream of human possibilities than any of the many-colored sails that float on the great sea of time's waters.

What if there is a little "friction," is it not much better than a dead calm—sleeping upon our oars—a dead level of thought and feeling?

You, dear brother, draw largely on our gratitude and sympathy for the interest you take in our general enterprise.

It is an age of thought and investigation which we can no more escape than we can the atmosphere around us. It is in the atmosphere.

If we ever become proficient scholars in the school of Christ, it will be when we learn to love one another, even if our opinions do not all take form alike, and at the same time.

If our lives are pure and unselfish, honest, and separated from the world, the virtues of charity and forbearance will follow as the flow of water or the ascent of flame.

The new bottle for the new wine was not peculiar, and only adapted to the time of Jesus.

Every new revolution will need its new garment and new bottles.

I believe the increase will come, if we first become so weak we cannot resist it.

If all labor for the growth of their own souls, it will add to the increase of the Christ kingdom.

THE SHAKER,

Long may it wave

O'er the world be free,

With its power to save.

Our public meetings are well attended. We tell the people how we live (or are trying to live), and advise them to come up to the natural and moral law, preparatory to Christianity.

Please accept of my best love and the love of all in our humble home, and give of the same to all dear friends in your beautiful abode.

Yours, in love,

N. A. BRIGGS, Pub.

ELIJAH MYRICK.

ENFIELD, September 12, 1876.

DEAR EDITOR: A short paragraph having appeared in the *American Socialist*, quoted from THE SHAKER, runs thus: "Tell a man his faults, and he will hate you forever." Without special reference to the remedy proposed in the *A. S.*, I would say that the application cannot be applied to any true Shaker. In all my experience in Shakerism I have never observed any one that was honestly, purposely, and understandingly traveling away from a lower nature, that would take offense, or carry hatred in his heart forever, as above stated. Many times we find it beneficial to be told our faults, even when not done from the best motives. I do admit there is a class that would answer to all that would come under the meaning of the term *hate*, at having their faults exposed to them; but it is also well known, such a class cannot by any means be ranked among genuine Shakers. And it would be very questionable if the Divine Order of the gospel could not reach such—whether any other means could ever alter their hearts' obliquities.

Yours in brotherly love,

ROBERT AITKIN.

RIO VISTA, CAL., September 2, 1876.

BRO. D. FRASER: Allow me to thank you most sincerely for your articles in THE SHAKER, especially those entitled, "Chemical Forces of Plants and Animals." To use a miner's phrase, "they go to the bed-rock;" and are such a clear exposition of dietary truth, that I cannot refrain from expressing my admiration of them.

If you had the millions of an Astor or a Stewart to bestow upon the people, they would not do so much good as your articles are calculated to effect.

Truly yours,

E. Y.

MT. LEBANON, Aug. 13, 1876.

RICHARD FLETCHER:

Dear Brother—Your letter of July 3d is received. In it you ask, "Would dear Elder F. W. Evans abolish the Sabbath entirely? That leading article will astonish some folks * * * The French did away with a Sabbath of rest one time. Shall we follow them?"

Many thanks for your kind epistle, and may the feeling of love and friendship you therein expressed cover my apparent negligence to answer it.

Gladly do I unite with you in admiring the beautiful characters which a long life, subject to gospel discipline and its saving power, has produced in the many aged Believers, whose company we still enjoy, and whose example we may profit by.

Not without labor and sacrifice have their virtues been acquired. Blessed be the obedience they have walked in! Blessed be the faith that has led them, and the hope that has inspired them! Upon the foundation that the Spirit has built through the means of their faithful toil, are we called to add stone upon stone, until the part allotted to us in the glorious structure be completed, to serve in its turn as a basis for coming generations. For, ever increasing is the work of God, ever offering to those who will be successively called into it, new truths and larger spheres of action, until the house of our God will indeed become a house of prayer, for all nations, kindreds, tongues and people, for all classes of mind and conditions of spirit, whether produced by inheritance, education, or any other cause. This view is a happy unfoldment of the somewhat narrower ideas held by our predecessors, from Jesus of Nazareth down to Ann of Manchester and her followers, the founders of our order. The former declared that he was sent only in relation to the lost sheep of Israel, an idea, naturally enough, flowing from a Jewish education, and evidently true in regard to himself personally, but which would have been a grave mistake, if generally adhered to in succeeding ages, to avoid which a special revelation had to be made to Peter.

The latter came out from the religious organizations, the various so-called Christian denominations of their day, and felt, also, naturally enough, as though their class, religious professors generally, were called in a particular manner, almost to the exclusion of others, to inherit the blessings of Christ's true

kingdom; whereas the rational mind of our day tells us, that the mere profession of a false Christianity is, by no means, a better preparation for the acceptance of the life of the true one, than an honest denial, or an absolute ignorance of those former errors would be, but rather the reverse. For, as it has taken time and efforts to get those errors worked in the mind, so will it also require time and sufferings to eradicate them. Here comes in the advantage of the rationalist; his mind is like a field, well fallowed and clear, ready for the seed of eternal truth which will be sown there and yield rich harvests. The appearances are, that this class will furnish the master-builders of the work that is impending. The son who promised to go to work in his father's vineyard, stands aloof, but he who was contrary and stubborn in his speech, is now repenting and drawing nigh.

Having gone so far, I need but to take another step to answer the questions you put relating to the leading article in the JULY SHAKER. I like that article, because, to me, it contains truth. What was the Sabbathical institution to the Jews, among whom it originated, if not a practical prophecy of a higher order of things? The first one in whom that prophecy was realized, discarded the external institution altogether; he did not need it. His whole life was a continual Sabbath, a life of rest from selfish pursuits, a life of goodness and exceeding love to God and the neighbor—a Shaker life. To those who live that life to-day, the same principles are applicable. They do not need an external Sabbath, because to them it has no meaning, other than they choose to give it themselves. Much less can they have any justifiable interest in having such an institution enforced upon others, contrary to their feelings and convictions, or to their best interests. A day of rest from physical labor may be very good, particularly for those who make such labor and its products the chief object of their lives, and by their selfishness may be tempted to be unjust to themselves or others. One day in seven answers that purpose very well; perhaps one in six might be better still, if all were willing to perform their due part in productive labor. For if any individual or people should consider it best for them to divide the one day of rest between the others and thus lessen each day's toil, why should not they have a right to do so, without being interfered with or imposed upon by others? The French, in their first revolution, missed it in making their period of labor too long, nine days out of ten. Neither men nor beasts could thrive under it, as their experience of twelve years fully proved. I can see nothing improper in any man or class of men ordering their time and dividing their labor to suit their best convenience. Neither can I see any thing right or proper in any man or class of men trying to impose their particular views on this or any other subject upon other men, or dictate for them the way of passing their time, unless it be to restrain them from doing wrong to themselves or their fellows. The barbaric law that might makes right is so inherent in human nature, that it will work out in some way or other, but it never yet wrought any good, nor do I think that it will in the future.

As for the real Sabbath of humanity, the higher life of Christian purity and virtue, I feel that its joy will be an everlasting rejoicing, and its rest an everlasting peace, that not even differences in opinion and mental constitution can destroy. I thank you for your ideas in the AUG. No. of our paper, concerning ART. The abuse and prostitution that it is so much subjected to, makes me sad. The same is but too true about the literature of our day. Humanity will yet look back with shame upon the mental appetites that could crave such food. * * *

Truly yours, etc.,

EMIL BRETZNER.

CANTERBURY, N. H.: The Washing Machines of Shaker Village, N. H., on exhibition at the Centennial, have called out considerable comment and commendation. We hope, that, as they are the best the world has ever produced, they may sell hundreds of them. See advertisement.

LACONISM.

—O—

THEO. OORHAM.

THE Spartans, or Lacedemonians, whose country was called Laconia, systematically endeavored to confine themselves to sententious brevity in speaking and writing. Hence the word *Laconic*.

Have we any thing to learn from those people? Some may object to studying, as example, a people with whom stealing ranked as a virtue. A concise brevity pervades the writings of nearly all the ancient philosophers. And who would not be a philosopher—a lover of wisdom? Could the sayings of the Nazarene be condensed, yet contain the ideas?

When Alexander, standing before Diogenes, said to him, "What can I do for you?" Diogenes replied, "Stand out of my sunshine." Laconic, but scarcely civil. But what could Alexander expect from a cynic who lived in a tub?

"Let your yea be yea, and your nay, nay." Let your answer be short but soft—not sharp.

Some one has said, "an article may be long, yet concise." An invisible prompter says, "very true."

Laconicism is worthy of consideration only as it implies not writing a volume when a page would answer the purpose. "*Veni, vidi, vici*"—I came, I saw, I conquered—the memorable words of Cæsar—contain more than many of our modern generals, in their Indian wars, could say in as many pages of foolscap.

When humans turn the battle to the gate—the physical sword into the sword of truth, and fight the evil in their own souls, they will be able to overcome the evil in others, without injuring them in body or soul.

Mt. Lebanon, N. Y.

THE "NEW DEPARTURE" OF SPIRITUALISTS.

—O—

J. M. PEEBLES, in the *R. P. Journal* for September 9, writes a most stirring defense of the *Organization* of Spiritualists lately inaugurated at Philadelphia. His arguments in favor of the name adopted by the organization—Christian Spiritualists—embrace a brilliant effort. But hear how he descants of the present status and needs of genuine spiritualism:

It cannot be denied that a partial eclipse has gradually crept over and dimmed the heaven-illuminated face of Spiritualism. The original National Association is dead; nine-tenths of the lyceums are dead; multitudes of Spiritualists are morally dead, attending neither Spiritualist lectures Sunday, nor spiritual seances on week day evenings. The finances that ought to go to erect spiritual halls, support the Spiritualist press, genuine mediums and lyceums for our children, are often expended in building sectarian churches, or supporting the liberal denominations. What is to be done? What does the "new departure" mean? It means—departure from death and indifference to life and spiritual activity—a departure from frothy words to noble deeds—from irreligious scoffing to religious aspirations and manly efforts—from phenomenal wonder-seeking to a rational philosophy and practical righteousness and from an egotistic ignorance to a broad spiritual culture. It is a departure from old feuds, old grievances, old disputations, and thread-bare issues, that have about as much to do with the heavenly truth of Spiritualism as Aztec pottery has to do with poetry.

WHAT LACK I YET?

A sensible inquiry! For nearly thirty years we have listened to the "rappings," and witnessed

the phenomena. What lack I yet? Religion, religious culture, moral principle, self-sacrifice, soul consecration, striving enthusiasm, the martyr's zeal, the charity which thinketh no evil, the love that flamed in John's soul while leaning upon the bosom of Jesus, and that unfaltering devotion to truth that has characterized the regal-souled of all ages.

PHYSIOLOGICAL.

—O—

WHAT IS IN THE BEDROOM.

IF two persons are to occupy a bedroom during the night, let them step on a weighing-scale as they retire, and then again in the morning, and they will find that their actual weight is, at least, a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average loss throughout the year will be a pound of matter, which has gone off from their bodies, partly from the lungs, and partly through the pores of the skin. The escaped matter is carbonic acid and decayed animal matter or poisonous exhalation. This is diffused through the air in part, and part absorbed by the bed-clothes. If a single ounce of cotton wool be burned in a room, it will so completely saturate the air with smoke that one can hardly breathe, though there can hardly be 1 oz. of foreign matter in the air. If an ounce of cotton be burned every half hour during the night, the air will be kept continually saturated with smoke, unless there be an open window or door for it to escape. Now the 16 oz. of smoke thus formed is far less poisonous than the 16 of exhalations from the lungs and bodies of two persons who have lost a pound in weight during the eight hours of sleeping; for, while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both into the lungs and into the pores of the whole body. Need more be said to show the importance of having bedrooms well ventilated, and of thoroughly airing the sheets, coverlids and mattresses in the morning before packing them up in the form of a neatly-made bed?—*Science of Health*.

WISDOM VINDICATED.—Now comes a physiologist who, unlighted by the lamp of a fish diet, proclaims to mankind that apples are the proper food, after all, of the sedentary brain workers. The apple, according to this observer, who obviously investigates things to the core, contains more phosphorus, or brain sustenance, than any other member of the vegetable republic; therefore it is conducive to mental activity.

HASTE AND HEALTH.—It is not at all wholesome to be in a hurry. Locomotives are reported to have moved a mile a minute for short distances. But locomotives have often come to grief for such great rapidity. Multitudes in their haste to get rich are ruined every year. The men who go maturely, slowly, deliberately, are the men who oftenest succeed in life; people who are habitually in a hurry generally have to do things twice over. The tortoise beats the hare at last. Slow men seldom knock their brains out against a post. Foot-races are injurious to health, as all forms of competitive exercise; steady labor in the field is the best gymnasium in the world. Either labor or exercise carried to exhaustion or prostration, or even great tiredness, expressed by "fagged out," always does more harm than the previous exercise has done good.

All running up-stairs or to catch a vehicle or ferry-boat, is extremely injurious to every age, sex, and condition in life. It ought to be the most pressing necessity which should induce a person over fifty to run over twelve or fifteen yards. Those live longest who are deliberate, whose actions are measured, who never embark in an enterprise without sleeping over it, and who perform all the everyday acts with kindness. Quakers are proverbially calm, quiet people; and they are a thrifty folk the world over. This is a common sense advice, and if followed will always prove beneficial to men, and women, too.

FOR HEALTH.—Dress to meet the weather. Eat to satisfaction, no more; and of materials that strengthen the outer man and woman, and incite the inner to the heavenly—health of body and soul. Sleep eight hours, and the sleep of the justified. ☆

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

SHAKERISM—CHRISTIANITY.

—o—

THAT Shakerism has endured, intact in organization, for one hundred years and more, must appear to any one given to much thought, as one, if not the greatest wonder of our world. Its primal principle of celibacy, having no connection with any order that recognizes Christianity in marriage or reproduction, has been left to rely upon whomsoever has ripened for the resurrection harvest; and, acting from the most free agency of the soul, has chosen to live a life above the elements of this world. With the world opposed to it by principle, it has nevertheless been sustained, without doubt, providentially, for past, present and future purposes. With no people on the earth, equal in physical or moral character to the Jews who received the gospel direct from Jesus, Shakerism—the second and improved edition or proclamation of Christ to the world,—has had to meet barriers, which it is almost certain Jesus never met with. True Christianity has ever been persecuted; yet never so much by its own professors and so-called adherents, as it meets from such to-day. Shakerism finds less encouragement in the physical organization of humanity now, than Christianity ever met with before. With manifold diseases, of which the Jews never knew, and a precocious tendency to evils exceeding any ever mentioned in the catalogues of Mosaic times, Shakerism rises, and calls the people to a repentance of their evils, not only, but to a plane of life superior, physically and spiritually, to even the best of ancient days! Will there be a sufficient number reply, to keep the ark—the organization—in a progressive, working order? At the present time, only a few, comparatively speaking, are acquainted with the purposes of the Shaker Order. By far, the majority look upon it as an organization of religious fanatics, born to an ephemeral existence, and to go down from sheer exhaustion. It is difficult, even for those most familiar with our views, to realize it as a pressing necessity of salvation in the world. Millions who think they worship Jesus, are unwilling to give a thought to the fact, that Shakerism teaches no more nor less than did Jesus. If genuine Christianity was ever a necessity as a saviour to the world, it certainly is needed now.

As a transcendent principle to marriage, it invites to the most unselfish celibacy. As a superior rule to war, resistance, retaliation, it urges nonresistance, and a peace that "passes all the understanding" of worldly peace; and instead of permitting the people to live in the deception that the narrow, marital circle is most unselfish, it presents a relationship where all, who live as Jesus lived, are one family, and equally worthy as brethren and sisters in Christ life—none rich nor poor; no masters nor slaves; no landlords nor tenants, but all workers for God and humanity. Just what original Christianity proposed for the people, Shakerism proposes, with a blessed increase. There is nothing that can be named, where one requires what the other did not. The

organization of Shaker Societies is only an increase of the same Christian principles, actively engaged in. Where is there any difference between the *Celibacy* of the Church of Pentecost and that of the Shaker Church? What difference in their *Peace* proclamations and lives? Where do they differ concerning *Private Property* or *Personal Poverty*? Are the Shakers required to be any more unspotted from the world and worldly associations than were the constituents of the "model church," or its Lord, Jesus? Should Jesus come to earth to-day, where could he find a church where *all the members* were more zealously striving to imitate his life, and the modes of the "days of pentecost?" We want the people to know of us and our principles. With every added mite of information, there will be a weight of savor—a testimony against every unchristian practice in the role of life—and this is what the world needs and must have. Never was the time when Shaker principles attracted half the attention in the world which they now do. Never were they so favorably viewed, nor so thoroughly used as a lash for the unchristian lives of Christian professors, and with so little persecution. Therefore, let us work, in every way in our power, brethren and friends, for the lifting of a standard that will convince the people of the saving efficacy of practical Christianity.

☆

LET EVERY ONE PREACH.

—o—

WHOEVER feels that he has found the gospel of Christ—a saviour from sin—will feel a strong desire to tell the good news. It is worthy the question, how much are we willing to do for the ransom of souls? It surpasses almost every other good quality in human nature, to see a man or woman, unselfishly devote themselves and their all for the promulgation of truthful principles. We have our doubts raised, immediately, as to the sincerity of any one, who, claiming to have the gospel in possession, yet who are too selfish to use means for its distribution. We know of one man in the city of Troy, N. Y., who has paid nearly or quite seven hundred dollars the past year for the dissemination of spiritualistic ideas. He is not a rich man. Does not own the house he lives in, nor any other. The growth, of what he believes the true gospel to be, is worth nearly a thousand dollars a year to him. How much is it worth to each of us. Every Shaker should feel the necessity of letting the light of our gospel principles shine. Should seek means to make them shine. Should be a preacher. Should so love the gospel, that he or she would spread its knowledge far and near. We have a duty to do in "preaching the gospel to every creature." We must see to it that a knowledge of our principles "goes into all the world." Let us study the best means of distributing truth. The dullards, the half dead and the dying spiritually, will seek to discourage us. But let nothing hinder our putting in our mite, or a million if we can, to aid the progress of genuine Christian principles. "Freely we have received; let us as freely give." Spread the news. Circulate THE SHAKER. Get one more subscriber, each. Make our neighbor a present of it for one year. Help the cause of Christ from your hearts, from your strength, talents, pocket,

and none will fail of receiving in basket and store, many times worth the efforts made. Have we the gospel, brethren, "hide not the light under a bushel," but let every copy of THE SHAKER do good service. ☆

IS ANN LEE COME AGAIN?

—o—

THE following article appeared originally in *The Isle of Wight "Erwig,"* and more recently in *The London Spiritualist*. It will be read with great interest by our thousands of readers. To any one, familiar with the earliest history of our Shakerism, and of our more modern experiences with Spiritualism, the question we ask above will almost force itself upon them. We are very happy that the inclinations of this spiritual movement, called after our unpopular cognomen, should be conducive of such *Christian fruits* as "each for all, and all for each." Let us watch these Shakers closely; and if we can learn more of Christ from them, than we commonly practice, our watching may lead us to review and reconsider gospel teachings of at least a century ago, and continued on our statutes ever since.

"Love thy neighbor as thyself" was good; yet it was improved by "esteeming others better than yourselves;" and when opportunity is given for the practical demonstration of these Christian principles in commune life, let us all—churches of every denomination professing Christ, and particularly the American Shaker Church—look to our laurels, and "let no one take our crowns."

If the spirit which moves the Girling Shakers be of God, it will inevitably lead them into all godly behavior. And while we hope and pray that it may be a genuine revival of the Pentecostal Spirit, let us, with the light of God now in our possession, be determined that no hills of godliness shall overtop our Mount Zion. ☆

THE PSYCHOLOGICAL PHENOMENA OF THE GIRLING SHAKERS CRITICALLY EXAMINED.

That mesmerism does not furnish an elucidation of the Shaker mystery has been, we consider, conclusively established by a well-known clergyman in a neighboring town, who visited the Shaker party privately during their stay at Portsmouth. From the published account of his visit we extract the following:—

"During the early part of the singing, one of the sisters was noticed to be under influence. With eyes closed, and a quiet, rapt, and beautiful expression of face, she began to speak—*mirabile dictu*—in Hebrew. She then made signals to another sister, who came over to her, and standing embraced at one time, and kneeling at another, this sister soon came under influence, and began to interpret what the other uttered. Then, after a time, the order was reversed, and the second sister began to speak in Italian, while the first translated for her; and one was voluble in French, who, as I afterward ascertained, knew no French in her normal state, and who while speaking was characteristically French all over. And so prayers, quotations of Scripture, and sweet, sisterly, tender, and playful conversations on spiritual things took place between them in various tongues, together with a little singing of exquisite sweetness—weird and spiritual on the part of one—in what to me appeared like Hindostanee.

"After a time Mrs. Girling herself came under influence, and began to talk in verse or rhyme, for her speech ran in couplets, and there was much ingenuity in making the words jingle. I also found that in her ecstasy she had the power of mind-reading, since she somewhat, and rhythmically, set forth various matters that were uppermost in my thoughts. Much that she said was utter nonsense, of course, but all that was said was said in rhyme, rapidly and with considerable action, which, after a little space, culminated in a positive dance, or easy roundabout jump—

arms waving, and lips prodigal of verse at the same time."

The Rev. Thomas Colly has done good and important service to the Shakers, though we suspect the publication of his letter has led them to look upon him somewhat as one who entered their society as a spy. His scholarly training has qualified him to explode the mesmeric theory that the whole Community are poor biologized subjects of the "designing and wicked mother." His visit to the Shakers has scarcely, however, as we think, established a close similitude between their trance phenomena and those obtained through the acknowledged spirit medium. There is, so to speak, a uniqueness about the former, certain constant distinctive features differing from the ordinary spiritual phenomena; such for instance as the beyond measure strange phrase called "passing from life to death, and from death to life," during which, we are assured, the vital functions are often to all appearance completely suspended, and a horrible odor of death emanates from the body, though consciousness is in a measure retained. Again, the spirit mediums, nearly one and all, declare that the exorcise of their medial powers has a very exhausting tendency. The Shakers, on the contrary, constantly assure us that the influence of the spirit which controls them is in the highest degree conducive to bodily health, and that they feel strengthened and refreshed even after one or two hours of continuous dancing; this statement is certainly substantiated by the healthful condition of the family under conditions which would have killed or invalidated for life, at least, one-half of one hundred and twenty persons taken at hap-hazard from amongst us. But there are further differences to perplex and mystify us. We have often heard of the controlling intelligence at spirit circles personating Christ, and even the "Holy Spirit," but we do not remember to have ever heard of the case of a medium who was obsessed by but one spirit only; other spirits invariably intrude, and say their say. On the contrary the Shakers present the astonishing fact of a hundred or more mediums drawn together by some occult influence, all acted upon, as they distinctly assert, solely by an intelligent power that sinks all individuality in the "Holy Spirit." The singularity of the Shaker phenomena does not, however, end even here. The ordinary spiritual medium is a very different person in physical, mental, and moral tendencies to the New Forest Shaker; at least, so far as we can discover. There is the authority of the editor of the Spiritual newspaper for the statement, that a proportion of physical mediums are, either from natural predisposition, or made so by the tyrannical action of the degraded spirits who sometimes surround them, most unlimited liars—the cunning fabricators of complete dramas of malicious fictions, and are the slaves of an abnormal jealousy of each other, so strangely fierce as to have no parallel in any thing ever witnessed among average mortals. This statement is made to apply to mediums who obtain strong physical manifestations, but we have grounds for the opinion that among mediums for the higher intellectual phenomena, there exists a prevalence of moral idiosyncrasies that are often not of an elevating nor unselfish character. Now we have certainly not been able to detect the least evidence of this shocking deceitfulness and intense selfishness, or other minor moral weaknesses, among these Hordle mediums. It is true that some points of resemblance may be discovered between the Shaker phenomena and those witnessed in ecstasies and convulsionaries, vast waves of which strange influence swept over Morzine, on the borders of France, and over Madagascar a few years since, violently affecting immense numbers of their populations; and some still closer points of resemblance can be traced in revivals and "Twirling Glories" of our own country.

After all, however, there is about the Hordle revival outbreak a constant, lofty, practical purpose cropping out of its seemingly ridiculous and weird mysteries, which, together with the abnormal power of endurance it confers, has puzzled men of deep thought and wide experience. The Rev. A. Clissold, an ordained clergyman, and, moreover, a Swedenborgian, and therefore more familiar with ecstatic spiritual phenomena, after watching them with almost persecuting tenacity, acknowledges himself beaten. Mr. Auberon Herbert, another neighbor (a man of wide reputation as a powerful and unconventional thinker), cannot believe in the imposture theory, seeing that he is willing to give them any thing they may require if they will but ask him for it—a severe test to people very often with empty bellies and an empty purse. Mr. Cowper Temple,

"the son of Earl Cowper, nephew of Lord Melbourne, brother-in-law to the Earl of Shaftesbury, step-son of Lord Palmerston, and inheritor of his name and estates," can scarcely be a man likely to lend his interest to a set of "disgusting and blaspheming impostors." They must have fully secured his respect and his confidence in their moral qualities, if nothing more, before he would have permitted one of them to escort Mrs. Cowper Temple, in to dinner. And it was such as these whom the intelligent Christian people of the Island sought to wipe their feet upon.

Supreme as the contempt in which the Shakers are held alike by the "Liberal" and the conservative working-classes, and hated and scorned as they are by nearly all professing Christians, they present to us the much-needed, highly instructive example of a Community of all ages and both sexes holding their property in common; living together amicably, without jars or wrangling, under the noble principle embodied in their motto—"each for all and all for each;" bound together by bonds of attachment, seemingly of almost superhuman strength, supporting them under privations, which to recount, would read more like extravagant fiction than actual human experiences.

In short, Shakerism seems veiled in deeper mystery than either mesmerism or Spiritualism. Its religious aspect is wholly beyond our apprehension, but the outcome which it presents—a party of industrious Communists, cruelly deprived of their means of support, who avow their determination to starve, if need be, rather than become chained slaves to fill the coffers of the Mammonites—challenges our respect and admiration.—*The London Spiritualist*.

MOTHER GIRLING.

F. W. EVANS.

[We had just put the preceding article in type, when we received from Elder Evans, the following article—an answer to our query, as to what he knew of Mother Girling. Our readers will be pleased with the remarks of this, our radical champion. Whatever Elder Evans says gives a sound of certainty—no half-way dealing nor compromises. It will be observed, however, that when he says "they are the most orthodox," he means an orthodoxy that is heterodox Shakerism. Ed.]

I have corresponded with the Girling woman and her people ever since they were organized. James Haase, a leading member of Mother Girling's household, received faith in Shakerism, and came over from England, to unite with the Society. This led to the Girlingites being called Shakers, in England. They had no right to the name. Of all sects, they are the most orthodox. To them the Protestant Scriptures, just as they stand, are the word of God—Jesus is the Christ. They fully accept his doctrine of physical resurrection—believe he did rise, bodily, from the tomb, and was the first resurrected man; that all true believers will be resurrected as he was, even as Paul and other apostles believed and taught. They hold the physical resurrection as do the Catholics and Protestants. They claim that Jesus has made his second appearance in the Girling woman; that the judgment day is near, in which the dead in Christ are to rise first, but the Girlingites are of those who will be alive at his coming—are, even now, resurrected, so that she and her people will never die physically. They are warning the world, like second adventists, which they really are, and nothing else.

The only difference between them and the popular sects, is, they believe the scriptures, and act accordingly, whilst the protestant sects believe the scriptures, but do not act logically in accordance with that faith or belief.

The Shakers do not hold the scriptures as the word of God (plenarily), nor believe that either Jesus or the apostles were infallible in word or doctrine, as the Pope is said to be.

To the Shakers, the resurrection is rising from the Adamite to the Christ plane—from generation to spiritual celibacy. To them, the kingdom has come, is in the Shaker Order, and with the Shaker people.

In *Celibacy; Community of goods; Confession of sins; non-resistance and Spiritualism*; the Girlingites hold with the Shakers.

But with the Girlingites, the science of spiritualism is used to induce divers operations in public, exhibiting manifestations of freedom between the sexes bordering upon, or suggestive of *Free Love* practices. They have ecstatic dancing with endearing embracing, and osculation.

Shakers hold that spiritualism, and the spirits of the old prophets, or modern ministering angels, should be subject to the testimony of Jesus and Ann; that even under the operation of the most sacred gifts of God, it is good for a man *not to touch a woman*, in any such physical manner as is peculiar to Free Love Spiritualists, Girlingites or the Oneida Community.

First, pure; then peaceable. Second, pure in spirit, avoiding even the appearance of sensuality, is the Shaker motto.

THE GREAT PEACE (?) CONVENTION.

We hoped large results from the first decade meeting of the so-called "*Universal Peace Union*," lately held in Philadelphia, and at which we had two delegates—Elders F. W. Evans and Henry Cummings—but are sorry to say that, as a Peace assembly, it was a *positive failure*. We have studiously pored over *The Voice of Peace* reports, and are surprised at such a waste of time, opportunity and breath, and the production of so little in the interests of Peace. We learn from other individuals at the meetings, that an *inharmenious* spirit was continually present. Men and women may cry "*Peace, Peace*;" but *there will be no Peace*," until they defeat the devil of war in his kingdom—in the lusts of humanity. (See James, 4:1.) All beating round the bush is valueless; all trimming of the war tree unprofitable; all issue of proclamations and resolutions are unworthy the paper upon which they are written, compared to the "putting away the causes of war"—the lusts for the flesh and for land. Elder Evans did his duty. We quote from the *Voice of Peace* some of his remarks, the best portions of which were excluded, being too radically right for such a Peace advocate:

Elder Frederick W. Evans, Shaker, said:

The real causes of war that exist in the human soul itself, that have made Christian men and women, and Christian nations, hate one another, so that they have been engaged in war and fighting as a business of life for the last eighteen hundred years, are still unknown.

THREE KINDS OF WAR.

So long as good and evil, truth and falsehood, right and wrong, vice and virtue exist and are mixed together, as in Christendom to-day, there will be war in some form.

Was not Jesus as really the Prince of War as he was the Prince of Peace? He came, not to bring Peace, but a sword—a fire—to set at variance the members of the same family, sect and nation.

The first form of war is physical, produced by the lusts of generation—killed or be killed—Indian warfare. This is the common form of war in all Christian and Pagan nations.

The second form of war is that wherein one man, inspired by a strong influence, will chase a thousand, and two put ten thousand to flight. Thus Sampson slew his hundreds, and Saul and his

armor-bearers defeated a whole army. Thus inspired, as a Jew, by the Jewish spirit, Jesus overpowered the traders and the traffickers of the temple.

The third form of war is spiritual war. In this form man uses no physical strength nor carnal weapon. The slaughter is performed entirely by spiritual means. (See 2d Kings, 19-35.) The Angel of the Lord—Spirit—went out and smote, in the camp of the Assyrians, in one night 185,000.

Spirits, using Elias as medium, slew two companies of fifty men each.

These fighting spirits were not yet converted to the still higher form of warfare which Christ's spirits wage against the causes of physical war existing in the people, the causes by which the disciples sought to use Jesus and themselves, to destroy all the people of a village, to do as Elias had done before them—bring down fire from the spirit world.

At that time, when under the CHRISTIAN influence Jesus saw the subject of war as he had never seen it before; saw that what he had done in the temple was Jewish, not Christian, and even now to do as Elias had done would still be Jewish; saw that the mission of the SON OF MAN was not to destroy men's lives, but to destroy the evils of their lives; saw that his disciples, by Jewish education, knew not what spirit they were influenced by in what they asked.

As a Christian, Jesus said: "He that hateth his brother is a murderer—already a warrior."

In CHRIST—not in Jesus—nor in Ann Lee—are hid all the treasures of wisdom and knowledge. These are the treasures we need and want—a spiritual righteousness that will make each man and woman righteous.

Being converted, we become such Peace people that even civil war could not turn us aside. They will not fight. These should be heard in a Peace Convention.

The true friends of Peace seek, in their own souls, for the roots of the evil tree in human nature, that has made war a permanent institution in all Church and State governments, from the time that Peter drew his sword to the presentation of the sword to the Peace Convention to be made in a plowshare.

To these roots the axe of truth and self-denial—pure Christianity must be laid. They that learn whoso hateth a brother and killeth a man with a Damascus blade, or whose muscular strength is increased by spirits, so that he kills a dozen, or who becomes the means through whom hundreds are slaughtered, without being touched by visible man or woman, is equally and unqualifiedly a murderer.

Those spirits that wrought the will of the Lord of Hosts—the Hebrew God—empowering Moses to conquer the whole military power of Egypt, without striking a single physical blow, were not Christ spirits.

Poverty is one cause of national wars. The bounty, the wages, the booty and the beauty are inducements to enlistments for men who have no home nor property of their own. Monopoly of land, speculation and usury create poverty. The unreplicable exclusion of women from citizenship, from helping to frame and execute the laws by which she is governed, makes poverty-producing institutions a possibility. Purgation of civil government from all kinds of theology, and instituting abstract radical truths as the basis of Church and State, will ultimately abolish war from the nations of the earth, so that they will learn war no more.

The Union of so many independent States in North America is prophetic of the ultimate union of all nations. There will be a constitution of nations, as we have a constitution of States—a constitution of constitutions. Then there will be Peace on earth and good will among men.

The causes of war—exclusion of citizens from citizenship, monopoly of life elements, poverty and crime, struggle between capital and labor and theological strife, false theology, will all be convicted by Divine Revelation, the rock upon which the new Church and State will be built.

In the darkest hour through which a human soul can pass, whatever else is doubtful, this is at least certain; if there be no God and no future state, yet, even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward.—*Fredrich William Robertson.*

EDITORIAL NOTES.

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THE page of *Religio-Philosophical Journal*, devoted to "Voices from the People," is a most interesting feature of that paper. Between the communications are inserted valuable materials for thought—jewels of the first water.

There has been considerable commotion in some circles, concerning our name—THE SHAKER. Some have suggested a change, the better to meet objections, which others, "not of our fold as yet," have to the title. Be it remembered, that whatever name we may assume, the change (which is not likely to occur) will in no manner mean a compromise of Shaker principles. We shall be open to the same objections so far as our life and teachings are concerned, and the change of name, if made, would not make the doctrines, which urge the cross of Christ on the people, any more palatable. Ever since the gospel of Shakerism was introduced, men and women have appealed to us to pull down our colors—"come down from that cross"—all of which means depart from radical Shakerism. THE SHAKER, under any other title, would still remain objectionable to the carnally minded. Still, let the people send us suggestions.

Great is science. The guests of certain hotels at Rye Beach, N. H., having been prostrated by sickness, Professor Nichols proved, beyond dispute, that the cause was the impurity of the ice used. Among the valuable conclusions arrived at by the professor, we find: 1. That water is in no degree purified by freezing. 2. That water which is unfit to drink as water, should never be used as ice, for human consumption. Let us have a care.

We hope the friends of THE SHAKER will act upon the determination to double its present circulation. We may not have millionaires as subscribers; but we know we have hundreds of large-hearted humanitarians. For sixty cents each, we may call many blessings down on our neighbors. "Love thy neighbor as thyself;" either induce a subscription from him, or present him with a copy for a year.

OUR readers will be edified by our presentation of "CORRESPONDENCE." The breathings of every individual, writing to this office, are of choice rendering and justly appreciated. The correspondence to the various societies would make a grand page every month, could we obtain it. Once in a great while we get an anonymous scrap from some theological critic, etc., that is not so agreeable, but we get hundreds of the appreciative, where we get one of this kind.

ANGEL OF DEATH.

—o—

ANGEL OF DEATH.—Spiritualists can smile at the approach of the angel of death, for it is to them a birth into joys everlasting, and they know that loved ones linger near to assist the weary spirit to pass from the old house to the new; they can meet the change with rejoicing, knowing that just before them lies a field of usefulness, that will yield pleasures to the faithful soul.—*John Murray, in the Olive Branch.*

That depends altogether on circumstances whether Spiritualists can smile at the approach of death. Some whom we know, we think would feel very badly, if death were staring them in the face; knowing that their life has been of that character fitting them only for the dark regions of the spirit world; they don't care to pass from this sphere of existence. Indeed, it is much easier to purify the spirit here, by seeking

the forgiveness of those you have injured, and forgiving those who have wronged you in turn, than to pass to spirit life without accomplishing that object. Spiritualists should learn that it is a calamity to the spirit, to die without being prepared for the change, or failing to accomplish its mission.—*R. P. Journal.*

This criticism of the *R. P. J.* is very tardy in coming, but it is a worthy and needed rebuke to many thousands of Spiritualists, who think the spirit world an unalloyed elysium, for even the worst of characters. Not so; but there are hells—"dark regions" as well as heavens there, and every one will go "to his or her own place." "Like will gather to like" there. God is no respecter of persons, but he is a regarader of characters; and in the economy of the spirit world, even more than in this, God has drawn lines of demarcation impassable by the evil, to the disturbance of the good. We thank the *Journal*, and ask Spiritualists to TAKE NOTICE. ☆

PRAYER.

—o—

PROF. TYNDALL does not believe in the power of prayer to alter the material laws of the universe, and very probably he is right. We do not indorse him, for the reason that our knowledge of the universe is limited. But when ROMEO prayed that the sun might not rise and separate him from his beloved JULIET, the sun rose all the same and divided the lovers forever. What a million of men pray for another million of men pray against. One man wants rain, but another wants sunshine. How can local interests affect the wisdom of Heaven? Is it possible that Providence hesitates between its clients, and says to JAMES, whose arid potato field is withering for want of water, "Dear JAMES, it will rain to-night," and to SMITH, whose hay is not yet stacked, "Dear SMITH, your hay will all be soaked." No; these are the effects of prayer which are not logical in the mind, and so far the challenge of Prof. TYNDALL, to have one hospital prayed for and the other prescribed for, must be held to be likely to result to the advantage of his theory. Prayer, however, while it cannot influence material laws, may affect those unknown spiritual laws which have so much to do with our mysterious nature. Who has not prayed for some desired end? A dying child, a dying wife, relief, perhaps, from some trouble. There is a story of a poor woman who prayed for a loaf of bread, and her prayer was indirectly answered by a drunken party of men, who, in sport, threw a loaf down her chimney. No one can solve these mysteries, for there are men of this world and men of the next world. When the entire Christendom of humanity kneels every Sunday in church and implores Heaven for especial blessings, is that ceremony a farce? If it is a useless supplication then one-half of our religion is a mockery. People say that every wish is a prayer, but that statement is a mistake. A wish is only the desire for a result; a prayer is a request for a reply. We want rain badly now. The earth is dead with drought, and the crops will suffer from the lack of water. Shall we pray that the heavens may be opened and the mechanical laws of the universe be suspended for our particular benefit? Certainly we have the right to demand, but it is doubtful if we possess the reason to expect compliance. In our churches on Sunday prayers for rain will be probably offered, and if the rain comes the eloquence of the clergyman will be held in high estimation by his congregation, and if it fails then Providence must take the responsibility. Our own humble opinion is, that if we look for rain in this unhappy drought we had better study the weather reports, which at least indicate probabilities. When we kneel in reverence to that inscrutable Power, which is above us all, let our supplications be for spiritual blessings more than for earthly gains.

—N. Y. Herald.

THE Mt. Lebanon and Watervliet Ministry leave Pleasant Hill, Ky., Sept. 19, for South Union, Ky. Leave South Union for Philadelphia, Oct. 3. Leave Philadelphia for Watervliet (Shakers, P. O.), N. Y., Oct. 9, and if we will spare them so soon, will go to Mt. Lebanon, sometime afterward.

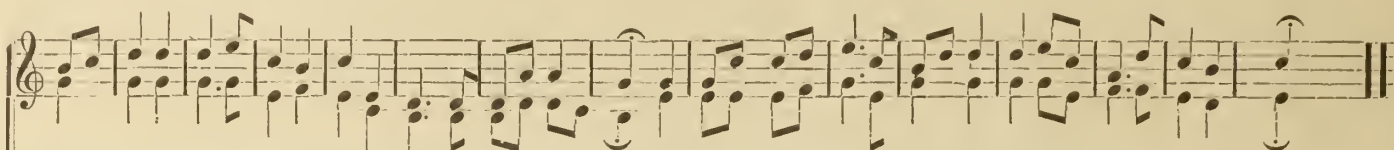
JAMES G. RUSSELL.

THE WAY OF LIFE.

ENFIELD, N. H.



1st. The way of life is free for all, 'Tis o - pen, plain and clear, And lov - ing - ly a voice doth call For souls to en - ter here.
 2d. The power that sets the spirit free, From slavery's chains of woe, Is found, in Zion still to be, Where souls, its worth may know
 3d. Then come ye heavy-laden souls, The way of life pursue, Eternal bliss, the way unfolds, And gifts divine and true.



1st. To take the sin-destroying cross, That Je-sus meek - ly bore, And rise tri - umphant from their loss, Through blest redemption's door.
 2d. The means, whereby this power becomes A saving grace to man, Is wrought through full obedience To God's perfected plan.
 3d. A recompense, excelling far, The trials of the way, Will meet the Zion traveler, In realms of endless day.



"I thank you heartily for saying you hope I shall get well. I mean to get well, and shall do all in my power to accomplish it. But I don't pray for it any more than you, in the sense you write the words. To me prayer is a natural and most delightful exercise. It is thus: I feel conscious of the presence of the Infinite power, mind, and love, which makes and governs the universe; I feel that it is close to me; then, conscious of that dear Presence, I think over the blessings I have and the use I make of them, I remember the many things I have done, and I think of the right things I ought to do, I recollect my joys and my sorrows, my hopes and my fears.

"So my prayer is an act of gratitude, of penitence (if I have done wrong), of aspiration and of joy. But it is not an act of petition. I don't ask God to do my work; to saw my wood; to write my books, or to make me a good man. Now, with this notion of prayer, I should no more ask God to restore my health, than I should to buy me a cargo of tea. I am amazed that men should think their feeble words can alter the mind of the Almighty God, and, still more, that they should dare to do it if they could. If I thought it was God's desire that I should die, to-day, but that my asking for life would lead him to let me live thirty years more, I should not dare to put my little mind against his infinite wisdom, and ask for life."

THEO. PARKER.

"THE WORLD'S SAGES, INFIDELS AND THINKERS."

THE Book reviewer of THE SHAKER says of this extraordinary work: "We congratulate the publisher, and the public generally, on account of the good judgment displayed in supplying so copious and compact a compilation (1000 pages) in one volume. It is a biography of the greatest minds that ever lived; and is intended as an improver of minds of this and every country. We trust that the publisher will be well repaid for the arduous labors he has made for the moral and mental development of all classes. It is a valuable treasure. We with pleasure invite the attention of the public, to a book that must be found in every well-selected library. D. M. BENNETT, New York, Pub.

"BURDETT HANKS,
 "Reviewer."

MT. LEBANON, N. Y.—Elder Evans and a dozen others of similar behavior, visited Salt Point, N. Y., Peace Convention. The Elder, as usual, "took the kingdom of heaven by force," while the singing band of brethren and sisters "soothed the savage breasts" of any warriors that may have been present.

SOCIETY RECORD.

—O—

PLEASANT HILL: A beautifully written letter from Elder B. B. Dunlavy, of this place, informs us of a dreadful fire—the large barn with all its contents—probably the work of incendiaries! From twelve to fifteen thousands of dollars' worth of property gone, doing none any good! while many more thousands of dollars' worth must be used in replacing buildings for the care of their stock. When we think that God is just, we tremble for the incendiary, more, much more, than for the murderer. With all the mental sufferings brought on by this calamity, a prayerful spirit for the guilty party or parties is manifested; and a gratefulness that it is no worse. Says Elder Benjamin:

"But, beloved friends, we have a fine growing season. Corn looks well, potatoes greatly abound, grass is luxuriant, and our apple orchards are bending and breaking under their enormous load of fruit while our broom corn harvest has commenced—a heavy crop. So that we have much left to be thankful for—thankful that our chastisement was not heavier—thankful that the earth abounds in plenty—thankful that general health and buoyant spirits prevail; and thankful that we have the gospel of Christ, which is better than all, because it secures to the honest soul the durable riches which the fires of earth cannot consume, and no power can take from us, if we will make it our own, which we have the power to do, and will do. While earthly riches make to themselves wings, and fly away, the treasures of heaven abide in the soul forever! As our dear friends have been well tried in the school of adversity by passing through the fiery ordeal, we do not need to speak of our spiritual status, as they are fully able to comprehend the situation, under the influence of such a revulsion. We could take in scores of the floating population, but they generally prove to be bad fish; good ones are remarkably scarce. No moving of the outside waters in this region, to cause the lepers to step in to be healed."

MT. LEBANON, N. Y.: The annual "Social Gathering" of the Novitiate Orders lately took place, as usual—resulting with an increase of blessings over any former meetings! Dr. J. V. Mansfield was an invited guest, and gave many wonderful tests of answering sealed letters. Elder F. W. Evans thinks there can be no doubt, that the doctor is a genuine, truthful spiritualist, and most worthy man.

THOMAS BEAL, of Shakers, N. Y., sends his compliments and thanks to Larz Erickson, for his excellent article in September number of SHAKER, and proposes to have the last half of said article painted in large letters, and placed over the door of his shop. We know of a good many who might be drawn nearer the kingdom of heaven by having the closing sentiments of "THE DISCIPLINE OF GOODNESS" placed where they could read them when they run.

THE desire for women modifies the Darwinian law of brute force in man; otherwise, under that force, man would kill all women. Her lord and master's passions balance each other * * * *
 Usury eats, as does a canker, into the vitals of the producing classes. "Thou shalt not kill; thou shalt not take usury of any," was Jewish law.—Elder F. W. Evans.

FOWLS with yellow legs are very liable to be troubled with parasites, which secrete themselves under the scales of the legs, producing warts and other scorbatic disorders. Wash well with strong soap-suds, then apply kerosene freely for several days in succession.

WOULD say to "Friends of Truth," and any other apparent counterfeits of Livingston Co., N. Y., that we ought not to take even this much notice of anonymous correspondents. You must come recommended.

R. M. WAGAN has on exhibition at Centennial, his green corn-cutting machine. His CHAIR display is attracting extraordinary attention. See adv.

TO EVERGREEN SHORES.

—O—

At Shaker Station, Conn., CELINDA WARDWELD, aged 77 years.

Finished thy work, now take thy harp,
 Give praise to God above,
 Sing a new song of endless joy
 And heavenly love.

Give thanks to him who held thee up,
 In all thy path below,
 Who made thee faithful unto death,
 And crowns thee now.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, } SHAKERS, N. Y., NOVEMBER, 1876. SHAKER VILLAGE, N. H. } N. A. BRIGGS, } No. 11.
EDITOR. } PUBLISHER. }

LIGHT ENOUGH.

E. T. LEGGETT.

What thousands, blinking like the birds of night,
Dazed by the brilliance of o'erpowering light,
With slumbering eyelids, grope the green earth o'er,
And in full floods of light still sigh for more:
Not light they need; could all the suns that glow,
In one concentered, brighten all below,
They'd still complain; for all is dark within;
No ray illumines their citadel of sin.

Not light is wanting; light is everywhere;
Each tree 's a sermon and each flower a prayer:
Earth, seas, and skies, the seasons as they roll,
Teach man's whole duty to each reasoning soul.
The light, that at its dawn, ere man was free,
Led saints of old from death to victory.
From heaven to earth, from God to man to-day,
Still dazzling shines upon the better way.

No light has dimmed, no fountain ceased to flow;
No truth 's involved that man has need to know;
No law has changed, rewarding good or ill;
All ill is Hell,—all good is Heaven still:
No chord is missing from earth's glad refrain;
No link is broken in earth's golden chain;
Still, as the sunbeams, angels come and go,
With smiles to cheer and balm for every woe.

That soul, of all is happiest and best,
Who, blessing others, is in others blest:
In every sphere where men or angels are,
True happiness is true religion there:
He who conforms in body, mind and soul
To all God's laws imposed for his control,
Or prince, or peasant, be his station given,
Wherever he may be, to him is heaven.

'Tis folly to resist, where man is wrong;
Man is too weak for treason—God too strong;
Omnipotence is His with all the spheres;
To Him eternity's unending years;
Let's then be wise before it's all too late,
Acknowledge God and keep the laws of Fate;
With heart and hand join with the hosts above,
Who less know God is great, than God is love.

Union Village, Ohio.

MAKE ROOM FOR TRUTH.

GILES B. AVERY.

[The following excerpts are from a private letter, made without permission of the writer. But they contain so much truth, and the evidences of the "passing away of old heavens," together with the needed rebuke to stereotyped religionists, that we make bold to use them, as the property of God and his people everywhere.—Ed.]

* * * WHY, we know of many people who believe enough gospel truth to save them from sin, and in their obedience are saved from sin, who nevertheless are *very limited* in their knowledge of *fundamental principles of truth*, which *other* souls would have to be convinced of before they could take one step in the way of God. And these fundamentals are of such vast importance, that a want of their recognition has riveted the handcuffs, whet the guillotines and spiked the torture casks of nations of inquisitors, who, for what they call heresy, have tortured until death, millions of human beings, and retarded the

advent of *Christ's second appearing* for hundreds of years!

The probability is, that nine-tenths of those who have enough truth to save *them* from sin do not see the least impropriety of having *as a requisite* for eligibility to office in the United States' government that a man should believe in God—no matter if it was the God of the Presbyterians or Trinitarians, claiming that some are elected to heaven from all eternity, let them sin as much as they choose, while others, never so righteous, would be damned, by the decrees of God, to all eternity! They cannot see the point that this *requisite of eligibility* to civil office would create a State standard of religious belief, and terminate in the adoption of capital punishment or the inquisition for what said officials might denominate *heresy*. They cannot see that such *requisite* would fix upon a specific *God-idea* or *God-character* as the God to be believed, to the exclusion of every other, and that thus liberty of conscience would be at once abridged, aye, annihilated! * * *

Now, if we should be so conservative as to render nothing which this class of minds would object to, what possible avenue would be open for the *continuous revelation* of truth, which is what our *Shaker gospel* claims as a foundation principle of Shaker faith? We confess we cannot see said avenue.

Many cannot see why the least objection should be raised to the authority exercised in closing the world's exhibition on some particular denomination's Sabbath, while to carry out in justice such a system of freedom of conscience as Shaker religion claims as Christianity, the exhibition at Philadelphia *should either be opened every day of the week, or closed every day!*

But some ask: "What has Shakerism to do with it?" Why, the domain of Shaker testimony and duty covers every moral and religious phase of human error—sin, and it cannot do less than this, to be a gospel of *full salvation* from all sin.

It has been said: "He cannot live rightly, whose faith is wrong." Abstractly considered, this is true, yet *relatively* it is erroneous. A good degree of righteousness may be attained unto by a living obedience to principles, which originates a faith which those so living do not sufficiently understand either to believe or disbelieve. Hence we have, relatively speaking, *righteous life* without faith; however paradoxical, it is true. * * * Jesus was a heretic, judged by the religious law of the Jews. Ann Lee was a heretic, according to the theology of the Church of England. Father James Whittaker was a heretic by the standard that justified Abijah Wooster and others in their *old heavens religion* when Father said: "*Abijah, go and bury your Christ,*

for he stinks!" This was the Christ of a religion which justified any in living only a Pauline quality of Christianity. Jesus anticipated the proclivity in human nature to create gods, and the tendency to worship him as God, hence called himself the "Son of Man." Ann Lee did the same, and often rebuked the tendency to worship her by saying: "Don't kneel to me, but kneel to God; I am but your fellow-servant." * * *

Shakerism is a recognition—

1. Of one God, dual in principle, spirit *in esse*.

2. Revelation of God through human and angelic media.

3. This revelation has been in progress from time unknown.

4. It is manifested to our age through Jesus Christ's example and teachings.

5. Additionally manifested through Mother Ann Lee.

6. Continued in manifestation through their faithful followers.

7. The evidences of these manifestations being of God, and Christian, will be in harmony with, and in support of, principles of truth revealed by preceding media, which have been tested as savory by life experiences.

8. Shakerism is a theology which conserves all preceding revelations of truth, while it continues to reveal truth as fast as humanity (individually or collectively) can be developed to comprehend the wisdom of God. * * *

NOTES BY THE WAY — NO. 4.

TRIFLES.

—O—

H. C. BLINN.

ON my desk, by the hand of some kind friend,
I find "Trifles," and the last verse says:

"It is the little sins
Lead to great wickedness;
In little deeds that bless
The highest good begins."

Trifles! Well, in the common acceptance of the term it may be perfectly correct, but they ultimate in a magnitude as extended as the whole world. From these *trifles* spring all the thorus that so seriously afflict poor fallen man on his journey through life. No better sermon could be preached for the redemption of the world than is contained in these four simple lines.

Avoid the *little* sins, the *lovely* sins, the *darling* sins—those nearest to our own hearts, and so near that we almost fail to recognize but that they are a part of our being, and we shall never have cause to mourn over those of "great wickedness."

Sin, like every thing else, grows by cultivation. It may be petted and flattered in the days of infancy, but as it develops on the right hand and on the left, it often frightens

us long before the age of maturity; and unless it can be arrested, it becomes in advanced years a frightful monster, and, "to be hated, needs only to be seen" in that state.

He who wrote in the good book that "man is born unto trouble, as the sparks fly upward," illustrates with much accuracy our present condition in life. In this *latter day* it seems to be inherent in the very germ of our being. If, however, it could be arrested in infancy, there might be more of an encouraging hope of the promised millennium. But while there is so much to encourage not only "little sins," but sins of magnitude, it needs an army of peace-makers to speak peace and to proclaim the gospel of "good news."

The crude and even vulgar manner in which many of the revolting crimes are heralded through the land is no doubt often the active stimulus of other deeds of darkness. Shaker villages are by no means so far removed from these messengers of wrong living and wrong-doing but that they are obliged to share, to some extent, in the malaria.

Editors and others may perhaps be warranted in saying that they publish what the people wish to read; but it must be a sad and morbid state of the mind that can dwell with satisfaction over the rehearsal of crime. The warning voice of the testimony of our gospel work is in its every breath against it, as well as against the fascinating sensational literature that is sweeping like a deluge over the land.

There may be those who, for the "little" or the large sins that they may meet in this line, would feel no condemnation for either the writing or reading—indeed, no more than they would for bearing false witness, or for coveting their neighbor's goods; but as we would not wish to be judged by this standard of mind, we peril our souls and the prosperity of our Christian cause in proportion as we cherish the sins of the world.

The relief, yea, the sunshine to this unpleasant picture, comes from the "little deeds that bless." In this the peace-maker finds all that his willing heart is able to do, sowing seeds of kindness—deeds of love. It is a development of the spirit of Christ in the soul which reads: Do unto others as ye would that others should do unto you.

While there is such an extended field of usefulness spread out before us, it would seem unfortunate that he who has the least light from God should either hide or squander it through the influence of a less worthy cause. Better would it be in the consecration of our lives to the spirit of good, that whatever we do, it may be as a protest against the little as well as large sins of the world, and ever for the exaltation of our high calling.

CHANGE THE SABBATH DAY.

—O—
F. W. EVANS.

I PROPOSE that the American government change the Sabbath to any day of the week, except the Jewish or the Mahometan Sabbath day. The pagan Sun-day is of all others the most improper.

As Shakers, I and my people observe it as a *day of rest* with as much fidelity as any people. As an American citizen, proclaiming liberty of conscience to all mankind, I protest against the sectarian, superstitious closing of the world's exhibition on Sun-day. It is not the true scriptural Sabbath.

The government did right in blowing up Hell Gate on the Sabbath. Let the Christian clergy blow up the gates of hell—religious controversy; let the world's exposition be open, free of expense, to the world's poor on the remaining Sabbath days, and henceforth keep hands off the only government constitutionally free from sectarian theology. Then they may keep any day, and as many Sabbath days as they please, unmolested.

And we—Jews, Quakers, Catholics, materialists, atheists, Protestants—will all unite and keep any day the American government may appoint as a day of rest to man, beast and cook.

CHOICE OF TREASURES.

—O—

"Lay not up for yourselves treasures of earth."

EMMA J. NEAL.

That heart which builds for self alone,
The miser's portion gains;
But when its wealth is needed most,
There's nought of worth remains.

When death shall still the throbbing pulse,
And silence action here,
The clink of gold will not appear
In the immortal sphere.

The boatman, from that sylvan shore,
May hear the miser's call,
But cannot bear his pauper heart
Where love o'ershadows all.

No counterfeit wears virtue's mien,
When heartfelt joys unfold;
Eternal gains, with bogus coin,
Cannot be bought nor sold.

Where bloom the fruits of paradise,
True worth e'er gains its prize;
While worldly titles, fame—all lies—
Thrive only in disguise.

Those who so fully are absorbed
Amassing earthly ore,
Of well-filled vaults, they here may boast,
But none of heavenly store.

By giving much the soul grows rich,
Where'er its hands may toil
To build for others homes of health,
Or cultivate their soil.

The philanthropic soul ne'er wants
The miser's golden store;
'Tis blest by blessing others here,
And on the eternal shore.

Then let me choose the "better part,"
The riches God has given—
For Jesus taught, the pure in heart
Should find their wealth in heaven.

Mt. Lebanon, N. Y.

JOHN RUSKIN.

—O—

DANIEL FRASER.

OF the many distinguished living Englishmen, there are few who equal John Ruskin as an artist, in literature, as a hater of shams, in honesty of thought and purpose, and in a true appreciation of a want of righteousness in modern civilization.

In his sixty-seventh letter (July, 1876), to the people of England, he dashes off the following outlines: "A civilized nation consists, in broad terms, first, of a mass of half-taught, discontented, and mostly penniless populace, calling itself the people. Second, of a thing it calls a government, an apparatus for collecting and spending money. Third, of capitalists, many of them rogues, and stupid persons. Fourth, of a certain quantity of literary men, saying any thing they can be paid to say—of clergymen, saying any thing they have been taught to say—of philosophers, saying any thing that comes in their

heads. Broadly, the civilized nation consists of mobs, money-collecting machines, and capitalists. The capitalist lends the civilized mob money, to buy gunpowder, infernal machines, or any thing else it has set its idiotic mind on, and appoints its money-collecting machines to collect a daily tax thenceforward forever—A National debt."

John Ruskin and his "Companions" have, instead of a debt, begun to collect a National Store. They hold, "That a heap of cannon balls, or a cellar full of gunpowder is not a store, though a heap of potatoes and a cellar full of coals is." Again, "Now, the men who have the teaching of the people in their hands at present tell them that it is not practicable for the government, or money-collecting machine, to buy potatoes, etc., but must buy iron plates two feet thick, gunpowder, and red tape."

"The first condition of companionship is Honesty. The second, to earn our own living, and not allow other people to work for us. First, as necessary to our health and honor; but much more, as striking home at the universal crime of modern society—stealing the laborer's bread, and teaching him pious catechisms, that we may keep him our quiet slave."

"In carrying out the designs of the Society, the person charged with it should be implicitly trusted, and accurately obeyed by the companions. He cannot lose his time in persuasion or contention; he must act undisturbedly, or his mind will not suffice for its toil. Hesitation and opposition might waste and pervert the power of the Society. His authority over them must correspond precisely to that of a Roman Dictator in a war against external enemies. It is not the command of private will, but the dictation of necessary law, which the companion obeys—only, the obedience must be absolute, and without question; faithful to the uttermost."

"The practice of faith and obedience to some of our fellow-creatures is the alphabet by which we learn the higher obedience of heaven; and it is not only needful to the prosperity of all noble, united action, but essential to the happiness of all noble, living spirits. The moral scale is raised according to the degree and motive of obedience. To be disobedient through temptation, is human sin. To be disobedient for the sake of disobedience, is fiendish sin. To be obedient for the sake of obedience, is angelic virtue. Enforcement (of this) must be in the very teeth of the mad-dog's creed of modernism: 'I will not be dictated to,' which contains the essence of all diabolical error."

He suggests, "That the mercenary professions—preaching, law-giving and fighting, be entirely abolished."

We, as a people, cannot but bless every good effort. When the designs of these "companions" are realized, they will but approximate to the work we are in. We have no cannon balls, but heaps of good things; and paid preachers, etc., with us, are as scarce as cannon balls.

The time seems to be drawing near when such men as Friend Ruskin may seek to know the secret of our lives; and we may have to tell them. First, ignoring the action of our sensual—lower self. Second, manifesting to all the higher attributes of our being. Third, loving and blessing those having the charge of affairs, who yield their services without

money and without price. To such, we can afford to yield child-like, implicit, angelic obedience.

Allow me to congratulate you, my gospel relations, one and all, that with us is the *Order of Heaven*; and that we see before us, the fulfillment of prophecy; that Saviours have come up upon Mount Zion, and do judge the Mount of Esau. And while we bless the Saviours of today, by strengthening their hands and hearts, may those of the past be remembered in love and reverence; and emphatically He, who opened the way—"trode the wine-press alone, while of the people, there were none to help." And whose sweet word was, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The human spirit who stands in the rectitude and purity of the work we are in, is a "covert from the storm, and as the shadow of a great rock in a weary land" of wrong and pollution.

Shirley, Mass.

MATERIALISM—SPIRITUALISM. NO. 1.

—O—

W. H. RUSSELL.

THESE terms, as commonly understood, are used to express ideas the direct opposites of each other. Yet, taking them in their original signification, there is no sufficient reason why they should be made to represent ideas so different.

The materialist is one who asserts that there are certain elements in nature, possessing in themselves, separately, neither intellect, will, affection nor passion; yet when, by some mysterious or fortuitous occurrence, they combine to form the human organization, they produce all the phenomena exhibited by the human soul, but disunited, these phenomena, in each individual case, cease forever. This, of course, is mere assumption on his part. The elements of nature, by combination, produce numerous forms—the stately oak and elm, the graceful palm, the slender reed, the plant with its vast variety of flowers, charming by reason of their beauty and splendor of color and delightful fragrance, and the numerous forms of beauty in the mineral and animal kingdoms. The intelligent materialist does not maintain that these formations possess any elements or forces which were not in existence before they assumed their several forms; nor, when dissolved that their elements cease to exist. They may go on combining and shaping themselves into forms of beauty forever.

The chemist combines various elements in nature, and produces results which are not effected by them separately. But behind these are the purpose, judgment and skill of the chemist; and these compounds, in many instances, continue in combination until the same skill is employed to separate them. But when separated, they each retain their natural force. That is never lost, neither in the combination of the elements, nor when they resume their original status. It is just as true that the forces of reason, will, memory, love and affection, and the like, are never lost. The contrary of this the materialist has no means of proving, though his theory requires him to assert that there cannot be thought as we see it displayed in man, unless certain elements which he calls *material* are combined.

The human organization contains certain substances which all agree to call material because they are perceived to be identical with similar ones existing elsewhere. But the materialist is unable to prove that there do not exist in the human organization, elements, or primary substances, which have, as yet, escaped the scrutiny of the keenest-eyed chemist. What does he mean by the *forces* of the elements? For aught he knows, may they not be distinct substances combined with what he is pleased to call material elements? When combined, do they add any thing which they did not possess separately? If so, then something is produced where nothing was. So with the forces of the human soul, intellectual, affectional or passion. It cannot be shown that they are not eternal substances, very refined, no doubt, in their nature, which combine with other elements, forming, ultimately, the intelligent, rational, active being that we call man. Nor can it be shown that these forces once combined will not always continue thus, though they may be separated from what are called the material portions.

Just here the materialist and spiritualist diverge. The materialist makes assertions, and it is evident enough that he can do nothing more; for, if there is no existence of the human being when the earthly form is dissolved, it is impossible to know it; but if there is such, then there is a possibility of knowing it; and this knowledge some claim to possess and undertake to make it clear to others. Like all attempts at demonstration, however, this is not equally satisfactory to all persons. What is absolute proof to one is not so to another. The demonstrations of science are such only to those who investigate the facts for themselves; and even to some who attempt to investigate, they furnish no satisfactory proof, because there is not intellectual development sufficient to comprehend them. Many rely upon the statements of those who have proved the truth for themselves; nevertheless, the most satisfactory proof of science, whether physical, intellectual or moral, is that which one acquires for himself and possesses within himself. "Add to your faith *knowledge*," is advice applicable to every human being. For this the virtues of candor, patience and steady perseverance are necessary. Possessing these, whatever may be his present lack, one may constantly "grow in grace," and in all those things which lead to the knowledge of immortality.

FRUITFULNESS IN THE DIVINE LIFE.

—O—

ELIZABETH H. WEBSTER.

"I will that ye bear much fruit."

To the citizen of the world nothing is more cheering than to witness the evidence of growth around him; if in the city, the improvement and stability of building; the good order, industry and intelligence of community. If a dweller in the open land, his interest is different, but none the less hearty, in the improvement of his surroundings. The oak tree, which his own hands planted in boyhood, has grown to be a shade and a solace from the mid-day heat, and the vine which, long years after, he guarded and trained, rewards him yearly with its ripened treasures of fruit.

Nature has few inactive seasons; but one winter for a whole series of blossoming, fruitage and harvest. What then of that most

wonderful of all the creations of God? Are his periods of growth from infancy and on through adolescence to old age the ultimatum? or do they comprehend the whole glory and majesty of humanity? Verily we believe not.

There is a germ of infinite possibilities in each mortal tenement, which may grow and develop into an angel, or dwarf and become debased into the opposite; a germ which may grow into a creation of beauty and healing, or sink into a dependency and a curse.

As that soul-germ is tended, protected and nurtured, so will be its growth; till, taking on the conditions of maturity, these words of Jesus speak with power to its consciousness—"I will that ye bear much fruit."

But what is the fruit that such as are called of God can bear? The same as the natural man, whose enjoyments and pursuits are all "of the earth, earthly?" The same as the natural instincts of man, unilluminated by the self-denying gospel of Christ bring forth, in those who live in the element of worldliness? Most truly we believe not.

A wiser than the generality of mankind has said that the offspring of the spiritually called, are the holy and elevated thoughts, words and deeds which they produce, transmit, and which bless the world with their elevating tendencies.

Jesus said, "those who are accounted worthy to attain the spiritual condition live as the angels" (here on earth). How, then, do the angels live? He has told us how they do not live, when he said: "They neither marry nor are given in marriage." Is it mine and thine with them? or have they gained that blissful height for which Jesus and his disciples toiled when on earth? the oneness in love, which came from each loving his neighbor as himself and providing and caring for no selfish love nor interest?

Curb the tide of natural impulse and desires, and the current, instead of producing natural fruit or limitless waste, will in time yield the peaceable fruits of righteousness. This is the fruit that will yield, instead of uncertainty, blight and mildew, positive results of goodness, and all the Christian graces. The fruit may be slower in developing than that of any natural crop; but, Oh! so sure; for is it not said "The sower to the flesh shall of that reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting?" The results will be a progressive elevation into every thing that is just and pure and lovely in the one case, while the slave of his passions will be sinking lower and lower in subjection to them, until "the evil days will come when he will have no pleasure," and no earthly offspring, or riches, or honor, will be able to cheer the soul entering on the untried spirit condition, for which the other has become so well fitted.

The fruits of the Spirit are love, joy, peace, etc., and though the cross which Jesus bore, arouses in us conditions opposed to those graces, and feels at times heavy, and the yoke burdensome, still will come the time, when the blest fruition will be obtained and the victory complete.

The battle must be fought by each one for him or herself; in one sense single-banded and alone, each soul to its maker; and in another, as in the company of the just and redeemed of all ages; an innumerable company

of the just made perfect. A sympathy which is not of God only weakens and enervates the struggling soul which needs the tonic, bracing air of truth and honest dealing.

Watered by the prayers and tears of the faithful and the spirit of contrition and godly sorrow; strengthened by the rays of truth and love from the Sun of righteousness; dug about and enriched by the faithful labors of the many consecrated; toughened by the biting winds of adversity and kindly criticism, how sweetly comes echoing down the many years from the great Husbandman: "Trees of my own planting I will that ye bear much fruit." Fruits of love and consecration; the lovely fruits of peace and meekness, which will make you beautiful in the eyes of angels and the good; and which will enable you to become trees of healing and life for the sin-sick souls of earth—"Life-giving nourishment for souls an-hungered."

Those who are on the plane of the natural and earthly may perpetuate the earthly image, according to nature's laws, but who are called to a spiritual resurrection, to newness of life and obedience, die to the earthly that the spiritual may live, even as the grain is ground and its vitality destroyed, ere it becomes life-giving bread to the hungry.

"I will that ye bear much fruit;"

For the barren and leafless, we know
Give grief to the husbandman's heart.

Then hasten, in spirit to grow.
The dew and the sunlight receive,
The false and the hollow shake off;
And true to thy uses perceive—
Christ's kingdom is not afar off.

If we would grow, we must be faithful in obeying our convictions; faithful in our temporal avocations and in all the duties of life; consecrated in all our faculties to the good of the body of Christ, in all its uses and adornings; withholding no gift which has been intrusted to our care, to be used as by faithful stewards for the interest, enjoyment and edification of the church.

Forgetfulness of self, animated with pure benevolence, will make us willing servants of the spheres, in all that is elevating and refining; will make us more like him who knew no will but the will of the Infinite, and who went about doing good.

We shall learn to pass and repass each other as the angels, and would as soon harm ourselves as injure, by thought, word or deed, the feelings of another. Knowing that love and union and joy and peace are heaven, we shall not thoughtlessly mar that heaven by anything unfeeling or unkind, but shall speak and act so kindly and lovingly, that never a saddened heart or tear-filled eye shall witness against us.

In this condition of harmony and love, the angels who are sent to minister to the heirs of salvation could reach us, and by their help and influence we can be so swallowed up in heavenly joy and illumination, that the sorrows and trials of life would disappear, and fancied joys be no temptation. The sphere of love, blessing and peace would be so strong and sustaining, that "great would become the peace of Jerusalem," and lookers on would be constrained to exclaim: "Behold how these brethren do love one another!" and thus would be spread our Zion's fair fame.

The Prophet said that Saviours should appear on Mt. Zion, and to fulfill the type will there not be those who have walked humbly

in the footsteps of Him who was pre-eminently a Saviour from sin? With the authority of the leader and Elder Brother in our redemption, his voice kindly yet earnestly speaks to each of us, his professed followers: "*I will that ye bear much fruit.*"

"The true heirs of heaven are all interwoven
Like fruit bearing vines in the vineyard of God,
Their spirits are living, with beauty they're blooming,
While watered and fed by the hand of the Lord.
They love one another as sister and brother—
Uniting with angels in heavenly birth,
They are the redeemed—
The servants who're sealed—
The glory of heaven, the light of the earth."
Harvard, Mass.

HEAVENLY ASPIRATIONS.

—O—

HENRY MANTLE.

Heavenly treasures we are seeking,
For this earth is not our home;
From its shades we are retreating,
Hoping for the good to come.
Praised be our God in heaven,
Praised be His saints below,
With the saints above we leaven,
And their sympathy we know.

Oft our trials seem oppressive—
Hard and harsh the storms we bear—
Mercy then makes more impressive,
That of heaven we may share.
Whether high or low our station,
Let us labor to fulfill
Every righteous obligation—
Bowling to God's righteous will.

Life, we seek, life everlasting—
May our souls immortal live;
And of heavenly fruits be tasting,
Such as gold nor earth can give.
Pass away ye fading treasures—
Pass, ye vanities of time—
Let us have immortal pleasures—
Pure, substantial, and divine.

Mt. Lebanon, N. Y.

MUSIC—NO. 41.

—O—

JAS. G. RUSSELL.

Musical instruments.—A two-fold meaning is often applied to this familiar term, one of which has reference to the human voice, while the other has reference to mechanical structure, the latter of which is to become the topic for this article. Musical instruments, as mechanical means for disclosing musical tones, have been brought to almost inestimable perfection, yet nevertheless are quite foreign from the cherished claims of *some*, whose limited knowledge of their superior worth stands yet at very low ebb. Realizing the prominent reasons for such a woeful disdain of musical instruments, the arguments in their favor could not be otherwise than considerate and candid. To elicit points more clearly, the subject of musical instruments will be considered under four heads, to be treated upon respectively in their proper time and place.

First, *their use in schools.*—Every singing-teacher doubtless finds, from personal experience, various degrees of talent displayed in his pupils. Some are capable of accomplishing quite readily almost any and every point presented for their attainment, while others are much more deficient, scarcely able to discern even the ordinary intonations of the gamut, much less to perform them, without a long and tedious taxation upon the teacher, especially if there is not a ready instrument to lighten the weary work, and determine the falling away, if there is any, from the pitch

or key—a fault remarkably prevalent where no instrument is used, and equally ruinous to musical effect. Even *one* faulty singer upon this point is liable to draw a whole choir from the key.

Second, *their abuse in schools.*—Instruments, as a general rule, should never become the *moving power* in school, but only a "*backer*"—an aid to the singers, enabling them to sustain the key. When singers collapse into an indifferent condition, leaving instruments to perform *their* share of the work for them, they cease to be the mere aids for which they were intended; hence their *use* becomes *abuse*.

Third, *their use in church.*—As preliminary to this point, it may be asserted that, were the mere harmony and beauty of music the only point for consideration, it might with propriety be claimed that *congregational singing* should be wholly excluded from church. But the writer, with no disrespect to the God-given laws of harmony, takes the position that in the worship of God the *greatest good to souls* should be paramount to all other considerations; hence, to restrain or debar from musical praises, because talents are not *par excellence*, any who should feel moved to join in the song, would be an encroachment upon the devotional feelings of the worshipper that no systematized course of music culture should ever be allowed to justify. (But more of this in our next number.) Musical instruments, wherever used in church, should subserve the two-fold purpose of *aids* to the singers in sustaining the key, and *helps*, to swell the strains of music to far greater power and perfection than voices alone would be capable of doing.

Fourth, *their abuse in church.*—Similar, and quite equal to faults shown up in school abuses, may be discernable by those in church, and quite as difficult to remove, attributable not altogether to the use of instruments, but in some measure, at least, to a lack of true devotional feelings, as the writer fails to recognize a single instance of a singer's exhibiting a marked degree of apathy when singing *with* instruments, that showed less sign of the same malady when singing *without* them. If the use, then, of instruments serves to warrant such lamentable departure from religious devotion, the fault should be attributed to right causes, that instruments which in themselves are designed to be not only harmless, but of great worth to devoted singers, be not made the objects of bitter, condemnatory imprecations, when the real fault is with the singers, some of whom, through their passive, disinterested and irreligious condition of mind, would render the use of instruments a *positive abuse*.

INTERESTING CALCULATION.

—O—

The following from the Christian Observer is commended to the reader who chews tobacco:

Allow that a young man, who is a confirmed tobacco chewer, may live twenty-five years. In each day there will issue from his mouth half a pint of fluid too nauseously disgusting to describe. In twenty-five years this will amount to five hundred and fifty gallons or more than four hogsheds of this detestable mess. In the same time, allowing him only two ounces a day, he will roll, as a sweet morsel under his tongue, half a ton of the hateful weed, which will sicken a dog or kill a horse, forming a heap the size of a haystack. Then his rejected quids would form a still larger pile. Now if such a young man could see ten half hogsheds full of abominable filth, destined to pass through his mouth, a wagon load of tobacco and ten wheelbarrows heaped up with quids, designed for an equally intimate association with his lips, how would the prospect affect him?

CORRESPONDENCE.

—o—
HYDE PARK, MASS., Sept. 19, 1876.

MR. F. W. EVANS—Dear sir: Two years ago, while in the cars, travelling in New Hampshire, I bought several small books of a Shakeress. They were explanatory of certain things, but I did not get the particular information I was seeking.

When entirely convenient for you, I would be pleased to receive answer to the following questions:

1st. Did Ann Lee profess to be inspired by the Spirit of the Living God like the Prophets, whose writings are received in the bible? 2d. Did she profess to be the woman foretold in the twelfth chapter of Revelations? 3d. Did she ever say she was authorized, or permitted, by the Lord, to claim the promise made in the beginning—that her seed should bruise the serpent's head? 4th. Do the writings of Ann Lee, or any other Shaker or Shakeress, resemble, in any respect, those of Joanna Southcott, of England? As you may be aware, Mrs. Southcott published many books, claiming the above.

Yours truly,

GEO. L. RICHARDSON.

MOUNT LEBANON, Oct. 10, 1876.

GEO. L. RICHARDSON—Respected friend: In answer to the questions in your letter, I inclose a little tract that will help you about Prophets.

A Prophet is a Man, or Woman, inspired by the Christ Spirit—not Jesus—from the Christ sphere.

Ann Lee was a Prophetess, and more than a Prophetess. She was the *Character* of whom the Prophets wrote in the forty-fifth Psalm and other portions of sacred writ.

She was not the Woman named in the twelfth chapter of Revelations. That was the Holy Mother Spirit in Deity.

In the twelfth verse we have the Church, after being in the wilderness 42 months—1,260 days—when Ann Lee becomes the Church symbolized, or personified. Her history exactly corresponds with the Revelations. The Church and State Governments persecuted her. She fled, on Eagle's Wings—the American Ensign—to the wilderness of America. The “flood” of lies and slanders came. The Earth—Infernal Government of America—helped Ann Lee by swallowing the flood—separating Church and State. Her seed bruised *Lust*—the Head sin of man's sensual nature.

Joanna Southcott I know all about—have her books. She came up under the same elements that Ann Lee did.

When Jesus came up, some thirty Jesuses came up too.

The elements that produced Napoleon or Washington would have produced thirty, if one after another had failed.

The wellbeing of the race does not depend upon One person. Had Ann Lee failed, another would have been raised up in her place.

Christ is distinct from any human being. It is the baptizing spirit of the New Creation.

Shakerism is pure, primitive Christianity. It is like a “city set upon a hill that cannot be hid.”

Community of Goods, Celibacy, Peace, Plainness in dress and speech, Yea and Nay, are distinguishing marks, not easily mistaken or counterfeited.

Respectfully

F. W. EVANS.

A GREAT TRUTH.

—o—

J. HACKER.

MAN is of the earth, earthly. All things earthly are subject to corrosion and rust. Weeping, like acid poured into a rusty machine, softens and loosens the rust, and laughing, like pure water, washes out the rust. Hence, the wise man said there is a time to weep and a time to laugh. Hence, weeping and laughing should be indulged in, in the proper times.

Berlin, N. Y., September 4, 1876.

An extensive fruit grower of South America has discovered that the vines of the Tomato, put beneath plum and peach trees, as a mulch, is death to the curculio and borer.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

DECLINE OF SPIRITUALISM.

—o—

THERE is nothing strange, to us, in the fact admitted by leading Spiritualists, “that a partial eclipse has gradually crept over the heaven illumined face of Spiritualism.” Having been led out from worse than Egyptian bondage—theological enthrallment—to the banks of a New Jerusalem, where progress might be eternal without impediment, they have chosen to “tarry by the shore,” and ply thus long with the waves and instruments of their liberation, taking no other advantages of their liberation from the house of captivity.

The very simple illustration of the return of “one from the dead” has been, and is verily sufficient to make Babylon of all the pet schemes and man-made creeds of the ages. Though seventy-five *per cent* of the manifestations claiming to be spiritual phenomena were only frauds, what of it? If twenty-five in one hundred are true, and even much less than these, what will become of the theological pets, *physical resurrection, vicarious atonement, election and reprobation, heaven, hell and the devil*? The emancipation from these errors has been experienced, more or less, by spiritualists for twenty-five years; and millions are the converts from such bondage. The Shaker Church was thus enlightened one hundred years ago; and a continued, unbroken manifestation of communication between the two worlds has ever since been its boast. Had it remained stationary, dallying with the manifold physical phenomena common to it, and which have become so positively disgusting in modern spiritualism, where, spiritually speaking, would said Church long since have been? Eclipsed; blotted out; forgotten. And whatever of eclipse the Shaker Church has experienced, we frankly confess, it has been caused by our failure to progress; by our “tarrying by the way”—striving to be satisfied with past phenomena, moonshine—reflected light—rather than pressing forward to the vivifying brilliance and warmth of the sunlit revelations of to-day.

Inasmuch as we have progressed from the merely phenomenal to progressive spiritual duty, spiritualism has not only relieved us of dead and deadening theologies, but it has given us *new and living* convictions. These convictions have led us away from our old lives, even as far as they have removed us from old theologies. They have taught us that the generative, reproductive, earthly principle is *not spiritual*, however righteous as an earthly elementary, and we have left it for something more progressive. What have Spiritualists done? Spiritualism has instructed us that *Communism* is more, very much more, *spiritual* than the narrow circle of the conjugal relation; hence, to be *much more spiritual* we have embraced COMMUNISM. Spiritualists, do you see that we move? “In heaven above, where all is love,” there is no such narrowness as is exhibited in private families; why should there be in our *heaven below*? Spiritualism has taken, or is taking away the elements that would make us quar-

rel and fight for the constituents of the old life; does it work so with you, eclipsed brethren and sisters? God grant that it may! Spiritualism teaches us that progress means, “*from the world, from the flesh, far away*”; have Spiritualists arrived there yet? And so we might continue. We would lash, with whips of large-corded criticism, the converts to Spiritualism for their luxury in accepting the terms of spiritual progress, and accept their lashing criticism, inasmuch as they have transcended us. We hope, and believe a little, in the efficiency of the “New Movement.” But unless it shall cause their “righteousness to exceed the righteousness” of their surroundings, and their former, fleshly lives, we will continue in the opinion that they not only accept the eclipse, but desire the old flesh-pots of Egypt, rather than any advance that costs so much self-denial to be genuine Spiritualists. We had greater hopes of “Spiritualists” than we have realized. Why? ☆

BROTHERHOOD.

—o—

ONE of the transcendent qualities, and best evidences of Christianity, is the manifestation of brotherly love, like unto Jesus' and apostolic times. Perhaps there is no quality more wanting among *professed* christians, to make them *genuine* holders of the title, than an equitable distribution of all their wealth, possessions, time, talents, accumulations. It is apparent to every one that such a distribution is simply an impossibility outside of *radical* Christianity, and other christianity is very weak salvation. The natural, unchristian practitioner must have wife or husband; consequently, children should be born; shelter, food, education, etc., are the necessities following. It is not in human nature, unbaptized by the Christ, to care as well for a neighbor's as for its own. The laws of the Jews recognized and condemned this very selfish principle; hence, set apart Sabbaths, whereon equal distribution of accumulations and power was again and again enforced—even the land, the foundation of all earthly wealth, was returned to its original owners at intervals of at least half a life time.

But the giving-up-all principle, either for God or humanity, is more foreign to the myriads of professional Christians than to any persuasion which they dub heathen. If a man gives up his wife to the Lord, or a woman does the same with her husband, it is with especial understanding that the Lord will permit the continuance of all the selfish, unchristlike behavior of the past. The same of their children, houses, lands, and all personal possessions. Are these not facts?

When Jesus gave up his wife, or her who would have been such to him, he renounced even the further intention of engaging in marital relationship. With its renunciation his life was cut off from the earthly; and “who shall declare his generations?” Where are his descendants? All men and women became his brethren, who, after his pattern, did the examples he set them. All of his wealth was theirs; all the children conceived and born prior to the Christian conversion of their parents were equally his. The apostles “left their nets and followed” his examples; and thus a little community was inaugurated where “none possessed ought that he called his own.” Thus, Christian purity was not

merely construed to be virginity of life, but was such in very deed — is as really such to-day. The practice of virginity opened the way for the equally necessary, if not superior distinction of life, COMMON PROPERTY. Professedly Christian friends, "let us reason together," realize the impropriety of bearing a title so commonly misrepresented in our lives. Let us renounce the title, or accustom ourselves to what it was in Jesus and disciples. The renunciation of the name Christian is not nearly as terrible as is the shame of wearing a title that is disgraced by unchristian lives. Let us accept the criticism, that only as our lives comport with Jesus' principles of life, are we his disciples, or worthy to bear the Christian title. Then will shame rest on nearly every church in our world, professing Christ; aye, every church will want to hide its head with more or less shame. Selfishness predominates almost universally, while the wealthy in power, in talents, in money, secretly, if not openly, oppress and defraud their neighbors! Why are there *rich* and *poor* in any church calling itself Christian? Inasmuch as there exists inequalities there is no Christ; no matter where the profession is made, nor who makes it. The voice of THE CHRIST sounds as full of rebuke against selfishness, and in favor of "brotherly love, to-day as ever, and do we *will* to hear it? And the voice sounds significantly distinct to those making the greater boasts of their profession. Let us all awake to greater righteousness in Christian equality; until before God in our secret lives, and before men in our open professions, the *name* and the *life* are synonyms of Christianity. And let the churches shame themselves for their lack, and do better. And let the "peculiar people," who, having taken the initiative step in Christ-life—a thoroughly virgin practice—"deal justly, walk humbly," in the most unselfish and equal manner; being "zealous in the good works" comprehended by and defining BROTHERHOOD. ☆

ANY IDOLS FOR SALE?

THE *Christian Register* says:

The *Christian Recorder* (Philadelphia), organ of the African Methodists, advises the pastors of poor churches, pressed by debt, not to go out begging. "The better plan by far would be to rally your own people, and get them to give to God the money they spend for naught, in the shape of tobacco, etc." Most of the "white folksey" will be quite prompt to applaud this advice; but will it occur to them that the same principle applies all round? When the Unitarians, for instance, shall care enough for their own religious privileges and principles to practice some self-denial, and retrench some useless expenses for the sake of getting and doing higher good, there will be a great deal less begging by the weak churches, and a good deal more given by the strong ones.

So say we of New Churchmen, or of any kind of churchmen. We should like to take the contract of running the church, Holy Catholic and otherwise, of all the names and kinds, for the sum which it costs our nation for tobacco. We would agree to build all the churches, pay all the ministers, defray all the incidental expenses, double the amount of contributions to all missions and benevolent objects, and support all the theological seminaries. If we could get such a contract for ten years we should be the richest men in America, if not in world. If men, good men, Christian men, would make as large sacrifices to the Lord as they do for satan, there would be no lack of means to do any work which is given to the Church to do.

New Jerusalem Messenger.

Come now, good, strong Shakers, let us all join in and say and act "Amen!" to such ac-

tive, judicious, and Godly conversion of means. When the period comes that we cannot, then we will wish we had done just so; now that we can, let it not be said that we love any habit better than we do the Lord, or those to whom we ought to be the means of conversion unto all Godliness. How much true gospel would our useless, unchristian habits spread if these should be sold? See if the grumblers of THE SHAKER'S tax, or the same for any evangelical work, are not those who are deeply interested in some selfish, worldly habit. "Sell all" (useless, ungodly habits), "and buy" for ourselves and others true gospel principles and the power of salvation. ☆

BEST USES OF MONEY.

—o—
This greed for riches sets every man in business against his fellow. It piles up riches with the few at the expense of the many. It assumes a thousand forms of benevolence. It assures much upon the receipt of little, beginning in deceit, and generally ending in fraud and disappointment. * * *

Men, for popularity's sake, give their money to old church institutions that have no need of it, and receive curses instead of blessings as a reward. Men are asked to aid the Church, or to increase their annual pittance, and plead poverty, and hard times, and dull business, but enter into some wild scheme to add to their already large accumulations, and within a week, or a month, or a year, the fire, or the thief, or fraud, or business reverses takes away ten times the amount they were asked to contribute to the Church.

There is a large truth in the above sentence of the *N. J. Messenger*, and worthy of heed by many readers of THE SHAKER. A few years hence and time and money will be among the things of the past. The highest and best uses of money and talents will then appear the very reverse of what we fear, even some of the most economical trustees hold them to be now. The main body and heart of the people, called Shakers, are liberal, patriotic, anxious, and confident that truth will prevail. And the heart of the people beats in unison with God. May there be no selfish impediments in the way of spreading true Shaker principles, for they are "the salt of the earth." ☆

EDITORIAL NOTES.

—o—
"THE New Movement," by Spiritualists, is gaining approbation where it has heretofore been ridiculed. We hailed the same as desirable; yet wherein does a spiritualist differ from the multitudes, excepting theologically? And where is the theology, which, of itself, would keep a church mouse from starving? Spiritual (?) friends, "except your righteousness of life exceed" the lives of your brethren, orthodox, (?) your secession and "new movements" are useless addenda. *Nū nisi cruce*, will meet your real needs.

CAN we not raise sufficient enthusiasm for the CAUSE OF THE SHAKER, to double our DECEMBER issue? Five cents each, from our thousands of readers, would treble, and circulate the usual edition! How many are anxious, and willing to preach the gospel in this way—silently, saliently and successfully? The missionary box is now open. Who bids most?

BELIEVING in our principles—living under their excellent conditions—enjoying the good fruits of the gospel very measurably, we are anxious everybody should know of them, and, according as they can afford, test them. We

believe the true spirit of inquiry is on its travels; and where sufficient zeal is aroused anywhere, to demand an oral exposition of Shaker principles, such inquirers may unhesitatingly address our valued "CORRESPONDING AGENTS," or this office, for the desired assistance. "A half a loaf is better than no bread;" and some self denial is far better salt—salvation—than despairing, unlimited indulgences.

A GOOD Shaker in every household would be a living, active reminder to the people of how Jesus lived when on earth. If this cannot be, the next best movement is to place a copy of THE SHAKER there. "LET EVERY ONE PREACH"—and they *can* in this way. If we were a millionaire, two millions of households should harbor a copy of THE SHAKER during 1877; and we promise to send a copy somewhere, whenever its cost is received by us. "Millions for tribute!" Who will interest themselves?

THE Christ life is the true Resurrection. Who would be "Children of the Resurrection?"—"I am the Resurrection," said Christ—may and can begin that resurrection *in this life*, with a great deal of spiritual advancement and future gain. The fact that "the children of the resurrection neither marry," etc., is not an argument against marriage, so much as it is an invitation to be something higher, better, purer, more spiritual and resurrected than "the children of the world."

THOSE who are "miserable sinners" have no right to the title of *Christians*, be they who they may. Christians are those who, naming themselves after Christ, have departed from all iniquity. If Christ associated with publicans and sinners, it was to reform them so they could justly wear his title; and when they would not part from their sins, he tarried with them no longer.

FROM the many exceptions which the clergy of this country take to Prof. Huxley's theories, we presume there must be much true theology in his ideas of science. We have learned that Doctors of Divinity, (?) Theological Students, and Theological Seminaries dislike nothing more than scientific truth, as illustrated in the life of Jesus, the Christ, or the same, revealed to those who are infidels to the means used, to the end that men may interpret what scripture does not mean. And thus millions of dollars are worse than wasted on such institutions and men.

BOOK TABLE.

—o—
If any one doubts Canadian enterprise, let him secure a copy of *The Family Herald and Weekly Star*, Montreal, Canada, the subscription of which is only \$1.25, post-paid. We used to think the *Weekly Tribune* New York, enterprising, but it is not equal for "common humanity's" use to the *Weekly Star*. Send for a copy.

The Country Gentleman, Albany, N. Y., keeps ahead of any Agricultural, Horticultural or Stock publication in the world. All the premiums which others offer, it uses in improving its usefulness; and this is premium enough. It is a most valuable paper for farmers, gardeners, etc.

DR. E. M. WADE, of Watervliet Centre, N. Y., recommends, rather than deprecates, the extensive adulteration of coffee with chicory (*cichorium intybus*). Those who have been conscience stricken by the fraud, may be relieved, and realize that the root is more valuable to the human family than the berry which they have attempted to counterfeit.

SOCIETY RECORD.

NORTH UNION, OHIO. Anticipated development of stone quarry at this place looks like a steady source of income to Society.

Grist mill, built in 1844, has failed for years to be more than a convenience, and sometimes only an expense, is now running by steam, and likely to be appreciated as one of the best in the country.

Nearly 1,000 bushels of oats threshed. Early potatoes were a good crop; late ones not so good—bugs, etc.

Roots and garden products coming in well. This Society has 1,350 acres of land. A dairy herd at the centre family—forty cows—are unequalled in the State. For reasons, see cover, of what *Ohio Farmer* says.

WATERVLIET, N. Y. This Society closed its public services on October 1. On Sunday, September 24, Geo. B. Amery, of WHITE WATER VILLAGE, Ohio, delivered, by invitation, a stirring address to the people. We were sorry that the usual thousand of auditors was not there.

MT. LEBANON, N. Y. Much has been said of Shaker speaking and singing at the Salt Point, N. Y., Peace meeting, and there is no doubt much good was done by the attendance and efforts of Ehler F. W. Evans & Co. The music, "Pray, open the gates," being a New Hampshire production, and highly complimented, we may as well consider that ENFIELD had a representative spirit there. While Philadelphia was a failure, Salt Point was a grand success! Why? Worldly ambition was entirely obliterated in one of these places!

Any Societies, dedicated to human improvement, will do well to urge Mt. Lebanon to participate.

ENFIELD, CONN. sent a company of relations to Mt. Lebanon and Watervliet, during September, on a visit. This is the only company of our visitors that has met with us during the year, and it numbered some very beautiful souls. One of these loved THE SHAKER so well that she invariably "reads every word in it, advertisements on cover and all!" Some of THE SHAKER'S best friends are at Enfield, Conn.

WHITE WATER VILLAGE, OHIO This Society is making a determined push to introduce their seeds and other products into eastern markets, and to keep as shy of middle men as possible—as grangers! Who can blame them?

CANTERBURY, N. H. (Shaker Village P. O.), beats the entire world in WASHING MACHINES. While we knew they were very good, we are joyful that they are *ne plus ultra* in their line. We will welcome better, but advise all in need of laundry apparatus to address N. A. Briggs, as above.

GROVELAND, N. Y. (Sonyea, P. O.), has been blest in basket and in store, and we hope they will have storage room to pack their crops, and health and help to secure all. The people are worthy, and needy of much kindly sympathy in lifting a heavy load, unearned by present residents. God helps them. Let the opulent imitate God.

PHILADELPHIA, PENN. This Society has been the recipient of very numerous visits from many other Societies—Maine, New Hampshire, New York, Ohio, and yet continues to live.

SPIRIT OF THE FARM.

THE FARM IMPLEMENTS.—Now that the crops are laid by, what about the farm implements? We are not going to worry over them—why should we? The editor of this paper has plenty of friends who make or sell agricultural implements, and why should he continue to run against their interests, as he has long been doing, by urging the farmers to take care of their tools? These people must all live, that is if they are not "middlemen," you know; and if a neighboring religious editor tells the truth the signs of the times now promise very well for their getting along—the implement makers and dealers, you understand. That editor says he saw in a ride of ninety miles which he took through an average agricultural district the following unhoused implements, namely: Forty-four ploughs, twenty-three harrows, seven mowers, one reaper with beater and platforms as last used, wagons too numerous to count, and in one instance a set of harness hanging on a fence. The ploughs were mostly standing in the furrow where they had been last used. Such a sight as that glad-

dening the heart of the itinerant manufacturer, and is an example which ought to be followed by every tiller of the soil who wants a new set of implements.

And now, dear farmers, such of you as are tired of the old tools, let us give you a bit of advice. If you don't take it any better than advice we have given you on former occasions, all right. It will be no great loss to us; so here it is: Do not rub linseed oil on your fork and shovel and rake handles; do not paint your ploughs and mowers; do not use any rust preventive on the iron and steel parts, and above all, leave every thing out of doors. You really have no idea how quickly you will possess a new set of tools, provided you have a balance at the bank. Only seven mowers and one reaper out in the air in a stretch of ninety miles! And only one set of harness! Well, we will hope for a better report from that section the next time our contemporary goes that way.

Jour. of Progress.

TREATMENT OF AN UNMANAGEABLE HORSE.

A beautiful and high-spirited horse would never allow a shoe to be put on his feet, or any person to handle his feet. In an attempt to shoe such a horse recently, he resisted all efforts, kicked aside everything but an anvil, and came nearly killing himself against that, and finally was brought back to the stable unshod. This defect was just on the eve of consigning him to the plough, where he might work barefoot, when an officer in our service, lately returned from Mexico, took a cord, about the size of a common bed-cord, put it in the mouth of the horse like a bit, and tied it tightly on the animal's head, passing his left ear under the string, not painfully tight, but tight enough to keep the ear down and the cord in its place. This done, he patted the horse gently on the side of the head and commanded him to follow; and instantly the horse obeyed, perfectly subdued and as gentle and obedient as a well-trained dog, suffering his feet to be lifted with impunity, acting in all respects like an old stager. The gentleman who thus furnished this exceedingly simple means of subduing a very dangerous propensity, intimated that it is practiced in Mexico and South America in the management of wild horses.—*N. Y. Commercial Advertiser.*

LAND MEASURE.—We give the following table, under the impression that some of our friends on the farm may find it useful, should they desire a simple method of arriving at the exact size of fields or patches under cultivation.

5 yards wide by 968 long, contain 1 acre.				
10	"	"	484	"
20	"	"	242	"
40	"	"	121	"
80	"	"	60½	"
70	"	"	69½	"
60	feet	"	726	"
110	"	"	369	"
120	"	"	363	"
220	"	"	198	"
240	"	"	181½	"
440	"	"	99	"

Ibid.

"LATIN and Greek are all right," said a Delaware farmer, but give me a man who can plow round an apple tree without touching the roots."

THE following, from *The Prairie Farmer*, is worthy of a place among the writings of Franklin. The sayings of "Poor Richard," who "paid too much for his whistle," are equaled by the writer of—

THE BOY WHO HAD A PATCH ON BOTH KNEES, AND GLOVES ON.

WHEN I was a boy it was my fortune to breathe, for a long time, what some writers call the "bracing air of poverty." My mother—light lie the turf upon the gentle form which once enclosed her strong and gentle spirit—was what is commonly called an ambitious woman; for that quality which overturns thrones and supplants dynasties, finds a legitimate sphere in the humblest abode that the shadow of poverty ever darkened. The struggle between the

wish to keep up appearances, and the plucking gudge of necessity, produced endless shifts and contrivances at which, were they told, some would smile, and some to whom they would recall their own experiences, would sigh. But let me not disturb that veil of oblivion which shrouds from profane eyes the hallowed mysteries of poverty.

On one occasion it was necessary to send me upon an errand to a neighbor in better circumstances than ourselves, and to whom it was necessary that I should be presented in the best possible aspect. Great pains were accordingly taken to give a smart appearance to my patched and dilapidated wardrobe, and to conceal the rents and chasms which the envious tooth of time had made in them, and by way of throwing over my equipment a certain savor and sprinkling of gentility, my red and toil-hardened hands were inclosed in the unfamiliar casing of a pair of gloves, which had belonged to my mother in days when her years were fewer and her heart lighter.

I sallied forth on my errand, and on my way encountered a much older and bigger boy, who evidently belonged to a family which had all their own dragging poverty, and none of our uprising wealth of spirit. His rags fairly fluttered in the breeze; his hat was constructed on the most approved principle of ventilation, and his shoes, from their venerable antiquity, might have been deemed a pair of fossil shoes—the very ones in which Shem shuffled into the ark. He was an impudent varlet, with a dare-devil swagger in his gait, an "I'm as good as you" leer in his eye—the very whelp to throw a stone at a well-dressed horseman because he was well-dressed; to tear a boy's ruffles because he was clean. As soon as he saw me, his eyes detected the practical inconsistencies which characterized my costume, and taking me by the shoulders, turning me round with no gentle hand and surveying me from head to foot, he exclaimed, with a scornful laugh of derision, "A patch on both knees, and gloves on!"

I still recall the sting of wounded feeling which shot through me at these words. To parody a celebrated line of the immortal Tuscan—

"That day I wore my gloves no more."

But the lesson thus rudely enforced, sank deep into my mind, and, in after life, I have had frequent occasion to make a practical application of the words of my ragged friend, when I have observed the practical inconsistencies which so often mark the conduct of mankind.

When, for instance, I see parents carefully providing for the ornamental education of their children, furnishing them with teachers in music, dancing and drawing, but giving no thought to that moral and religious training from which the true dignity and permanent happiness of life alone can come; never teaching them habits of self-sacrifice, and self-discipline, and control, but rather by example instructing them in evil speaking; in uncharitableness; in envy, and in falsehood, I think with a sigh of the patch on both knees, and gloves on.

When I see a family in a cold, selfish solitude, not habitually warming their house with the glow of happy faces, but lavishing that which should furnish the hospitality of a whole year upon the profusion of a single night, I think of the patch on both knees, and gloves on.

When I see a house profusely furnished with sumptuous furniture, rich curtains, and luxurious carpets, but with no books, or none but a few tawdry annuals, I am reminded of the patch on both knees, and gloves on.

When I see the public men cultivating exclusively those qualities which win a way to office, and neglecting those which qualify them to fill honorably the posts to which they aspire, I recall the patch on both knees and gloves on.

When I see men sacrificing peace of mind and health of body to the insane pursuit of wealth, living in ignorance of the character of their children who are growing up around them, cutting themselves off from the highest and purest pleasures of their natures, and so preventing their humanity that that which was sought as a means insensibly comes to be followed as an end, I say to myself, a patch on both knees, and gloves on.

When I see thousands squandered for selfishness and ostentation, and nothing bestowed for charity; when I see fine ladies bestained and bejeweled, cheapening the toils of dressmakers, and with harsh words embittering the bitter bread of dependence; when I see the poor turned away from proud houses, where the crumbs of tables would be to them a feast, I think of the patch on both knees, with gloves on.

ELDER TIMOTHY RANDLETT.

GLORY BE TO GOD.

ENFIELD, N. H.

Oh Glo - ry be to God Most High, For in Thy ma - jes - ty Thou dost reign tri - umph-

ant in heaven, and o'er the earth. Glo - ry be to Thy name ev - er - more, Thou hast

caused Thy light, in splendor bright, to shine on earth, - as in heaven, so on earth, so on earth.

BEAUTIFUL THINGS.

—o—
Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep,
Over worn out hands — Oh, beautiful sleep!

ELLEN P. ALLERTON.

THE superstitious see horrid spectres and hideous phantoms in their sleep; their bewildered imagination creates tortures by which they are crushed and torn; they fancy they hear commands as dreadful as they are whimsical, and which they are constrained to obey. A superstitious person dreads his fancied God, and yet fancies that he finds refuge in his bosom. The fears derived from superstition are more causeless and stupid than those derived from any other source.

Plutarch.

A SENSIBLE NOTICE.

—o—
LE DERBY, a French Journal, gives the following as a printed notice which the Minister of Agriculture has caused to be posted in all the crossways of the forestal domains:

MINISTRY OF AGRICULTURE.

This placard is placed under the protection of good sense and public decency.

HEDGEHOG.

Lives on mice, small rodents, slugs and grubs (*vers blancs*), animals hurtful to agriculture.

Don't kill the hedgehog.

TOAD.

Farm assistant: destroys from twenty to thirty insects an hour.

Don't kill the toad.

MOLE.

Is continually destroying grubs (*vers blancs*), larvæ, palmer worms, and insects injurious to agriculture. No trace of vegetation is ever found in its stomach. Does more good than harm.

Don't kill the mole.

MAY BUG AND ITS LARVA OR GRUB.

Mortal enemy of agriculture; lays from seventy to eighty eggs.

Kill the May bug.

BIRDS.

Each department loses several millions annually through insects. Birds are the only enemies able to contend against them victoriously. They are great caterpillar killers and agricultural assistants.

Children, don't disturb their nests.

NORTH UNION, O. High credit is given of Elder G. B. Avery's public address at this place on Aug. 13. The assemblies on Sunday have very materially increased numerically since.

The Shakers met with the "Men of the Forests," on 30th August, in Burgess Grove; did several handsome sentiments and sung some delightful songs among others "Glorious Day."

MUTUAL CRITICISM: We incline to a dread of criticism upon our conduct, either from a knowledge of our defects or from a suspicion of others' injustice. That the inclination is, to say the least, an ignoble one, no noble-minded person will dispute. Wherever there is the power of persons or organizations to bear *mutual criticism*, holding strictly to the rule of "neither giving nor taking offense," an exceeding greatness of blessing must derive. Let organizations try it on such principle. Let families try it. Whoever keeps in good temper most strictly is the better Christian; and who does not "will learn something to his advantage." The above is a work of interest, published by *American Socialist*, Wallingford, Conn. Price 25 cents.

EVERGREEN SHORES.

—o—
NOTICE is given, with some very affectionate comments indeed, of some of the dear, departed aged. Among the very bright stars that have set in this world, to rise on the "evergreen shores" of "the better land," few have surpassed in virtue and value, some we mention in this issue. To say that we love them—their life and Christ-like demeanor—but faintly impresses the general reader. Did we not, as gospel relation—having no blood-ties to speak of—have such immovable faith in fact of their removal to brighter, happier spheres, we should very much mourn their departure. Our farewells are kind, yet they are realized by the pure in heart beyond our expression.

At White Water Village, O., GEORGE RUBUSH. June 9, 1876, aged 76 years. [Should have been reported earlier.]

At Mount Lebanon, N. Y., ANNA WILLIAMS, September 7, 1876, aged 93 years.

At Hancock, Mass., September 23, 1876, LUCENIA COLLINS, aged 82 years.

At North Union, O., September 16, 1876, MAX SMITH, aged 48 years.

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI. } G. A. LOMAS, }
EDITOR.

SHAKERS, N. Y., DECEMBER, 1876. SHAKER VILLAGE, N. H.

} N. A. BRIGGS, } No. 12.
PUBLISHER.

SELF-RULE.

JULIA O'CONNELL.

"He that hath no rule over his own spirit, is like a city that is broken down, and without walls."

THIS sentence is presented as an inward monitor and an external mirror. Often has its truth flashed before me in private thoughts. If we will suppose every thought of our lives planted and grown to fruitage, how many of us would be willing to gather such a harvest, or even be willing to stand afar off and gaze on the distortion? Yet, when we distrust the peace of others by giving rein to an envious, jealous or fault-finding spirit, how surely are we growing unto a harvest, what we even refuse to look at as a reward! "The walls of the city broken," our self-respect wanting; the love that is of God dying within our souls, having measured unto us in return, what we have meted out to others. But there are other means of failing to "rule our spirits" than by the planting of briars and thistles in the hearts of others. May we not indulge in melancholy and moroseness until our spiritual sun is darkened? Our friends turn foes and our whole lives revolve in gloom. Is there not a possibility of losing control of our own spirits, by such an over-anxiety for others, that, in imagination their existence and presence seems to be the axis of our own lives? Being willing even to dwell in the shade, rather than hide the sun unto them? Sacrificing, beneath this very partial influence, not only deserved pleasures, intellectual rights, but dwarfing besides, the growth of the spirit and preventing its approach unto God? Aggression from unholy impulses; consecration to a narrow, unchristian partiality; these break the walls of our city. Who said that having rule over the spirit was greater than taking a city, had a correct understanding of human nature and its inclinations—knew so well the seductions of perversion; how willing the flesh and weak the spirit; how little by little the walls of the city may be broken, until the valley of desolation is wofully reached.

Union Village, O.

DOES GOD WANT HIS NAME IN THE CONSTITUTION?

CECELIA DEVYR.

WHILE a clergyman, or even a Christian has a quid of tobacco in his mouth? Does He want His name put into the Constitution, while the government receives a large revenue from the traffic of the lower regions—the liquor trade? Does He want His name voted into the Constitution by hands that could neither cast the first nor the last stone at that gigan-

tic, black sin which is mildly called the "social evil"? Does He want His name put into the Constitution by any who go through the miserable sham of sanctifying a system of marriage, whose soul-grinding and body-destroying slavery, the broken constitutions and early graves of American women so directly testify against? Does He want doctors, who poison constitutions with drugs, to put His name into a paper document? Does He want lawyers, who "devour widows' substance," who only administer *full* justice to their own pockets, and for a pretense, make profession of Him, to negotiate His name into the Constitution? Does He want any Judas Iscariot, of high or low degree, who sells republicanism here, and the hope of the down-trodden abroad, for pieces of precious metal, or for United States' bonds, to put His name into the Constitution? A society that, through monopoly, crushes some of His weak children down to wretchedness, and drives the rest along the road of crime, where the jail and the hangman's rope are liberally provided; that takes the sword and forgets to love mercy, and remembers not the injunction to depart from iniquity upon naming the Holy Name—a society that practically denies the power of God and the principles of Christ, need not blaspheme these names by putting them into the Constitution.

We sometimes read of confidence men; but the most astounding and unblushing confidence men, are those engaged in this present Church and State scheme. It is melancholy to contemplate at this time, when there is *work* to be done, that faithful, earnest laborers are being called away to help these designers to overthrow the good which has been effected during the century—that priestcraft is once more coiling itself around the life of a nation, and if it is not shaken off, history will repeat itself. There is but one way in which the name of God can be safely put into the Constitution: Let there be an amendment that in GOD'S NAME, the name of God and Christ will be forever kept out of that INSTRUMENT.

Let those who would *honor* God, be peace-makers; and they shall be called the children of God; and if they would be disciples of Christ, by this will all men know them; if they have love one for another; and if they would be high priests unto God and humanity, let them not only preach the gospel to the poor, but *so preach* the gospel that there shall be no poor; "for the earth is the Lord's and the fullness thereof;" and all who dwell thereon are "Heirs at Law to their Father's Estate." "For all ye are brethren." It is mockery to put God's name into the Constitution while His children are thus robbed.

Mt. Lebanon, N. Y.

VISIONARY DREAM

OR INTERVIEW WITH THE SPIRIT OF BROTHER DANIEL MOSELEY, ON THE NIGHT OF AUG. 12, 1876.

He seemed to have a chart of his whole earth-life, each point of particular significance was marked. He said, "when I came into conscious being in the rudimental sphere of existence, unlike the majority of youth and children of the present age, I was shielded from many temptations to which they are exposed, and was at times much exercised in mind in regard to religion, and I entered the gospel crucible, before being caught in the meshes of the grosser sins of the world; but the world proper was in me, and my deep, soul struggles were many.

When I had contested the enemies' claims and gained some point, I thought to rest a while on laurels won; but there was always a spirit near to urge me forward to engage in other battles, and win still greater victories. Thus I went from point to point in my work and travel, and after passing through many life and death struggles, and many seasons of judgment, there came to me, one great day of judgment—one general review of all the transgressions of my life, of which there had been a record kept in form of a chart. There I saw all the good and evil, the just and unjust thoughts and doings toward myself and others, a sight of which caused me both joy and sorrow." At this point, Elder Daniel Boler stepped in; "ah," said brother Daniel Moseley, "there is a man who greatly resembles his elder brother Daniel, in the work assigned him to do in the field of gospel labor, in so far as courage and unflinching determination to do, and to suffer are requisite in performance of duty, leaving fears and doubts in the wake, behind the great ship." Elder Daniel Boler smiled and said, "where are all our worthy veterans—the old sajuts who served in the army of the Lord? Whither have they gone or hid themselves? Of late I have been searching to find them?" "Well," said Brother Daniel Moseley, "for this very reason it is a wise arrangement that we pass within the vale, out of sight of mortals, that they may not stay their minds too much upon past events, nor upon their predecessors in the gospel work; but fix their minds and give their energies to present duties, and to perform the work of their own day and time."

ANTOINETTE DOOLITTLE.

THE first thing a truly religious man should seek to be is a perfect animal. Holiness, wholeness of body and perfection in bodily structure are the first triumphs a religious man can win. To be strong with all possible strength; to be beautiful with all possible beauty; to be perfect in that which is least, as a stepping-stone to perfection of that which is greater, is the first ambition of intelligent piety.—W. H. H. Murray.

MATERIALISM—SPIRITUALISM. NO. 2.

WM. H. RUSSELL.

THAT there is so great obscurity respecting the continued existence of man after his physical disorganization, is to many a sufficient reason for rejecting the idea altogether. Why, they ask, should a matter of so great importance to man be involved in so much darkness as to leave him in doubt? The answer, oft repeated, that there is no more obscurity respecting this matter than almost every thing else in the world, and that truth, though not coy, yet loves to be sought after, and oftentimes, earnestly, is not satisfactory to certain minds. The indolent mind will still ask, why the necessity of this incessant work? It is true, the materialists are not all idlers, mentally. Some are distinguished for their profound investigations in the arcana of nature; and to many of those who trust to others to do their own thinking, it is a sufficient reason why they should call themselves materialists, because these philosophers, these scientists, are such. These have searched nature through, and nowhere have discovered the fountain whose waters give immortal youth. With their hammers they have broken the primitive rock; they have searched through the secondary and tertiary formations, and lo, it is all material! They have put it into their crucibles and reduced it to its original elements, and still there is nothing but matter.

Besides, the definitions that have been given to spirit by those claiming to be teachers in all spiritual things have not tended to enlighten these matter-of-fact minds. The Infinite Being himself has been *metaphysicised* into something impalpable, intangible; so that the question might very properly be asked: "Canst thou, by searching, find out God?" It is not unreasonable that the scientist, if he cannot "find out the Almighty to perfection," yet should be able to lay hold of something substantial, something that shall satisfy his investigating, reasoning mind that there is a "Potency in nature," a Reality capable not only of forming the unnumbered worlds in the universe, but also of sustaining in existence forever each intelligent being found in them. Those who regard themselves as set for the defense of spiritual truth do not help such by getting angry and calling hard names. Denunciation never converted an ignorant errorist; certainly it never can convert thinking, investigating minds.

Religion, so called, has many sins to acknowledge at the confessional of truth—the greatest absurdities in doctrine, as well as the profoundest mistakes in the attempt to convert man to what is deemed the truth of God. Spiritualism, to show herself heaven-descended, must be clothed in garments of light; must be able to convince the judgment of candid, thoughtful minds, and confound the errors of unreasoning ones. She must be able to prove herself something more substantial than the gods which the old poets have invoked, or the shades which they have evoked. If not clothed with the materiality of flesh and bones, to be seen and heard, felt and handled by the corporeal senses, yet to be made manifest unmistakably to the inward consciousness as though she possessed these external attributes.

There are thousands calling themselves spiritualists who claim to have as clear and

definite knowledge of certain things pertaining to another state of existence as they do of those pertaining to the earth. But there are thousands of others, of thinking, cultivated minds, who have not this knowledge, and who deny that there can be such. This being the case, it does no possible good for the former class to berate the latter as ignorant or self-conceited; nor for the latter to upbraid the former as superstitious, easily imposed upon, and willing to be duped. Candor is becoming to both sides, which both have lacked too long. The earnest spiritualist desires to impart the knowledge which seems to him of so much importance to those who have it not, and it seems to him that it should produce as powerful an effect in other minds as in his own. But the facts do not accord with the seeming. There is nothing, then, for him to do but to wait with patience for the day of triumph; to seek for new displays of truth, as well as new methods of imparting what is demonstrated truth to his own mind. Patience will work for herself a perfect work, even among the ignorant, the indifferent, the indolent, the scientist, the philosopher, as well as the fearful and despairing.

"Hope, the charmer, lingers still behind," to encourage all, and point all to the opening portal of endless life.

USES AND ABUSES OF ADVERSITY.

OLIVER PRENTISS.

To make MAN—both moieties—the first grand essential is a mother—a mother who knows her rights and maintains them.

The next essential is a father, as law-abiding, in sexual intercourse, as animals in general.

Prosperity is good—we like it. But luxury and idleness never made a man.

Adversity is just the thing we do not want—but what could we be without it? Its uses are to make us strong in self-reliance, to sanctify our powers and consecrate them to the common good.

ADVERSITY'S ABUSES.

STRONG cider, tobacco and other things to stultify—stupidify the sensibilities.

Other undignified acts might be named—but we will let somebody else do that.

To presume that our audience can never know any thing only just what *we* tell them, is rather presuming.

Long sermons, like long newspaper articles, are behind the age.

MUSIC—NO. 12.

JAS. G. RUSSELL.

CONCLUDING REMARKS.—To clear up the subject of congregational singing, which was touched upon in the preceding number, it is here asserted that all persons, old and young, with much or little talent for singing, who expect to take part in church, should be constant attendants at singing schools and other gatherings for musical rehearsals; and furthermore, they should not only take part upon all pieces designed to be used in church, but should lay aside their own personal judgments and notions of singing, and conform strictly to the directions of a leader. This being the case, other things being equal, there is much to warrant reasonable success

in congregational effect. Not that perfect development of harmony would become apparent, for this would be utterly impossible, but that sufficient results might be reached to insure safety to the true choir, and reflect no material dishonor upon music as an art. Although the objection is often raised that God requires the best at our hands and hearts, it should not be inferred that those particularly favored with the greatest music talents are the only ones to address the great and good Creator through the medium of song. Indeed, were this the case, it would be strikingly characteristic of the Calvinistic principle of election engrafted into the beautiful and divine art of music—that some were elected to sing, while others were doomed to perpetual exclusion, however desirous they might be to possess the talent. From a phrenological stand-point the writer views the illustrations of the various faculties of our mental organization, but fails to find in a single instance a neglect, on the part of the divine Architect, to insert the faculty of music. Still, the observation is made that, in certain mental organisms, such and such faculties are *small*, but not entirely wanting; hence there arises a chance for more or less culture and development of each and every faculty of our mental being, music not excepted. Under these considerations the writer fosters the belief that in any congregation, in almost any parish or church, there may be found, out of every twenty individuals, nineteen that are sufficiently talented to become, by close application to music culture, good and reliable singers, capable of forming a choir that, as a whole, though termed congregational, would better by far redound to the beauty and glory of church worship than would a *select choir*, set apart exclusively for singing, while a majority are sitting by with closed mouths, accrediting great honor to the talented few, and seemingly unmindful of the Divine Presence they had assembled to worship. From these remarks I would not be understood to infer that no *select choir* should ever be heard or known to exist in a church, as evidently there are some church pieces, or portions thereof, so characterized as to be rendered far more impressive when performed by a few voices only, than they otherwise could be; but such renderings should be considered mere exceptions to the general rule. The fact should ever be apparent that church worship should be conducted on a principle, the basis of which should be sufficiently extensive to meet the demands of a religious community as a whole.

By way of appendage to this series of articles I would add that the various points taken up, as bearing upon the subject of music, are drawn mostly from scientific facts. Portions drawn from the stand-point of personal experience only may not all bear the test of superior reasoning; hence such parts are only fit to be left in the dark abyss of forgetfulness, while the author professes progress, ever onward and upward, grasping the true, and leaving the false, actuated and inspired by the beautiful motto, "EVER PURSUING, EVER STRIVING TO BECOME." Thus animated with the love for higher development in the lovely art of music, the explorations in this great field will become deeper and broader as the mind continues its re-

searches after truths which, though now seen lost in hidden mystery, will yet be revealed in as perfect light as those numbered in the revelations of the past. Trusting and sincerely believing the "wheels of progress" will be ever kept in motion, bringing new and increasing light into every department of useful knowledge, I close, for a season, my essays upon music, and bid my readers an affectionate farewell.

PRAYER FOR ZION.

—O—
OTIS SAWYER.

Pour out thy spirit upon needy Zion,
Sustain all thy children while humbly they plead—
Help, Lord, O help them, and send faithful laborers
To work in thy vineyard, for great is the need!
O, God of the harvest, replenish thy garners
With choicest of fruit from the mountain and plain—
And fill every court in thy holy dominion,
Like rich golden fruit on a well-clustered vine.

Hear, we beseech Thee, Oh heavenly Father,
The remnant who've passed through the flood and
the fire!

O God, Thee they serve, and they bow to no other,
Thy word and Thy will is their whole soul's desire.
Protect and preserve Thou, the holiest treasures
With which in Thy temple Thy wisdom appears—
The Ark and Shekina, that royal insignia—
A witness perpetual, JEHOVAH IS HERE!

God of the widow and fatherless orphan,
Whose vigilant eye views each sparrow that falls,
Thy mercy and favor to Zion now lengthen;
Thou art her deliverer and her *all in all*!
Yea, here for salvation Thy name Thou hast raised,
For kingdoms and people, afar off and near,
The Laws of Mount Zion on tablets engraved,
To which every nation on earth must give ear.

Now, even now, Lord, diffuse without measure,
The power of salvation and eternal life!
Renew the baptism of spirit and fire,
That Zion may win in this terrible strife?
O send forth Thy heralds to every nation,
And call, that the slumbering to judgment appear—
To enter through Jordan's rich stream for salvation,
O God, unto Zion, in strength do draw near!
Alfred, Mc.

CLOUDS.

—O—
MARTHA J. ANDERSON.

The sun in its splendor rose early at dawn,
Revealing the beauties of meadow and lawn;
For every green spear with a crystal drop gleamed,
As on them the golden shafts silently heamed;
Yet, if as by magic, in earliest day,
The glisten of diamonds had vanished away.
The brooklet came laughing from out of the wood,
As if 'twere intent on a mission of good;
So full were its waves as it dashed on its way,
It sent up, like incense, a beautiful spray,
But ere the sun reached its meridian course,
Its volume and motion had lost half their force.
The lake in its beauty (so placid and still)
Lay down at the foot of a steep, wooded hill,
Yet sunbeams were glancing just over the crest,
And lighting the ripples that danced on its breast,
Exerting the while a mysterious sway,
Which seemed to be drawing its moisture away.
The river rolled on 'neath the sun's vivid rays,
Reflecting a glory too bright for the gaze;
But soon was seen rising a mist, light as air,
And where was it going? O! who shall tell where?
Up, up it went floating, and sped o'er the hill,
An omen in future of good, or of ill.
The ocean swelled grandly, its billows rose high,
As if *any* power its strength could defy;
Yet subtle the force, and electric the glow,
That meets in its majesty wide ocean's flow.
The air is just tensioned with heat, to draw up
And take a good drink from old Neptune's great
cup;

Away goes the nectar ambrosial and free,
Alike from the fountain, the ocean and sea.
The atmosphere gathered, but could not retain
The volatile vapors it held for its gain;
So upward they rose in ethereal space,
Where cloudland so changeful in fancy we trace,

The sprights of the wind, bound for mischief the
word,

The gathering mists in confusion dispersed.
Soon the face of the sky from the east to the west,
Was covered with waves like a white foaming
crest,

But, fitful as fancy, and fleet as a thought,
Behold, what a change in the aspect is wrought!
Like a fleece of white wool, just clipped from the
ewe,

The clouds are spread over the deep vault of blue;
Now gathering closer, they tower on high,
And rest in their grandeur against the clear sky.
There's reared in the distance a castle so bright,
It gleams as if raised by the spirits of light;
Too soon it has vanished, and mountains of snow
Are rising, then melting beneath the sun's glow.
There are chariots of fire, and steeds of the wind,
Which leave in a moment no traces behind;
Then argosies, freighted for some distant shore,
Fold up their white sails and are heard of no more.
There the Elephant's seen, and the White Polar
Bear,

The Seal and the Walrus float out on the air;
And thousands of wonders which meet the trained
eye,

No conjuror casts in his magical die.
With signs of the weather this realm is replete—
They are heard from the lips of each friend that
you meet;

"There are bars in the South," or "the morning
sky's red,
Which will surely bring rain on the traveler's
head."

Well founded this maxim, "If rain goes up hop-
ping,

Then rain will assuredly come down a *dropping*."

The farmer will tell you when cloudless the sky
It often betokens a storm brooding nigh;
With keen observation to science allied,
The action of winds and of clouds are described.
Savans have explored this most wonderful field,
And facts that are noteworthy carefully yield;
Seven species of clouds are described with their
names,

The result of the knowledge one scientist claims.
First *Cirrus*, the cloud formed the highest in air,
Resembles the tresses of light waving hair,
A change of the weather it seems to imply,
Rain, if it increases; wind, if it keeps high;
Fine weather if fringes descend from below,
And melt away quickly beneath the sun's glow.
Next, *Cumulus* forms in a low atmosphere,
In dense, convex masses 'twill often appear;
By the wise it is called the fair cloud of the day,
Beginning when morning shines over our way.
Its maximum reaches when Sol's at its height,
Then melts when approached by the shadows of
night.

Now *Stratus* will nearest earth's surface be found,
In flat sheets extended above and around,
It forms when the sun has just passed from the
sight,
And is termed, by its coming, the cloud of the
night.

Its mists may be seen o'er the river and plain,
But does not betoken the coming of rain.
The days that oft follow this cloud of the night,
Are always remarkably tranquil and bright.
Cirro Cumulus forms in the atmosphere high,
Consisting of groups of small cumuli;
At different heights in flat strata 'tis seen
Reflecting the brightness of days sunny sheen.
In some latitudes, in the winter 'tis rare,
But in summer betokens the days that are fair.
'Tis the haughty cloud, some call "mackerel
sky,"

With its tints at the sunset no painter can vie.
Cirro Stratus spreads out like a layer of sheets,
Which is apt to descend if disturbance it meets;
When high o'er the zenith, a light, gauzy shroud,
But near the horizon it forms a dense cloud;
'Tis changeable ever, though calm seems the air,
And indicates rain, though the weather be fair.
When low in the sky, it is seen to descend,
The rain will soon follow its course to attend.
If the weather is cold a "Scotch mist" it will
form,

A "hat" on the mountain peaks if it is warm:
At first it appears like a mere hazy light,
Which envelops the moon in a circle at night.
Atmospheric disturbance it seems to foretell,
Yet on all its changes we'll no longer dwell.
Cumulo Stratus is small cumuli,
United by *stratus* like clouds, dense and high,

Called indefinite clouds, when to earth ne'er
descend,

Unless in their changing with others they blend.
If they rise in huge masses of singular form,
Precursors they prove of a dark thunder storm.
If *Cirrus* appears at the time, high in air,
The weather which follows will not then be fair;
But if *Cumulus* *Cirrus* above shall appear,
The rain will soon pass, and the weather be clear.
The cloud we call *Nimbus*, prepared as it lowers,
Descends to the earth, with its copious showers.

O cloudland! so varied, so old, yet so new!
Through fancy and science thy glories we view;
And while we're discerning the signs of thy face,
The skill of an infinite artist we trace.
Ever learning sweet lessons of wisdom and love,
From scenes all around us, below and above.
Mt. Lebanon, N. Y.

COMMUNITY PRINCIPLES AS A PART OF
CHRISTIANITY.—O—
NELSON CHASE.

"Then Peter began to say unto him, Lo, we have
left all and have followed thee."

"And Jesus answered and said, Verily I say unto
you, there is no man that hath left house, or
brethren, or sisters, or father, or mother, or wife,
or children, or lands, for my sake, and the gos-
pel's,"

"But he shall receive a hundredfold now in this
time, houses, and brethren, and sisters, and
mothers, and children, and lands, with persecu-
tions; and in the world to come eternal life."

Mark 10: 28, 29, 30.

FROM these sayings of Jesus, we begin to date
a foundation for community life in the church
of Christ. The principle was carried out in
the life and character of the little band of
twelve who followed Jesus when upon earth,
and the principle was confirmed and estab-
lished by the church at Jerusalem, at the day
of Pentecost, when "they were *all* filled with
the Holy Ghost," and "were of one heart and
of one soul; neither said any of them that
aught of the things which he possessed was
his own; but they had all things common."
Acts 4: 31, 32.

Hence we are to understand, a religious
community is a community of interests, em-
bracing a people whose possessions are the
property of all; all having a voice in its
management, subordinate to a head.

A man owning a farm has the right of its
direction. It is under the control of his family,
subject to the head of said family. It is under
his control to stock and improve it; otherwise,
it is an object neither of attraction nor interest.
In communistic societies the spirit is not
changed, the principle undergoes no revolu-
tion, the effect is consequently the same.

If community means simply a people drawn
together as a convenience for economy in the
business acts of life, having no religious prin-
ciple interwoven, the interests of the body
being held by a privileged class, whose duties
required their talents and labors for the sup-
port and protection of the body which had no
voice in the institution, no right to ask, why
do ye so, it is no other than master and slave,
bond and free, producing caste, high and low,
rich and poor. The government differs wide-
ly from a theocracy, remote from Christian
authority. It is oligarchy.

Community, as a part of Christianity, is
designed to take hold of the selfishness of
man; otherwise, self remains un subdued.
Individuals personally assuming independent
control of community interest cannot be in
the work of governing or destroying in them-
selves a selfish animal nature; on the con-
trary, they foster and nourish it, causing

greater development and growth, thus choking and destroying even the Christian virtues; not only preventing themselves, but other pure-minded souls who would not be selfish, from the enjoyment of that to which they are justly entitled.

As one interested in the unfoldment of greater truths, in an open door for the increase of righteousness, I ask for myself, for my brethren, yea, for all men, that we cultivate without reserve and with greater zeal, more love, more union, the basis of all that is great and good. Let us combine with the principle of community of interest, that of the true virgin character, each one working unselfishly for the encouragement, the strength, the comfort and good of every other one, laboring in our souls to become purified in spirit; first, condemning wrong in ourselves, ignoring slander and backbiting, laying aside every weight and the sin that doth so easily beset us, and putting away from our hearts all that tends to produce hard feelings. Here is our protection, our justification. Here we find peace flowing like a river, bringing to our souls life and joy eternal.

Enfield, N. H.

AWAKENING.

JANE A. CORNELL.

See o'er the hill-tops the sunlight is breaking;
Adown in the valley its golden beams fall;
Souls from the darkness of sin are awakening,
Answering the voice of the Christ-Spirit's call.
All through the night, with most gentle entreating,
He hath called unto sinners, in mercy and love;
And the promises sure, of the Father repeating,
Hath pointed to mansions, preparing above.
Awake now O Zion! and shake off thy slumber!
For lo! there is wafting from every shore,
The great witness-clouds, which no man can number;
And soon drooping low, it shall rest at thy door.
Arouse, then, O Zion! fling open thy portal!
And put on thy garments of beauty and might,
For see now approaching are spirits immortal,
Who humbly are seeking for guidance and light.
They are weary and famished, for long have they wandered
In paths of transgressions and highways of sin;
In riotous living their substance have squandered;
O stretch forth thy hand now and gather them in.
For Oh! they are coming, repentant and chastened,
A sense of their loss doth each bosom oppress;
And to thee, as unto a mother, they've hastened,
To pour out their sorrows—their sins to confess.
Prepare them a greeting, receive them with gladness,
O spread them a banquet, kind welcome accord;
Speak comforting words, consoling their sadness;
They come not unbidden, they are guests of thy Lord.
Shakers, N. Y.

A CHARACTERISTIC PRAYER.

O, Divine presence, Thou whom we call God—
Oh, angels and ministering spirits! Oh, common
instincts of a divine humanity, grant to regenerate
badly generated Spiritualists; grant to revivify
and quicken their religious faculties; to expand
their selfish natures, and warm their cold stolid
hearts with heavenly love, and especially grant,
Oh, immortalized Intelligences, to so touch and
inspire the souls of all the stingy, niggardly, penny-
pinching Spiritualists of the land, that they shall
cheerfully open their pocket-books and liberally
support such genuine mediums, such trance and
inspirational speakers as the heavenly hosts have
raised up to demonstrate future existence, to heal
the sick, comfort the afflicted, and wipe away the
tears from the mourners' eyes. Amen.

Thus, our dear, noble, self-sacrificing and
ever benevolent Brother, J. M. Peebles, prays
for Spiritualists. Are there not some other
persuasions that would be benefited by em-
ploying his generous spirit to pray for them?
Let us reflect.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

WOULD YOU

BECOME a Shaker? Yield not to the impulse without fully considering the demands of Shakerism upon you, and its immediate and ultimate consequences.

1. Settle all just debts; reconcile by compromise, or to the utmost, creditors who have trusted you.

2. Are you sin-sick? Not only desirous of no more sinful indulgences, but so heartily disgusted with sins of the past, that a clean, clear confession of the same would be of all things most desirable, and which would prompt a repentance, that means no more returning to the sins confessed? then come and be a Shaker.

3. Are you able to be "like unto a little child," subject and willing to be taught; interposing nothing that would prompt egotism or personal superiority, nor aggrandizement? You are ripe for the harvest interpreted by Shakerism; "Ask and ye shall receive."

4. Are you ready to become a brother or sister the rest of life, as a Christian substitute for husband and wife? Does the celibate condition of those anointed as Christ strike you as superior to the best, even perfected, system of the earthly, sexual relation?

5. Are you willing, anxious, to enter with your wealth and poverty; your physical strength and weakness; your talents and your deficiencies; with your worldly ambitions and spiritual aspirations and convictions, into the furnace of trial, probation, approval and unreserved consecration? The "Door" is opened to your knock.

6. Do you love peace better than unholy strife? Would you give kind words for harsh ones? Could you resist the temptations to resentment? Would you willingly part with unphysiological conditions and unspiritual desires, the relinquishment of which would cause you to shun the policy of the hypocrite and accept the principles of the peacemaker? Do you look for conditions not to be found in a worldly life, even in its best estate? "Seek, and you will find" these where true Shakerism is illustrated.

7. Count the cost: No more of the worldly, fleshly, "old creation." A new life is expected; but so clean, clear, simple and without ostentation, that a child can comprehend and accept it. To leave the elements of the world, however good; and to accept the "living-sacrifice" practices in life that will prove a baptism of the new man and woman—Christ! Would you be a Christian? Compare the Christianity of Jesus with the above presentation of Shakerism, and then, WOULD YOU?

DISTINCTION OF SHAKER COMMUNISM.

Our communism with certain classes of people unjustly bears the reputation of being bigoted, narrow, and too recluso. From these we are receiving constant invitations to enter into deeper sympathies with other organizations, multiplying so rapidly in this age of the world.

Our communism means more than an earthly competence and home. It attaches itself with grave importance to those superior elements which determine that we are ultra religionists. There is a salvation derived from temporal co-operation; but this is only a minor salvation, compared with the grand feature of salvation from the great paucity and bondage of our sins. Distinction from organizations which live on the animal plane of life is a positive necessity of our existence as such religious people. We cannot in conscience, having the perpetuity of our celibate principle in mind, join hands with those who are seeking sensual delights by an opposing conduct. With us, the struggle to maintain for the spirit the mastery over the flesh, is an all important one. For this have we separated ourselves physically from worldly associations and policies; for this, only, have we entered into compacts with each other in our various gospel homes—the better to triumph over the "lusts of the flesh, of the eye and the pride of life." Active sympathy, even to a limited extent, with communists engaged in the continuance and exercise of unchristian practices, however good such practices may be, judged from a worldly standard, would be to us a return to what we have vomited—the dabbling again with uncleanness from which we have been washed and resurrected. Said our great leader in substance: "I am not of the world, so be ye not so conformed." To us, that great light is a directing testimony in present and future life, and unmistakably says: Be virgins; love one another, with that superior love which seeks the maintenance of virginity in all unselfishness. Be peaceable—an outgrowing condition from genuine virginity. Keep unspotted from all worldliness.

Occupying, as probationers, a middle ground between the heavens and the earth—attempting with some success, a heaven on earth—we are casting from us as fast as possible, the barnacles that prevent a living progress toward the community spirit of advanced conditions. We look hence to the spirit land: large homes for kindred spirits—made so by similarity of life hereafter. Experiencing the larger spirituality from an entire absence of the practice or passions of the reproductive elements; from whatever engenders worldly strive; from selfish relations of single or marital promotion, and from the hampering influences of political combinations and worldly co-partnerships, we find it an utmost necessity that we maintain a peculiar, superior and unflinching distinction from those whose theology teaches, and whose sense of religion permits, indulgences not born of the spirit of Christ. The testimony of Christ is not aggressive, *per se*. As an illustration: *Jesus lived as a Christian should; in all purity; in communism; in peace; in distinction from the world.* His injunction was, "Go into all the world and preach these," with the ever winsome, inviting spirit of the Christ: "Let whosoever will, let them come." No compulsion; no prevention. "Herein is the Christian's comfort; if you desire its fruits, sow no more to the flesh, but to the Spirit." We rejoice at every effort communism makes for the alleviation of humanity, and it has made many already; but we, seeking the communism of the heavens, cannot commingle with the merely earthly, communistic elements, now becoming so popular. Our com-

manism admits of but one class. Our bishops, our elders, trustees, deacons, rank and file, are required by our community contract to live similarly and after the purity and unselfishness of the heavenly church. As oil and water will not of themselves blend; as flesh and spirit will not thus agree; so we, determined to maintain our distinction for the sake of superior spirituality, give no consent, nor will admit of any element that would inaugurate a harmony, that will cause our clean garments to trail at all in worldly lusts. ☆

THE SHAKER AND ITS MISSION.

WE are in receipt of frequent evidences that THE SHAKER, true to the purposes for which it originated, is an educator in the societies of believers, and particularly a comforter to those sin-sick souls "not of our fold as yet." From brethren and sisters throughout our Zion home consoling evidences of appreciation greet our ears and encourage our souls. But unmistakable proofs come out occasionally that THE SHAKER, true to its mission, is being found by "the lost sheep" of spiritual Israel, and by such is hallowed as the *morning star*, at least, of a new, spiritual day. One lady in New York accidentally (apparently) was handed a copy. Becoming more and more interested, she determined to present a copy of volume VI to each of her near relatives (quite a number), because "I know of nothing better that I can offer them as reading," etc., and adding a few of the kindest words of appreciation to the publisher, determined to be a life subscriber. Another lady in Cambridgeport, Mass., perchance found a copy of the OCTOBER NUMBER. In a letter to the editor she says:

"It is only a year since I first knew of the existence of such societies as the SHAKERS. I tried to obtain more information of them, but failed, until last week I obtained the OCTOBER NUMBER of your paper. After carefully perusing its pages, I feel strongly impressed to become one of your number, for I now am assured I am directed by God to do so. I find, from the reading of your paper, what the principles of Shakerism are, and that I have been led to adopt these in my past experience, and am striving to live them entire. True, these views have so separated me from the world and from my own family, that I stand alone; but I am determined to live this life, that to me is right. I am twenty-six years old, unmarried," etc.

And there are many such, only needing the animating torch of THE SHAKER to lighten and quicken their perceptions, conceptions and convictions, thus making them workers for the cause, and living testimonies of an exceedingly righteous life in the midst of their fellows. God has not forsaken the world. Go, little SHAKER! "In the morning sow thy seed, and at evening withhold not thy hand." The heartfelt necessity of such a medium as THE SHAKER for a missionary, and the constantly recurring evidences that it is dutifully at work, are alone sufficient inducements to "toil on, struggle on," with none other 'recompense of reward.' If this world is ever ransomed and regenerated by the resurrection of individuals to Christ's life, it must be "bought with a price," and those *having the gospel must pay it, and work for it.* We personally care exceedingly what course others may take, and that those who would be good men and women everywhere might lend us their active sympathies, and share with us the burdens of missionary gospel

duty, which, however unremunerative financially, are rich with satisfaction and justification. Go and come, little SHAKER, and God speed thy efforts! ☆

OUR PROSPECTUS.

WITH this issue, Vol. 6 of THE SHAKER closes. Vol. 7 will begin with an enlarged form, and with a purpose of increased interest and usefulness. Its patrons have decided that it must not rest on laurels won,—that the present is not the time to discontinue efforts put forth for the regeneration of the race. There are multitudes who would seriously miss THE SHAKER, should it "rest from its labors;" while with not a few, such discontinuance would prove an unequalled catastrophe. We have large reason to be very grateful to its many friends, for their disinterested efforts in its behalf; and for their words and deeds of cheer to both editor and publisher. We are confident that we will make Vol. 7 even more acceptable than its predecessor. New themes of exceeding interests will be introduced. A department of "SOCIAL LIFE SKETCHES" of the Shakers will be added. The department of MUSIC will be continued with much improvement. A continued notice will appear in every number answering the question: "WHAT SHALL I DO TO BECOME A SHAKER?" We ask for the continued company of our present subscribers; earnestly hoping they will aid us in circulating truth, by assisting in the enlargement of our subscription lists. All may rest assured that no pains will be spared to have every department of THE SHAKER an advance upon the same of 1876, and that no departure from its main purpose — the illustration of radical, christian truths — will for a moment be considered. ☆

EDITORIAL NOTES.

UNLESS individuals are more than casual observers, the subject of *Communism* will appear *in statu quo*, or on the wane. But we have assurances—moral, social, political and, more than all, spiritual—evidences of our senses—that *Communism* never ranked so highly, nor was ever more ardently desired, numerically speaking, than to-day. The majority, however, embody in their desired resolutions of organization, so many elements of human, perverted selfishness, that if organizations are born, it is too frequently to die after an ephemeral existence. Nevertheless, good will come of all these.

Those who would be Shakers—members of a "new creation"—"children resurrected" above the "world," are invited to read "WOULD YOU?" in another column. Therein is embraced, in epitome, the whole cross of Christ, according to our understanding of the gospel introduced by Jesus, the Anointed. To bread and butter thieves—those whose lives embrace but the seven constituents—five loaves and two fishes—such paragraphs will prove a bitter pill and be refused. But to the sincere seeker after the Christ life—to the weary and heavily laden with sin, "WOULD YOU" will prove the "pearl of great price," and be accepted as a rest, worth more than worlds without it.

The grandest phase of human development presented to our humanity is the evolution

from the sensual to the spiritual; from selfish to unselfish benevolence; from Adamite followers to Christ disciples; from men and women, subject to anti-christian impulses that make and people the earth, to the conditions of resurrection, representing *the Christ* in Jesus, and by the possession of which, "heaven on earth," is already begun. To be a Christian means more than mere profession. It means a "new creature" with whom "old things are done away," and the evolution into practices not sustained by fleshly indulgences. Who are Christians in deed?

Not until mankind love their neighbors better than themselves, will the pendulum of progress impress the mind with true Christian demands. While "doing unto others as we would they should do unto us" is very golden, the entire crucifixion of selfishness in behalf of the brotherhood can set no bounds; and this can alone rouse the soul from the mere letter of the rule to the most wholesome, heavenly consecration. Before the crooked stick of perverted humanity can be made as straight as the golden rule, it must be bent and retained in excess of what that rule demands. ☆

A FLYING VISIT.

SHAKERS, N. Y., November 12, 1876.

MY DEAR W.—You are aware that important business of THE SHAKER called me to the city of Concord, N. H.; and being only twelve miles from the beautiful Shaker Village at *Canterbury*, I made this my home for a couple of days. I am very happy to state to you that an almost perfect system of finances and spirituality makes this Society a model of neatness, comfort and heaven on earth. Here lives the *living* publisher of THE SHAKER. Everywhere improvement was visible. Paint has been spread by unsparing hands. Repairs had made things appear as good as new. New buildings for threshing and the storage of ice were in progress of erection. The people here are a noble colony. Nearly one hundred persons in the Center Family, and the majority between sixteen and forty years of age! It would be difficult to imagine a scene, where loving kindness, living industry and devotion to good works were more prominent than here. Order reigns supremely. I attended public meeting on Sunday, and addressed the assemblage in my unqualified manner. The accompanying testimonies delivered by word and song were many, and spiritually effective in the extreme. I learned of an interesting feature at this place. Every "turn" of the sisterhood in the kitchen department, began and completed a literary periodical for the month they were so engaged. Casually looking over the "*Cook's Manual*," I found it contained some very good recipes, excellent articles on a variety of subjects applicable to the department in which the editor and contributors were engaged, such as "Cleanliness, Economy, Patience," etc. I found under the head of "*Accidents*," the number of dishes that had been broken, etc. In its numerical department I found the number of loaves of bread, pies, cakes and biscuits that had been made during the month, and a funny paragraph under "*Obituary*," informed all that an unusually "*large rat had departed*!" This periodical is read to the family every month. I thought it an excellent feature of the kitchen.

The singing of this Society is, perhaps, unequalled; and the greatest pains are being taken to give thoroughness in musical education, both vocally and instrumentally. Some have thought, my dear W., that Shaker Societies must rely on adult converts from the outer world for their maintenance, and have carelessly referred to the uncertainty of youth among us. But while all youth must be tried and proved, and thus, many have chosen the inferior life of the flesh, rejecting the superior spirituality of a Shaker life, it must be remembered, how very large the majority is among us, of those whose lives have never been stained by worldly grossness! You and I, and many scores we know full well, are among this number. I have not only no objections to the con-

version of adult converts to our faith, but ardently desire the large accomplishment thereof; yet the youth of our Zion vie with such "equal to the best steel."

I dropped in on *Shirley Village*, and was surprised at the vivacity and youthfulness of its many, beautiful Believers. The large number to whom good Eldress Sophronia presented me, encouraged me to make you happier by the narration; and the earnest of love manifested for these dear young people by their seniors, seemed to say: "Shirley depends on the faithfulness and dutifulness of her *young people*!" How pretty the village! How exceedingly kind her people! "I was a stranger, and they took me in," almost "killing one with kindness!" Howells might well have said, after all, "The half of Shirley's virtues cannot be told." I stopped at *Harvard*; and before I could beg their hospitality, I was assured the whole village was mine while I remained! I was hungry, tired, homesick; I was fed, rested and made most happily at home by these God-fearing, soul-loving Christians. My joy, in sweet repose, at *Harvard's* expense, was sufficient to induce the belief, that the clean, Shaker bed, is a missionary element too frequently unrecognized. *Harvard*, perhaps, is unsurpassed in the neatness of its appearance. Passing along the avenue that separates its dooryard, all the buildings appear to be in the most perfect condition, and each seemed to waft a most loving invitation to the sin-sick soul, to accept of it as a haven. The unbounded kindness of this people bespoke that God was here; and I believe with Titcomb, that "God loves these Shakers;" and "adores" them and their surroundings, regardless of Titcomb.

Having to wait several hours at Springfield, Mass., I learned I could reach *Enfield, Conn.*, spend two or three hours, and return before my train left for the west. Twenty-eight minutes from Springfield, through a beautiful country, convey you to the na-tiest depot of this country, upon which "SHAKER STATION" is most prettily lettered. This depot is a Shaker production, and is most complete in all its parts. At this depot, was Elder George Wilcox, holding the reins, that guided the horse, so beautifully chestnut, and so brilliant of movement, that we confessed our envy, while we moved at the rate of twelve miles the hour! Truly, we were puzzled to know, whether the horse made the happiness of his driver, or the benevolence of the driver made this horse invaluable. *Enfield* is building the house or dwelling of Greek-cross figure, and of mammoth proportions! The people need it. In the center family, nearly ninety souls reside; and most of these are under forty years! Count again, on the side of Shaker youth! While every thing else wears the happy look of home, a large, convenient dwelling at the *Center*, is a most welcome and needed structure. Some thirty men were adding to completion, a building that will contain above its foundation stones, nearly three quarters of a million bricks! And passing, with that discreet, almost angelic Shaker—Elder Thomas Damon—over its capacious apartments, I was led to congratulate the young and old of this branch of our Zion on their soon to be enjoyed mansion; and would give notice to "the weary and heavy laden" that "there is rest for you" at *Enfield, Conn.*, if you will pay the Christian price.

Excuse my length of letter, dear W., but I have flown almost home; I alighted at *Hancock*, and a fine young man, driving a fine old horse, invited me to ride "as far as he went." In his endeavor to find me out, and my sudden appreciation of taciturnity in preventing the disclosure, we had ascended the mountain, through the beautiful Shaker village of Hancock, when my host then thought of those who awaited his return. I descended the hill to Mt. Lebanon! And now, dear W., let your heart beat in unison with mine at the approach! Beautiful scene! First I meet the *South*, then the *Second*, then the *Second Order* of the Church, then the Church Family itself! All seems complete. The ruins are gone. A mansion replaces the good, old house of yore. The "MINISTRY'S HOME" is well named, even if I give it. The people here are in happy mood, ascending scale, and in harmony. I hear sweet songs—I stop for a moment at the door of "*Lycium Hall*," and fifty voices are being trained by a Boston "COLISEUM" director. We said "lucky, happy youth"—count three times for *youth*—and passed on to the stately North! Here, hospitality multiplied by many numbers, was showered upon your unworthy brother. Here, you will find the presentation of between eighty and a hundred souls, bound heavenward, and but few wanting the necessary "wedding dress."

Here preside Elder F. W. Evans and Eldress Antoinette Deolittle; and here, songs and happiness flowed to my soul unnumbered and unmeasured. January number will contain a beautiful hymn, "Over the River," from this place. Oh this grand, novitate order. Of these things I could write *ad infinitum*, but visit these and you will find a noble people, followers of the noblest of leaders.

GEO. ALBERT.

A Boston minister who makes much of the higher Christian life, boasts that he has not voted for ten years. Useful man!—*Investigator*.

This slur is from the *Investigator*, which is continually illustrating the unchristian worldliness of the clergy! We say "useful man," and mean it—useful, so far, in repeating the example of unworldliness in the Master, Christ, which the clergy are scarcely anywhere noted for. We only wish that the clergy would progress in such "usefulness," until they would be to their flocks what Jesus was to his—an unworldly communist; a virgin peacemaker! Wherein is the *Christian* reason why Christians should not "FOLLOW" the Lord? and the especial reason, why Boston ministers, and all others, should not be bright, *living examples* for the people, in *all that pertained to Jesus, the Christ*? Ministers, herein is the correct atonement—herein the true resurrection—herein the works, combined with faith, that demonstrate genuine Christianity. ☆

CORRESPONDENCE.

—O—
MT. LEBANON, October 30, 1876.

E. W. LAWS, *Esteemed Friend*:

Your letter of 21st inst., at hand. We begin to see eye to eye. Why not? To my perception, your heart is more elevated than your understanding. It *should* be so. *Feeling* has no fellow—not even reason.

Your inquiry, "What would become of the world, if all were Shakers," is as pertinent as it is common.

"The oranges upon an orange tree do not all ripen together. The natural man and woman are as green fruit on humanity's tree. The *first* Adam and Eve—father and mother of the generative order—*sow*. The *second* Adam and Eve—father and mother of the resurrection order—*reap*. Jesus was cut off from the earth, by the Christ-spirit, so that none could declare his generation, nor exclaim behold thy son, or daughter.

Does it seem incredible that God should raise the dead—resurrect natural man and woman, before they leave the body—a kind of *first fruits* of the resurrection, as the apostles and early Christians were wont to call themselves?

Shakers are first fruits. The *great command* was not to *man only*, but to all the *animal* kingdom. *Goats* obey it.

The *multiply and replenish law* is inherent in natural man and woman, as in other animals. It is obeyed with as much fidelity by such as never heard tell of the statute, as by pious bible readers.

We, upon whom the end of the generative earth has come, obey the *new* commandment—"love one another,"—not as husband and wife, but as brethren and sisters.

When *wars* shall cease to the ends of the generative earth, by want of food and room to be, it will be manifest that such types of humanity as are able to receive the higher law, should live the virgin life. And thus

genuine Christianity will redeem the earth from depopulating crimes, and furnish checks to *excessive* population.

Two orders of people are coming up. To which will you belong?

Of the new *earth*, generation will be the corner-stone, but a man will not touch a woman save for *offspring*.

In the new *heavens*, man does not touch women, generatively, at all.

It is as natural for a highly developed intellectual man, like Swedenborg, to live a celibate, as for a highly developed spiritual man, like Jesus, to forsake father, mother, brothers, sisters, houses and lands, for Christ's sake.

Then his father, mother, brothers, sisters and children are they, who through the Christ-spirit, have the word of God and obey it. They are a community, like the Angels in Heaven, for they are in Heaven. In love,

F. W. EVANS.

MEMPHIS, TENN., October 20, 1876.

DEAR EDITOR ALBERT—Moved by the spirit this calm, quiet autumn morning, I feel inclined to have a little pen-and-ink talk with you. Have you tried to listen?

Before me lies the October number of THE SHAKER. It is a gem—clean, tidy, terse, and spiritually speaking, well put together. One is half inclined to say, that such a sheet might be transplanted to paradise, to be there read by the saints that dally gather in and around the golden gardens of God. Not that it is perfect, for perfection does not pertain to earthly productions—"first the blade, then the ear, and then the full corn in the ear." It may be all summed up in the word, cycles!

Surely, THE SHAKER is a missionary going "into all the world" (or ought to), preaching the gospel of purity, of peace, and a pentecostal community of interests. Those in the "outer court," reading its pages, often speak in its praise. No truth perishes, no good word is lost out of the universe. The missionary, therefore, is a moral necessity. Jesus recognized this fact. The apostles were missionaries. The martyrs and the saints of by-gone ages were missionaries. God's angels to-day are missionaries, ministering to mortals under the influence and inspiration of the Christ-spirit. As yet, there are spiritualists, and possibly *Shakers*, who are opposed to missionary work. Their actions, if not their words, prove this to be the case. "We have good friends, a good home, a good gospel, let us sit down and enjoy it." Exactly, and so the commonest dog, acting quite as rationally says, "I've got a good thing, a good nice bone, and I propose to sit down and gnaw it!" Such selfishness is to be expected of the dog, but not of man made in the image of God. True greatness is based upon moral goodness. And all great, noble full-orbed souls, having found the "pearl of great price,"—pure and undefiled religion—necessarily desire to aid others in finding it. And here comes in the desired principle of self-sacrifice.

The Philadelphia conference of spiritualists, denominated the "new departure," has created a tremendous stir in the ranks of spiritualism. Stagnant pools need stirring. And thunder storms purify the air. It is questionable whether the stiff conservative quietness, characterizing headstones in grave-yards, is desirable. The "new movement" meant organization, order, and religious culture, *nothing more*, but that was too much for most spiritualists. It is quite impossible for them to see the difference between religion and theology, a creed and declaration of principles, the spirit-world and the Christ-heavens of purity and holiness. In brief, multitudes of spiritualists, like some Shakers, stand upon the material and phenomenal plans of life. Delighting to indulge the passion for curiosity, and to witness the prodigies attendant upon physical manifestations, they forget the apostolic injunction, "leave the first principles and go on into perfection." Admitting the truth of the cradle-bed tale, that "a cat jumped over the moon," did that phenomenon squelch the slyness and thieving tendency of the cat? did it remove any treachery from the great cat-klug-

dom of America, or did it enlighten, morally benefit and spiritually save those who witnessed the wonderful phenomenon? Jesus spoke in parables, may I not write in them?

It is my sorrowful privilege to meet spiritualists of twenty-five years standing, and some Shakers too, who are half-a-dying to see a spiritual phenomenon—a wonder, a marvel, a sign! We want "to know," for "knowledge," say they "is the world's saviour." "There was never a more villainously untrue sentence spoken than this. Why, the most known, are often the most wicked men. Forgers are the penmen. Ruloff, the Hugulist and mathematician, of Ithaca, N. Y., killed his wife and child. Dr. Webster, the scholar and chemist, of Boston, murdered Parkman. To-day there are over forty graduates of colleges in the Penitentiary located at Auburn, N. Y. And yet "knowledge is the world's saviour!" Did a knowledge of the world, a knowledge of the arts and sciences, save these criminals? To announce, is to refute such a position. I would not be understood as being an advocate of ignorance, far from it; but Christ, that is, the Christ principle of love and truth, purity and holiness, leading to a well-ordered life, that is the world's saviour. To this end the apostle taught that in Christ "were hid all the treasures of wisdom and knowledge." The masses are too material. They dwell more upon the shell than the soul of things. Selfishness is the world's curse. Unselfish love, and a willing sacrifice, these lead to the golden gates of the city immortal.

Human life is a journey. Jesus baptized his pathway with tears. Our travel may be a cross, our limbs may grow weary, our hearts may become faint, and our souls cry out for angel-helpers, as we near the hill-top—where there are awaiting the faithful, crowns of glory. I mean to close the door tightly against temptation, and run with patience the race set before me. My love to all.

Most truly thine,

J. M. PEEBLES.

AGRICULTURAL.

THE Austrian system of making sour hay is very simple. It consists in digging long graves or trenches, four feet in depth by six or eight in breadth. The newly cut clover and grass is crammed into the trench and tramped tightly down. When the trench is quite full, so that the contents are a little above the surface, the whole is then covered up with a foot or fifteen inches of earth, just as a heap of potatoes is covered. Prof. Wrightson states that the preservation is complete, and the wetter the fodder when it goes together the better. No salt is mixed with the grass. He further states that this "sour hay" affords a capital winter fodder, and when cut out with hay spades it is found to be rich brown in color and very much liked by stock. Pulp left in the manufacture of sugar from beet is also preserved in the same way, and, it is stated, will keep fresh for five or six years. Although Prof. Wrightson does not say so, still we imagine that green vetches may also be stored by the same method. When we formerly referred to this matter, we expressed a wish that some of our readers would make a careful trial of the Austrian mode of preserving green fodder.—*London Times*.

GREASING WAGONS: A good wagon costs a considerable sum, and it should be taken proper care of, and made to last as long as possible. Few persons understand the importance of thoroughly oiling the axles, etc., of wagons and carriages, and still fewer know which are the most suitable lubricators to use, and the proper way of applying them. A well-made wheel will endure ordinary wear from ten to twenty-five years, if care is taken to use the right amount of the proper lubricator; but if this matter is not attended to, a wheel will be used up in five or six years. Lard should never be used on a wagon, for it will penetrate the hub and work itself out around the tenons of the spokes and spoil the wheel. Tallow is the best lubricator for wooden axletrees, and castor oil for iron. When oiling an axletree the spindle should be wiped clean with a cloth wet with spirits of turpentine, and then apply a few drops of castor oil near the shoulder and end. When greasing an axletree, just enough grease should be applied to give a light coating; more does more harm than good, by working out and damaging the hub.

COAL ashes have a wonderful effect upon pear trees, especially those growing in light soil. The ashes of last winter were used around the trees in liberal quantities, and those so treated have outgrown any thing in the orchard. Some that were even sickly, and apparently ready to give up their hold on life, have been restored to perfect health by these remedies.

A WESTERN farmer says he has cured and preserved his broom-corn crop in a superior condition, by cutting, and, in six hours afterward, piling it between layers of hay. Stacking in the western country is the rule, and he claims that the hay was both roof and ventilator.

COLORING BUTTER: We use butter with its natural color only. All coloring is a useless fraud, unless selling color is useful, and we are sorry to know that some otherwise reputable Farm Papers give the fraud a countenance and recommendation.

A HORSE-SPARER.

THE German War Minister has lately caused experiments to be made with an apparatus devised by M. Fehrmann, and called a *Pferdeschoner* (literally, horse-sparer). "It is meant to diminish the fatigue of horses in drawing vehicles, as also the chances of rupture of the shaft or traces. It consists of a number of India-rubber plugs separated from each other by iron rundles; the whole is contained in a cylindrical metallic case, and a metallic rod, fixed to the last rundle and traversing the case, is a means of compressing the caoutchouc rings. The length of the system is 0.30 m. (about a foot). Two are required for each horse. They are interposed between the traces and the trace-hooks, thus forming an elastic pad between the horse and the weight to be drawn. In beginning to pull, horses do not make a gradually increasing effort, but generally precipitate themselves on their traces with a sudden shock, wasting their strength and probably doing injury. Fehrmann's apparatus remedies this, by the gradual compression of the caoutchouc rings. The initial effort required of the horse is less, and then it progressively increases." According to the report of the experiments, the effort required under various circumstances is diminished from 18 to 40 per cent by the use of this contrivance, which is certainly a sensible one, and ought to come into general use throughout the world. It is simple and inexpensive withal.

COMMUNITY IDEAS.

"THE family should be a community. To make it truly so, there must be common interest. Alas, for that household where the father's business, the mother's social cares, and the children's sports and pleasures, are not shared by each other! Then it will not be strange if the expenditure is out of proportion to the income, and if the companions and resorts of the children are evil. Happy that home, where the cares and joys are so divided that the former are not oppressive and the latter are multiplied—where the hearts grow closer as the years roll by, so that the separations which must come to every family are only bodily, and therefore temporary!"—*Arthur's Mag.*

A little common sense, digesting the above paragraph, teaches a lesson which individuals, if dullards or determined self-seekers, would not learn until, so far as their lives are concerned, Communities, Shaker Organizations, etc., came to an end.

The one-man or one-woman power is a disorganizer, either in families or societies—a combination of families. Whoever has attempted it, has either experienced a success in inevitable disruption of the unselfish determinations of societies, or in his or her own personal degradation. If there exists a curse for any, there remains a very unpleasant reward for one who uses the consecrated labors of others for sinister, selfish—and when it arrives so far—devilish ends! ☆

BOOK NOTICES.

PROF. HUXLEY IN AMERICA: This is one of *The Tribune's* extras, and is sold in sheet for 10 cts., or in pamphlet 25, etc. It is made up of verbatim reports of that great philosopher's lectures in this country. His three lectures on *Evolution* are embraced in this *Extra*. The issuing of these cheap pamphlets may be a money-making operation; but it is one of the best means of spreading knowledge, and the knowledge much needed by the people that has yet been discovered. We call especial attention to what Huxley calls the "Milton hypothesis." Address, *The Tribune*, N. Y.

S. R. Wells & Co. have just issued a very unique little volume upon "HOW TO SING," and by some it will be considered an indispensable companion. It purports to be a dialogue between Preceptor and Pupil, and treats upon a great variety of musical subjects, pertaining particularly to the voice. As our readers are very interested in this subject, they will address the publishers, at 737 Broadway, N. Y., inclosing 50 cents.

THE CONFLICT BETWEEN DARWINISM AND SPIRITUALISM is a pamphlet written by our friend and brother, J. M. Peebles, and published by Colby & Rich, 9 Montgomery place, Boston, Mass. The telling blows which this brightest light of Spiritualism gives in favor of his favorite theme, is an assurance that if any one can settle this conflict, it is J. M. Peebles. See Adv.

P. Garrett & Co., publishers, Philadelphia, are issuing a series of volumes, each of which contains one hundred selections from the choicest literature of our times. A copy, No. 4, we have been favored with. Among the 100 pieces we find the almost inimitable poems, "*Daisy and I are Out*," and Phebe Cary's "*Nearer Home*," either of which is worth the price of the book. 75 cents, cloth; 30 cents, paper.

Bound volumes of THE SHAKER, for 1876, can be procured at this office; sent post-paid, to any address, for \$1.10. First come, first served. Order before January, 1877.

SCIENTIFIC AND USEFUL.

REPEATED experiments have proved that, in school-rooms lighted by windows on both sides, the children suffer more or less from injured vision, and so important has the subject been considered in Germany, that a law has lately been passed forbidding such windows in schools.

TESTING THE PURITY OF WATER.

Some experiments have been recently made with a very simple process, to test organic impurities in water, that are worthy of further trial. The process consists in filling half-pint bottles with the water to be tested, and then adding one gramme (about 15 grains) of powdered sugar. In one experiment, boiled distilled water and no air remained unchanged for fifty days. In another, impure water assumed a milky hue in two days, and in three days had a froth on top. These experiments are easily repeated, and they may prove valuable in pointing readily to wholesome and unwholesome water. The milky appearance is the result of the development of certain fungoid growths.

ORGANIZATION OF SPIRITUALISTS.

The Spirit world, through their medium, Jesus, has spoken plainly and concisely of the principle that shall govern in the "New Order," and spiritual era or dispensation which we find recorded in the 20th chapter, 25th, 26th and 27th verses of *Matthew*, and culminated in practical operation with his followers at the Pentecostal period, recorded in the 2d chapter of *Acts*.

To give up all for each others' sakes, as the primitive Christians did, is what is meant "For Christ's sake;" for Christ labored for others' sakes, or for equality for all, which is natural and just, or spiritual. Hence in the "New Dispensation," God, a principle of love and justice will be the only organizer; for we shall have a church without a creed; a kingdom without a king; a state without a governor or a government, and dwell on the earth as the angels or spirits do in heaven, or as the birds in the groves.

Thos. Cook in R. P. Journal.

JAMES G. RUSSELL.

FAITH IN GOD.

ENFIELD, N. H.



1st. Why thus fainting, why thus doubting? Let thy faith be firm in God, Though the earth is in commotion, Smitten by affliction's rod.
 2nd. Let the favored ones of Israel, Zion's inmates one and all, Stand through every threatening peril, Faithful to their holy call.
 3d. Lo, the harvest season neareth, And the laborers — though few, — Shall be clothed with strength and power, God's great work to carry through.



1st. Many souls, in darkness groping, Soon shall hear the blessed sound Of salvation, sweetly rolling Through the heavens all around.
 2d. For as saviours on Mount Zion, With their banners wide unfurled Ye must waft the glorious ensign To a sorrow-stricken world.
 3d. Therefore, let thy faith be steadfast, Let thy light so shine abroad, That its rays may guide the erring To the City of our God.



THIS IS NOT ALL.

—o—

E. T. LEGGETT.

If for this only man were born—
 To eat, to sleep, to dream and die;
 With smiles to greet each radiant morn,
 And frowns to face a lowering sky;
 To win more store of glittering gold
 Than he can use, or others spare,
 Or fame to grace, when life is told,
 The triumph of some thankless heir;

To build, for pleasures by and by,
 A palace, in dreamland afar,
 Where clouds ne'er dim the azure sky,
 Nor darken hope's bright-beaming star;
 Where dreams ecstatic charm the night,
 And glowing schemes inspire the day,
 And darkness only pales to light,
 To show both dreams and life betray;

To love where love makes no return;
 To hope and no fruition there;
 All life's rewards at death to spurn;
 This all, and who'd life's trials dare?
 This is not all; beyond the spheres
 Where darkness circumscribes the view,
 And smiles are only bright with tears,
 Far brighter worlds life's dreams renew:

Beyond earth's bleak, storm-battered shore,
 Where wrecks of life and hope decay,
 Suns rise that set not evermore,
 And stars whose beams fade not away;
 There is the saint's immortal home,
 Where more than faith dare hope is given;
 There earth's tired sons and daughters come,
 For peace and rest, and find it Heaven.

THOUSANDS have admired the sheep-skin mats, so common among The Shakers. They are easily made, none who can purchase a sheep-skin needs be without one of the mats. Wash the entire skin in soap suds until thoroughly clean and white. Dry the same slowly. Pulverize equal parts of alum and salt, and dissolve in warm water. Next saturate fine sawdust with the liquid, spreading the same on the flesh side, to remain there until dry. Remove the sawdust, and as the flesh side dries rub it until soft.

THE Shakers have proved that the "bobs" or fruit of the common sumach compose the best dye for black, elegant and durable. The "bobs" are brought to a shimmering heat for a day or two, in an iron kettle, when the dye is fit for use; the iron of the kettle being sufficient to set the color—a rich black.

JOY OF INCOMPLETENESS.

—o—

If all our life was one broad glare
 Of sunlight, clear, unclouded;
 If all our path was smooth and fair,
 By no soft gloom enshrouded;
 If all life's flowers were fully blown
 Without the sweet unfolding,
 And happiness were rudely thrown
 On hands too weak for holding—
 Should we not miss the twilight hours,
 The gentle haze and sadness?
 Should we not long for storms and showers
 To break the constant sadness?

If none were sick and none were sad,
 What service could we render?
 I think if we were always glad
 We scarcely could be tender;
 Did our beloved never need
 Our patient ministrations,
 Earth would grow cold, and miss, indeed,
 Its sweetest consolation.
 If sorrow never claimed our heart,
 And every wish was granted,
 Patience would die and hope depart—
 Life would be disenchanted.

And yet in heaven there is no night,
 In heaven is no more sorrow!
 Such unimagined new delight
 Fresh grace from pain will borrow—
 As the poor seed that underground
 Seeks its true light above it;
 Not knowing what will there be found
 When sunbeams kiss and love it.
 So we in darkness upward grow,
 And look and long for heaven,
 But cannot picture it below
 Till more of life be given.

Waverly.

Editor of the SHAKER: Please accept our thanks for the publication of article on "Social Impurity," in the September number; also for editorials, "By Whose Authority," "Tenor of the Churches, etc." Such radical truths are doing good, and are exerting a powerful influence in the world. Go on, my brother.

J. S. Prescott.

A LATE writer in the *Country Gentleman* is enthusiastic over beets for milch cows. Having beets and carrots to feed, his experience caused him to abandon the carrots, they tending to fatten, while the beets produced a most satisfactory lactical flux.

VEGETABLES should never be cooked in iron pots unless the latter are enameled or otherwise coated internally.

WE should be exceedingly slow to conceive of God as having a body; we should beware of any imagination that anchors Him down to a spot, or that makes Him a kind of colossal man. In the earlier stages of our Christian experience it may help us to conceive of God as on a throne, like a king, and having a human figure; but the prayer and wish of a Christian, and the tendency of Christian growth, should be toward deliverance from such childish conceptions of Deity, and to have an idea like to Stephen's, that God is not body but Spirit, that heaven is not a big house or palace with a monstrous throne and an outlying city of splendor round about it, but that God is the universal and all-pervading fashion, and habit, and energy of it. —W. H. H. Murray.

To Bible readers, the following items may possess some interest: A day's journey was 33 and 1-5 miles. A Sabbath day's journey was about an English mile. A cubit is 22 inches, nearly. A hand's-breadth is equal to 3 1/4 inches. A finger's-breadth is equal to 1 inch. A shekel of silver was about 50 cents. A shekel of gold was \$8.09. A talent of silver was \$538.32. A talent of gold was \$13,800. A piece of silver, or a penny, was 13 cents. A farthing was 3 cents. A mite was less than a quarter of a cent. A gera was 1 cent. An epha, or path, contains 7 gallons and 5 pints. A bin was 1 gallon and 2 pints. A firkin was 7 pints. An omer was 6 pints. A bath was 3 pints.

A GOOD and simple furniture polish consists of a little Castile soap scraped into a pint of warm water. Add three tablespoonsful of sweet oil, heat, and apply while hot.

EVERGREEN SHORES.

—o—

At White Water Village, O., GEO. H. KING, September 27, 1876, aged 81 years.

At Harvard, Conn., FLORENCE LOCKE, October 16, 1876, aged 21 years.

At Enfield, N. H., JANE PERKINS, October 8, 1876, aged 31 years. Consumption.

At West Pittsfield, Mass., NANCY RILEY, October 28, 1876, aged 77 years.

We copy from the *Albany Express* of Oct. 18, 1876: CHARLOTTE THOMAS died at Shaker Village, West Gloucester, Me., October 11, 1876, aged 80 years and 4 months. She was the daughter of Luther Sampson, one of the founders of the Wesleyan Seminary at Bent's Hill, Redfield, Me. She, with her family, joined the Shaker Church in 1813.