

SHAKER AND SHAKERESS

MONTHLY.

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As Eighteen hundred and seventy-three (1873) is to be our date for the next twelve months, we desire for you a joyful, Happy New Year.

In accepting the chief editorship of our little paper, the burden is much lightened by the fact that I shall be supported by the experience of my "well done" predecessor, Elder G. ALBERT LOMAS, who has kindly consented to continue his contributions, and, also, to otherwise help in the publication and management of the *Shaker and Shakeress*.

His partial withdrawal is due to the heavy and afflicting losses by incendiary fires in the beautiful village of Water-vliet, where he resides.

We would that those who have so ruthlessly inflicted these losses upon a quiet and peaceable people were possessed of a different spirit, and impelled by better motives. "But the wicked will do wickedly," and "one sinner destroyeth much good."

As one agency in saving and redeeming ourselves and our race from these existing and latent evils, from the antagonisms and animosities, envyings and divisions of interest in the present social system, we issue this, our Monthly.

We can sincerely and understandingly pray for those who seek our destruction, as we also labor and pray for "the peace of the city" and nation where our lot is cast. Our all of character, life, and property is embarked in and devoted to the work of human redemption. We intend, in our whole lives, to return good for evil, and to do nothing but good to poor, suffering humanity.

NEW PLAN.

Agreeable to our fundamental idea of a *duality* in the Divine government of the universe, and also in our own Society organizations, the *Shaker* will henceforth contain a department edited by Eldress Antoinette Doolittle, open to contributions from the Sisterhood of our Order; and to her such contributions, and other communications from females,

both within and without the Shaker fraternity, may be addressed.

It is confidently expected that this arrangement will meet not only the warm approval of our own people, but also of our friends in the outer world, where woman's rights, duties, and privileges are being so intelligently discussed both in Europe and America.

The very interested attention which *Shakerism*, as a system of ideas, has hitherto attracted from the friends of co-operation and community, and which it is now attracting from Spiritualists, it is also destined to receive from the advocates of peace, of temperance, of hygiene and physiology, and from the woman's suffragists and land reformers.

Indeed, we invite all progressive minds and classes, all truth-loving, religious persons, from the most scientific rationalist to the revivalist, to take the *Shaker and Shakeress*, and thereby help us to inaugurate the blessed era of universal virtue, wherein civil governments and all society organizations shall, by their organic laws, do as we would individually be done by.

The Shaker Communities are but as the seeds of the future, or as a handful of grapes on the topmost branches of the "vine of the earth," to show what the full crop will yet be, when the fullness of the Gentiles shall have been gathered in, and humanity be harvested by the great reapers, Time and Truth.

MAN'S DUTY.

By Elder Abraham Perkins.

Man's duty consists simply in his being true to himself. With all the obligations he may be under to others, with all the cares, interest and regard to any living creature—to any earthly object coming under his observation, with all his indebtedness and responsibility to God and high heaven, if found unfaithful in any respect, then he is untrue to himself. That his cares and affections may become universal and unselfish, not circumscribed and confined to himself, his family, or special friends, his interests should be as broad as the Universe, and should reach the heavens, that he may be able to bless God and His work, and thus find his relation with

the Angels. Indeed, his cares and affections should extend down into the lower parts of the earth, to be able to meet his fellow-man in earthly conditions, and express a sympathy and love that would touch his soul. They should penetrate prisons of darkness where the ignorant, the vile and the lowest elements of humanity may be taken hold of; where minds may be enlightened, educated, developed, and so elevated that man can live in God. Thus he would be able to comprehend his requirements, and become qualified to co-operate with Him, thereby becoming a saviour, to aid in the regeneration of the human race.

For, through man's agency, God has always worked to elevate human conditions, introduce reforms, reveal light, and open dispensations. And He has, by his Spirit, always prepared the way, by raising up individuals filled with knowledge, and baptized with power, sufficient to capacitate other souls to be equal to his requirements; to give progress in teaching, leading, protecting, and bringing mankind nearer to Him. Thus deputized, man becomes God's vicegerent upon earth, and opens the way for "Saviours to come up on Mount Zion" to judge the earth. "Know ye not that ye shall judge even angels?"

In all ages, from the days of God's everlasting covenant made with Abraham, to the giving of the Law, through Moses, and the delivering of Israel from captivity, through Deborah, to the preaching of repentance through John the Baptist, who opened the way for a still greater work—that of salvation from sin—through Jesus, who, by his anointing, became "the Messiah, which is, being interpreted, the Christ;" and still further down to the days of Ann Lee, the female Messiah, or Christ, whose testimony is before the world to-day a protecting, saving power unto those who accept and live it.

Ye seekers after a redeeming Gospel, ye who would know its practical operations, examine critically the life and doctrines of the Churches of to-day; and, when you have found the body whose members are "saviours," as was Jesus, *mark such Church as the Church of God, and there make your offerings.*

And let that Church which is not able to bear this investigation, no more name the name of Christ. And let the individual who is unable to endure this searching light of heaven, no more claim the appellation of Christian.

Truth will prevail, despite the obloquy and revilings of man, and despite the dishonor brought upon the cause of Justice, of true

and undefiled religion, by weak and cowardly pretenders of the Christian faith. And though, for a season, truth be crushed, yet "Zion will arise and shine," and souls under its protection will alone triumph in glory.

THE SPIRIT OF PRAYER.

By R. W. Pelham.

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To illustrate the true spirit of prayer and private devotion, we will consider the subject in the following light:

A child that has pure love and affection for its father, runs to him with simple joy and delight at every opportunity; it holds him by the hand as long as the occasion lasts; is always rejoiced to meet him, and sorry when duty requires a temporary separation.

In these joyful interviews, it prattles forth, in simple confidence, all its sorrows and all its joys.

It receives all the caresses and commands of its father with equal delight, and enters cheerfully into all his designs and wishes, having no desire but to please and do the will of its father. This represents the state of a soul, whose devotion is nothing less than his whole life given to God, and who embraces every opportunity of holding holy intercourse with the Father of spirits. In contrast with this, we may suppose a child full of self-love, self-will, and pursuits of its own, which, though it fears, does not love its father.

It is taught that it must go, at stated times every day, and bow and perform certain other acts of reverence to its father, and that if it neglect, the father will punish it with the greatest severity.

The same selfishness which prompts this child to pursue its own sports and mischief, may induce it to be very punctual in attending to these times and forms of reverence, not because it loves its father, but because its selfishness makes it dread the threatened punishment.

Hence, though it has no love for these acts of reverence, nor for its father who requires them, yet it will carefully perform them for its own sake. These acts of reverence form no part of its happiness, but are only performed to escape the misery of chastisement.

For this reason it always feels as if these requirements were a drawback from its happiness—a hindrance of so much of its time from pursuing its own ends.

Consequently it is always cramped, hurried, and confused when in the presence of its father; is sorry when the time of reverence has arrived, and glad when it is over. To set this in still another light, we may suppose a third child, which is not driven to these acts of reverence by threats and dread of punishment, but by promises of reward in apples, cakes and toys; such things as it loves. Now, as the father is not the object of its love, but the objects of reward which he has offered, though the child may be very punctual in attendance, and have the appearance of love and zeal, perhaps equal to the first-mentioned child, yet, as its motives are purely mercenary and selfish, this external show of respect to its father, though spe-

cialous, is unreal. Self is the idol of the child's heart. As a proof of this, let the father withhold his wonted rewards, and, though he be otherwise kind, you will see a sudden change in the zeal of the child. It is disappointed of its mercenary expectations, and is full of murmuring and discontent. As soon, therefore, as it gives over all expectations of receiving any more rewards, having nothing to hope, and never having been taught to fear, it will throw off all restraint and wholly neglect to reverence its father. Thus will it be with mercenary worshippers of God, who serve him for reward and not from love. While the child which truly loves its father will forget its cakes and toys, and forsaking them will run to his father and be wholly satisfied with his company, hearing his counsel and doing his will.

"Verily, except ye become as this little child, ye can in nowise enter into the Kingdom of God."

THE ANGEL OF LIFE.

By Elder H. L. Eades.

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It is certainly true, that the angel life is one of innocence and freedom from sin. But, as "all have sinned and come short of the glory of God," the possibility of a sinless state, in this life, is questioned, doubted, disbelieved, by the world, professor and profane; they say, "the child *must* make crooked marks before it can make straight lines;" "the girl must thrum discords, before she can produce harmonies," etc. This is true; but, if the child always makes the straightest lines possible, it is all the time doing right; hence, sinless. The same with the music. But, should the child wilfully make crooked lines, which is not a necessity, this would be sin, but it does not follow therefrom, that straight lines and harmonies are an after impossibility. The first difficulty says Cardaillac is this:

"The first part of our life is fled before we have the capacity of reflection and observation; while the impressions which we receive from earliest infancy, are from material objects. The wants of our animal nature, and the prior development of the external senses, all contribute to concentrate, even from the first breath of life, our attention to the world without."

"The second, passes without our caring to observe ourselves. The outer life is too agreeable to allow the soul to tear itself from its gratifications, and return frequently upon itself. At the period when the material world has at length palled upon the senses (which it invariably does at some period of life), when the taste and desire of reflection gradually become predominant, we find ourselves, in a certain sense, already made up, and it is impossible for us to resume our life from its commencement, and to discover how we have become what we now are." "Hitherto," says Ancillon, "external objects have exclusively riveted our attention (not necessarily so), but let us recoil upon ourselves; the scene changes, the charm is gone, difficulties accumulate, in a word, every thing within repels, every thing without attracts, and thus it is our life runs like water through our fingers—carried along, lost; whelmed in our life, and the reflective

Ego which distinguishes self from its transitory modifications is never developed in the majority of mankind at all."

Now it seems that the possibility of obviating the foregoing difficulties to the angel life had not occurred to these philosophers. "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." How much superior was the exalted and inspired wisdom of Mother Ann, who fairly cut this gordian knot by her teaching that all children should be taught to turn their thoughts within, on spiritual things, by the time they were four years old, and thus grow in favor of God as well as men, and *retain their angelhood*, that when the second stage spoken of should arrive, they would have a balance wheel to steady their action, thus entering into greater harmonies instead of beginning at this late day to thrum discords. All who have neglected her advice have woefully witnessed the truths enunciated by these philosophers, and can fully sympathize with the feelings of a conscientious world's schoolmaster who writes as follows:

"There is considerable enjoyment in teaching these boys. But oh! what a bitter grief it is to watch the gradual course of their corruption. *Nothing seems to drive the angel out of them so fast as sexual vulgarity.* There are boys here who were really cherubic when I first came among them. With what yearning tenderness I used to lean over them. They also have eaten of the tree of knowledge of good and evil—have become as gods—have discovered their nakedness, and so have begun to adjust the fig leaves."

At this stage we must admit the difficulties to be great, though not absolutely insurmountable. The spiritual neglected; the cerebrum put to bed and sound asleep. The cry comes up "Is there no balm in Gilead? Is there no physician there?" A skillful one is now in demand, and if the spirit brain cannot be roused into action, the case is, at present, hopeless. We must see the poor victims, one after another, prostrate before the god of this world, and lead for a season a life of sin, until the third stage spoken of arrives and reflection and reason return, when, if they have suffered enough, they may now take the Father's advice, and begin to become as little children, and by confessing, repenting of, and forsaking all sin, may yet be one of that innumerable number which was seen, besides the 144,000 virgins who followed the Lamb, etc. But the danger is, that the mass of them will be swallowed up in some of the popular sects of whom a certain writer says:

"The popular religions north and south are but devilish counterfeits of christianity; they have ceased to be the light of the world. Instead of being a terror to evil doers, they have become their safest hiding places," etc.

Hence, knowing and confessing themselves to be sinners, priests and people, they resort to a vicarious atonement, of which, Gregg, in his "Creed of Christendom," thus pertinently discourseth:

"Sin *contains* its own retribution and penalty, as surely as the acorn contains the oak. Its consequence is its punishment. It needs no other, and can have no heavier. Its conse-

quence is involved in its commission, and cannot be separated from it. *Punishment* (let us fix this in our mind) is not the execution of a sentence, but the occurrence of an effect. It is ordained of God to follow guilt. This conviction, once settled in our understandings, will wonderfully clear up our views on the subject of pardon and redemption. Redemption becomes then a regenerating process. We can be redeemed from the punishment of sin only by being redeemed from its commission. Neither can there be any such thing as vicarious atonement, which is a relic of heathen conceptions of an angered Deity, to be propitiated by offerings and sacrifices. Punishment, being the result of sin, cannot be borne by other than the sinner. It is for orthodox dialectics to explain how divine justice can be impugned by pardoning the guilty, and yet vindicated by punishing the innocent. The sin which has absorbed our soul may be repented of—may be turned from; but in the case of a sin of which you have induced another to partake, you may repent of, you may, after agonizing struggles, regain the path of virtue, your spirit may re-achieve its purity through much anguish, and after many stripes; but the weaker one whom you led astray, whom you made sharer in your guilt, but whom you cannot make sharer in your repentance and amendment, whose downward course (the first step of which you taught), which you cannot check, you are compelled to witness. What forgiveness of sin can avail you there? *There is your perpetual, your inevitable punishment.*"

It must be admitted that the sin here commented on, is, above all others, the most heinous, probably the last to be forgiven, but even this must sometime in vast eternity have an end, else the appalling doctrine of endless hell torments would be true, which is revolting when we remember God is good as well as just. Our good parent, Father James Whittaker, took a lively sense of its enormity when he publicly remarked that it was a "great consolation to him to know that no human beings could lift their eyes in hell and point to him as the cause of their misery," and happy are all who can in truth say likewise.

After all, friend Gregg to the contrary notwithstanding, there is such a thing as pardon. If thy brother trespass against thee, if he repent, forgive him, pardon him. So can a merciful God lift the sufferings from a soul that has repented and made all amends in his power. If he could not, then the attribute of mercy were unnecessary. "Whosoever sins you (my successors), remit—pardon—they are remitted unto them." Jno. 20, 23.

DUAL GOVERNMENT.

By Elder W. Leonard.

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"In the beginning God created man, and called their name Adam." Thus the race was started under generative law; and this law they were to bind upon their children. Their order was complete, and God blessed them, and said to them, "Multiply and have dominion over every living thing which moveth on the earth." If they stood upright the government would stand; if they fell, it would be broken. They did fall, and sorrow-

ful have been and are the consequences to the race.

By this fall, and their posterity "sinning after the similitude of their transgression," we were all brought under the curse of broken law. Consequently man seized the power to rule over woman, and she lost her standing by his side, and all rights pertaining thereto. Reasoning from these premises, it is plain that it was not intended that the earth should stand exclusively under male power. The Patriarchal rule, the Law, the first Gospel Age, the Witnesses, in both sexes, all point to a steady struggle to reproduce a *dual* government in these last days.

The Church, brought in by Jesus, was still under male rule, which rendered it imperfect. Its founders and leaders saw and preached but in part. Jesus, reasoning from the past, upon what was yet to come, predicted a falling away. He foresaw that Christ's second coming would be like unto a marriage; or would produce a Church governed jointly by man and woman, corresponding to the first Adam, the figure.

This government, as was predicted, commenced with the Latter-day Church. Ann Lee, a great revelationist, received from the Christ Spirit the same light and principles that were lived out by Jesus. She established a Church strictly under male and female government, which has existed nearly a century, restoring woman to her place, which she lost by the fall.

Ann Lee, and the best seers in her Order, predicted that *dual* governments would become universal; and the best evidence of the truth of their revelations are the changes which have come over spiritual and earthly governments during the last half century.

Then, to suffer not a woman to speak in public, especially the churches, was the rule and not the exception. Many leading minds have seen and acknowledged the principles of this Church, but have stumbled at this *dual* government. They have hesitated, doubted, and stood back; and the Church has sadly felt the effects of such hesitation; but, like an army with banners, onward moves this new governmental idea in the civil and ecclesiastical world of thought.

Half a century since, women could find no place as teachers, as public lecturers, critics on political matters, voters, or preachers, as they now do. All this has a significant meaning, and the question is, what will it grow to and end in?

Who would have thought, in the days when John Endicott hung women in Boston for daring to speak in public after he commanded them not, and found support from men taught in the old school theology, that, in less than two centuries after, halls and pulpits would be opened to them by the hundred; or that scientific and legislative bodies would give them public hearing? Who would then have dreamed that, in the councils of this nation and from every quarter, a host of strong-minded men would speak out and demand for women the right of suffrage? Evidently such a condition of things is upon us; and who, in view of this can say there has not been a steady advance, toward a *dual*

government, since God established it in this Church and Order?

For ages past, a period of universal peace has been predicted, from which innumerable blessings would flow to nations and peoples. Be it remembered that this was to come in the latter days. Appealing to universal history, are we to expect this millennial state to result from the rule of man alone? When political troubles have arisen among disagreeing rulers, men have furnished swordsmen by regiments, and have always been ready to turn out their warriors instead of peacemakers. Men suffer greatly in war by their barbarity; but women have been by far the greatest sufferers. Millions of them have lost fathers, husbands, sons and friends who have been sacrificed upon the battle fields of the various nations of the earth.

Besieging armies have indiscriminately slain untold numbers of mothers and infants. Mothers and daughters have been worse than murdered, and left to starve; they have been carried into captivity and sold as slaves, or left to perish by thousands in barren and desolate places of the earth.

If noble women find their places in national councils, will they not look back on these bloody pages of history and strive to turn the weapons of cruelty into plow-shares? Will they not labor to have the prophecies of the ancient sons of God fulfilled? Is not God pressing on this movement, in order to bring about this universal brotherhood for which the world, through the instrumentality of dual governments, seems stirred up to work and look?

Man first invented the *still*, and from it he has poured out the liquid fire that has scourged and consumed large portions of the race. It has proved a curse to both sexes, and a moral desolation to all nations, filling prisons, lunatic asylums, and pauper houses, and turning the feet of many into the paths of sin and sorrow.

No pen can paint the sufferings that have been brought upon our world by this terrible evil, and upon women in particular. Accordingly, we see her rising up in society, striving to banish the pest, and lift the curse from herself and children.

Temperance reforms have not proved a perfect success: popularity and pride have required large revenues for support. Statesmen, to collect these, have worked *against* these reforms. Their laws so encourage distillation and importation remain in full force. Thus, those men who sit at the helm of power by law crush out all temperance experiments, and drunkenness still continues among all classes, statesmen themselves setting the example. Would this be if Woman had the ballot, and a place in the councils of the nation? Judging from their past example in temperance and other reforms, we think not. As long as navies and standing armies exist, and intemperance is thus supported by law-makers, it is impossible to uproot prostitution. From the day that woman receives her political rights, which the age will surely grant, better laws and morals may be hoped for. The reform will pass through both Church and State.

For nearly a century the Shaker Church has stood under this form of *dual* government, and proved its blessings. Their spiritual and temporal government both stand in this Order, and they have never ceased to pray that, under the law of progress, it may yet find its place in every land and nation upon earth. Whenever this takes place, society will begin to realize the ruling power of this Church, what it is, and where it originated; and, though it may be new to the age, they will find it as old as the heavens; that it began in the morning of creation, and, instead of opposing, the rational, thinking classes will advocate it.

From their own political plane they will cast their eyes upward, and see that, while they enjoy it on earth, the dual order exists in the mansions of the blessed.

BEAUTIFUL EXTRACT.

The following extract from Frederick W. Robertson, expresses the laboring thoughts of my mind better than I could find words to do it with. The Bible and Inspiration are subjects of investigation fully in order at this present time.

"The INSPIRATION of the BIBLE is a large subject. I hold it to be inspired, not dictated. It is the Word of God—the words of man; as the former, perfect; as the latter, imperfect. God the Spirit, as the Sanctifier, does not produce absolute perfection of human character. God the Spirit, as an Inspirer, does not produce absolute perfection of human knowledge; and for the same reason in both cases—the human element which is mixed up with the Divine element—else there could have been no progressive dispensations. Let us take the case, the history of the creation. I hold that a spiritual revelation from God *must* involve scientific incorrectness: it could not be from God unless it did. Suppose that the cosmogony had been given in terms which would satisfy our present scientific knowledge, or say rather, the terms of absolute scientific truth. It is plain that, in this case, the men of that day would have rejected its authority; they would have said 'Here is a man who tells us the earth goes round the sun, and the sky which we see to be a steroma fixed and not far up, is infinite space, with no *firmament* at all,' and so on. 'Can we trust one in matters unseen who is manifestly in error in things seen and level to the senses? Can we accept his revelation about God's nature and man's duty, when he is wrong in things like these? Thus, the faith of this and subsequent ages must have been purchased at the expense of the unbelief of all previous ages. I hold it, therefore, as a proof of the inspiration of the Bible, and divinely wise, to have given a spiritual revelation, *i. e.* a revelation concerning the truths of the soul, and its relation to God, in popular and incorrect language. Do not mistake that word incorrect; incorrect is one thing; false, another. It is scientifically incorrect to say that the sun rose this morning, but it is not false, because it conveys all that is required, for the nonce, to be known about the fact, time, etc. And if God were giving a revelation in this present day, He would give it in modern phraseology, and the men He inspired would talk of sunrise, sunset, etc.

Men of science smile at the futile attempts to reconcile Moses and geology. I give up the attempt at once, and say, the inspiration of the Bible remains intact for all that—nay, it would not have been inspired, except on this condition of incorrectness.

"Neologianism is a large word, and embraces an almost endless variety of views; but, to be candid, I look upon Bibliolatry with quite as much dislike as Arnold did—as pernicious, dangerous to true views of God and His revelation to the human race, and the cause of much bitter Protestant Popery, or claims to infallibility of interpretation, which nearly every party puts forth. I believe Bibliolatry to be as superstitious, as false, and almost as dangerous as Romanism."

I think quite so; they are mother and daughter.—Ed.

CELIBACY.

By Daniel Frazer.

"What are the effects of abstinence from exercising the generative functions?" Freedom from all diseases of those functions.

"What does your eighty years' experience contribute to physiological science?" It contributes the above important fact.

"What forms of disorder arise from such abstinence?" No specific form of disease is incident to a virgin life—the life we live. We enjoy better health than do those outside our body.

"How does it affect length of days?" Favorably. The writer is seventy years of age; was thirty when he came here, and indorses the above answers in all their details. To philosophers and physiologists we say, form your theories according to the above facts, and we will abide the result. We assume that man is in possession of and manifests a two-fold life. The lower, represented by the baser propensities; the higher, by the attributes of goodness, truth, mercy, and all aspirations God-ward. In view of this assumption, the above questions may be summed up by one inquiry: "*Can men and women live, in the exercise of the higher, divine life, to the exclusion of the exercise of the generative functions?*" We take the affirmative of this question, and it is for philosophers, medical men and others, to show—give evidence—that the position we have taken is untenable; when they do, we will meet them with an experience of nearly a hundred years. And this experience is barely a drop to the bucket of the experience of past ages.

In Thibet, celibate institutions have flourished for thousands of years. The Brahmans and Ascetics of India can speak of their experience also. To-day, China and Japan have their celibate orders. There, existence in these stereotyped civilizations is an inverted prophecy—that celibacy has existed in these countries for untold ages. The Therapeutæ of Egypt present their experience. The Essenes of Judea had their celibate communities. The order of the Vestal Priestesses in ancient Rome lasted about one thousand years; and the monastic orders of Europe, down to the present day, about two thousand years. And, strange to say, before Columbus touched these shores, Mexico and Peru had each their own civilization, and celibacy was found in them both.

From every quarter of the globe we have

concurring evidence that, whenever man has made any progress beyond being a mere animal, the law of the higher life has broken forth from celibate institutions. First in history, and foremost in the field, is Asia; next is Africa. Europe responds for more than two thousands of years in similar manifestations. Ancient America adds her quota of experience to the practicability of a virgin life. And lastly, the Shakers of modern America, in the sunlight of physiological law, and in all the well-understood relationships of social life, add their testimony to that of past ages, that a celibate life is not only practicable, but favorable to health and longevity. And it is a condition necessary to their wants—an essential preliminary to their happiness—the manifestation of the divine element in their spirits. Because of this life was Christ manifested in Jesus, to gather all into one fold, who progress above and beyond the procreative law.

The idea that a virgin life is a contravention of the Creator's plan, seems to me to be one-sided, and certainly is a low estimate of man's ultimate destiny; and is not sustained by man's nature, nor by the analogy of other created things. Human beings are as really subject to be reaped, as is the grain they sow. On this subject Jesus said: "Cannot ye discern the signs of the times? the harvest is the end of the world; the angels are the reapers, and ye are they on whom the ends of the world have come"—the ends of the generative life. In harvesting grain, the reapers gather the elements of their own bodies. So, in the harvest of the world, the angels gather those in whom the elements of angelic life are quickened. These, when gathered, will manifest the Divine civilization, in which are neither *war* nor *want*. "Their bread and water shall be blest, and sickness taken from their midst." The Shakers, as a people, are in the full realization of the former, and to the latter, freedom from disease, we are surely and steadily approaching. We take a practical view (as did Jesus), that all are not prepared, as yet, for *this* life. But we think that humanity needs our example, to which, if they do not attain, they may approximate.

From the wide-spread action of Spiritualism we anticipate greater results; its mission thus far has been to disintegrate old organizations and ideas; all their attempts to organize, heretofore, have made bad worse. When its present phase is accomplished, we trust, as a wave of spiritual light has reached rudimentary humanity, that it may be succeeded by a wave of light and warmth combined, necessarily convicting and organizing in its results. If the Spiritualists organize a higher civilization on the generative plane, and, if the more advanced portion realize a higher ideal than we present, we shall be most happy.

Outside of our Order there is a growing desire for a permanent amelioration of human conditions. Governments, which rule by brute force, as do lions, are not acceptable. The diseases that afflict humanity, especially those referable to the generative functions, are appalling. In the midst of plenty, and in the possession of the most productive agencies the world ever beheld, it is supposed that nearly twenty millions of persons in the British empire alone, have, during the present century, perished from lack of food. The power to possess wealth and to increase

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Shakeress.

A. DOOLITTLE, EDITRESS.

APPEAL TO THE SISTERHOOD.

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The Shakers, who, as a people, were but little known or understood by the outside world (except through business transactions), were prompted by a sense of duty and the solicitations of friends to fit up, on the first of January, 1871, a small vessel called "*The Shaker*," and release it from its moorings where it had been securely anchored in a quiet harbor through the storms of nearly a century, and trim up its tiny sails, and send it forth over the great waters on a mission of love. It contained, as they believed, many treasures, which might be a blessing to others of earth's inhabitants, as they had been to them.

The plain truths which this little craft contained were unpalatable to some, while others hailed with gladness any medium of truth, though small in the beginning, as a harbinger of a good time coming. Truth is potent in removing error and in breaking down idol worship in the form of churchal creeds and lifeless ceremonies. Those who had been famishing on the dry husks of theology, and whose souls were longing for living, spiritual bread, said: "Send, Lord, by whom thou wilt." Such were prepared to read, consider, and understand.

At the end of twelve months, the little voyager came back bearing good tidings. It had made many friends while sailing to distant ports; and, although the waters were whitened with the sails of many large and powerful vessels laden with all kinds of wares, yet there seemed to be room enough for "*The Shaker*," and all had treated it with kindness and respect. Thousands were heard to say "Send out 'The Shaker' again; it has done us good." Again it went forth, and, at the close of the year 1872, it returns (like Noah's dove) to the ark, bearing an olive leaf. The meed that it brings is not praise merely, but the sound "It has been a blessing to us; we cannot do without it. Long live The Shaker! — 'It must not die.'" And now, in behalf of the Sisterhood of the Shaker fraternity, I would greet all the readers of our little sheet with "*A Happy New Year*." This is not merely a compliment, a meaningless sound passing the lips, but is heartfelt; and we pray that the light of truth may illumine your pathway, and that holy influences from angel spheres may surround you, and lift your thoughts and affections to things of enduring worth. This would augment the happiness of all.

And, my dear sisters of the Shaker Community, let me ask you all, as one, to unite, with renewed efforts, the coming year, to advance the good cause. Truth and virtue have always been maintained through individual self-sacrifice. Let us be thankful to be counted worthy to suffer, if thereby truth may be promoted. There is *work* to be done; a *cross* to be borne, and a *crown* to be secured; and *woman* must act her part. Let us be as

angels in our own home; strew fadless flowers — innocence, purity and love — in life's pathway.

This will attract angels from higher spheres, and they will commune with us. We shall, also, feel the blessing of our good brethren, who have resolved to eat the fruit of honest toil. When they go forth to plow the field and sow the seed, they will return to their peaceful home with gladsome hearts, knowing full well that they will meet kind-hearted, God-fearing sisters, who will welcome them, and administer to all their necessities.

How many magnificent dwellings there are at the present time, in our own country, with beautiful surroundings of shrubbery, choice fruits, and flowers of varied hue, and frescoed walls, and floors overlaid with costly tapestry within, that are destitute of all those essentials which make home desirable and pleasant. Luxury is there; but the white-robed angel of *peace* does not find shelter. Better and more to be desired is the humble cottage, with a scanty morsel, where peace dwells, than a king's palace where envy and strife bear rule.

And O, how many men there are at the present time who, by the unreasonable demands of their wives and daughters, in the eager pursuit of the goddess Fashion, are compelled to resort to unjust measures to procure means for such extravagance!

Ah, woman, how art thou fallen! Instead of being an angel-friend to lift man up in the scale of moral purity, your mediumistic powers are turned to demoralize him. Let this be a lesson for the daughters of Zion to study. By it let us learn to regard the law of *use*, and not be content to live upon the labors of our brethren, and eat the bread of idleness; but toil with them; aid them in all the duties of life; rejoice with them in prosperity, and suffer with them in adversity.

Do any of our outside friends ask What are the social conditions and spiritual enjoyments among the Shakers? We answer: True friendship; brotherly and sisterly affection; devoid of sensuality in our domestic relations; and, in our religious associations, we, in *concert*, raise our hearts and voices in prayer and praise; and feel that the heavens bow down while we become lifted up in spirit to meet loving messengers from higher spheres, who feed the spiritual part, (which cannot subsist upon gross, material things,) with immortal food. *This, to us, is real joy.*

SELF-DISCIPLINE.

By H. Bullard.

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Conversion of heart, to my mind, is the correction of one's life; and this is the result of conviction of one's sins — a conviction deep and heartfelt. Were there more of this conviction in the Churches and in the schools; if, in every family, each individual were enjoined to carry into life, moral principles and religious truths, would not society be more benefited, than in all or any belief in preaching, that alludes to some righteous being, but requires no righteousness in our own lives?

In my Shaker home, in which I have en-

joyed peace and plenty for more than thirty years, purity and righteousness are enjoined; while good works are the rule and not the exception required of the members; and these are taught as requisite to a Christian character, in a Christian community.

The early training of the child is quickly apparent in the human character. The physical constitution of the child is the foundation of the physical man or woman. Proper food, cleanliness, and a good, moral training for the correction and direction of the child, creating activity in virtuous ways, greatly add to its future character and happiness.

Discipline should not be outgrown with childhood; but, as the primary branches of education are to the collegiate course, so should be the discipline of the child to the adult in riper years. Self-government should be more severe than was the paternal; the moral and spiritual faculties should rule the animal passions; thus proving that individual improvement is the basis of general reform. "He that ruleth his spirit is greater than he who taketh a city;" and those who are able to bring every thought, word and action into submission to the law of Christ, stand forth noble specimens of humanity, a praise in the earth. From childhood to mature age, life should be a continuous unfolding of better existence, of superior principles, "progressing from faith unto faith;" as one position is gained, we should be prepared for another and advanced movement.

A progress is called for from Christian professors, from the plane of Adam and Moses, up to the life of Christ. The discipline will consist of thoroughly dropping the generative practices of humanity, and adopting the life of the heavens — heaven on earth. Passion subdued, peace ensues; the earthly or natural exercise of the passions abandoned, the spiritual or heavenly element is given the full control. This is a work all must perform for themselves; this is self-discipline for an eternal existence. Said Jesus: "I indeed lay down my life of myself, no man taketh it from me." This was his discipline, self-discipline, and of him, as our exemplar, let us "learn; for he was meek and lowly in heart" — disciplined for the heavenly life.

TRUE ESTIMATION.

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If is often said that knowledge is power, and this is true. Skill or faculty of any kind carries with it superiority. So, to a great extent, wealth is power, and genius has a transcendent gift of mastery over man. But higher, purer, better than all these, more constant in its influence, more lasting in its sway, is the power of character — that power which emanates from a pure and lofty mind. Take any community, who is the man of most influence? To whom do all look up with reverence? Not to the "smartest" man (physically), nor to the cleverest politician nor the most brilliant talker, but to him, who in a long course of years, tried by the extremes of prosperity and adversity, has approved himself to the judgment of those around him — of all who have seen his life as worthy to be called wise and good.

MISSION.

By Jane Cowan.

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In perusing the columns of THE SHAKER, as it reaches our midst, on its Gospel mission, I am forcibly reminded that we need such influences as it brings to bear, to awaken in our minds those latent aspirations for spiritual food which appear to slumber in our breasts, without fully considering, as we should, the great necessity of seeking enjoyments, in a spiritual point of view, and rejecting the fitful pleasures of time, which will perish.

Not that the teachings heralded by that paper are wholly or in part different from the faith heretofore taught, and by the faithful lived, in the different Shaker Societies, for a goodly number of years; but I trust the time has now come that light and knowledge will become more widespread, and that, through the columns of this much-cherished paper, many will learn where to look for truth and righteousness, who are walking in darkness without knowing the way of life, or the requirements of God to mankind.

Seeing there is a strong desire on the part of the contributors to our paper, to disseminate true Gospel principles, and not suffer their hands to become slack, or their hearts to wax cold, with regard to spiritual things, so, in this light and in this hope, we rejoice that the way which God has marked out to be a "savor of life unto life, or of death unto death" to all, may be handed down as an immaculate treasure to those who have not been so favored as ourselves, but who might perchance receive the Gospel, believe and be saved; I concluded, though very weak the effort, to throw in my mite to uphold, so far as may be, the cause we are struggling to maintain.

In casting my eyes around to see the necessity of aspiring for and looking beyond earthly and transitory things, I see those who have walked in a humble, Christ-like manner; in short, have lived simple Shaker lives, and denied themselves of all earthly enjoyments, and have lived pure and chaste before God; their shining examples and virtuous deeds irradiate their countenances, until they seem like diamonds of light in our midst, and reassure us that we too may become the worthy recipients of God's favor, being harvested from the earth by our own virtues and godly life.

So, with these views on what does and will bring true happiness to the sojourner here in time, we are much pleased to see the efforts made, on the part of Believers, through THE SHAKER, to enlighten the minds of mankind as to what constitutes a true Christian; and how nearly the requirements of Believers comport with the life and teachings of the Saviour, who are able to say, "We are the way, the truth and the life; follow us as we follow Christ."

God's chosen people have ever been called upon to sacrifice their earthly desires and propensities; consequently, if we reach the goal they reached, less effort by us than they made cannot secure our eternal happiness.

Then, how comforting the thought that the way of life is made plain, and that, in addition to the life and example of Jesus, we have

the way also marked out by Mother Ann which consummates the way of life, and confirms our faith in the plan of salvation as taught in this our day. There is a fullness of light and peace, beyond which we have no aspirations; but with it our souls can rest secure, feeling sure that, although the number may be small who will become true heirs of heaven, yet feeling conscious that there will always be a remnant who will retain the testimony, and consequently maintain the principles of the Gospel through all succeeding ages.

Who then, but an ingrate, can reject so high and holy a calling, to work out salvation here in time, and endeavor with their might to be eyes to the blind, and ears to the deaf, and a light to souls dead in trespasses and sin? this is certainly the duty of Zion's children; hence it is plain that all our endeavors should tend to elevate the human race, by ever pressing onward and upward, and in this way be a light to earth's weary pilgrims on their heavenly journey.

I WANT TO BE A SAVIOR.

By Anna Dodgson.

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How often we are cheered by the sweet sound of the little chant, "I want to be an angel, and with the angels stand," as it comes from the lips of bright-eyed, juvenile innocence. And who is so hardened that her soul, upon reflection, does not affirmatively respond to the desired *want*? But I am thinking that for mature years, where furrowed brow, dimmed eyes, and whitened locks bespeak experience in this world of ours, *we* might with propriety sing of wanting to be, or becoming, saviors. O, how our world needs practical salvation! And is there not already a call for saviors to arise and stand on Mount Zion?

I want to be a savior and on Mount Zion stand,
With self-denial for my shield, and sword of truth
in hand;

To live a life that's sinless, in Innocence and love,
With wisdom of a seraph, and meekness of a dove.

I want to be a savior: then saved I first must be
From selfishness and envy; from worldly pride be
free;

From base, low, groveling passion, I must have
wings to rise,
Not seeking worldly glory, but reaching for the
prize.

Like Jesus Christ our Pattern, the lowly Nazarene,
Performing acts of mercy, each savior must be
seen,
And boldly chiding error, with stripes, if needs
should be,
Completes a savior's mission, as by the word we
see.

We have two holy Patterns—Christ Jesus and
Christ Ann,
Who've taught us to be saviors, and form'd and
laid "a plan,"

By which each human creature who ceases from
all sins
Becomes a Christ or Savior, whose mission here
begins.

Then come, O come, ye saviors, and stand on
Zion's hill;

There boldly rear your standard, your mission to
fulfill,

To save from sin and sorrow all who will hear the
call,

Be resurrected, born again, and freely give up all.

A practical salvation, in thought, in word and
deed,

Brought forth by self-denial, is what our world
does need;

And many a blessed savior now on Mount Zion
stands,

With crowns upon their heads, and harps within
their hands.

HENRY VINCENT ON THE SHAKERS.

—o—

* * * "I contented myself with the results I saw before me, and thought them sufficiently remarkable to command the respectful and thoughtful attention of the Church and the world.

"I saw a community of men and women of all ages living a pure celibate life, under the same roof, full of sweetness, love, and gentleness—a happy family of brothers and sisters. I knew that many of them had been married men and women before they were led, by a religious principle and motive, to 'crucify all worldly lusts,' and enter into what they regard as the millennial state. I know that this life had been lived by monks and nuns, who were excluded from each other with a prison-like rigor, under lock and key, and bolts and bars; but here I saw a spiritual family—the once husband and wife entering upon a new life in the daily presence of each other—and that this chaste community had tested this life of purity for seventy years, without any cloud arising to dim the lustre of its chastity.

"Of course we all exclaim, 'How can these things be?' And the profligate and the base raise the yell of laughter; but the Shakers modestly reply, 'Not unto us, but unto God be all the glory.' The world laughs again, and slanders; but the answer is the FACT of this life, which this people lay open to the gaze of all the world. I saw, moreover, a people who will not hold private property—a people who rest securely and in perfect harmony and prosperity, upon a community of goods. The dream of Utopia is here realized. They work hard; they enjoy the fruits of their industry; they live simply and frugally. For ten years they have ceased to eat swine, or to drink alcoholic drinks, except under medical advice.

"I saw that this community of goods sprung from a deeper motive than a social or economical truth. Indeed, in one of their publications I found this paragraph: 'They could not understand how so-called Christians (brethren and sisters) could be members of the same religious body or Church, and be divided into rich and poor in the things of this temporary world, but who are vainly expecting that in the world to come they will all be willing to have eternal things in common.' Thus their communistic idea springs from a *religious* motive, and such a fact is worthy the contemplation of thoughtful men.

"I inquired into the internal working of the Community, as to how disputes or misunderstandings were settled, if they unfortunately arose. I was told that here again they adopted the Christian plan, speaking to the brother or sister alone, and, if that failed, 'tell it unto the Church;' and that so far all had moved on with harmony, and no serious difficulties had disturbed them. Another thing I have also seen in relation to the Shakers: Every one in America with whom I have spoken speaks highly of their moral character, of their truthfulness, of their honesty in their dealings with their fellow men. All bear this testimony, with the exception of those degraded people who believe there

are no such things as virtue and truth on the earth.

"Surely the success of this community must have a cause. What is that cause? I do not pretend to answer the question. But it is a question worthy of an answer. Many similar experiments have totally failed. Why has this succeeded? Within the past forty years, the Owenite experiments in England and America have failed; but *Shakerism is a living and triumphant fact*. Let me urge upon divines and scholars, in their rambles through America, to visit the Shaker Community at Mount Lebanon, and if they are disposed to inquire, 'How can these things be?' my answer is, 'Come and see.'"

A NOVITIATE.

—o—

DEAR SHAKER.—Ever since I first saw you, I loved you, and ever will. Every time you have appeared to me you have awakened earnest thoughts in my mind, and sweet feelings in my heart. I have looked upon you as an expression of the condition and spirit of our people; the people among whom I am happy to be counted. You go out into the world to tell its children what we are, what we think, how we feel; and I am thankful to you for that. You try to let them see our character as a people; you try to make them understand our ideas about God and our duties to him, about life generally, and more especially about the beautiful relations we are called to hold to one another in our peculiar sphere; you try to have them appreciate our feelings of sympathy for our fellow-men, of pure and true love to one another, of deep reverence for our Divine Parentage, whose will, revealed to us through worthy mediums on earth, is the rule of our lives. Thus, always finding you engaged in this noble work of enlightening the minds of men, in regard to these things, do you wonder that your monthly visits to me have been seasons of great pleasure? And still there is one thing that I have felt, and that I would like to say, through you, to my young companions with whom I love to be united in every good work.

The beautiful life that we are called into, inspires the mind continually with new thoughts and ideas. Not one step can be taken, not one word spoken, not even a feeling can enter the heart of a true Believer, without his faith taking hold of it, and judging whether it be for God or for self. This is a great work. To youthful minds whose powers and energies have not been wasted in a worldly life, and for its selfish relations, it shows every moment higher and better ends to aim at; such youthful minds it accepts as virgin soil to till—grounds that have been but too long neglected. I feel exceedingly interested in these labors to reclaim the realms of nature in the human heart to their Lord, and it gives me great joy and courage to know that there are so many who have turned their attention in this direction; that I have so many young companions fervent in their feelings and earnest in their resolutions to carry on the work of God in their own souls, cost what it may. I have often felt the power of love and sym-

pathy flowing from heart to heart among those who are being redeemed. By being a little more willing to express our thoughts and feelings, we might do one another some more good, stimulate one another to new exertions, to gain gifts that are worth possessing, gifts of heart and mind, the power to feel truly and deeply, to think soundly, and to express ourselves simply and acceptably. Being now near the beginning of a new year, I feel a desire to enter a covenant with my young brethren and sisters, to pay more attention to these things, to devote more time and labor to studying the laws of our Order, which are as important to us as are the laws of the natural order to those who adhere to it. And if ever we should be called upon to communicate the fruits of our labors to one another, we should be as willing to give as we are to receive, and we should find fully as much blessing in the former as we are finding in the latter.

EMIL BRETZNER.

[From the Albany Express.]

THE OUTRAGE AT THE WATERVLIE SHAKERS SETTLEMENT.—The following letter, written by one of the sisters of the Watervliet Society of Shakers, to a sister at New Lebanon, describing the situation of affairs at the former place, will be read with interest:

SHAKERS (Albany County), }
November, 1872. }

Dear Eldress Antoinette:

In a recent letter you sent to me, you thought it would be some time before you wrote again. We feel no claim on your precious time in that direction, yet we do beg your love and sympathy, in these trying times for soul and body. To be aroused from our beds by two extensive fires in one week's time, and then the insecurity which we constantly feel, has so unnerved us, that it is impossible to get a good night's rest, although the brethren keep a constant watch; and again, the burden and wear upon the strength of the brethren, with so much upon them, make our hearts ache. The barns and sheds for our oxen, cows, and young stock, with all that we had to keep them through the winter, gone, together with all the oats, which we had for the horses, was there stored for threshing. The oat crop has been a failure for several years past, and the brethren have had to buy. This season it was good; had enough to have carried through to another harvest.

We can courageously endure privation, and labor hard, but, when night comes, it brings with it such a feeling of horror that we long for an eternal day. If we sleep, we are only frightened that we have been to sleep. When the bell strikes it is the knell of fear; and still feel that all that has been is unaccounted for. We know of no personal enmity, no rivalry in business, or any thing unusual on the part of Believers; but we do know that there is a very low state of morals at the present time; robberies are committed very frequently; men are seen masked; hen-roosts are robbed, and various places pillaged. This has been going on until it has grown into a regular organized band of desperadoes,

who, seemingly, have no other object than to rob and secure money. On the morning of the fire at our place, two men were seen and sent away from the Church Family's office; two men were also met running toward the Second Family. On the evening of the fire, two men tried to get into the office at the Second Order, which leads us to think that the object of firing the barns was to draw the brethren away from those places, and leave them unprotected.

We know no other way than to be faithful in duty, and fervent in prayer, looking to the higher powers for protection.

Now, perhaps, your motherly spirit would like to know how we shall make out, as we depend so much upon the dairy for the support and comfort of the family. I will tell you: As we have, late years, kept more milch cows through the winter, we have not laid down our winter supply of butter, as formerly; therefore, under our present affliction, not being able to keep but a few cows, we have agreed to have one-third of our meals without butter, and to lengthen out our shortning for pies, to do with one-third less pie. As we have a good supply of apples and potatoes, we can live comfortably. Even a piece of bread and a cup of cold water would be a sumptuous meal, if we could only banish our fears for the future, and go to our rest in safety.

Do not forget us in your prayers, nor withhold some of those strong spirits which encamp around about you, to come to us, to inspire us with strength and courage. We have no less thankfulness for the Gospel of salvation, and the privilege to be Believers, on account of our recent affliction, but will toil on to the end of life's journey.

Yours, in affliction, HARRIET.

WASTE BASKET.

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Write and educate yourself and others. No well-meant effort in mental discipline is lost; it is even as in spiritual things, "where no labor in the Lord is ever in vain." Words are mediums through which to convey ideas; the knowledge and use of them is often termed *education*.

But what if a person should know how to speak and write with all the tongues of men and angels, and yet lack ideas, would they not be *learnedly ignorant*? as when possessing the gift of tongues, of healing, of knowledge, and all spiritual gifts, yet lacking the gift of charity, or love, they are nothing when judged by the standard of true Gospel travel of soul.

Write, therefore, for the *Shaker and Shakeress*. The contents of the "Waste Basket" will rise up and claim its due share of honor in its support.

At any race of half a dozen men or horses, do each one win the prize? or can only one win at a given time? Write, therefore, and keep the Waste Basket full, and The Shaker well supplied with good matter.

"What is the chaff to the wheat?" saith the Lord. Why, without the chaff there could be no wheat; it is as necessary as a Waste Basket. Therefore write, meditate; and re-write on one side of the sheet only; after preparing as best you can, and it having passed the ordeal of the society's local editor, send it neatly folded, ready for the *Waste Basket*, for we must have plenty of matter for our *Shaker and Shakeress*, as we could not make even a world out of nothing.

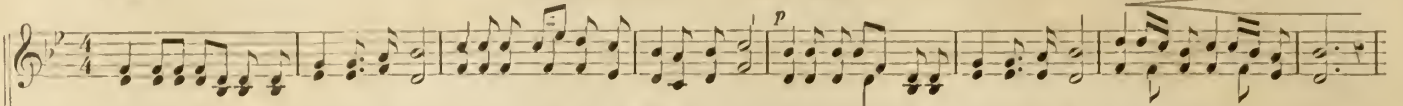
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"WE."

The usual editorial term of "we" is no longer a subject of doubt. But the world has waited long for the SHAKER and SHAKERESS to illustrate the point by giving it a dual signification.

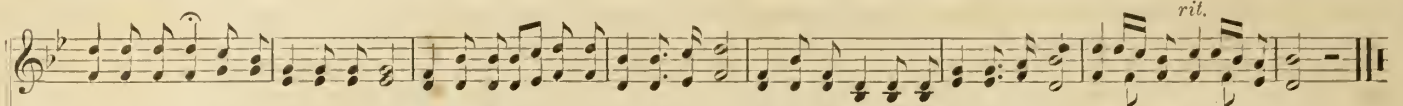
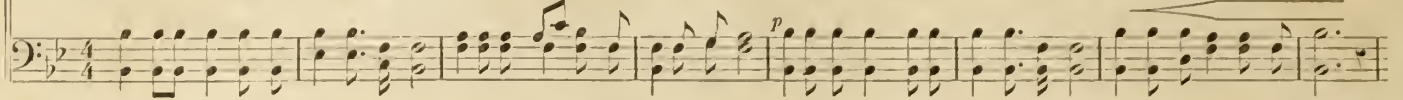
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BEAUTIFUL SHORE.

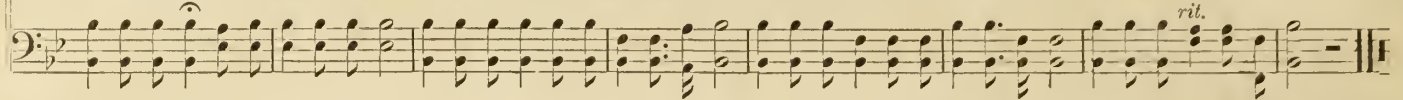
rit.



1. Time's dark bill-lows and tempests may roar, Yet will I sing of that beau-ti-ful shore, Where the chill winter of life shall be o'er, Ne'er to return to the soul.
 2. Glad - some the spring of that fair happy land, Blossom and fruitage in glo-ry ex-pand, While the soft breeze from its emerald strand, Scent-laden float to us here.
 3. Pil - grims who tar - ry, your time yet abide, Slowly ro - ced - ing is life's eb-bing tide: O - ver its sur - ges your spi-rits shall glide Safe to that beau-ti - ful shore.



Blest summer land, free from sorrow and gloom, In fadeless beauty our spirits shall bloom, While the earth casket in-her - its the tomb, Sea-sons su - per-nal will roll.
 Love builds its mansion all pearly and bright, Rising in grandeur in rose-tinted light: 'Tis for the blessed, whose robes are made white, Heavenly homes have been rear'd.
 Hap - py the tho't! If our hearts are made pure, We an - in - her - it-ance there shall secure. Hope still confides in the prom - ises sure, When here our journey is o'er.



[N. F., Mt. Lebanon.]

(Continued from fourth page.)

it, without creating any, the antagonism between the accumulative products of labor and the laborer, the condition of the productive class, particularly the agricultural portion, reveal a state of things too awful to contemplate. A war establishment to kill and to destroy, is at the same time associated with extensive missionary efforts to preach a gospel of peace which they do not possess. We must be borne with, when we designate such a civilization a Satanic form of human life, the organic law of which is "the love of self at the expense and neglect of the neighbor." To bring about a distant approximation to our form of human society, we ask for the elevation of humanity to the practice of the law — "the love of self, and the neighbor as self." The organic law of our Order is: "*He that is greatest, shall be the servant!*" To those who wish to enjoy a Divine form of social life, we say, "Come and see" whether such operates among us or not.

THE LITTLE QUAIL.

By Richard McNemar.

Traveling once along the way,
Thinking of this latter day—
How much progress we can make,
Since our lives are not at stake.
Ancient saints could little gain,
Still by persecutors slain;
Now protected from the foe,
Saints can have full time to grow.

Next I thought, if sinners knew
That we thus our safety view,
Would they not yet try to kill?
Could they not our vitals spill?
Through my mind this thought I cast,
While a log I closely passed,
Where a little quail did sit
Fair and easy to be hit.

Instantly I made a stand,
With a stick I raised my band;
Thrice I struck with all my skill,
But no vitals did I spill.
Once my stick just grazed his tail,
But the well-protected quail,
Sound and nimble took its flight
Through the forest, out of sight.

Instantly the spirit spoke,
"As this quail escaped thy stroke,

So the wicked strike in vain
In the great Messiah's reign."
O, what wonders I did view
As the little creature flew!
Every flutter of its wing
Seemed to cry, "*The Lord is King.*"

Had I then an army seen,
Full of rage and cruel spleen,
I should felt no more surprise
Than amidst a host of flies.
While the cross of Christ I bear,
Under his protecting care,
Every danger I shall shun,
Till my work is fully done.

He who gave this striking sign
Has stretch'd out his meas'ring line:
Persecution's at an end;
Now we may with Christ ascend.
Blessed day bow bright and clear!
O what fruits the saints can bear!
Righteousness through every stage,
Now can grace this GOLDEN AGE.

THE CHURCHES OF OUR LAND.

By Cecelia Devyr.

Loud ring their bells, and loud their organ tones
Pour the grand anthems that by art were given.
Wealth, learning, eloquence, their proud dominion
hold:

But what of God, of Life, of Love, of Heaven?
A seeming fitness blends all outward things—
Concordant sounds and softly mellowed light;
We almost list the rush of angel's wings,
And watch for saints in radiant robes of white.

Can heap'd-up shams the Infinite allure;
Or flatt'ry charm the all-embracing mind?
Can systems that oppress and spurn the poor
Be brought to God, and His acceptance find?
Is He deceived by fashion, pomp, and show?
Can grandeur hide disease, deceit and sin?
May every wickedness the heart can know
Come to these temples and gain entrance in?

If stern, misguided hearts go forth no more,
The Martyr's unrelenting fire to light;
If ruthless persecutions cease to pour
Their venom'd darts with wild inhuman might,
Does there abound that precious gift of God—
Faith in the good that is, and that which yet may
be?

Is Christ-like charity their basis broad?
And is the'r focus — *Truth* — unmarr'd and free?

When youthful manhood, full of noble zeal,
An offering makes of his unfolding life,

Is there an inspiration he can feel,
To meet his ardor and award his strife?
And does the soul of woman bear no fruit,
Nor spread its branches like the olive tree?
Beneath the ban that bade her to be mute
Must her expanding powers forever be?

Alas! alas! the altar's fire is dead;
God's Spirit meets the soul no longer there:
But canting *mockery* gives stones for bread,
And scorpion answers to the cry for care.
Our prayer ascends, O be it thus no more;
Come, sweet refreshing from the Source Divine,
And spread thine Brother-hood "the wide world
o'er,"
Which poet-prophets saw in "auld lang syne."

Let Truth reveal to science Nature's laws,
Let faith not die 'mid superstitions dim;
For truth and science both shall seek the Cause,
That gave all souls one universal hymn.
Write *God*, write *Goodness*, on the nation's heart,
Not with a legal pen by man's decree;
But let iniquity the land depart,
And make the young Republic *pure and free*.

SHAKER AND SHAKERESS.

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SHAKER AND SHAKERESSES

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. February, 1873.

FIFTY CENTS
PER ANNUM.

LOVE,

THE BOND OF OUR UNION.

CHRISTMAS and New Year, with all their joys and sorrows, have come and gone throughout our happy land, but not so their remembrances. These remain, and, like new-mown hay, send forth, from the storehouse of memory, a fragrance very grateful to the providers, but still more so to the recipients of and participants in their festivities. As these have been religiously rational, so will the pleasures of the *past* be ever present—always “green,” a “joy forever.”

The people of God, of the latter day— the day of His spiritual “power”— were to be emphatically “a willing people.”

The North Family, whence the “*Shaker and Shakeress*” issues, is the head of the Novitiate Order (composed of three families), where all the inquirers into *Shakerism*, who come to Mount Lebanon, do congregate, and where all new converts to it find a home, during their initiatory and probationary period of the *new life*, into which they may have been ushered.

Anciently, one asked, “How are the dead raised, and with what body do they come forth?” *Modernly*, many ask, “How can you Shakers and Shakeresses, who are dead to the world, and to its (to you) sinful pleasures, enjoy Christmas and New Year, or any other social holiday season?”

And we make answer, that “Godliness is profitable to all things, to the life that now is and that which is to come”— to all things relating to the soul and body.

Our Christmas and New Year's tables did not “groan under” adulterated, poisonous compounds, and costly viands, either liquids or solids; nor did they groan *over* the ruined health which the consumption of such things occasion; for, although bountifully supplied, their contents were gustatory and enjoyable to the palate, and agreeable to and easily digested by the stomach. This, though earthly, is no trifling blessing in this day of artificial dressing and feeding, and of superficial, highly-seasoned cookery. Then we had a *mental feast* of spiritual union and love; hearty, happy greetings from soul to soul, and presents from all the Brethren and Sisters to the Elders, as the Representatives of the Family. These were in the form of little missives, of which the following are specimens, the first two from the more advanced in years and experience, and the last from the youngest convert to our Order:

“North Family, Sabbath Morning,
“Dec. 25, 1872.

“*To the Elders*: May the blessing of our Heavenly Parents ever rest with their representatives in care—the Elders—and bless them with Heavenly courage, fortitude and Divine Love, and when their labors of love are closed, may an abiding peace be theirs.

“Be so kind as to accept from my spirit, on this occasion, a Christmas blessing.

“D. F.”

ANOTHER.

“*Beloved Parents*: It is with deep feelings of love and respect that I address you at this time. I am truly thankful for your heavenly ministrations, so fraught with wisdom and love.

“I bless you for your fatherly and motherly tenderness to all your little flock. Justice and mercy are yours to impart; while condemning the evil you cherish the good. The spirit of Jesus, and of our ever blessed Mother Ann, shines brightly in your daily lives, which to me is evidence of the true and holy *anointing* wherewith ye are anointed. I know that I am blessed in many ways, and have cause of great thankfulness for my privilege in the Gospel. I feel especially thankful that I am permitted to live and associate with those in whom I have the utmost confidence as Leaders and Watchmen in Zion.

“I love and bless you, kind parents, and it shall be my constant labor to strengthen and build up the walls of our Zion, according to my small capacity. In this way I can gain and retain *your* love and blessing, which I hope ever to possess.

LEVI.”

ANOTHER, FROM THE YOUNGEST IN PRIVILEGE.

“*My dear Elders*: I am happy that I have this opportunity of expressing my growing love and respect for you, and of acknowledging my appreciation of the influence you are holding over me. My prayer shall ever be, that I may prove myself *worthy* of your love and confidence, and, at the sacrifice of every thing earthly, I pray that I may be simple, and keep my union with *you* perfect at all times. Hoping that you may live long to encourage others, as you have encouraged me, is my sincere wish.

“With kind wishes, and the compliments of the season, I am yours sincerely,

“ELMER.”

Thus it is, that from the heaviest and most faithful burden bearers to the babes in Christ, the love of truth and goodness, of God, of each other, and of humanity, is the only real *Bond of our Union*, that holds us together in a Community of goods, in an arbor of Peace, with the Communion of Saints.

CORRESPONDENCE.

Extract from an English Letter, dated Oct. 20th, 1872.

“I see, by this week's ‘*Medium*,’ that the Bishop of Chester takes the position that Jesus was the first to enter Heaven; and that even David was not in the (Christ) heavens, although more than ten centuries had passed since his death.”

Turning to the October (25th) No. 1 find the following: “The Intermediate State. A Sermon on the Intermediate State by the Bishop of Chester, just published.”

“The clergy, for many years, have regarded the intermediate state of the soul (between death and the physical resurrection) a sealed subject, until Dr. Bartle, Principal of Frestfield College, Liverpool, brought out his novel work, in 1869, entitled ‘*Hades*,’ for which he was charged with heresy. Now the Bishop of Chester comes to his support, making his own views on the ‘*Intermediate State*’ identical with those expressed by Dr. Bartle in his work.”—*Ed. of “Medium.”*

Dr. Bartle: In *Hades*, we read (p. 113): “The portion of Scripture from the Acts proves that the soul or spirit of Christ was in *Hades*; because St. Peter declares that God did not leave it there. It must of necessity have been in that region, otherwise its removal thence would have been an impossibility. (Page 38.) Death is simply the separation of soul and body.”

Page 194. “We find St. Peter stating that the patriarch David, who, he said, was both dead and buried, yet had not at that time ascended into the Heavens, although his death occurred a thousand years before.”

Page 226. “With St. Paul, to die was gain; but the crown of righteousness would not be given him till that day; meaning the *day of judgment*.”

Chapter VII. “Let it be clearly understood, then that the expression ‘sleeping’ implies ‘waking;’ and, therefore, whenever we find the word ‘sleeping’ used of the deceased, it never means that the soul is in a state of unconsciousness.”

Page 202. “*Hades* is a Greek word, and literally means the *invisible place*; and the word ‘*hell*,’ in its primary meaning, signifies the *hidden place*; and in this place it is almost identical with ‘*Hades*.’”

The editor of the “*Medium*” presumptuously advises these two great Orthodox lights (or balls of darkness) to attend some of the seances, and there learn that the disembodied souls of men and women have no idea of attempting to gather the identical materials of their long-ago discarded bodies. As to the *day of judgment*, it is when a man (or woman) brings himself (or herself) to judgment by the confession and the discontinuing the commission of sin—missing the mark.—*Ed.*

Postscript of a letter since received, dated December 8, 1872:

“P. S.—I sent you a London ‘*Standard*,’ in which you will see our good friend, Mr. Hepworth Dixon, has been figuring in Court. Sir

J. Eastlake, counsel for defendant, is reported elsewhere to have spoken in the highest terms of the Shaker communities, saying that 'Dixon's description of them was the redeeming feature of all his books.'

I shall not fail to either write, or send you a paper every week, until I come amongst you. — E. J. W.

BERLIN, CAMDEN Co., N. Y., }
December 18, 1872. }

Editor of "SHAKER AND SHAKERESS:"

It is a source of joy to me, to know that the *Shakers* are sending forth, into this wilderness world of sin, Christ's doctrines of "peace on earth, good will to man." Since the commencement of the late war, the rising generation have been taught, by the popular clergy, and the religious papers, that war is an essential part of Christianity; that men shot down in battle, while filled with hate and wrath, and striving to kill those who had never injured them, are taken directly to heaven, and crowned as saints and Christian martyrs, and placed on thrones of honor and glory at the right hand of God.

During the war, ministers went to steam-boat and railroad stations, to take leave of soldiers leaving home for the scene of slaughter, and there went through the blasphemous ceremony they call *prayer*; and then presented the soldiers with flags and New Testaments, and exhorted them to go and fight manfully, like Christian heroes. And should any one have been faithful enough to the true testimony of Christ, to declare that Christians never did, and never can, fight, he would have been denounced as a heretic, a traitor, and antichrist, and threatened with farts, prisons and assassination. There was not a priest, nor a paper, to be heard of, that dared to say that *God is true*, and that *Christ is the Prince of Peace*.

Seeing and knowing these things to be so, I wondered whether God would permit the rising generation to grow up under the teachings of this Balaamitish priesthood, with none to tell them that their preaching was antichristian lies. But, in the darkest hour, "*The Shaker*" appeared, saying emphatically and truthfully, "Christians never did, *never can*, fight!"

And now I rejoice with joy unspeakable, and have only to add: Go and *prove* to honest inquirers after truth, that all the Churches that believe in and practise war, are but the "synagogues of Satan," with no shadow of right to name the name of Jesus. This you can readily do, beyond all controversy or cavil, by comparing *their* practises with the precepts and practise of Jesus, as set forth in the New Testament, in which they all profess to believe.

Your friend,

JEREMIAH HACKER.

We receive requests like the following:

"I should like to see some of the internal workings of your Order published in your very excellent paper, if consistent with your rules, etc. I feel satisfied that your mode of life has a purifying tendency, producing a contentment and love that the world knows not of."

In this number we shall somewhat minister to this demand.

Novitate experience of T. Stroud, of Enfield, Connecticut.

He thus writes:

"December, 1871. On the 6th inst., thinking

to confess what I believed to be the last of my bad sins and thoughts, and feeling that, in my own strength, it was impossible — that, indeed, it was like taking my life — I entered into such a labor of prayer as before I had never been able to bring myself to. I knelt, in strong cries to God, was absorbed in intense abstraction; and there fell upon me a remarkable power, as of a wave of electricity flowing through me. It came and went suddenly, and another succeeded. * * * I went in all earnestness, and confessed in deep humility. At night, a few minutes after retiring to rest, this power returned, filling my muscular system, as though charged from a strong electric battery. I remember that I lay and speculated upon the nature of this spiritual operation. The shocks lasted in full force for two and one-half minutes, and the effects for hours. The charging process commenced in my breast, and proceeded upwards to the top of my head, and downwards to the tips of my fingers and the ends of my toes.

"Knowing that there was no visible agency to create electricity, I was forced to the conclusion that it came from an invisible source. But, whether directed by some intelligent beings or agents, under some general law or otherwise, I am unable to determine. It has been often repeated, but always when my mind and feelings have been earnestly engaged in endeavoring to gain power over some evil passion or propensity of my fallen nature."

THE SHAKERS.

By A. B. Bradford, late Consul to China.

"A city set upon a hill that cannot be hid."

In the valley and along the sides of a mountain which flanks the Hudson River, in Columbia county, New York, dwell the Mount Lebanon Society of Shakers, one of a number of settlements that compose the Shaker Community of the United States. Besides this one, New York has two other settlements; Massachusetts four; Maine and New Hampshire each two; Connecticut one; Ohio four, and Kentucky two. Each of these has one or more "Families" — offshoots that branch out from the parent stock, and are helped, by common consent, to independent landed estates.

As this remarkable people are almost wholly unknown to us in Pennsylvania, I propose, on this occasion, to give some information as to their origin, their religious views, their community principles, their economy, by which I mean their mode of living, and any thing else that occurs to my mind of interest to you concerning them. Of course, what I have to say does not purport to be a thorough discussion of a most interesting subject, but only a few items of fact and thought — all the result of a visit I made to Mount Lebanon during last summer.

1. THEIR ORIGIN. When we read Josephus's History of the Antiquities of the Jews, we find that there was a class called *Essenes*, who, although they make no figure at all in the New Testament history, produced great effect in the Christian Church. These were, no doubt, the prototypes of the *Shakers*. To this class Jesus of Nazareth belonged; from them he got many of the ideas which he inculcated in his public teachings, and by their rules he regulated himself in regard to a celibate life.

If any one will make himself acquainted with the history of the *Essenes*, he will find it hard to discover in their system any thing to criticize, unless it should be on the subject of *marriage*. For while they allowed marriage to be a good thing for those who occupied a lower plane of spirituality, for themselves, "they neither married nor gave

in marriage, but were as the angels of God in Heaven."

A second class of *Essenes*, to meet the obvious objection that the race would run out on their principle of celibacy, did practise marriage; but it was the marriage of love, not lust. It was to provide offspring that should be strong to bear the responsibilities of human life.

Truth is the daughter of Time; and Time goes long with child. These embryonic ideas of the *Essenes*, and some other wise people among the Greeks, two thousand years ago, in regard to the right method of propagating the race of human beings with a view to their improvement, have come to the birth in our day. We have now college professors who have discovered at last the old secret, that the same laws for improving the lower order of animals, if applied rigidly and scientifically to the human species, would, in due time, make it certain that every child born, being sent for, and not coming by chance, would come into the world *beautiful* in person, *intelligent* in mind, *happy* in disposition, and *good* in character. I live, I shall die, in the hope that, in a century or so, if the world preserves its peace, and gives science and religion a fair chance to solve their problems, that the human race, in the four respects I have named, will not occupy the low plane we now do, but when every mother's son shall enjoy the inheritance he is entitled to by virtue of his human origin.

The Shakers then, whether they intended it or not, are, I think, a reproduction in our age of the severe morality and heroic life of the primitive order of the *Essenes*, one of whose chief characteristics was celibacy, and to which order Jesus of Nazareth belonged.

2. THEIR RELIGIOUS VIEWS — MOTHER ANN. As science reveals to us the magnitude of the universe, and the comparative nothingness of the planet which forms our dwelling place, the mind is oppressed with the thought that the individual may be overlooked by the Almighty Father in the care He exercises for the whole. Hence it is natural for every child to love its mother best, since the mother, by her watchfulness, knows and cares for the small and multifarious needs of her offspring. So, the human soul, when on the one side it speculates like an angel concerning God; on the other, brings its human wants and weaknesses with it, and longs to find in the Divine character the *maternal* idea. The Jewish Psalmist expresses the feeling which every properly-developed man evinces, who takes an outlook upon the vastness of the universe, when he exclaims, "As the hart panteth after the water brook, so panteth my soul after Thee, Oh God." Theodore Parker, in those wonderful prayers he offered in the beginning of his religious services in Boston, seemed to regard God as *Dual* — as possessing the peculiar love of a mother for her child, as well as that of a father; and therefore with great reverence, yet with the deepest filial feeling, and with a marked effect upon his audience, addressed God as a dear Father and Mother.

If this childlike trait of character is developed as men become spiritual, it is not difficult to see that, whereas the Shakers regard Jesus as a Divine Prophet, and believe in his mission, yet, to meet their conception of the *dual* character of God — to satisfy the longing for a mother's love, which all men feel when they think of their loneliness in the great universe, they should accept Mother Ann Lee as an avatar of the Christian economy, as Buddha was in the Brahminical, and as Mohammed was among his countrymen, and that they should yield her honor and reverence.

According to the old ideas, that ruled the world until astronomy and geology corrected them, man was the center of the universe. For him alone the sun shone by day, and the moon gave her light by night, and the stars of heaven twinkled in the firmament, and the seasons rolled around, giving the beautiful alternation of summer and winter. But now we see that man, glorious as he is in intellect, and more glorious as he is yet to be in the future, is only an incident in the vast creation — that he has come up from a low origin to his present place by the great law of evolution, which is to carry him onward

still in his grand career. But we must pay the price of every thing we have, and if we glory in the results of scientific research, and are proud to know what the telescope and the spectroscope have revealed of the magnitude and composition of the universe, we must experience a reaction and feel oppressed and discouraged at the comparative nothingness of the world we inhabit, and the ephemeral duration of the generations of man, as one appears upon the stage to-day, and tomorrow passes away into the oblivion of eternity.

If, then, science, from a material point of observation, represents man as a lonely orphan, calling for his father and mother, from a moral point of view, and on a level which the multitude have not reached, but which has been attained only by the spiritually minded, it may represent the dual nature of God, and meet the desire we all feel for a mother's sympathy and love, as well as a father's care.

For reasons such as these, probably, the Shakers have an uncommon reverence for woman as such. In all their affairs of government and advice she is the equal of man. Her desire and right to lead a celibate life are religiously respected and protected, and although the tongue of slander, as might be expected, has in some cases vilified the Community, there is no person who has made himself acquainted with them that for a moment suspects any thing against their character on this score. The grand idea in their religion, to which all the rest is auxiliary, is, that for them, as true believers, making Jesus their model, a celibate life is the highest Christian attainment. To carry out this idea as an end, they use, as means, simple diet, constant, but not exhaustive labor, natural periods of rest, freedom from worldly associations, the most perfect cleanliness of person, and of all their surroundings; in short every thing that will enable them to maintain purity in heart, speech and behavior. In noticing the complete victory which strong men and beautiful women have achieved over what they call the generative lusts of the flesh, I could not help saying to myself, give me this stern unbending principle, this lofty, organized devotion to an idea, and let me infuse it into an army of a hundred thousand men, and I could conquer the world! Away then with the sneering suspicion that the continence of the Shakers is only an outside show, and that human nature is too strong for such restraints. The religious instinct is a part of human nature, and it can control all the rest. The history of monks and nuns, of anchorites and flagellants, proves that when men and women really feel an act of self-sacrifice to be a duty, they can accomplish it; for the will is controlled by the strongest motive, and it is the prerogative of the human soul to pause in the moment of temptation and call into its presence all the opposing motives, and thus stand strong in its integrity of purpose.

Some of us affect to pity the Shakers, in their retirement from the world and their circumscribed limits of enjoyment, and practise of a celibate life. But they don't thank us for our pity. The principle of compensation comes to their aid, and when they compare the miseries of the world with what the world calls their privations, they are more than thankful for their quiet and happy homes. How little do people dream, when, in our present type of civilization, they see thousands of men and women swirling around in the vortex of temptation, and going down, the victims of vice and of overwork, that there is a sweet home among the Shakers where temptation is comparatively unknown; where vice is a stranger; where contentment and plenty reigns; and where what shall we eat? what shall we drink? wherewithal shall we be clothed?—those three questions that produce the eternal moil and turmoil of the world, and keep up the courts of law, and fill the penitentiaries with victims, never harass a single soul! Some, indeed, sickened with the emptiness and heartlessness of society, strike their sails and heave their anchors when, on the voyage of life, they approach this haven of rest. Others wish to introduce their children

there, if they cannot go themselves. One New York lady has three daughters at Mount Lebanon, all endowed with beauty and talent, and their education is conducted by the best of teachers, in one of the best and most thorough schools I ever knew.

3. THE SHAKERS ARE ALL SPIRITUALISTS. Before the Rochester knockings, the fame of which has become world wide, these people claimed to hold communication with departed spirits. In this, except among the followers of Swedenborg, they were alone among the churches. I have often wondered at this fact; for the first article in the creed of all the Protestant churches is the dogma of the plenary inspiration of the whole Bible; and both the Old Testament and the New clearly teach that living men may hold converse with the dead; in other words, that the dead have only departed from our sight by assuming the spiritual body of the resurrection; that they still live, still take cognizance of us, and sympathize with us, and afford us help and comfort. This is as clearly taught as human language can teach it in the Scriptures, and especially in the recorded interview which King Saul had, through the woman of Endor, with the departed Prophet Samuel, in 1 Samuel, 28th chapter. The record states that Samuel actually appeared to the king, and announced to him the issue of the battle which was to be fought next day. Whoever reads the passage attentively will see that clairvoyance was then practised; that mediumship was the connecting link between the two worlds, and that when conditions were favorable, it was possible for those in this world to receive truthful communications from those in the world of spirits. This passage of Scripture history was robbed of its meaning by M. Henry, the commentator, who said it was not Samuel who appeared to Saul, but the devil personating Samuel. We, however, live in a day when the *ipse dixit* of a clergyman will not overrule both facts and philosophy, and this passage stands as it was written.

With all their reverence for the Bible, the Shakers do not regard it as a final revelation, teaching for good and all what we are to believe concerning God, and what duty God requires of man. They do not believe that God, as a Father, has forsaken His children upon the earth, leaving behind Him only a composite book, made up of sixty-six tracts, which have been exposed for centuries to interpolations and alterations that have given birth to all the jangling creeds of Christendom, and that are known even in their present condition to but only a small portion comparatively of the human race. On the contrary, they believe that Heaven still vouchsafes its revelations of truth and duty to mankind everywhere, as in the olden time, when men went to "inquire of the Lord." They think that God commissions his angels and the glorified spirits of just men to give to mortals who, on the high plane of holy consecration, keep their minds in a state of receptivity, that knowledge of the present and the future, and that sense of duty which all men feel to be so desirable. When, therefore, our age was surprised by what was believed to be communications from the spirit world, it was nothing new to the Shakers, who, in their retired position from the busy world, were familiar with the idea. This explains the sympathy which everywhere prevails among the Shakers and the Spiritualists, and which, on this one subject, forms a bond of union between them. — *Beaver (Pa.) Radical.*

NON-ORIGINALITY.

By J. S. Prescott.

—o—

"There is a divinity which shapes our ends,
Rough-hew them as we may."

Man did not originate himself, and therefore cannot comprehend his own existence. Solomon, who was wiser in his generation than many others, said that there was "nothing new under the sun." An apostle said, "Since the fathers fell asleep, all things continue as they were from the beginning. The

history of the world to-day is "history repeating itself."

Jesus, the author of primitive Christianity, did not claim to be the originator or source of truth, because truth existed before him. He said, "To this end was I born, to bear witness unto the truth." This was his peculiar mission, and in the execution of it, although violently opposed, he proved his fidelity and faithfulness, his steadfastness and integrity, to that degree that he was called "the faithful and true witness."

His memorable sermon on the Mount, containing the "golden rule," which meets with a hearty response in every man's breast, was not original with him, but was one of the maxims of Confucius, a Chinese philosopher, who lived long before him. Then where was the originality? Not with Jesus, nor with Confucius, but with God. For the principle existed in the creation of man, and was worthy of being handed down to the latest posterity.

When Columbus discovered America, it was called a "new world," but such was not the fact. America was as old as any other part of the globe—it was new only to those who discovered it, and on this right of discovery the King of England based his claim to give charters to English emigrants to lands belonging to the Indians, who were then the original inhabitants and proprietors of America. William Penn called in question the justice of the King's claim, and argued the point with him at some length, in which he obtained the victory of "right over might."

The facts are that the English crown was largely in debt to the Penn family, and King Charles proposed to liquidate those "old claims" by ceding vast territories, three thousand miles away, belonging to the North American Indians.

Penn accepted the payment, after first proving to the king that he had no more moral or legal right to the lands thus proposed to be ceded or chartered, than the American Indians had to the island of England. Penn inquired of the king how he would feel and act if some American Indians, cruising about in some of their big canoes, should discover the little island of Great Britain, and straightway should take formal possession of it, and then proceed to apportion it out as hunting and fishing grounds for their several chiefs. "Zounds," said Charles, "I should think it a great piece of impudence, and would fight them with my army and navy—my brave English soldiers and sailors."—Ed.

And when Wm. Penn came over to America, before settling a colony himself, he called the natives around him, under the shade of a large tree, and there made a treaty with them, on the most friendly terms, offering them a reasonable compensation for all the land he wished to purchase of them, by which he gained their entire confidence, and secured their friendship. He looked upon them not as savages, but as the legal owners of the soil—as children of the forest—and treated them kindly as such, and they, in return, ever afterward called him "Father Penn," and do the same to this day.

This was placing originality where it belonged. The influence of this admirable example of Wm. Penn, and his "Peace Policy" toward the aborigines of our country, is still felt in the old Quaker city of Philadelphia in "brotherly love," and no doubt has more or less influence on the policy of President Grant's administration toward the present races of Indians.

If a man writes a history, and records facts, those facts did not originate with the historian—they existed before him—all he had to do was to compile them, and bring them up to the surface in book form, and bear witness to the truth of them. The Bible is held sacred because of the truth it contains; but the truth itself did not originate with the Bible, nor with the compilers of it; it existed before either of them. Then, where was the originality? Not with the Bible, nor with man, nor with the Son of Man, but with God.

So it is with the revelations given in our day. If there is any truth in those revela-

tions, that *truth* did not originate with man nor with woman, but with God. All that mortals can claim as to originality is their mediumpship—being called to bear witness to the truth revealed—and if they fail to do this, they fail to fulfil their high and holy calling. "Ye are my witnesses, saith the Lord."

It is now generally admitted that God is *duel*—Father and Mother—that these divine attributes do exist in the Deity, and have *always* existed, from time immemorial, yea, "from everlasting;" that the dispensation under which we live is emphatically the Reign of the Eternal Father and Mother principles; hence, mercy is mingled with judgment. *Truth* is applicable to both sexes, it being both male and female—self-existent—hence it is written, "As for the truth, it endureth and is always strong; it liveth and conquereth forevermore. With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things, and all men do well like of her works."

"Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power and majesty of all ages. Blessed be the God of truth. And with that he held His peace. And all the people then shouted and said, 'Great is truth, and mighty above all things.'"

"True to Thee, my God, forever,
True unto Thy word and way,
I will stand, and no affliction
E'er shall turn my heart astray.
Deep within my soul are anchor'd
Faith, and hope, and love divine,
And my early vows to serve Thee
Hold me, hold me ever Thine."

CHRIST A COMMUNIST.

By William A. Pratt.

COMMUNISM is denounced by Christians as opposed to the spirit of their religion. That it is opposed to the egotism and self-righteousness that is so marked a trait among those who style themselves Christians, cannot be denied; but it is not opposed to Christ's teachings. The recorded sayings and doings of that religious hero show every where a communistic spirit, and it is reasonable to suppose that what is unrecorded partook in a greater degree of that same spirit, for biographers are prone to conceal the more unpopular qualities of their heroes.

The kingdom of heaven, so often spoken of by him, instead of being construed into a mysterious spirit home for a select few, I believe can be understood better in a common-sense way—to have reference to an ideal earthly home of a communistic nature which he hoped to institute as a home for his followers; a home into which no man could enter unless he was born again, or in other words until he became dead to the customs and conventionalities of society as it now is and became like a little child again with a mind more impressible to natural habits; a home into which he said it was hard for a rich man to enter, doubtless for the same reason that it is hard to get rich men in our day to enter a community on account of their selfishness; a home where, if treasures were deposited, no fears need be entertained of their destruction by moths and rust, for in such a home every thing will be utilized for the good of all, and nothing hoarded up for the gratification of a selfish few, where thieves could not exist, for every thing would be common property, and where there would be no distinctions of age, rank, or sex.

The Golden Rule, enjoined by Christ upon

his followers, contains the essence of all his religious teachings, but it is not practicable outside of a community. An individual, adhering to that rule in the present homogeneous state of society, is like a sheep among wolves and must certainly be devoured.

The first Church instituted by Christ's immediate followers, was a community, moulded, doubtless, after the fashion of that which they had so often heard described from the lips of their master.

Let sectarians denounce, then, as they will, our communistic theories; they know not what they do, and therefore should be forgiven. Did they read the Scriptures with their own instead of dead men's eyes, they would see that to be a true follower of Christ is to be a communist.—*The Communist.*

SPIRIT COMMUNICATION.

AURORA, N. J., Aug. 14, 1872.

To Dr. G. Haskell:

"*Spirit Child*: Through the Divine assistance of spirits from higher spheres than the material plane of life, I have been permitted to come here and communicate a few thoughts expressive of my views of the Resurrection-life of the *Shaker* Institution—as we view it, another and higher plane of spiritual existence than the animal, sexual or social plane in the external life. In this you are educated that a life of true sexual moral purity, or womanly virtue, is the only road that leads to true happiness—the happiness that leads through the endless spheres of present and future spiritual existence. As the happiness of the future depends upon the life of the present, you know what your early instructions were. The principles taught by true Quaker Friends do not differ so widely from the Shakers as do those of the world.

"As these were the principles you were taught when a child, and the principles imbibed and practiced till you arrived at mature age, what I would here express is my thanks to the good Father of all life, animate and inanimate, that the *Shakers* have an existence in the land. I consider it the saving Institution of the age. In it is cultivated true spirituality and strict morality, and all the higher affectional elements of the nature of the individual are cultivated in the highest, grandest and broadest fraternal sense; the Fatherhood of God, the Motherhood of Nature, and the Brotherhood and Sisterhood of all Humanity's children, as they become quickened in spirit, resurrected from a life in the flesh—that more glorious Resurrection-life of the Spirit.

Hoping this will reach you, and thanking the friends for giving me this opportunity of communicating to you, I am yours in spirit,
RUTH BARRY.

To F. W. Evans and Antoinette Doolittle.

TRINITY DUALITY.

A *Trinity* is an innovation upon the theology of the human race. All mankind—from the most enlightened nations and classes down to the most benighted heathens—believed in the *duality* of the Deity until the creation of the *Trinity* by *antichrist*. However distorted their views of the character of the Supreme Being might be, this *one truth*, that God was *Male and Female*, still remained to them.

It is an axiom even with the Chinese philosophers, that the world was created by the male and female principles.

It remained for the smoke from the bottomless pit of antichristian, sin, ignorance and spiritual darkness to becloud and obscure this most beautiful, simple and self-evident of all truths.

Mosheim, in his "Ecclesiastical History," says, that "Theophilus, Bishop of Antioch, was the *first* who ever made use of the word *Trinity* to express the distinction of what divines call persons in the Godhead." And Maclaine saith: "The Christian Church is very little obliged to him for his *invention*. The use of this and other unscriptural terms, to which men attach either *no ideas* at all, or *false ones*, has wounded charity and peace without promoting truth and knowledge. It has produced heresies of the very worst kind." Mosheim continues: "There were deplorable divisions kindled, throughout the Christian world, on the subject of *three persons* in the Godhead. So that the Emperor Constantine, seeing the flames of controversy daily spreading through the empire, called the Council of Nice to settle the question. At this council the Emperor—the great '*infallible*' head of the Church—took *one side*, and, five months after, changed to the *other*; and the Trinity became an orthodox doctrine by vote and by authority."

And thus men have worshipped, and still worship, a triune monster, having no existence, and whose "likeness" or "image" does not exist, and therefore cannot be "clearly seen" in any part of the universe of God, visible or invisible.

All the religious sentiments of the ancients, whether written or oral, attest the principle of *male and female* in Deity. Not only do the Gentile records *universally* confirm this fact, but in the Hebrew writings and Scriptures also the same truth is maintained.—*Ed.*

CELIBACY AND LONGEVITY.

By Elder Richard Bushnell.

Now in his 82d year. A brother whom I esteem as *one* of the best men now living upon the earth.—*Ed.*

It has often been stated, by physcians and others, that a married life is more conducive to longevity than an *unmarried* life. Now, if the term *unmarried*, is meant to include all such as are *not* joined in lawful wedlock, no doubt the statement may be *true*. For, of both sexes there are vast numbers whose lives are incompatible with decent modesty, and much more so with a life of chastity and virgin purity.

But, as it regards a life of *entire abstinence* from sexual commerce, or carnal indulgence of any name or nature, I think the following will disprove the above statement:

In the society at Mount Lebanon, within about ten years, there have deceased, of male and female members, 36, whose united ages average over 86 years. The great majority of them came into the society in their *youth*, and lived a *virgin* life, agreeable to the faith and principles of Believers. And there are now living in the Society *four* members, who came in their youth (under twenty years of age) one of whom is now in the 102d year of her age; another over 98; and two in their 92d year; also, about ten or twelve more, whose ages are between 80 and 90 years. Most of them united with the society at an early period of their lives.

See also our report (on page 45 of the June No. for 1871) of a family of *ten*—eight males and two females—all of whom but one, who is now living and in his 95th year, died among Believers. Their respective names and ages, (which average near 62 years) are given as above.—*Exchanges, please copy.*

Shakers.

A. DOOLITTLE, EDITRESS.

PAUL AND THE BISHOPS.

WHEN the bishops of Rome, in solemn conclave, decided that they were sole arbiters of theological truth (an erudite historian asserts they almost conceived they were Deity itself), and created an imaginary Triune God for man to worship, did they not falsify the declaration of the inspired Apostle Paul, who testified that "the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead?"

Monstrosities do not proceed from Deity. Creative forces are orderly, and they form and produce their kind. The creation is a reflex of the Creator. If we pass through the whole realm of the natural, which is a correspondence of the spiritual, where shall we find the likeness of a *Triune God*—three male beings conjoined in one?

Do we not see the *dual* principle, positive and negative, male and female, manifest in all of God's creation, from man, the apex, down through all grades of animal life, continuing to the vegetable and mineral kingdoms?

Can we marvel that the imaginary Trinity in the heavens should be reflected upon the earth, and a duplicate be formed here? The ruling power on the earth, at the present time, is a trinity of doctors of divinity, civil law, and physic.

Through the *God Trinity*, which *man* has formed for man to *worship*, the sun "of Divine revelation has been darkened, and the moon (ruling earthly governments) turned to blood;" and through the power and influence of the trinity of doctors, the war spirit has ruled. Doctors of divinity have invoked the blessing of the Holy Trinity upon the deadly weapons of war, and the doctors of law, through the power vested in them, have forced fathers, brothers, and sons, to leave all that was dear to them on earth, and enter the ranks of those who were marching to the gory battle field, there to face the cannon's mouth; while the doctors of physic followed in their wake, ready to amputate shattered limbs, and bear the bleeding and dying to hospitals or to the grave.

But thanks are due from many hearts, that, in the fullness of time, the light of divine revelation has pierced the dark clouds which, through a false theology, have for centuries been gathering over Christendom.

Now the cloud is lifted, and we see a Heavenly Father and Mother, instead of three male Gods in one. We have caught a glimpse of the *true dual God*, full of wisdom and love, and begin to understand the mission of the Christ Spirit manifest through earthen vessels. The angels who came to Jesus and Ann, and ministered to them, always sang the song of peace and good will. The spirit and element of war can never enter the inner spiritual Christ heav-

ens; nor go beyond the *world's* trinity of gods.

And O how joyful we feel in believing in a Heavenly Mother! Children in nature love and revere their father, who provides for them; but who can understand and feel their needs, and supply them, like a true mother? Her ears are ever open to their cries; and, when in distress, she gathers them to her bosom.

No longer do we remain in a semi-orphan condition, having a Father in the interior heavens, without a loving Mother. And, as this beautiful truth shall come to be more generally recognized and acknowledged, their *dual* likeness will manifest itself in the outward governments; and in the various relations of life, woman will occupy her proper sphere, and all will eventually see that the visible creation is an outgrowth from the invisible, and that it is God's purpose that we should all progress from inharmonies into the beautiful, good, and true.

IS WOMAN A SLAVE?

By E. H. Webster.

John Stuart Mill says, "The law of servitude in marriage is a monstrous contradiction to all the principles of the modern world, and to all the experience through which these principles have been slowly and painfully worked out. Marriage is the only actual bondage known to our law. There remains no legal slaves, except the mistress of every house."

Strong, brave words! but are they *true*? Paul said, "The wife hath not power of her own body, but the husband." If she has not possession of her own body, and is in subjection by the law to the will of her husband, who, though exhorted to be her saviour and deliverer as Christ is of the Church, we fear that the charge must be admitted.

Paul gives, as the occasion of this servitude, that, although "man was first formed, woman was first in transgression; and if it were any more excusable in man to sin in consequence of the seduction of the woman "whom the Lord had given him for a helpmeet," than it was in her to yield to the serpentine nature which allured her, he certainly has the case.

The consequences resulting seem evidence that her part and lot was exceedingly sorrowful. "Thy desire shall be to thy husband and he shall rule over thee."

A condition of freedom was prophesied of in the forty-fifth Psalm, under the figure of one who is called to leave her father's house and all her kindred. "*The king's daughter is all glorious within.*" She, as well as the virgins, her companions, who follow her, accept the heavenly Bridegroom, instead of any earthly marriage, and serve Him with gladness and rejoicing.

Jesus who was most emphatically woman's friend and Saviour, alluded to her sad condition when speaking of the weeping women who followed him: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children; for behold the days are coming in which they shall say, 'Blessed are the barren,' etc."

"THE TRUTH SHALL MAKE YOU FREE."

His new manner of life broke the spell of slavery for all who would live it, whether Jew or Gentile, male or female, bond or free, and they could henceforth "serve the Lord day and night in his temple." "Ye are the temples of the living God." "The temple of God is holy, which temple ye are." "Ye are

bought with a price, be not ye the servants of men."

BE WITHOUT ANXIOUS CARE.

Searching and critical as is their meaning, we find a whole volume of tender and pathetic teaching in those simple words of Jesus to Martha, when troubled, that Mary was not more active with her in temporal care and ministrations, "Mary hath chosen that good part, which shall not be taken away from her." "Martha, thou art careful and troubled about many things, but one thing is needful." He did not directly say that her burdens were unnecessary; but the inference is fair, that he considered them not more needful than the one which held Mary a learner at his feet.

From his lips such teachings as these are often found among his utterances: "Seek first the kingdom of heaven and its righteousness, and all needful things shall be added," etc. So to the multitude of women to whom life is more a season of anxious care: "What shall we eat, and wherewithal shall we be clothed?" do not the words of Jesus most fittingly apply? "Thou art anxious and careful for many things;" but there is something more of life than these; there is something more necessary, the neglect of which can never be compensated with any earthly gain.

How we belie our profession, and trail it in the mire of earthliness, when we subordinate the higher, the spiritual and eternal to the sordid and earthly; and is it any marvel that with such a maimed and distorted Christianity, earth still groans under the slavery of sin?

In what church or home would the lowly Nazarene be recognized, could he return? "Careful and anxious about many things!" but not of the one thing needful. Careful that the body be well fed, and clothed, and housed! Careful that the latest style be faithfully adopted, and the outward fair and irreproachable; but not equally careful that the soul be growing beautiful in the sight of angels and the pure in heart.

The Martha and Mary type may still be found on the earth. The one too material and engrossed in the carking, consuming cares of life to heed the beatific vision, which still whispers to her in every lull of worldliness; the other too exclusively spiritual.

To our mind nothing shows more plainly the subjection of woman than her voluntary slavery to dress. Whether it be to please a husband, or to secure one, it matters not; the slavery is there, and obliges her to sacrifice health, conscience and gleams of purity and holiness which have flitted by all souls who have had any comprehension of Christy profession and imitation. "Marvel not that I said unto you, Ye must be born again." Strange, yet sublimely rudimental, transforming you from the earthly into the spiritual.

One badge or sign of your freedom, or servitude, is the dress you wear. If it is fitly symbolized by the "white raiment pure and clean," modest and useful apparel, though mocked at by the worldly, it may prove you to be in possession of the principles and integrity which will yield you a solace and joy such as can be found in the banquet halls of none but those who are truly married to the Lamb.

Man is more free; but, while showing most deeply the contamination consequent on having a burden-bearer at hand, instead of a *companion*, he has suffered far less than woman in many things. He has had the hardihood, after years of tinsel and ruffles, to discard them all for a more suitable, warm, and convenient clothing, while *woman*, hampered with confining skirts, shriveled and squeezed with pain producing ligatures, is so deformed that one would never imagine her part of that humanity that was "created upright." Submitting to fashion, which she despises, and which the better part of *men* also despise, but have not the strength to

lift her above (for who would be seen with a plain or unfashionably-clad female friend), evidences her weakness and imbecility.

From whence, then, is to come woman's rescuer and freer? Christ did it, when, in the person of Paul, he declared that in Him "there was neither bond nor free, male nor female," etc. Christ did it again in every woman, who, like Mary, dared to learn Christly principles. Christ did it in Ann Lee, who ground the head of the serpentine nature in herself, and taught her followers to do the same. And those only become most truly free who thus gain the victory over themselves, and become redeemed from the earth.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—*Harvard, Mass.*

WORK OF THE PRESENT.

By Anna White.

Time, with hour-glass in hand, marches on with great rapidity; none can stay its progress. Science has kept pace with time as it passed, and has brought forth many inventions, through which great results are produced. Telegraphic wires now almost belt the earth from pole to pole, and bear hourly tidings of weal or woe from continent to continent. One nation can commune with others beyond the isles of the sea; and friends can greet friends with kindly salutations in an almost incredibly short space of time.

Fleet vessels, impelled across oceans and seas by the power of steam, like so many floating palaces upon old Neptune's broad expanse, all bespeak the growth of ages.

Modern inventions may compete with this honored sire—*Time*—in swiftness; but are not more constant and steady in their flight than are the "sands of life" as they fall from Time's measured glass. And, as we are borne along on life's journey, eternity opens her pearly gates to our mental vision; and, as immortal beings we peer out into the unknown future, as before us it rises in grandeur and beauty.

We sing of the "better land," where brothers and sisters will "meet to part no more." Very few profess to believe that the partial, selfish relations of the generative order will be recognized there; but all seem to think that, by some metaphysical process, parents and children, husbands and wives, etc., will be changed into angels, and that God will show particular favor to them; and that families from the earth-sphere will be re-united in heaven.

But, may it not be asked: what makes that land, to which we are all hastening, the *better land*? Is it the *place*, or the changed condition of individuals, that will augment their happiness? If it depend upon changed conditions, cannot that change, by some means, be effected *now*? and thus produce the ability to sing and speak of the good time that has *already come*, in the *present*?

Is there not too much indulgence in ideal dreams of the *future*, to the neglect of present duty, or failure to comprehend it? Would it not be better to cast about, and see if there cannot be found an existing order on the earth where the will of God is done, "as it is done in heaven?" and, if not successful in finding it, why not make *individual* efforts to establish such an order of things? Is the price too great? Would it require too much self-sacrifice? Or, is it more convenient to wait until compelled by what is termed *death*? God loves the cheerful giver; and he will not fail to reward all who will diligently seek him, and make willing sacrifices to promote his cause.

If this were done, then would our eternal parents be honored; and every such one

would be a blessing to humanity; and would be able to render due praise to the past; to revere the good and true, and reject the false; and to sacredly hold to all the treasures of wisdom and knowledge, which have come down to us as an inheritance.

Thus should we all live in the *present*, doing the work of our own time properly and profitably, receiving beautiful inspirations of the Spirit to aid us; and should be fully prepared for the great *future*, in which we hopefully expect to wear the laurels that we have justly earned.

So we will say: "Let time continue its march, hour-glass in hand." We would not lessen its speed; and there will be no cause of regret, if every duty is well done.—*Mt. Lebanon.*

TO YOUTH.

By Lucy J. Osborne.

While perusing the November number of THE SHAKER, my attention was particularly drawn to the article headed "*Angel Eyes are Upon Us*," and to the beautiful poem appended thereto, entitled "*We are Seen*."

Those sentiments appeal so directly to the conscience, that it seems to me they cannot fail to awaken thoughtful considerations in every reflective mind, and I felt an ardent desire that all youthful readers, whose eyes might trace those impressive lines, should feel the great necessity of "applying their hearts unto wisdom," and of remembering that youth is the time to form a good character, and so lay a foundation for future usefulness and happiness, which can be done only by self-culture. And if youth and children could be impressed with the all-important truth that "*God is Light*," and that their every action is open to the inspection of angels, and must eventually be brought into judgment, would it not be a powerful inducement to many to speak the truth, and to live more innocently? And would it not lead them to honor their parents and guardians, by obeying their counsels, thus fitting them to become useful and ornamental members of society?

Many temptations beset the youthful mind, and if all could be impressed with the simple truth, that it is far more noble to acknowledge a fault than to dissemble, and seek to hide it, how much trouble of mind and remorse of conscience it would save. I earnestly and affectionately exhort my young friends to lay aside all that vain and foolish pride which would hinder them from confessing their faults. Remember that "*God is Love*," as well as *Light*. He is merciful and forgiving, and all souls belong to him. He is not a respecter of persons, but of character; and his love flows to all repentant hearts, whether in savage or civilized nations—in the palace or the humble cottage. Let us *trust in Truth*; there is strength and beauty in it. Let it be our motto, and it will prove an unfailing friend to both aged and youth, in sickness and health, in life and in death.—*Hancock, Mass.*

HANNIBAL, Mo., November 16, 1872.

Dear Brother Frederick: Please accept my thanks, and the fifty cents for "*The Shaker*" another year.

I would not be without it for twice its price. Its sweet influence comes to me like angel whispers from that better land, cheering me along the sad and lonely way of life.

O when may I join those "brave conquerors," for so you are, who battle with your own affections, and the whole army of the world's desires. God bless you for the good you are exerting. My heart is with you all.

SYLVINIA JENKINS.

FORGIVENESS.

By Rhoda Blake.

Forgiveness is a lovely grace. Any one who can, in sincerity, say to an enemy, "Thou art forgiven," feels the peace of Heaven. Such possess the spirit of the dying Jesus, when he said "Father forgive them, they know not what they do." But, were the murderous designs of his persecutors changed by his tender words? Did his forbearance destroy their venom, or appease their cruel rage? Ah, nay; but it was the crown of his own glory, and a lesson for all succeeding generations! With sorrow, not *malice*, he viewed their unsubdued passions; and, while they reviled, he was tender and compassionate. The cross which He had borne proved effectual in that hour of trial and need, and he triumphed over that measure of death and hell which compassed his enemies. How unlike was the spirit of those persecuting Jews, when compared with the Heavenly Dove spirit which the lovely Jesus possessed, which was genuine forgiving love. This power of forgiving love is gained by self-denial, watchfulness, and prayer, and flows from true principle; it is not emotional, nor circumstantial, and will not flee the grasp when tried in the furnace of affliction. A loving, forgiving spirit is not the companion of pride, hatred, and revenge; between them, there is no concord. The Christian spirit teaches love and forgiveness, not merely in word, but in *deed*, and possesses a healing power. When Jesus, through the anointing of the Christ Spirit which rested upon him, healed the sick, the halt and the blind, of their physical infirmities, his word to them was, "Go and sin no more." And now, the united voice (or word) of the *dual* Christ Spirit, which administers a healing power to *sin sick souls*, as well as to diseased bodies, is "*Deny self*; take up the cross, and bear it; go, and sin no more." In this, "the two anointed ones"—Jesus and Ann—are our exemplars. Jesus, according to Sacred Writ, rejected the tempter when he promised all the kingdoms of the world to him, if he would serve him and bow down to the principles which constitute *the world*; but he bade the tempter depart, and bowed his spirit in submission to the will of God.

It would appear that the power of forgiveness, depends upon the co-operation of the *forgiven*, with the *forgiver*. Peter said "How often shall I forgive my brother? till seven times?" Jesus answered, until seventy times seven." Again, "If thy brother trespass against thee seven times in a day, if he will *repent*, forgive him." Sinning against humanity, and our own bodies, often arising from ignorance and force of circumstances, can more easily be forgiven, than sin, or rebellion against spiritual, divine light, given to guide and lift the soul into union and communion with God. This is called sinning against the Holy Ghost, or Holy Spirit. Those who thus sin to a great extent, do not often repent so deeply that forgiving love and power can reach them.—*Mt. Lebanon.*

PROMPTITUDE.

By Martha J. Anderson.

"Delay shortens life, and abridges industry; while promptitude enlarges both."

This is an essential element of character, and should be incorporated in every person's code of individual laws, to enable them to properly and profitably perform the work assigned them in life's busy sphere of action. Said one anciently: "To every thing there is a season, and a time for every purpose under heaven." But dilatoriness, and disinclination to labor, allows proper seasons to slip by unimproved, while good purposes are too often frustrated for the want of decisive action at the right moment. There is a competency of

time for the fulfilment of noble ends and aims, if we rightly improve the present. It is procrastination that breaks the golden threads of life's fair web, and causes us vexation. Like a weird ghost, he haunts the scenes of our daily avocations, and plausibly guarantees a pleasanter time than that which *now is* for the accomplishment of our allotted duties; but the by-and-by only superadds to accumulated labors; and, when necessity assumes her rule, we are fretted into a state of fevered excitement, and then leave our work but half-performed.

It is not fitful strokes of zeal
That add the most to human weal,
But patient labor, hourly wrought,
Has wealth amass'd and increase brought.

But few persons are habitually prompt; a natural disposition to ease, combined with mental inertia, incapacitates the many for necessary activity, which incites to promptness of action. It is well to be punctual; better to be ready beforehand, meeting appointments, fulfilling agreements in an orderly and punctual manner, keeping pace frontward of the marching hours.

Promptness is a point of culture that all may attain unto by self discipline. Those who are dilatory should feel the just censure which persistent tardiness often incurs from those who know the precious worth of time, and are instant in duty. Some individuals are regularly inattentive to regulations, being a little late on every occasion. If the bell rings at the accustomed hour, it is five or ten minutes too soon for their convenience; if a special call is made for concentration of labor on some extra branch of business, their leisurely movements in preparation leave them in the rear of the active, who are prompt in every motion, evincing an interest to sustain and carry forward to its ultimate any project the intent of which is for mutual benefit. Such have, for their motive power, determined will. It is just this push-ahead and promptness that completes the thorough business man and woman, gives character and effect to any enterprise, and makes the machinery of life run smoothly.

The blacksmith draws the red-hot metal from the glowing furnace, but does he form his model after he has taken the iron from the fire? Not so; he is ready to strike while yet the heat is luminous, and the material malleable, that he may fashion it according to his will, and the living sparks that fly tell us that to "strike while the iron is hot" is not a meaningless phrase.

Here is a lesson for the young, who are now moulding their characters on the anvil of life (for good or evil just as they will it). Now is the time to straighten the crooked places, while there is ardency of purpose and pliancy of will. The hammer of truth is effective in shaping aright; do not delay to use it with wakeful vigor, to the end that you may be fitted for useful and substantial members of society, the healthful condition of which is dependent on the qualification of its members, who should each fulfil their office so perfectly and actively that a glow of health and invigorating life may add to the structure, strength and beauty.

Delay has stamped on human acts the blight of misspent time and uncompleted purpose, while magnificent thought-built project towers reel and crumble to the dust for the want of solid foundations, laid in actual labor and experience.

'Tis hands that do and hearts that bear
Which lift the burden, lighten care,
And give to life an aspect fair
In this wide world of ours.

So, let us heed each burden-freighted moment that speaks of the blessed "now" to do and bear, that light-winged they may glide into the sunny side of eternity, to smile on our future existence. "We should cultivate that athletic frame of soul which rejoices in

abundant occupation, that we may find the sweetness of that repose which follows finished work, and the zest of that recreation in which no delinquent feeling mingles, and on which no neglected duty frowns.

EVOLUTION.

It was held, by philosophers, that all worlds were originally projected from their respective suns, and were then in a gaseous nebulous state, owing to the intense heat of those luminaries; and that, as they cooled, they became planets, and are now gradually condensing, and will continue so to do, until they fall back into their respective suns, to be again projected in the form of gaseous nebula.

PROPHETS.

By whom were the Prophets inspired?
Or whence came their rythmical song?
That Avatars have play'd on their lyres,
As they march'd with the ages along?

Was it not by the angelic throng,
Who inhabit Eternity's strand,
The Christs of the innermost spheres,
Who await the Deific command?

The heaven of heavens their home,
Where all primal cells were first form'd:
By these all creation has come,
Have never by evil been storm'd.

From thence were the Prophets inspired,
'Mid the races and nations of earth:
Prophetesses, too, tuned their lyres,
As they sang of the heavenly birth.

Pure glory on glory I see,
For ever and ever advancing,
Rolling on like the billowy sea,
With the grandest of music enchanting.

To the sun, the bright sun, we ascend,
Returning from whence we proceeded;
As planets, when roll'd to the end,
In oceans of fire are bathed.

Ed.

ANALOGY.

By Marcia M. Bullard.

DEAR EDITRESS—Observing in the January number of the "*Shaker and Shakeress*," an appeal for the *Waste Basket*, I contribute my mite for the support of this honorary appendage of an editor.

While contemplating the beauties of God's work with his creatures from the earliest ages to the present time, I see a beautiful *analogy* of the past in the present. That work which was foreshadowed in Israel finds its anti-type in Zion.

In ancient Israel, animal indulgences were atoned for by animal sacrifices; thus typifying the present work of God, wherein the animal nature of man and woman is slain, and the inspirational influence of Divine Love lifts the soul above the base desires of that nature, up to a higher plane, illumined by the light of his countenance.

When I look abroad upon the face of the earth, and behold the Spirit of God "moving upon the waters," striving to raise souls from the horrible pit of indulgences, by the many reform movements in operation, I ask, is there

one spot on this fair earth so far redeemed from the blight of sin, that purity can reign supreme?—a place where woman no longer forms a part of man; but, as pre-figured in the prophetic allegory of creation, is taken from his side, and made an independent entity, united to him only in works of righteousness, pure love, kindly feelings?—where the highest aspirations are to form the Angel character, by a total denial of all wrong appetites, and unchaste desires, thus completely ruling over *self*?

And an echo rolls across the troubled waters, from the dual-masted "tiny craft," in answer: *There is!* and we delight to bear the glad tidings of peace, love and joy in the life of Christ to all people.

TO CONTRIBUTORS.

Write, but not unless you have something to say upon some one or more of the *Principles* of the paper. Having an idea, express it in the fewest words possible, and in the strongest terms at command. We wish to accumulate matter for several numbers of the paper ahead.—Ed.

GONE HOME.

Since last account published in our paper we have the following obituary report:

At Canterbury, Polly Kimball, aged 94, deceased Sept. 5th, 1872. Stephen H. Mead, aged 13 years, drowned Nov. 1872. Catharine Lyon, aged 72, deceased Dec. 9th, 1872. At New Lebanon, Dorcus Sweet, aged 39, died Nov. 18th, 1872. Nov. 20th, 1872, Mercy McLean, aged 83 years. At Watervliet, N. Y., Alexander Youngs, business agent of Second Family, aged 57. His demise is a sad bereavement to this family—deceased Dec. 29th, 1872. At New Lebanon, Elder Daniel J. Hawkins, deceased Jan. 15th, 1873. He was brought up from infancy in the Gospel of Christ's Second Appearing, was a trustee for about 40 years or more; at the age of about 81 or 82, was appointed leading Elder of South Family, which place he occupied until his demise at the age of 92 years.

TRUTH OF INWARD LIFE.

The truth cannot be compressed into a sermon. The reply to Pilate's question, "What is truth," cannot be contained in any verbal form. Think you that if Christ himself could have answered that question in a certain number of sentences, he would have spent thirty years of life in witnessing to it? Some men would compress into the limits of one reply, or one discourse, the truth it took Christ thirty years to reach, and left unfinished for the Spirit to complete. The truth is infinite as the firmament above you. In childhood both seem near and measurable; but with years they grow and grow, and seem further off and further, and grander and deeper, and vaster, as God himself; till you smile to remember how you thought you could touch the sky, and blush to recollect the proud and self-sufficient way in which you used to talk of knowing "the truth." Truth is made up of principles; an inward life, not any formula of words. God's character—spiritual worship—the divine life in the soul. How shall I put that into a sentence, ten or ten thousand? How could Pilate's question be answered except by a life? The truth, then, which Pilate wanted—which you and I want—is not the boundless verities but truth of inward life. Truth for me; truth enough to guide me in this darkling world; enough to teach me how to live, and how to die.—F. W. Robertson.

BLESSINGS FOR THE FAITHFUL.

ENFIELD, N. H.

1. Salth God, Unto those who keep my way pure, I'll open my fountains a-bove; On those who are faithful, my blessings I'll pour, And comfort their souls with: my love,
2. A cloud In the day I'll spread o'er my flock; A pill-lar of fire, by night, Shall lead them, and show them I am their sure Rock, And they my peculiar delight.

I'll be un-to them a kind Parent and Friend, And they shall be children of mine; My wings of protection shall o'er them extend, And make them in glory to shine.
Then, be not dismay'd nor yet be ye cast down; Fear not, though some trials you meet; But wing your way through to my mansions in heaven: You'll there have a beautiful seat.

LINCOLN AND STANTON.

By Cecilia Devyr.

Strange was their station, call'd to guide a strife

That shook a continent from sea to sea;
To order death along the ranks of life,
And wrap in flames the blessings yet to be.
'Twas their's to speak the word of stern command

That gave the inspiration to the hour,
As if they knew an earnest spirit-band
Sustain'd and aided every human power.
They struck with deadly shafts the monstrous crime

That fiends had fortified with walls of lies;
They made it feel the weight of judgment time

In crimson earth, and more than crimson skies.
They made the wrath of man conduce
To aid the plans of Wisdom and of Love;
To turn the raging passions into use,
They sent the Vulture to precede the Dove.
'Twas their's to make the red-mouth'd cannon speak,

And call the warrior to his gory field;
And it was their's to screen the low and meek,
And be, for God, their guardians and their shield.

When storms of fury swept across the land,
We sought protection only from on high;
They broke the cloud, to show us Mercy's hand,
And bade us on the Nation's heart rely.

In faith we prayed that duty might be done;
That Freedom might her heritage possess;
That peace and victory, through terrors won,
Should "come to stay," and banish all distress.

And is not prayer a focalizing power,
To draw the fires of truth, to burn the dross?
Ah, well we proved it in that fearful hour
When human vision saw but human loss.
'Twas not for party, nor for section proud,
That Zion's ardent supplications rose;
But that the land should be with right endow'd,
And God should his progressive laws disclose

When hung the Proclamation's shining page
All bright-triumphant for the world to feel,
Then came the spirit of unconquer'd rage,
And stamp'd it fiercely with a sable seal;

And it became the *death-decree* of him
Who was the instrument of hosts unseen,
And then a *passport* through the valley dim,
And through the gates that weighty forces screen.

But Prophecy, the child of fervent prayer,
Gave Zion light to view a future grand,
And bade her faithfully herself prepare
To aid the work immortal spirits plann'd.
We saw the tears that mingled near and far
Wash from that seal the blackness of its face;
And now it beams a brilliant changeless star,
The pledge of freedom to an injured race.

How gratefully our hearts recall that time;
How place we *Stanton* close by *Lincoln's* side
Amid his toils, his sacrifice sublime,
And 'neath the burdens of whose weight he died.

One balmful thought, to which he oft refer'd,
And drew its solace round his closing life,
Was, that his heart compassionately heard
The claims of Zion to be free from strife.
Oh, *not* with hero-worshipers we bend;
But honor give to whom is honor due:
Pray God to bless who'er will truth defend,
While yet perchance "they know not what they do."

Mt. Lebanon.

ANCIENT PILGRIMS.

By Julia Johnson.

Lord, make our spirits whiter—
White as the driven snow;
Like to the ancient pilgrims,
Who suffer'd here below.
Give us a heart that's humble,
Touch'd with the martyr's zeal;
Clothe us with truth and wisdom,
And make pure love our seal.

Fill us with thoughts of heaven,
Of worthiness, and prayer;
And with thine arm, O save us
From ev'ry earthly snare.
Lead us unto the fountain
Whence flows the living stream—
Sweet waters of repentance,
Which will the soul redeem.
Where bloom the fairest flowers
That flourish here below;
Where walk the brightest beings

That earth can ever know.
O lead us, Holy Spirit,
Down in the lowly vale,
Where fear and mortal bondage
The soul cannot assail;

Where tears of sinful sorrow
Flood not the pure in heart;
Nor sense of earthly yearning,
Life's piercing pangs impart.
Lord, make our spirits whiter—
White as the driven snow;
Like to the holy ancients
Who conquer'd death below.

Hancock, Mass.

INDEPENDENT TRACT SOCIETY.

The subject of this society is to counteract the efforts of ecclesiastical despotism, seeking to unite Church and State in the United States. 25 cents means membership. Address
A. B. DAVIS,
Clinton, Mass.

Why should we not accord to the second christian dispensation the authority for a revelation of God correcting the theological views of former revelations, since the attainment of absolute truth is a work of progress? Our credentials are to be found in the work of God itself among us. G. B. A.

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SHAKER AND SHAKERS

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FIFTY CENTS
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ENGLISH SPIRITUALISM.

"It does move."

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THE contest that is raging in England between Protestant skeptics and Spiritualists in relation to supernatural events, is not generally known by Americans, both parties being firm believers in the principles involved, and in the facts produced by them *in the past*. The Church of England and its sectarists, are continually and persistently teaching faith in the "miracles" and spiritualistic phenomena of former ages, and in preceding dispensations. Spiritualists, while adhering to that belief, add thereunto faith in the recurrence and occurrence, in our own day and generation, of all the supernatural phenomena of former times; as recorded in authentic writings or scriptures of the Jews and Christians; and not excluding similar reliable records by other races and nations, whether so recorded in or outside of their Bibles.

The spiritualists are waging an aggressive war, and have made repeated onslaughts against the established Church of England and her daughters, the "dissenting" sects, as they lay entrenched behind the scientists, headed by Prof. Faraday, and with somewhat a similar chance of success that Lord Cardigan possessed when he "rode into the jaws of death" with his intrepid "six hundred."

The British press, like the walls of ancient Babylon, surrounding all other institutions, have pursued a system of masterly-inactivity tactics — dogged silence. It has stood immovable in its towering contempt, presenting to Spiritualists a front impregnable and unassailable with any hope of success.

Some two years ago, the "London Dialectical Society" was formed, composed of about thirty-six distinguished, learnedly — scientific men, with the avowed purpose of "laying" all the spirits that had been "conjured up" by the Spiritualists. After attending *séances* and critically examining the modern supernatural manifestations (a fair and rational mode of procedure, and the very one the Church and its sects should have adopted), the result is, itself, the most wonderful of all hitherto publicly known spiritual phenomena. For these thirty-six scientists, under the lead of H. G. Atkinson Esq., F. G. S., having spent two years attending the *séances* of thirty-two of the most distinguished Spiritualists, beginning with Emma Hardinge and ending with Home, the aristocratic medium, thus report:

"Your committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and, further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society and over the whole civilized world, who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet been arrived

at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received."

The statements of witnesses are given at length, embracing an accurate description, amplified by cross-examination, of some of the most remarkable phenomena which have been witnessed. This important evidence may be thus summarized:

1. Thirteen witnesses state that they have seen heavy bodies — in some instances men — rise slowly in the air, and remain there for some time, without visible or tangible support.

2. Fourteen witnesses testify to having seen hands or fingers, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched, or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

3. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often, when requested, when the hands of all present were visible.

4. Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any visible agency.

5. Five witnesses state that they have seen red-hot coal applied to the hands or heads of several persons without producing pain or scorching.

6. Eight witnesses state that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct.

7. Three witnesses state that they have been present when drawings, both in pencil and colors, were produced in so short a time, and under such conditions as to render human agency impossible.

8. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold days, and even weeks before.

The work also contains communications, letters and statements from many persons."

THE LONDON TIMES.

—o—

As Cyrus, in his siege of Babylon, after finding that he could neither breach the walls nor successfully storm the gates, simply turned the river Euphrates, and, with his whole army marched in on its dry bed; and from the inside, himself opened the gates, so have the spiritualists turned the river of feeling and public opinion in England, respecting Spiritualism, by the report of this dialectical committee. And now the great gates of the city, the *London Times*, are actually opened.

The hitherto silent "Thunderer" did, last year, report a "Shaker" lecture, that included Spiritualism, delivered in St. George's Hall, while it would not lisp one word of a preceding lecture delivered by Emma Hardinge on Spiritualism itself, in the same hall. To-day, its mouth and columns are thrown wide open, in the cause of modern supernaturalism, and the whole English press are sure to follow in its wake.

The "New Dispensation" opened by the cotemporary and "John Baptist" of Ann Lee — Emanuel Swedenborg — is progressing toward its destined ultimatum, a permanent and reliable means of communication between this earth and the spirit world, that will effect a radical revolution in all existing national and social systems, in Church and State, preparatory to the final unfoldment of two distinct orders. It was spiritualism that presaged the downfall of ancient external Babylon, in which a great assembly of her lords, her priesthood and *savans*, saw the supernatural *hand*, writing on the wall, at the time of their midnight revels, "weighed in the balance and found wanting!"

Modern spiritualism is also perpetually prophesying the downfall of our mystical Babylon. Justice is holding the scales, and the disembodied souls of men and women in the spirit world, who, in their earth life, have suffered from, as they have partaken of, the evils and plagues of our modern Babylonish social system, are pronouncing and executing judgment. From the inner heavens the cry is heard, "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."

In ancient Babylonia Cyrus found the *then* chosen people of God — the Jews — who had incorporated spiritualism as one of the elements of their system. Josephus records how the Jewish priesthood, issued from their temple and city in gorgeous religious procession, to meet the "conquering hero," who was marching upon them, they showed him his own name in their sacred writings, as a prophesy of the very events then transpiring of which himself was the principal — the chief actor. And he, having previously seen the procession in a vision, had been instructed how to treat them, as they had been supernaturally instructed how to receive Cyrus and his army.

SPIRITUALISM AND SCIENCE.

—o—

(Reprinted from the *TIMES* of December 26, 1872.)

It is now nearly twenty years since the late Professor Faraday made public the result of his investigations into the then fashionable mania of table-turning. With apparent conclusiveness, he proved that the mysterious movements which were at that time the new nine-days' wonder of the world, arose from unconscious muscular action; but, such is the tenacity of a belief once received into the mind, this solution of the pseudo-marvel seems to have satisfied few but those who were prepared to accept it by previous disbelief. Spiritualism and its adherents never heeded it; they went on their way rejoicing, and rose day

by day on stepping-stones of their former selves to mysteries wonderful and still more wonderful. Our Australian correspondence of this morning shows that the spiritualist epidemic has reached the Antipodes, and that it has already attained the dignity there of having its own Press, and, still more, its own schismatics and sectarians. That in a generation which boasts itself to be one of exact science and plain matter-of-fact, a belief should have been so long-lived, and should have grown even to such proportions that Mr. William Howitt, one of its chief fanatics, can number its adherents at "twenty millions," and that it should have attained to such an age and vitality without its falsity having been demonstrated to the satisfaction of all but the very ignorant, is strange indeed. It is evident either that the subject is surrounded by unusual difficulties, or that in this matter our scientific men have signally failed to do their duty by the public, which looks to them for its facts. We believe the latter to be the case. It may be said, and is said by some, that spiritualism was long ago investigated and proved to be a mass of imposture and delusion; but, as a matter of fact, this is not so, for there has never been undertaken an inquiry of that impartial, authoritative, and thorough nature which alone can decide a prejudiced controversy. Our savans, too much preferring to give themselves up to such matters as the descent of men from monkeys or the fertilization of the world by means of mossy stones falling through space, have forgotten that, however absurd the phenomena and paraphernalia of spiritualism may be, the sifting and settling of the whole matter, once and for all, would be a practical benefit, for which the age would thank them at least as much as it thanks them for recondite theories and abstract speculations, half of which are only laid up in print for the next generation to ridicule.

Mr. Home himself attended at one of the meetings, and gave evidence as to his "levitations" and "elongations," relating among other marvels, the generally-known story of a seance at the Tuilleries. He tells us of a lady who was in the habit of seeing "heads in her lap at night. They were quite luminous; there was quite a glow about them." The Master of Lindsay, now Lord Lindsay, and well known for his various scientific knowledge and researches, deposes to have seen Mr. Home elongated eleven inches, floating round a room in an arm-chair, "pushing the pictures out of their places as he passed along the walls" of a room at Mr. Milner Gibson's house. Lord Lindsay also testifies to Mr. Home having floated out of a window in Victoria street eighty-five feet from the ground, and in at another on the same story. He has seen Mr. Home in *full light* standing in the air seventeen inches from the ground.

Mr. G. H. Lewes, in a letter, full of sound maxims, cautioned the committee not to confound "the cause we do not know with an unknown cause;" and Professor Tyndall was willing to "pay due respect to the invitation of such men as Mr. Wallace or Mr. Crookes, and to witness whatever new phenomena they were in a position to show him."

Mr. G. H. Lewes gave golden advice when he said, "Distinguish between facts and inferences from facts." Mr. William Howitt asked whether the Dialectical Society, after having determined the truth of spiritualism which had "now received the assent of about twenty millions of people in all countries," would proceed to investigate the correctness of the theory of the Copernican system, of gravitation, or of the circulation of the blood; for spiritualism, he considered, "stood fairly on the same basis of fact."

These extracts from its pages may serve better than any thing else to give our non-spiritualistic readers some idea of the marvelous proportions to which the faith, which at first was a mere turning of tables, has swollen in these latter days.

Such was the *Report on Spiritualism*, and our readers will probably agree that, if it proves nothing else, it proves that it is high time competent hands undertook the unraveling of this Gordian knot. It must be fairly and patiently unraveled, and not cut through. The slash of an Alexandrian blade has been

tried often enough, and has never sufficed. Scientific men forget that in the matter of Spiritualism they must make themselves fools that they may become wise. They must conform to the conditions imposed; even in conjuring one has to do as much as this. They must meet the "mediums" on their own ground, and, if possible, cut that ground from under their feet. To take an extreme case, Spiritualists assert that certain phenomena are only manifested in a half light, or in the dark; scientific men refuse to meet them under these conditions, and what is the result? Causes are not ascertained, delusions are not exposed, impositions are not detected, and the company of fools are confirmed in their belief. Surely a scientific man is a match for a medium, even in the dark; and surely the one can bring his science to bear wherever the other can bring his "mediumship," whatever that may be! We will suppose that the man of science consents to sit at a dark seance, and that something happens which he cannot explain. What then? He is not compromised or converted, and, without being in the least so, may go again and again, and it will be strange if by dint of precautions and expedients he cannot sift the whole matter in a very few sittings. It is owing to the stiffness of scientific men, and their refusal to meet the Spiritualists on their own ground, that this matter has not been settled long ago."

Thus is the wisdom of the wise confounded and their worldly greatness humbled. Mother Ann said, while in vision, "I see souls in the world of spirits who have lately set out to embrace the gospel, and I see them under the beautiful operations of the power of God. I saw Ezekiel Goodrich flying from one heaven to another." She spake of another soul who had "risen from the dead and come into the first heavens, and was traveling on to the second and third heavens." All of which goes to show that, while there may be chemistry, astronomy and even spiritualism, without Christianity, there can be no Christianity without spiritualism, ancient and modern. "These signs shall follow." They shall lay hands on the sick and heal them, as truly as did Jesus and his apostles, and do many wonderful and good works, under the head of Christian Spiritualism. — Ed.

SOUL PETRIFICATIONS.

By Giles B. Avery.

Petrification and death seem almost synonymous. "The soul that sinneth shall die" is a truth uttered from the mouth of God's prophets and witnessed to by the whole human family. *Soul life* is the beatific benediction conferred on man by the redeeming Gospel of Christ. "A crown of life" "Eternal life" is the bountiful reward of righteousness.

Not long since we were reading of the petrifying wells of England. According to the statements of our author the waters of these wells are *pure*, clear and limpid in appearance, and pleasant to the taste; but, so charged with silicate of lime, that, as their spray rests upon an object exposed to the air, where the moisture becomes evaporated, they coat that object with stone; or, if it be porous, they charge the pores with stone, so that, in a few months, its whole substance becomes, as it were, changed to stone. The most delicate vegetables, as tiny mosses and flowers, exposed to the spray of these waters, are turned to stone; even bird's nests, and eggs — the germs of future life — become petrified! As on we

read, and drink in the full sense of this narrative, our spiritual senses were quickened. A thrill of inspiring pleasure welled up in our heart, in the contemplation of our opportunities for the attainment of "eternal life," flowing from the heavenly fountains of inspiration and love, and fever its wells of salvation and joyous blessings. The beautiful plants of gospel graces, cherished by these pure and living waters, appeared fresh and green, decked in vernal bloom and gorgeous beauty transporting to the senses of the Gospel Traveler, and filled us with raptures; and our spirit instinctively poured out praises to God that a *soul life*, capacitated to appreciate and drink up this inspiration, was vouchsafed to the pure in heart.

Succeeding these transports of joy, a sadness indescribable seemed to pall our spirits as peering into the spiritual conditions and haunts of men, we saw myriad millions of our race whose souls were petrified with the stony waters from the wells of sinful worldly pleasure entombed in spiritual death! Many of these waters, like unto those of the petrifying wells of England, are pure to look upon, clear and limpid, pleasant to the taste, and cheering to the senses, but, alas! charged with soluble stone — limpid death — piercing every pore of the being and charging every fibre and sprig, yea, even the flowrets and germs of future spirit life, with death, — stone! Slowly, imperceptibly, but surely, *petrifying the very soul itself*, converting its lively sensibilities to *stolid* death.

Changed to this petrification human beings could be, for a time, in the angelic society of the pure and good, who were quaffing inspiration from the overflowing wells of salvation — the fountains of life, and love, and heaven — and yet be utterly insensible to their bliss! And, if this insensibility to heaven be not hell, vainly is the spirit of man gifted with sensation.

To those thus petrified by sinful pleasure, the most gorgeous flowers and luscious fruits of paradise were no better than the bitter apples on the slimy, murky beach of the sea of Sodom; all, *all* are without delight; for the perceptive faculties are entombed in stone! — stone so dense that repentant waters may not permeate the being. Hence, for such there is no forgiveness, as forgiveness is predicated on repentance. But these can only be relieved from their sarcophagus through sufferings of emptiness, hunger and solitude; hence, though they eventually have a resurrection, it is not of life, but of condemnation; and their revival into spiritual life must be slow and painful, like the evolutions of soil from the granite rock. This condition is the result of sinning against light, and the knowledge of the truth! It is a warning to those that are at ease in Zion! — an admonition to those who sit in heavenly places, and bask in the sunbeams of truth — not to partake of the pleasures of sin, which petrify the powers of sensation.

Soul life, — eternal life, — senses able to regale upon the odors of the flowers of heaven, and taste the sweetness of the fruits of Paradise; to enjoy the melodies of the angel choirs, and drink up with gustation the wine

of consolation newly expressed from the clusters of the heavenly vine, are alone the rewards of a virtuous Christian life of virgin purity! — *Mount Lebanon.*

"INFIDELITY" or skepticism to the warring theology of Babylon, is one mark of a true Christian.

INQUIRIES.

By Napoleon Brown.

TO THE CHURCHES UNIVERSALLY — LET THOSE ANSWER WHO WILL.

Did Jesus *do* what he taught? Did he love his enemies, and do good to those who hated him? Did he bless them that cursed him, and pray for them who spitefully used him? And when they smote him on the one cheek, did he turn the other, also? Did he do unto others as he would have others do unto him? Did he loan to every one that asked him, hoping for nothing again? When he taught to judge not! did he judge? Condemn not! did he condemn? Forgive! did he forgive? Did he cast the beam (if he had one) out of his own eye, that he might see clearly to pull the mote out of his brother's eye?

Did he forsake father, mother, brothers, and sisters, and all worldly relations with its goods and possessions? Did he crucify his carnal life?

If so! Who are his followers? — *Pleasant Hill, Ky.*

TIME.

By Daniel Orcutt.

"Time and tide wait for no man." We are constantly reminded of this truth, as we leave days, weeks, months and years behind. And, are we becoming better, as golden opportunities come and go? We are certainly growing better or worse.

Writer, how stands the verdict regarding yourself? You must know, if you are true to your own conscience. Having lately crossed the line which separates 1872 from 1873, what is your ultimate aim for the present year? Your aims may be good. But good desires, without corresponding efforts, will not benefit you. If you make earthly pleasure your ultimate aim, you will certainly fail of finding real happiness. "For what is earthly pleasure? 'Tis like the snowflake on the river. One moment there, then gone for ever."

The desire to be like the meek and lowly Saviour, unless that desire calls forth daily practical obedience, will not make you like him. If you would live with Jesus in heaven, you must live to Christ on earth. The time allotted you for heavenly discipline, and for holy living, like the current of a mighty river, is swiftly passing. Therefore, give earnest heed to the injunction, "Work while it is day." For "to-day is gold, tomorrow is dust." Resolve to be so pure in heart that you can "see God" in yourself; and act fully up to that purpose; then the work of redemption will have commenced. Will you make that resolve? The prudent mariner, when sailing in windy latitudes, sweeps the horizon with his glass, to ascertain if there are signs of a storm. As night approaches, he shortens sail, sets his watch, and keeps a good look-out. If prudence be necessary when applied to things of time, how much more so when applied to our religious life here, and to the life which is to come? For the soul is of more importance than the body; and time is of less importance than eternity. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." — *Enfield, Conn.*

AMERICAN SLAVERY.

THE WOMAN'S SUFFRAGE QUESTION — THE CASE OF SUSAN B. ANTHONY.

THE case of Susan B. Anthony, who was arrested on charge of illegally voting at Rochester, at the late presidential election, was before the United States District Court, Judge Hall presiding, at the city hall, yesterday. The court room was crowded with spectators, among whom were Miss Lydia Mott, Mrs. Jane Hensie, Miss Phoebe Jones, and other ladies. Judge Henry R. Selden, of the counsel for Miss Anthony, briefly recited the facts that at the late presidential election, held in the 29th congressional district, Miss Anthony appeared before the registration board and was registered, and at the election she appeared and cast her ballot, and it was received and counted the same as the others, and the cause and the sole cause of her arrest is, that she was a woman. If this proceeding is sanctioned, she will be punished simply because she is a woman. He asked her discharge because she had a constitutional right to offer her ballot and express her choice as to whom she desired for her rulers. The right of woman to vote is not an appropriate matter for consideration here. It is not claimed that, under the State constitution, Miss Anthony is entitled to vote; such authority can only be found in the laws of the United States. He cited the first constitution and the 13th, 14th and 15th amendments in support of his position. He held that the 14th amendment, although the fact might have been overlooked by its constructor, gave to all citizens, whether men or women, the right to vote and hold office, and that therefore Miss Anthony, being a citizen under the constitution, in being taxed, etc., possessed all the rights and privileges of a citizen, together with the political right to hold office and vote; and the constitution of the United States did not give to any State the right to restrict the right of suffrage. Mr. Selden's argument was quite lengthy and exhaustive.

Judge Hall said he was of the opinion that Miss Anthony had no right to vote, and decided to discharge the writ of habeas corpus, but denied the application for her discharge from custody, and allowed the case to go before the supreme court of the United States, where he understood, they desired carrying it. — *Albany Express.*

Susan B. Anthony is, or she is not, a human being. If she is a human being, she may do wrong, and may be punished for that wrong under laws which she had no part in forming, and by executive officials of those laws, whom she had no voice, or choice, or vote, in electing. Is that republicanism, or is it Church and State slavery not yet abolished?

PENALTY vs. TRANSGRESSION.

By Nicholas Briggs.

BELIEVING that God is just, and that strict justice will be impartially awarded to all his creatures, we confidently anticipate reward for faithful obedience to his known behests, and corresponding punishment for transgression.

The law of penalty and the law of recompense are co-existent; a comfort to the virtuous; a terror to the vicious. They are inexorable laws, governing our moral and spiritual as they govern our physical being.

They do not *well* who ignore retribution for sin, or at least imply as much in their specious arguments; and while we may respect the sincerity of their motives, we must condemn the sophistry and deplore its influence.

Rogues and libertines find eminent satisfaction in the idea that future punishment is a myth — an antiquated notion.

We rejoice that ecclesiastical thunder no more terrifies the masses; that the dogmatism

of fanatical religionists, and the arbitrary creeds of pseudo-reformers, no longer fetter the minds of intelligent men and women. We hail, with infinite pleasure, the era of free thought and speech; but every Christian, every true lover of mankind who desires to behold virtue as the acme of all aspiration, would have philosophy and science co-operate with religion in ameliorating the condition of our race.

Inevitably we are social beings. Our destinies are as closely interwoven as the twigs of the climbing vine. Being virtuous ourselves we breathe purity on our brother and sister, who are therefore made better and happier for our existence. We illuminate the little world in which we move with a holy light that pierces the dark places, turning gloom and despair into beautiful hope and trust. Our conversation is elevating and soul-inspiring, and our daily life gives tone and color and health to society.

But when men are low, and gross, and sensual, this influence is deadly poison, infectious and contagious; a moral Upas, near which no good thing can thrive. Bad men draw down society to their own level, and fiendishly exult in defacing the image of God; but this exultation is succeeded by remorse for the suffering and ruin they have caused, and despair at their own degradation. They have condign punishment, a veritable hell, grim and terrible. "The present is hell, and the coming tomorrow adds new torture to the curse of to-day."

In further elucidation of our subject, we will present a little parable.

A poor man receives notification from a distant country that, by appearing in person within a specified time, he may become the possessor of sufficient wealth to render him comfortable for life. He succeeds in obtaining money with which to prosecute his journey, and embarks with bright anticipations for the future.

On the way, through cruel robbery, his little all is lost, and the delay thus occasioned is fatal to his bright hopes, for, by his non-appearance the property passes into other hands.

Formerly he had managed, by dint of industry and economy, to eke out a comfortable subsistence; but now the disastrous disappointment proves too great for him, and he turns to intoxicating drinks to forget his sorrow.

The robber, the author of all this trouble, is at last touched with remorse, and seeking his victim, tenders in full the amount of which he had despoiled him, penitently expressing sorrow and asking forgiveness.

The injured man replies: "Restore me wealth, which through you I lost — honor and position in society, which but for you I might now be enjoying. You are the cause of all my misery; restore me, therefore, to happiness, ere I forgive you."

The application and relevancy of this supposed case are apparent.

If a man deviate from the straight road to Heaven's Kingdom, he may, by carefully retracing every false step, regain the true path; and though he find himself behind his former comrades, and the loser of much valuable time, still the misfortune is confined to himself, and he has done no injury to other souls. But if he mislead a fellow-pilgrim, the case becomes more complex. He finds, after taking

observation and ascertaining his position on the chart of life, that he has not only *himself* to restore to rectitude, but his *brother* also. His victim may have wandered into many by-paths — may have become entangled in bogs and morasses; he must be sought, extricated, and toiled for until he is again restored to Heaven's road. The penitent may have to work years, aye ages, to effect this; but justice demands that he shall retrieve the *results* of his own conduct, dire as they may be.

Is not our reasoning logical? Is not our conclusion reasonable? By simply tracing back effect to cause, and contrasting our original error with its logical result, injury, perhaps irreparable, to ourselves and other souls, have we not indeed a full penalty for transgression? — *Canterbury*.

THE PRESS.

[*Evening Register, Hudson.*]

"THE SHAKER AND SHAKERESS." This is the title of an exceedingly neat quarto publication, issued monthly by the Shaker Society at Mount Lebanon, and ably edited by Elder Frederick W. Evans. While it must be a powerful auxiliary to the Society in whose interests it is conducted, from the high tone of its general contents and the literary ability it displays, it cannot fail to be popular with a large class outside the Shaker community. We welcome it to our table.

METHODIST SERMON.

"The first requisite with a little child is not to teach it the Lord's Prayer, or ask it, What is God? — What is heaven, or hell? But teach it to take care of its health; teach it physiology; teach it, as it can understand, simple facts in science.

"Just so with men and women who tell me they are ready for heaven, and know exactly God's intentions about the race. Why, they cannot tell you the difference between a cabbage and a goose! They know about God, and don't know one simple law of health! Ready for heaven, and so ignorant of themselves, they bring children into the world with not enough physical stamina to live! And why? Because, by debauchery and sin, they have entailed on their children their own rottenness and weakness.

"We must learn to raise children aright before we talk of religion. Religion, I insist, is last, not first. We must learn all about this world before we study the next world. Better learn to boil potatoes than study theology.

"Why have we so many skeptics in the church? Why do not our young men attend church? because they have been taught authority — authority all their youth up, instead of being taught to rely on their own strength — to stand on their own two feet.

"First, that which is natural, said old Paul. He was right. First, know the laws governing your own bodies — first, know of this world: first, study science, and then build your religious faith on that science.

"You cannot get science from the Bible. The fathers of the church tried to do that, and a flat world, with angels above the molten heavens, to drag the sun out of a pit in the morning, was Bible astronomy. This is all wrong. We have begun at the wrong end. The true law is science first, and then religion." — *Bann of Light*.
True science is Shaker theology. — *Ed.*

CARD.

LEBANON SPRINGS, November 10.

In the Banner of October 26th I regret to see the revival of an error which went the rounds of the press some months ago, and which, at the time, I denied by published cards. Please do me the justice to state —

1. As I regard the Shaker order as a testimony against "the pollutions that are in the world through lust," I have never desired their renunciation of celibacy.

2. As I consider the greater part of their discipline as eminently protective of the celibate life, I have never desired the abrogation of any rule that prohibits shaking hands and kissing.

3. As I view their societies as nuclei for some of the purest and most refined of human souls, I deprecate their dissolution, unless that God shall build up for poor humanity some equally as good or better "covert from the tempest."

Yours for truth,

J. ROBE.

[From the Irish.]

THE BLOOD.

—o—

Six thousand years after his era began,
The astonishing fact was discovered by man,
That the blood in his body does not remain still,
But rushes along like the race from a mill.

Certain vessels called arteries, hidden within
The body, conduct from the heart to the skin,
While others called veins throughout every part,
Of the system conduct from the skin to the heart.

The heart every instant gets fill'd with new blood,
Prepar'd as you'll see, from the air and the food;
And this new blood is driven throughout the whole
frame,
As from a force-pump by the force of the same.

The blood in its passage leaves everywhere
Some of what it has got from the food and the air,
Which is all taken up, ere a moment be gone,
To replenish the tissue, the fat and the bone.

Throughout the whole structure — bone, muscle,
or skin —
Where the arteries end the veins begin,
And changing its colour from red blood to black,
The blood enters the veins and is so carried back.

When the old blood arrives by the veins at the heart,
It is mixed and churned up in a chamber apart,
With a thick milky fluid, nutritious and good,
Which the stomach and bowels have drawn from the food.

It is then driven off by a similar force
To the lungs, where the air cells receive it, in course;
Where at every breath it takes up through the skin
The material parts of the air within.

Thus regenerate, vigorous, lusty and red,
And once more forced back on its fountain head,
To the artery chamber it rushes again,
And is ready to start upon service again.

What we get from the air is equal in weight
To what we derive from the food which we eat;
But what we breathe out, I must tell you once more,
Is of poisons the worst, as I told you before.

In a much clearer light you now may perceive
What it's hoped you'll hold fast and devoutly believe,
That for health and enjoyment the very best fare
Is the soundest of food and the purest of air.

Then show that you value your blood and your skin,
Remove every nuisance without or within;
Obey all the laws that are made to that end,
And regard the inspector of health as your friend.

If your house has a taint, employ in good time
Either carbolic acid or chloride of lime;
But of all disinfectants the earth is the best —
Smells covered by earth are for ever at rest.

With all these precautions don't fear any harm,
And yield to no panic or foolish alarm;
When the enemy comes, be brave but prepared —
Survey your defenses and stand on your guard!

"It is not what we eat, but what we digest,
that makes us fat; it is not what we read, but
what we remember, that makes us learned;
it is not what we earn, but what we save, that
makes us rich."

As the wild waves that fiercely contend in
mid ocean touch gently the shore, and speak
in the low, soft music of broken ripples, so
will the heart, once tumultuous with passion,
when brought under *self-control*, breathe holy
love as it nears the promised land of rest.

To love the unlovely, to sympathize with
the contrary-minded, to give to the uncharitable,
to forgive such as never pity, to be
just to men who make iniquity a law, to
pay their ceaseless hate with never-ceasing
love, is one of the noblest attainments of
man, and in this he becomes most like
God. — THEODORE PARKER.

FAITH is not a light thought that sweeps
across the brain to be condensed and fall in
tears; it is not a mere *emotion* like the wind
that rises powerfully, then dies into the still-
ness of the air; neither is it like the light-
ning's flash that gathers force to dissipate, and
return from whence it came; nor the frag-
rance of the flower borne away by the pass-
ing breeze, but it is a *life germ* planted in the
soul; and by cultivation and growth it gains
strength and lifts the heart to high and holy
aims, and opens the vision to the beauties of
a new angelic life.

OUT WITH IT.

—o—

How many kind thoughts die unborn; how
many kind words are stifled unspoken. Hearts
hungry for a word of appreciation and praise,
would leap for gladness if they knew the
kindness that we feel toward them; but
while they plod on in doubt and darkness, we
stifle kindly aspirations, and the cheering
thought and sympathizing word dies within
our hearts and makes no sign. Why need
we be so reticent concerning things that are
good? Most people are outspoken enough
when angry and discontented. They find fault
boldly, with a relish; but words of praise are
with them exceedingly few.

It is true that he that flattereth his neighbor
spreadeth a net for his feet. We are to avoid
flattery and fulsome praise. But yet, when a
glow of honest admiration or approval rises
within our hearts, why not out with it, and
let it gladden others as it cheers us? How
happy families might be if every thought
of thankfulness manifested itself in speech
and action from day to day. How many a
home, now dreary and uncomfortable, might
be made joyous with light and sunshine, if
we would not only rebuke with fidelity, and
reprove in love, but would also show in words
and deeds our sense of gratitude and approval
when we can honestly do so. — *Exchange*.

TO SUBSCRIBERS.

—o—

THOSE wishing to subscribe for THE SHAKER
AND SHAKERESS will please enclose fifty cents,
with their address very plainly written. Full
name, town, county and State. We intend
that the *original music* shall be worth the half
dollar.

THE WASTE BASKET!

—o—

THAT bug-bear of impecunious writers of news-
paper articles, the receptacle of the effusions of
many ambitious aspirants for cheap notoriety, to
you, poor suffering humanity, is much indebted.
Among newspaper and magazine writers of all
descriptions and grades there is a continuous
striving to excel in making all of their articles
agreeable and readable. It is a positive necessity
that their productions shall tickle the public taste.
It is a matter of bread and butter to them. No
editor in the world would think for an instant of
publishing an ill-written article, no matter how
great the truth advanced. Though he may treasure
the idea, and, at a future time, produce it in a
more acceptable form, still the original is flung
ignominiously into the Waste Basket. Disagree-
able matters of news, police items, etc., are worked
into as pleasant a shape as possible. It is the
righteous fear of the Waste Basket, and the con-
sequent diminution of the means of living, that
brings matters of fact and fancy to us in a piquant,
pithy form. By this same benefactor of mankind
are we saved from the infliction of numberless
wretched love stories with the inevitable con-
clusions.

So ought we not to recognize in the Waste
Basket, an institution proper of every sanctum
editorial, the wholesome dread of which makes us
brush up our memories for the almost forgotten
rules of punctuation and rhetoric? Then long
live the Waste Basket! and let us unite in keeping
this appendage of the "Shaker and Shakeress"
full to repletion. We shall find on trial, that the
more we write, the better we write. Write an
article for every issue, for a year, and let them all
be consigned to the Waste Basket; still, be not
discouraged; for an idea in some one of them may
suggest a train of thought to another mind, the
expression of which may be fraught with value to
mankind. I close with a promise and a wonder-
ing; a promise to do the share of one at least in
this direction, and a wondering as to the company
amongst which this article will find itself, when
consigned to the "Waste Basket." E.

Shakeress.

A. DOOLITTLE, EDITRESS.

FREEDOM OF THOUGHT.

IN days of yore we had so much veneration for our sires and grandsires, and such entire confidence in their opinions, that we felt safety in thinking and believing much as they thought and believed. Occasionally an erratic individual would venture to strike out for him or herself an independent course of action; but such were sure, while striving to get the wheels of their car of progress out of the old ruts in which they had been accustomed to run, to feel the strong pressure of conservative public opinion. This was grievous to bear. But times are gradually changing, and conservatism is yielding to the progressive tendencies of the age.

All now claim the right to think and act freely for themselves, independent of the past. Human ideality of to-day is raising a higher standard of truth and right to gather around; for the present generation is reaping the benefit of the ripest experiences of the most coherent thinkers and philosophers of former ages, which is of priceless worth; and may be profitably used as auxiliaries to present superior attainments. The present is so closely allied to the past that, as seen in vision by the prophet Ezekiel, "The wings of the living creature," which rolled forward the wheels of progress in the past, touch the wings of the living spirit which is at work in the same direction to-day. There is no break in the march of progression. "The living creatures" of each dispensation move straight forward; "they turn not as they go."

We live in an analytic age. By the accelerated action of the brain, ideas are increased, minds are expanded and go deeper into cause and effect than at any previous time; and reason, as a God-given power to humanity, asserts her right to the throne, in matters relating to the theological views and religious sentiments, as really and freely as in natural science. The civil polity protects all law-abiding citizens in the exercise of perfect liberty of conscience, and guards the rights of all persons, irrespective of nation or color, in their theology and religion. The American flag, wherever seen, is an ensign of human freedom. As it floats in the breeze, it inspires hope and gives promise to all people of a glorious emancipation from bondage, civil and ecclesiastical.

Under this banner have arisen the *Shaker Societies*, constituting the most unpopular body of professing Christians of the eighteenth and nineteenth centuries. Their radical testimony against all sinful indulgences, teaches that those who do not deny all sensual pleasures — all the lusts of the flesh and mind — must suffer in their own bodies and souls the penalty of every violated law, irrespective of the meritorious vicarious sufferings of Jesus of Nazareth.

These Shakers, who, from deep religious conviction, subject themselves to stern self-discipline, are now beginning to be heard.

Thousands who do not feel prepared to walk with them in full communion personally, who cannot say, "Not my will, but Thine O God be done," and thus consecrate their all of person and property, do nevertheless rejoice in those who throw themselves into the burning crucible of spiritual and religious truth, that they may thereby become purified and reflect the image of the heavenly Refiner. They, too, will help uplift humanity to a state of moral rectitude on the earth plane. In blessing they will be blest by higher intelligences, and by progressive degrees will eventually be led by the spirit of truth up to the plane of spiritual life, to unite with those who are forming the angelic character.

Many of this class look hopefully on, and anxiously await the coming of our little "Monthly," to learn if it is well with us, and to see if the star of hope is still brightly beaming over our pathway, which leads to the heavenly home, the "city which hath foundations whose builder and maker is God."

While in the present, as in the past, we realize that "struggle is the condition of victory," and that only "through conflict can deliverance come," we yet say, God be praised! Our "reward is with us," and we feel that Heaven's blessing rests upon our labors, and that truly "the lines have fallen to us in pleasant places."

REST.

By Florinda Sears.

THERE is a rest for the people of God. In days gone by — those days of which we read in the New Testament when Jesus and the Apostles received the Christ, and by the power of the Father were commissioned to preach salvation — brother Paul, in his epistle to the Hebrews, after wisely philosophizing on the subject, declared, "There remaineth a rest for the people of God."

Learned divines have used this text, calling upon their hearers to believe on the man Jesus, and thus insure to themselves this promised rest. But, notwithstanding the darkness, the true light has dawned upon us and a star of hope is arising. Who, from a distance, or within the precincts of our home, will solve the problem, and divine how this rest which still remaineth for the people of God is to be entered? Brother Paul further says: "He that hath entered into that rest hath also ceased from his own works." Thus it would appear we must become "new creatures, new brothers, new sisters, new fathers, and new mothers;" that is, spiritual or heavenly beings, instead of continuing earthly and natural.

Again, our New Testament brother rejoices, inasmuch as "we have not a high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin." Why do we flatter ourselves that the promised rest can be obtained in any other than a sinless condition? Then let all enlightened spiritual Christians "come boldly to the throne of grace, that they may obtain mercy and the remission of sin, by confession, as did Jesus and Ann, by the confession of their faults, ere they received the anointing, or the Christ, which constituted them the saviours of the world.

Those who *thus* enter the promised rest are God's people. To them the fires of hell are quenched, and they fear no torment, no judgment to come; their lives being "hid in Christ" with Jesus and Ann. They are the virgins who follow them whithersoever they go; for they are no longer of the number who

are "like the troubled sea, whose waters cannot rest."

We may therefore conclude that the people of God, in the highest sense, are those who really and practically live the nearest to Him, by letting the Adamic life pass away that they may become "new creatures," actuated by the Spirit of Christ, as the life of God in their souls. Such will feel no more sorrow nor sighing — the fruits of sin and wrong-doing.

— *Mt. Lebanon.*

PURE IN HEART.

By Josephine Deming.

JESUS said "Blessed are the pure in heart; for they shall see God."

See Him where and how? We behold His handiwork in the outward visible creation. The sunbeam, and the tiny flower — the grasses and fruits — the trees with their lofty waving branches — and the murmuring rill, as well as the mighty surging ocean — all bespeak a great producing cause.

We admire the beauties of Nature, and through them adore the Wisdom that formed them, and the hand of Love that gave them as gifts to humanity. But there is a consciousness in our hearts, that a deeper sense of God is needed; that the outward senses, even if properly directed, cannot supply the inward cravings of the soul. We must draw nigh unto Him in spirit, and so thoroughly purify our hearts from all that is sinful and vain, that we can commune with heavenly Messengers, who are sent unto us from spirit spheres to quicken into more life, and produce in us more purity of heart, that we may have still clearer perceptions of God.

This alone can satisfy the unutterable longings in the human soul, for the Heavenly Father's blessing, and the love and tender care of a Heavenly Mother. And when we receive this sweet influence, our hearts go out in love to our brother and sister in Christ, in whom the image of the Divine is found; and thus we see God in man and in woman, the crowning work of his hands, in a higher and more spiritual sense, than in any mere external thing. *Purity* is the basis of all true and enduring friendship.

What is there in all of God's creation so noble as *Man*, when he stands uprightly, showing forth the image in which he was created? And what being so lovely as *Woman*, when *really pure in heart*? Then why should we not see God *in them*, and reverence Him there? What can give greater happiness than to be loved and cherished by them, and to dwell in their presence and partake of their heavenly influence? Blessed indeed are the pure in heart! They dispense light, love, and comfort to all around them; and I would gather to such, and learn to be like them — beautiful in spirit — lowly in heart — and free from all contamination of a worldly, selfish life. — *Whitewater, Ohio.*

RELIGION.

By Alice Grey.

RELIGION is the only true basis of happiness. "Pure and undefiled religion," outflowing from Wisdom and Love, is soul-purifying and exalting. We may be intellectually wise, and may possess great scientific knowledge and be morally correct in our habits of life; but we cannot form *perfect* characters without religion.

A mere profession, or belief in some theological creed, will prove ineffectual, unless we live out the law of Love; and we shall be left in the cold, barren region of selfishness, toiling for, and feeding the animal part of our natures, instead of the higher spiritual faculties of our souls, which would lead us to condemn error in our *own* lives, and to look charitably upon the faults of others.

True religion will teach us to be tender and compassionate; to be as ministering angels of love and mercy to the fallen and lowly, and to take them by the hand, and walk with them in the path of virtue.

Thus shall we help to lift them up to better conditions, by practically showing the power of love, and the worth of that kind of religion, which will not allow us to stand with folded hands, and see a brother or sister in need or distress, and coldly say, "Be ye warmed and clothed;" neither in a Pharisaical manner boastingly say—"I thank God that my condition is otherwise;" for "He knoweth the proud afar off." Pride is incompatible with true Christian religion, which fills its subjects with humility and love. — *Whitewater, Ohio.*

In the October, 1872, number of "THE SHAKER," edited by Elder G. A. Lomas, was given a succinct account of a meeting which he attended in a pine grove in Canaan, at the "Social Gathering," of the three families of the novitiate order at Mt. Lebanon. He made mention of a conversation that took place at the time between six young sisters, which he thought worthy to appear in print. Some of our outside friends have since urged its publication; for they were anxious to see it. Though somewhat lengthy for our small paper, we have concluded to publish it. It was prepared by the sisters expressly for the occasion, and was repeated from memory.

DIALOGUE.

—o—

THE GOSPEL WORK—ITS PRESENT AND FUTURE INCREASE.

MARGARET PATTER-CHARLOTTE BYRD-SON. SALL.
ANN OFFORD. MELISSA SOUL and
MARTHA ANDERSON. MARGARET CLEVELAND.

MARTHA.—We hail this year, 1872, as the Twelfth Celebration of our *Social Gathering*, and as the centenary of the opening of the Gospel. In reviewing the past, from the first stages of the work to the present time, we find much that is interesting and instructive to the thoughtful and observing mind, and encouraging and hopeful to those whose aspirations are spiritually directed.

I propose to trace the onward progress of a system which, though small in its beginning, embodied the germs of scientific, moral and spiritual knowledge, which, by culture and growth, would become widespread—a revelation of truth that was and is destined to shake the foundations of the old heavens and earth, and bring to perfection a plan of true harmonial development for humanity.

We who are in the enjoyment of the good that has been accumulated and conserved by the consecrated lives of those who were pioneers in the cause, with their faithful successors, can testify to the permanency and validity of those principles which constitute a solid basis for a life in which the nobler faculties and God-like attributes of mind and soul can be unfolded, and, through the influences of increasing truth, rise to the altitudes of heavenly perfection which the Creator designed all intelligent progressive beings should occupy.

MARGARET P.—Are you not mistaken in this being the centennial year? I thought it was not until eighteen hundred and seventy-four.

MARTHA.—I referred to the revelation in

England, not to the actual occurrence in America. Am I not right in the assertion?

ANN.—You are. *Mother Ann* (Lee) received a baptism from the Christ sphere in seventeen hundred and seventy, when confined in prison, on account of her advanced religious ideas. During her imprisonment she had a clear conception of the loss of mankind, and of the only means that would resurrect them into a higher life. For the space of two years, and amid great persecution, she openly bore her testimony against a generative life for Christians; then she received a revelation of the work in America; and in seventeen hundred and seventy-four, by the aid of Divine power, she, with her little band of eight souls, was enabled to leave the shores of the eastern continent, and through the guidance of the spirit of truth, was led to this *land of freedom* where liberty of conscience is enjoyed. "For liberty is the soul's right to breathe, and, where it cannot take a long breath, laws are girdled too tight."

CHAR.—What you have said is in accordance with our record. While listening to Martha's expressed thoughts a desire for the increase and spread of this pure Gospel was stirred anew within my heart. With her I would turn and return the pages of this celestial work, and bring to open reflective view the increased outgrowth of Mother's pure Gospel. We should be immortal teachers to mortals, developing to external and internal glory, that nature whereon is stamped the seal of God.

MEL.—We will note the progress of this Church, and, as we traverse the recesses of truth, strive to let the blinding scales fall from spirit eye-sight, that all who see and hear may be edified and encouraged in the upbuilding and sustaining of a cause, noble in its purpose, refining in its character, and angelic and eternal in its life.

MAR. C.—What need was there of a Second appearing of Christ, when Jesus brought forth and promulgated a system of truth which alone was sufficient for human redemption?

MAR. P.—How could he, without the aid of the Mother Spirit, bring forth a perfect system of truth that would redeem the race?

ANN.—He *could not*. He did not communicate all the truth that was revealed to him, and which governed His own life; surrounding conditions would not admit of it. He said to even his nearest companions, "I have many things to tell you, but ye are not able to bear them now; when I am gone hence I will send the Comforter," etc., which was undoubtedly the Mother Spirit, the esse of love.

MEL.—Do we understand that the Christ is a direct unction from the Supreme, or from the highest order of spirits, who stand as mediatorial agents for the revelation of those exalted truths which will uplift souls from the generative life into the angelic and divine?

CHAR.—The Christ baptism came from the highest order of spirits, who are as Saviours, lights to other worlds, sons and daughters of the seventh sphere, or Heaven; the only redemptive agents and mediators between supreme goodness and souls in this and in other worlds.

MAR. C.—By other worlds, do you mean planets? It is true that scientific discovery has led to the conclusion that they are composed of material substances similar to this earth, and are inhabited by mortal beings who

are adapted to their varied climates. Sir William Herschel said, "It would be no more foolish for a man to build twenty houses and only have one inhabited, than it would have been for the Creator to frame myriads of worlds similar to this (and in many respects excelling it), and then have only this one little dusty ball peopled with rational, intelligent beings?" But, do you suppose *they* are fallen and need redemption's work, as we all admit the inhabitants of this world do?

CHAR.—By other worlds, I mean the six successive spheres or worlds, preceding the seventh, and also the planets, the inhabitants of which, whether fallen or unfallen, need the influence of the same spiritual agencies to unfold in them (as natural beings), the seed buds of eternal life. As was once remarked with inspired power, "Mankind, whether fallen or unfallen, need the mighty power of God to resurrect them from the natural into the spiritual."

MARTHA.—It is a broad and liberal system of theology that admits such universal dissemination. A grand and lofty thought, the acme of which is the converging of all souls to one harmonious Center—Eternal Wisdom and love, the Creative Source of the universe of mind and matter.

MAR. P.—Christ signifies *anointing*. It was this Anointing Spirit that inspired the Witnesses of former days when they prophesied of the millennium, and uttered many truths in advance of the knowledge and life of the people. The divine unction has also rested upon the successors of Mother Ann, spiritually qualifying them (in the order of leadership), to administer the Gospel in its power, and increase to other souls.

ANN.—Ancient philosophy taught that there was but "*one God*, the Father of all," and its numerous deities were intermediate spirits employed as agents, for God was too pure to be approached by mortals. This ancient religion or theology is identical with ours, and we may consider all religions as merely progressive steps, by which the human understanding has developed itself in every time and place, and will continue to develop itself in the future.

MEL.—May we not conclude that the evident design of the "second appearing" was to reveal the *female* in Christ? Its intent also was progress, as prophesied by Isaiah: "To the order and beauty of Christ's kingdom, in the latter day, there would be no end."

MAR. C.—Eternal progress! beautiful thought. No popish or protestant creed, or thwarting priestly power could check its course; but pure and simple in its unfoldings, it guided Mother and her little band to this land of freedom, to establish a Church that was too universal in its religious sentiments to find continued existence under the combined Church-and-State government of England.

MARTHA.—Then we believe that the Shaker Order holds a closer union to, and more abiding relations with, the American government, than does any other organized church to its government?

CHAR.—We do. The effect of the American revolution was the institution of a republican form of government, which entitled all to an equal right in political and religious belief. Thus America became the land of free thought and free speech, as J. M. Peebles

writes: "A land where the people, conscious of their God-given rights, and cringing before no cowed priests, feel themselves 'sovereigns.'" This prepared the way for the organization of the *Shaker Church* (in America) where the unadulterated principles of Christianity were recognized and wrought out in the daily lives of its members. Hence the product of this Republican Government was the establishment of a *spiritual* government, moving in a corresponding line with the regulations of the civil polity, yet exceeding it in purity and holiness, although the interior order will be dependent for its increase of members upon the outward order.

The progressive advance of religious ideas, the rising wave of spiritual thought, and the wide diffusion of the holy teachings, and principles evolved by wisdom in the civil government, are the fruits of this union. And, as far as republican principles are diffused and acknowledged, so far will the abstract principles of true Christianity be extended, until all shall see and own their truth and validity. The growth of freedom and progressive rights which belong to humanity are embodied in both. No sectarian creed, or fearful priestly symbol harass the soul, or make it a subject of terror by arbitrary laws; but true liberty is ensured to all who nobly and uprightly maintain the just principles upon which these two institutions are founded.

Thus we see the civil and religious governments advancing toward a genuine union; and the Christian Church, established upon a true foundation, will be blessed and protected by the civil government, and they will co-operate and work harmoniously together, while the superior law in the *spiritual order* will be as a guide to the earthly order; and both standing in relation to true principles, will toil in harmony with God's creation, in the cultivation of the soil, and the hills and dales will unite with those who work the work of God.

MAR. P.—You have clearly portrayed the relation that will exist in the future between the civil and religious governments, when *woman* shall not be excluded from her right to aid in purifying and sustaining the constitution and laws of the natural order (which right is fully awarded her in the spiritual order). As this should precede and be as a light *outside*, we know the day will yet dawn when *woman's* voice and influence will be blest by the Republic, even as it is in the Temple of Christ's second appearing.

ANN.—That will be a glorious day, *Margaret*; but you are rather fast; you are foretelling the joys of the future. Let us go back to the *past*, and from that rise to the *present*, then to the future, as was our intention in this conversation.

MAR. C.—Was Mother's testimony a *new* revelation, or was it a revival of the principles of the Primitive Church, with an increase of spiritual life and power?

MEL.—The principles of truth vary in power and strength, according to the growth of mind, and Mother's testimony, with increased revelation, was a revival of the same principles. Thus, the standard of truth was raised higher, with an increase of self-denial.

MARTHA.—Great and truthful principles have outlived generations, traditions and corruptions, and have descended to us in the transcendent light of their heavenly origin. "All good cometh from God, the source of light and

perfection." Important and elevating truths, manifested through chosen mediums and witnesses (and designed for humanity's good) through past periods, have often been misconstrued, and seemingly perverted, by coming in contact with those corrupt influences which result from man's lost condition, and, through his inability to perceive, or unwillingness to accept and apply them practically, they have, for a time, been turned from a free and effective course. "But truth, although crushed to earth shall rise again;" and, however deeply it may be buried in the *débris* of error, it shall be brought forth by the agency of that Almighty power, which overrules all things, to shine untarnished in the lustre of its divine light.

MAR. P.—We must not overlook the fact, that in the formation and regulation of the Church, much suffering was endured. Souls consecrated to truth freely gave their lives for those who should succeed them in future generations. We who are now in a greater fullness of gospel blessings do not comprehend or realize the depths of sorrow which often overwhelmed their spirits.

MAR. C.—And in this our day, many, not appreciating that fullness of blessing, would conceive the idea of great personal disadvantages and trial. This feeling arises from a lack of consecration and devotion to gospel communistic interests. We possess much greater strength with which to bear life's needful burdens, and carry forward a noble and glorious spiritual work, than when, in Mother's time, only *eight* souls were with her to sustain and minister the truth.

We are surrounded with gospel relations, and number eighteen established societies (and bright spots they form in this broad *free* land of America), and, if there were in each society but one individual, true and faithful to gospel principles, would there not be more mediums for imparting the strength of virtue and the worth of goodness, than in Mother's time?

(To be continued.)

TO THE EDITRESS.

By Emma Jane Neal.

THERE is a line of demarcation between those who live a worldly life, and the practical believer in Christ. One of the apostles said, "If ye be risen with Christ, set your affections on things above, for ye are dead (to the world), and your life is *hid* with Christ in God."

It seems difficult for persons outside of a Shaker community to see and comprehend the source of our supplies; therefore they cannot believe that within the precincts of our home there is aught but monotony, a dull round of duties; and they do not see how the great and growing desire for *change*, and what is called *pleasure*, can be satisfied, *especially* in those who are full of young life.

We are two-fold beings—have outward senses of hearing, seeing, etc., with which we hear and see external things, which, if not abused, are a blessing to us in our earth life. We also have *spiritual* organs corresponding to the natural. If we use the *external* to the exclusion of the *internal*, then all our enjoyment must be derived from the sensuous; but if the spiritual senses are developed, and we learn to commune with angels, and with them climb the immortal hills of truth, and roam in the ever-verdant fields where we can cull flowers

that will not fade, and gather heavenly fruit that is sweet to the taste, then we feel joy of enduring worth, and *pleasure* that will never die.

If we fill the Christian character, we shall neither *joy* nor *sorrow* as do those who live a worldly life; but I am an admirer of the beautiful in nature, from which we may take useful lessons; and I think an occasional change of air and scenery is conducive to physical health; yet we do not find comforts or pleasures abroad that equal those of our own home and its surroundings.

I recently took a trip into a north-western county of New York State, and I send to you a few lines which I penned on that occasion. Do with them as you think proper. Our journey was performed partly by rail and coach, and partly by boat down the winding stream known as the Sacandaga. The scenery was wild, but varied and beautiful.

Our little bark lay tethered to the shore,
Which soon would bear us down the winding stream,

Mid scenes beyond the skill of man to paint.
Earth's verdant carpet now we tread with care
Unto the water's brink.

All things arranged, the signal given, we move.
A thrill of mingled joy and fear pervades
The mind, as o'er the laughing stream we glide
But soon our trusting hearts the nerve relieves
As in our worthy pilot we confide,
And, giving up our minds to nature's gaze,
Sweet inspiration fills the quickened tho't
With themes sublime from her vast book of lore.

O erring man, puff'd up with vain conceit
Of thy superior worth, take lessons
From the wild-wood's beauty; rare, sublime, it
Breathes perpetual praise, an offering free,
A grateful recompense for gifts bestowed,
Outvying all thy feeble skill can give.
The massive heights o'er which the wild deer bounds,

Stand forth as monuments of silent praise,
Save when the huntsman's gun doth echo there,

Or cry of wild beasts rend the nightly air;
These, *these* alone thy sacred precincts mar.
O nature fair! enchanted with thy views,
Thy broad expanse where meekly thou dost weave,

In solemn stillness, rarest patterns pure,
Of taste exquisite, wrought by skillful art,
Without a boast of thy achievements great.
The Author of thy gifts my soul adores.

And, like the wild bird in thy temple pure,
On freedom's pinions let my soul take flight,
Far from the haunts of man's ambition vain,
There my small tribute offer at thy shrine—

Unsoiled by vice which often treads the aisles
Of sacred temples rear'd by *human art*,
And from thy teachings learn henceforth to act
In life's great drama with untiring zeal,
Not for ambition's weak and worthless prize,

But, like Thee, offering simple, pure and free,
God-given powers to bless humanity.

Thus, while we're wafted on thy bosom calm,
Thou placid stream, winding 'mid verdure fair
Through smiling fields and circling lofty mounts,
Let these sweet hours their hallowed impress make

Upon my life when cares and toils surround.
In true reflection may I oft recall,
And drink from memory's spring the same sweet bliss

Which fills my soul with tranquil thoughts of Heaven.—*Mt. Lebanon.*

Andante.

GENTLE DEEDS.

MT. LEBANON, N. Y.

1. Gen - tle deeds are ev - er form - ing Ver - dant spots with - in each heart; Whence shall spring the plants of vir - tue, Flow'rs that in - cense sweet im - part;
2. It is ours to be pro - gress - ing, And to toil with ar - dent thought, That our lives may mer - it bless - ing, And with ho - li - ness be fraught.
3. O, it is a bless - ed ha - ven, Where no blight - ed pow'rs re - main; Where un - ho - ly strife is ban - ish'd, And pure love our souls en - chain.

Such shall wa - ken thoughts most ho - ly; Bring to life some germ of love; Cause as - pir - ings true and last - ing, For the powers that lift a - bove.
Morn shall o - pe with new de - sires; Eve - ning shall their strength increase; While the an - gels find our spir - its Rest - ing in the realms of peace.
Here in u - nion we are leav - ing All the gilt - ring dust of earth; Seek - ing on - ly the im - mor - tal, Which will give us an - gel birth.

THE SPIRIT I COVET.

By Amelia Calver.

—o—

Praying spirit of my Savior,
In my heart O, find a place;
Help me, when the night is darkest,
When upon the desert waste.
When the day seems drear and cloudy,
And sweet hope her powers resign,
Blessed Savior, be thou near me;
Prayerful spirit, be thou mine.

Peaceful spirit of my Savior,
Caust thou find a place with me?
Give me power to calm the tempest,
While upon Time's billowy sea.
I would have my words and actions
Bend subservient to thy will;
That, should wrath my bosom enter,
I can whisper "Peace, be still."

Steadfast spirit of my Savior,
Let me feel thy scepter's sway,
Then like thee, I'll tread with firmness
Duty's path, in trial's day.
Like thee, I will stand unyielding
To the lurking charms of ease;
Over self will reign triumphant,
Seeking God alone to please.

Forgiving spirit of my Savior,
Take possession of my heart;
When offenses grieve my spirit,
Wilt thou then thy balm impart?
Aid me to recall thy sorrows
On the crucifixion day,
When in sweet and tender accents,
"Forgive them Father," thou did'st pray.

Loving spirit of my Savior,
Let me in thy fountains bathe,
Ready to renounce all pleasure
Which a selfish heart would crave.
With thy influence for my guardian,
I can for all others care;
Joy with them when joy aboundeth,
Likewise of their sorrows share.

Healing spirit of my Savior,
O could I possess thy power,
Gladly every pain I'd banish,
Frail humanity restore.

Tho' I fail to heal the body,
May I not the spirit soothe?
Touch the wounded broken spirit,
Healing with the tones of love?

Blessed Savior, thy example
E'er shall be my "Polar star,"
Guiding, though 'mid trackless waters,
Pointing on to realms afar.
Prayerful, Peaceful, Steadfast, Healing,
Loving and Forgiving ever,
Blessed spirit of my Savior,
O, I pray thee, leave me never.

Mt. Lebanon.

LINES

ADDRESSED TO ELDER DANIEL HAWKINS, A
SHORT TIME BEFORE HIS DEMISE.

By Hannah R. Agnew.

Thou worthy disciple, time's journey is ended,
Repair to thy treasure above;
Bright angels are waiting in triumph to meet
you,
With songs of rejoicing and love.

With patience and zeal, you toiled in the vine-
yard
Of Him, who will justly reward;
In health and in sickness, in joy and in
sorrow,
Devoted your all to the Lord.

The rising and falling of many in Israel,
You witnessed, and firmly you stood;
'Mid rough, beating surge, like a rock in the
ocean,

You braved the tempestuous flood.
In times of affliction, the Lord has been mindful,
His angels to guard you he sent;
His hand was not shortened, his ear was not
heavy,

When humbly in prayer you have bent.
Now hear the glad sound of "Well done faith-
ful servant,"

Rejoice with your Savior and Lord;
His cross you have borne, and His yoke you
have taken;

Receive your most glorious reward.
Go meet the dear friends, who have toiled for
the gospel,

And suffered on earth with you here;
Go rest where the wicked shall never more
trouble,
Nor sorrow's dark shadow appear.

Your crown is prepared, and your mansion is
ready,
Bright angels invite you along;
Go join in the choir, and sing the sweet chorus
Rejoice with the purified throng.

O, grant a free blessing to those you are leav-
ing,
Give love that will banish their tears;
Exhort all to trust in the Lord, and remember
The prayer of the righteous He hears.

And now, fare you well, loving father and
brother,

With full length of days you are blest;
Like a well-ripened sheaf that's prepared for
the garner,

So you are prepared for your rest.

Mt. Lebanon.

SUSAN B. ANTHONY BEFORE THE CON-
STITUTIONAL CONVENTION.

By permission of the Constitutional Con-
vention, Susan B. Anthony appeared before
that body, and delivered a forcible and earnest
plea in behalf of female suffrage, in which
she requested the Convention, in making
their report, to suggest that the objection-
able word *male* be stricken out of the State
laws, so that women may enjoy that liberty
which is their right, for, said Susan Anthony,
it is just as certain that ultimately the fran-
chise will be accorded women as that it has
been granted to the negro; and by your hon-
orable body assisting us now you will be
simply performing a duty that, in the event
of your failing, will be granted by your suc-
cessors, and to them will be given the honor.

WHAT YOU CAN NEVER CATCH. — Boys and
girls, what is it that you can never catch,
though you chase after it on the wings of the
wind?

You can never catch the word that has
once gone out of your lips. Once spoken it
is out of your reach; do your best, you can
never recall it.

Therefore take care of what you say. Never
speak an unkind word, an impure word, a
lying word, a profane word.

SHAKER AND SHAKERESSES

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MEDIATORS.

—o—

Does the central man, or woman, create Revolutions in the Natural Order? and Dispensations and Epochs in the Spiritual?—Or, do the Revolutions bring forth their own heroes, and the Dispensations (under law) evolve their own Saviors?

At those momentous periods of the world's history, when there occurs a new Epoch, the earth becomes vitalized and impregnated by an influx from the Parental Fountain, descending through Mediatorial Spheres, and directed by a *Spiritual Intelligence*, who is God to earth during that time. A corresponding *human being* is in the new movement, and has to bear the judgment of the decreasing darkness, and of the increasing light.

In humanity, there is an inherent tendency to deify both the ruling Intelligence and the governing man or woman. Even in this our day, there are many thousands—yea millions—who thus deify the Spirit who, with such mighty power and wonderful manifestations, brought up Israel out of Egypt. And, to them, the "God of the Hebrews" is the God of all Gods. And skeptics, like Hume or Paine, deride, if they do not blaspheme, through this theological error.

Again. If the central man (or woman)—the anointed Lead in the new Era—himself created the whole movement of human and spiritual forces, their failure, as free agents, to obey the Spirit, who "rides the whirlwind and directs the storm," would neutralize and deaden the progressive forces, so that nothing would be accomplished. Then the Divine design would be frustrated, and thousands who would have been blessed by the new Deific Influx—yea, all the inhabitants of earth—would have suffered irreparable loss, through the instrumentality of one insignificant individual. "In Adam's fall, we sinned all," expresses the idea, and, were it true, it would have been better if he had not sinned at all. As Esdras exclaimed, "O Adam, what hast thou done? Thou hast not fallen alone, but all we which be come of thee!"

In the case of Noah, Abram, Moses, Jesus, Ann, each one of whom could have been, and was tempted, and consequently might have fallen—yielded. For a "man (or woman) is tempted when he is drawn away of his own lusts, and enticed" to indulge therein. Had either one or all of these succumbed to the drawings of their inferior passions, would there, in such case, have been no Shepherd, or Shepherdess—no Leader—would all have been lost? *By no means!*

Like some of the lower animals, humanity in a Revolution, or in a Dispensation, can reproduce a lost member, and even restore a missing head.

When, with any portion of earth's inhabitants, it is harvest time—when the fruit and seed are ripe—there is not *one* only, but a crop, so to speak—a class of souls who are identified with the principles, and baptized by and into the *very spirit* of the "times and seasons." God is in them individually of a truth. And, under a law, which never fails, the real object and design of the Ruling Spirit—the God of the Epoch—is invariably accomplished. How be it, as with Noah and his ship-mates, it may be in only eight souls. But those eight men and women were as fully competent to the task of repeopling the earth as were the first two, or as would have been eight millions.

Out of an "army of the Lord," who had been to John confessing their sins, and renewing their covenant with God and each other, to thenceforth obey the physiological laws of Moses, Jesus and his Apostles were but *thirteen* in number, chosen from the midst of "their fellows," and were "men to be wondered at" by the sense-indulging, disorderly Gentiles around them, who ate any or every thing, and came together as no "brute beasts" ever do.

Now, had either of these been disobedient to his "heavenly vision," the holy Ruling Spirit would have elected another to "take his bishopric." As it is always thus, "the Lord alone should be exalted," and *not* the person of the "Anointed" deified. No man, or woman, should be worshiped; it "fills the land with idolatry" and adolators. Those who "worship the creature"—*Jesus*—more than the Creator," and instead of Him, do as "greatly err" as would the *Shakers* were they to worship *Ann Lee*.

"I saw an Angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth; and he cried, with a loud voice, saying, "Fear God, and give glory unto *Him*; for the hour of his judgment"—*the day of judgment*—"has come." This Angel succeeded the Angel of *Spiritualism*, who "came down from heaven, having great power, and the earth,"—all who dwell upon the earth—"was *enlightened* with his glory."

As individuals gather, one by one, "from the East, and from the West, and from the North, and from the South," each one will bring in with him and her a portion of the One Spirit of Good—of Religion—which

pervades the race; and also more or less of the particular system of theology into which they may have been indoctrinated: as the Jew, or Mohammedan, the Hindoo, or Christian (so called), or any one from either of the various sects of these great divisions, which constitute "the old heavens," which must be supplanted by the "new heavens."

There being *in all* a tendency to idolatry, tender, conscientious souls, under this infirmity possessing more religious zeal than theological knowledge, must be gently led by the hand, drawn by the cords of love, and by the influence of true religion, out of false theology. A true and good life will ultimately create a true theology.

Theoretically, all believe in the *progression* of themselves, and of their system; but *practically*, when it comes, they will be nearly unanimous in a determined opposition thereto.

As the *past* history of our race has its ancient records; so its *future* history has been recorded by men and women "who wrote as they were moved by the Holy Christ Spirits" (who, themselves, are existing in a perfect social state), who inspired them to portray and describe scenes in which they would be the chief though invisible actors.

It is thus that the "testimony of Jesus is the *spirit of prophecy*." That is, the spirit of the Prophets is incarnated—externalized upon our earth—in human beings who, individually and collectively, are living out the principles of the coming Millennium.

"Of the increase and going forth" of this testimony "there will be no end," or cessation, until "the kingdoms of this world become the kingdoms of our God, and of his Christ," and all things upon this earth shall have become the reflex of the inner heavens, or spheres. "See that thou make all things according to the Pattern showed thee in the Mount."

God is in the beginning, and man in the ending, of all "the times and seasons" of the *progression* of the race towards its final destiny—a perfect Natural Order, and a pure Spiritual Order, distinct, yet co-existent—the *true relation of Church and State*.

The elements in this work of judgment evolved a *Woman* as its centre of influence, and Leader. And around *her* has gathered a body of men and women who constitute the *Church of Christ's Second Appearing*, whose foundational or basic principles are: Faith in a Dual God, as the Source of all Divine revelation, through Prophets and Prophetesses in all times, and amongst all peoples; a Recog-

ution of Spiritualism, as the "waters of the great deep, in which can float the Ark of Organization. Its main timbers are, Celibacy, Community, Peace — the *Gentile Pentecostal Christian Church*.

This Church has been, is, and will continue to be the Medium of transmission, to the Natural Order, of the inherent and inalienable right of every human being to all the elements of existence, defined and administered in the fear of God, by Rulers of both sexes — like Moses and Miriam (or Deborah) — as simple representatives and obedient servants of the whole population, male and female.

Use, not pleasure, is the unchangeable law. Each to live for all, and all for each. Fox and Swedenborg were fore-runners — "Witnesses": Fox in the *Religious* element; Swedenborg in the *Spiritual*.

CHRISTMAS MUSINGS.

—o— (E. Myrick.)

WHAT do we commemorate, the birth, the life or the death of Him who came to do the will of Him that sent Him? His birth was but a preamble, and his death but a supplement — the fly-leaves to the record of a divine, unselfish and heroic character.

Let the service of the day be a renewed dedication and aspiration to a more faultless fidelity to purity, truth and humanity — that we may "grow in favor with God and man," and that every conviction of right may find a response in duty done.

His gifts were patent to all the world. "Forbid them not to cast out devils in my name." To him it was better than the applause of men. "And inasmuch as you have done a kind act to the least of these, my brethren, ye have done it unto me." He planted the good seed in the heart, the seat of life, where, by cultivation, it would absorb the whole being. He trained the philosophical and emotional to attain higher human happiness than either alone could ever reach. He recognized an immortal relationship as superior to the Adamic, selfish blood relation, which is severed by death. Through his mediumship, Jesus poured light into the world. And to-day we rejoice, not so much in the birth of a good man, nor in the attainment of salvation alone; but in that invaluable (though not infallible) light of progress, elevation, and spiritual refinement, that shines in a life of Christian, virgin purity.

In his life we have a pattern of dignified meekness, sublime courage and blameless integrity; reverencing all times and all places, as they are hallowed by holy work.

"He liveth long who liveth well,
All else is time but flung away;
He liveth longest, who can tell
Most true things, truly done each day."

If we would claim a true relation to our Elder Brother, "the first born," we must become as "lambs slain," (the animal life extinct); and yet, while we live on the earth, we may also reign over the earthly, generative, selfish nature; banish alike poverty and riches; testify against disease, murders, and all forms of our perverted natural powers.

"Ye are the salt of the earth," who would not "destroy life, but save it."

Moses enjoined the strict observance of the law of nature for the generative "children of this world," which would insure healthy offspring, that, preserving physical soundness, they might live, and be, and do good, and not kill one another.

To balance this despicable, though popular check on over-replenishing the earth, Jesus introduced a rational and philosophical check, the out-growth of the generative, by the virgin regenerative life; an innate and natural sequence of the physical, moral, and

intellectual, so beautifully characterized by the four living creatures (Rev. 4th, 6th, 7th,) which were "in the midst of and round about the throne, full of eyes before and behind."

"The fourth was like a *flying eagle*," moving in the highest ethereal element — could bear the direct rays of the sun, and revolted at decaying bodies, a most fitting symbol of man's spiritual nature.

If we would respect this Christian record, we must remember the character and attitude of the "*FLYING eagle*."

GOOD RESOLUTIONS.

—o— (Daniel Offord.)

MAKE good resolutions, and carry them out. They help the growth of virtue in the soul, and are as gentle breezes, or rays of sunshine, or as showers that often fall upon tender plants.

Some persons make good resolutions, but who, not attaining to perfection at once, become discouraged, and think it is of no use to keep making resolutions which are likely to be broken, and that it is only telling falsehoods, and does no good. This is all a delusion. Shall we, because one gentle breeze, or one ray of sunshine, or one single shower, does not produce a crop, say, *It does no good?* No one would be so foolish. So, because one resolution fails to bring us into the possession of any particular virtue, shall we therefore cease to strive? May! "God looks at the heart" and the intent of the soul, therefore let us make good resolutions, and keep them; and then renew, and keep renewing, till we attain to that to which we aspire. — *Mt. Lebanon*.

CITY SET ON A HILL.

—o— (A. B. Bradford.)

4. THEIR COMMUNITY IDEAS. The Shakers are one of the few Societies that have successfully adopted the Essenean and Apostolic plan of a community of goods. The Mount Lebanon Society own seven thousand acres of land, on which has been bestowed a vast amount of labor, and on which are immense buildings of the most expensive and permanent kind, and all in the most perfect state of repair. Miles upon miles of stone fence have been built, and, as the Shakers do every thing honestly and religiously, these landmarks, like the old cathedrals of Europe, will be as good as new when hundreds of generations shall have passed away. They have immense wealth in manufactories, and the preparation of herbs and garden seeds for sale; and their productions of all kinds command the market, because implicit confidence can be put in the goodness of the articles they offer.

Yet no man among Believers calls aught of all this wealth his own, but they have all things in common. By a division of labor and by the principle of co-operation, a small amount of daily toil by each person secures a vast aggregate of wealth. Yet they are not a money-making community. That is to say, the accumulation of wealth and an extensive business is neither the primary nor the secondary object of their Society. Believing that a competency is all we can enjoy, they are content with an income of thousands, where it might be, if they pleased, scores of thousands.

Elder Frederick, who, by common consent, is a leading man among them, and verifies *Carlyle's* definition of *Koenig* — king — able man, maintains that the only basis of success for a community is the principle of a celibate life. Marriage, it is alleged, creates selfishness, and produces a diversity of interests, alienations and schisms. This, it must be confessed, has been the case in the history of co-operative associations generally when based upon the community idea; but whether it inheres as a vice in the system, growing out of the necessity of the case, demands a doubt. But to run no risk, the Shaker, having no *wife*, jealous and exacting for her children, there is no motive to build up separate interests and create factions. The good of the whole re-

mains the grand object of each one. If any brother or sister tires of this mode of life, and wishes to set up a family dynasty for themselves, they are dismissed with regret, but are not sent away empty.

The Shaker Societies do not much increase their numbers. But, if the world only knew of their existence — if those who are disgusted with the hollowness of fashionable society, and are bowed down under the disappointments of life, only knew there was a haven of rest to the wearied soul, where peace, plenty and contentment reign, and where the cup of happiness is filled to the brim, the roads leading to their gates would be filled with travelers who, like Bunyan's Pilgrim in the city of Destruction, would flee for their lives and happiness to these quiet abodes. For adults of both sexes the inducements are: moderate employment, the most virtuous society, plenty in all its varieties, and freedom from all care as to the future. For parents who bring their children, the best of schools, and a thorough training in all the economical virtues which make life beautiful and reasonable. Gossip and neighborhood scandal, which poison the air of nearly every village in the land, are entirely unknown. Each member of the family has his, or her, place, and function; and order and neatness, with all their correlative virtues, prevail. For a person among the world's people who is *weak*; that is to say, who cannot withstand temptation in all its forms, and say to the Devil, "Get thee behind me, Satan," the Shaker family is the place for him or her. For here, one who desires to repent and forsake sin, and lead a life of purity, finds every person, and thing, and arrangement, calculated to sustain and strengthen. There are no temptations to evil; there are no suggestions of a mis-spent past to torture the soul by reflection; but forgetting the things that are behind, each person fixes his eye upon the goal in the future, and girds up the loins of his mind to reach it; and I have no doubt that if a Mary Magdalene wished to turn her back upon the past, and set her face Zion-ward, and asked the white-cloud sisterhood to help her in her endeavors to lay hold on eternal life, she would be treated with the same consideration as the other Marys who bless the place with their benign presence. Still, the Community is no orphan asylum, nor widows' asylum, but only a home for all those who feel called and able to lead the beautiful and quiet life they live — a life of industry, and of harmony, and of innocency.

5. THEIR NEATNESS AND TIDINESS. In the cranium of every Shaker, male and female, there is a fine development of the organ of *order*, and all its cognates. Indeed, it is a prerequisite, and *sine qua non*, in every applicant for brotherhood and sisterhood, that he or she be *perfectly clean*, not only in soul, but body, and that they keep every thing around them so. It is beautiful to see, as one walks through all the departments of a family, how heaven's first law — *order* — reigns, and how *perfect cleanliness* prevails. Neither in house, nor barn, nor field, nor shed, can be found any thing that would offend the eye or nostril of the most delicate and fastidious visitor. This perfect cleanliness has much to do with the moral purity of their lives. Degradation and filthiness of the flesh go together; and so do personal and moral purity. There is a gospel in soap and soft water, for which the world is suffering, and it is the first consideration in all reformatory institutions, whether for the body or the soul. A *dirty* Shaker is as rare an anomaly as a white raven, and I have never heard that any one of the Community became either crazy or criminal.

The agricultural interests of this country are suffering because farmers' sons, as soon as they see a little of the world, become disgusted with farming and go to "professions" or swarm to the cities. It is the drudgery, the slovenliness and the want of plan and taste that disgust. Rural occupations are the most independent and pleasing of any on earth. Tradesmen and professional men in Europe, and especially in England, live in cities and make money, only that after a while they may retire to the country and live natural and happy lives. Labor is cheap and they can execute

plans. But, in our country, labor is dear and farming is both a drudgery and wasteful. The recklessness and waste on many a farm, in its expensiveness, cuts deep into the year's productions. A young man, who contemplates farming as an occupation, would save money, in the long run, by paying the Shakers to take him for a couple of years and allow him to work with them, and to see and learn the thrifty way they do things. There are large, commodious sheds to accommodate farming implements of all kinds. You see no tool thrown down where it is last used, and lost; no wagons standing out in the weather, week after week, and going into uselessness. There is a place for every thing, and every thing in its place. There is a regular system of farming which includes five years with its rotations of crops. No building is erected on a cheap plan, for all cheap things are dear, and well the Shakers understand the paradox. Their fences are all in order, their houses and barns are all painted. And in all their interior arrangements an eye is had to convenience and economy of labor. A young man trained to their habits, would not only make money in farming, but would take delight in his occupation. A plan which looks ahead five years, and brings money into a man's purse annually, which he feels he has a right to because he has earned it, does away with the idea of expensive drudgery, and makes him proud of his occupation; and party politics which, for its chances to indulge in gabbling, is so attractive to so many young men in this country, has no attractions for him.

With such industry and economy as the Shakers use, and with their large facilities for making money, they yet decline doing so. Their grand object is not to amass wealth, but to live the right kind of life. That their simple diet, their moderate labor, their perfect equanimity of feeling, and entire harmony of views and interests, tend to promote health and long life, is clear from their bills of mortality.

6. THEIR WORSHIP. To a person who is a total stranger to their religious opinions, the Shaker mode of worship would appear novel. But so would a Roman Catholic mass in the cathedral service appear to a Scotch Cameronian, who, for the first time, witnessed the formality. And so would a Church of England man regard "fencing the tables" on an old Covenanter communion occasion; or a Quaker meeting. There is a great advantage in being something of a cosmopolite, and seeing other people's modes of worship, and hearing their opinions. Steamships and railroads have brought nations into close proximity with each other; or, to use the late canny phrase of the Archbishop of Canterbury, they "rub shoulders with one another." Bigotry is a religious vice, which lives and thrives in its own poor half bushel. It has no idea that there exists any more world than there is in its narrow quarters, or if there be, that it is of any manner of account. Hence it condemns all opinions and modes of worship, except its own. But bigotry is under sentence of death by the spirit of the age. The facilities of travel bring Brahmans, Buddhists, Mohammedans, and Christians of all sects, together; and being gentlemen, instead of boors and gahoos, they, with mutual respect, compare notes, and soon find out that there is, underlying all their special religions, and forming the substratum on which they all are built, the grand, yet simple religion of Nature, the oldest and purest of all religions, the equivalent of Christianity, which Jesus and Paul authorize Saint Augustine to say, was always, and everywhere, in the world. Thinking and candid men who are freed from the trammels of superstition, are fast beginning to regard the religion of Nature as the one true, universal religion; and that all the special religions are merely sects, based on it, only less pure, and consistent. Amidst these ameliorating influences, produced by travel and international communication, Shakerism, with its peculiar opinions, and its novel worship, cannot be dismissed with a supercilious toss of the head, which the bigoted ecclesiastic knows so well how to show, but advances its claim to the respectful study of all who feel interested in the different religious opin-

ions and practices of the human family. Men of note and ability, like Archbishop Hughes visit their establishments, where they are treated with marked hospitality, and study their system, and always leave them, as they must, with feelings of admiration for their quiet but heroic lives.

I was present, with hundreds of others, most of whom were visitors from Lebanon Springs, and witnessed their form of worship on the Sabbath. At the proper time, the ranks opened gracefully after much singing of hymns; and one after another, Elder Frederick, and Antoinette Doolittle, addressed the assembly, and gave them such wholesome instructions in the practical duties of life, as they never got in their churches at home. Both the persons named are highly gifted as speakers; and, while they devote their talents in this line to the interests of the community primarily, they render on suitable occasions, important service to the world outside.

7. It would be a great mistake to suppose that on account of their celibate lives the Shakers are nothing but monks and nuns under another name. Monks live by themselves, and so do nuns. But the Shakers are a Family, living under the same roof as brothers and sisters. Some people who still live like owls, in the twilight of the Middle Ages, imagine that the constant intermingling of the sexes under the same roof must produce licentiousness. Upon this libel against God, and his children, our monastic colleges and female seminaries are built. But the Shakers, believing that the Almighty understands his own plans when he sends boys and girls into the same family, have found out by induction what all might know by deduction, that the daily life of the sexes in the presence of each other, promotes and secures the moral purity and refinement of both, and thus vindicates the ways of God to man.

Some sensual mortals, who are themselves unfortunately the children of lust, instead of love, and who cannot understand that a man's pure and ardent affection for a woman would protect her against himself, may entertain a suspicion that, after all, there may be improper intercourse among the Shakers. I believe this has never been charged against them, even by those who have left the Community, and gone back to the world. Shaker celibacy is an effect, and the causes that combine to produce it are many, and various, and powerful. I scorn the suspicion that men and women who esteem celibacy to be a virtue, and for them a religious duty, cannot, with all the motives drawn from heaven and earth, make that attainment. And I regard this fraternity of Christians as accomplishing their end in the great plan of the universe by showing to the world what a degree of perfection human beings can reach, not only in the matter of a celibate life, but in labor, in diet, in giving to woman her proper place as an equal, in contentment, in honesty of dealing and in serene contempt for the empty fashions and pursuits of the world.

Having said so much in just praise of the Shaker Community, I must now offer a word of just criticism.

NO EVIL.

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(H. L. Eades.)

THE quasi-philosophical doctrine of No Evil is almost as darkening and pernicious in its tendency as that which teaches that "one man brought all sin into the world, and another one must take it all out. Or another one that, ignorantly literalizing the scripture allegory of the creation of the man, woman and snake, affirms that the snake was the immediate, and God himself the remote cause of sin. He having created this trio, with a foreknowledge of the result, acknowledges his part in the transaction, by condescending to be born of a woman, and then permitting himself to be killed, in order to exculpate man, satisfy his own justice, and appease his own wrath. Or still another doctrine, which affirms that it was God's Son, and not Himself, that died, the Father having caused the Son to take on Himself the sins of the

whole world, which he "bore in his body on the tree," and this to relieve His own murderers from the crime they were committing while destroying Him! Rejoice, O sinner, and sin away! Thus exclaims the zealot, "Bless the Lamb of God which taketh away the sin of the world!"—all that have been committed, or ever will be. "Glory to God! Not by works, lest any man should boast. You are not going to get me to mourn over my sins. But I know very well, if Christ has not taken them away, I am certainly lost, for their name is legion." But another class will not admit that Christ died for the sins of the whole world, but only for those who have faith in their creed; the rest to be consigned to endless torment. Thus: A & B in actual life, are precisely alike. A believes whilst B doubts, and, as "he that doubts is damned already," B's case is hopeless; so, for the same deeds, A goes to eternal bliss, and B to endless torment, and this passes for Divine justice. Byron seemed to be a doubter; he says: "A natural resurrection seems strange, and even absurd, except for the purposes of punishment; and all punishment which is for revenge, rather than to correct, is morally wrong; and when the world is at an end, what moral religious purpose can eternal tortures answer?"

Having lately seen an article written with some ability, defending the affirmative of the proposition, "WHATSOEVER IS, IS RIGHT," in defense of the No Evil theory, has induced me to offer some criticism on the productions from a negative view of the subject. There is a canon of logic which denies us the privilege of reasoning from a proposition that admits of two constructions, without showing which is intended. "It is necessary," says Locke, "in order to be understood, that the hearer should join the same meaning to the words used that the speaker does," else they will be likely to convey darkness instead of light. It seems to me that nothing has been more misunderstood and misapplied, than the following lines of Pope:

"All discord, harmony not understood —
All partial evil universal good;
And spite of pride, in erring reason's spite,
One truth is clear, WHATSOEVER IS, IS RIGHT."

Those who so flippantly quote this great author in defense of the No Evil theory, forget to state that the argument, which closes with the above lines, is headed thus: "Of nature and the state of man with respect to the universe," and not with respect to God, himself, or society. He had no idea that his words could be wrested in defense of that Optimism, which declares that all things, moral, spiritual, and material, are ordered for the best.

The existence of moral discord and moral evil is too palpable to be disputed by any sane man. A son murders his father; there is a "discord" in that particular family; but it only needs to be "understood" to make harmony of it. A "partial evil" it certainly is; but 'tis only necessary to include the universe with it to make it "right"! So on runs the sophistry. Hurricanes are partial evils, when some person's property suffers by them, but they purify the atmosphere, and so, a little blood-letting by wars, purifies society? Thus people strive to ease their consciences and harden themselves in crime.

The article opens in this wise: 1st. "The material universe is the expression of the Divine character, and any thing which takes place therein, does so in obedience to law; and all effects are the expressions of Divine Power, consequently right." 2nd. "God is as immanently present in the flower as in the regeneration of the soul!" etc. The flower has violated no law; but it is a strange concession to speak of the regeneration of the soul, when it is in the universe,—a thing that "is," consequently, according to his text, is right, and therefore needs no regeneration. But such inconsistencies are

the natural sequence of wrong positions. 3d. "There is no inharmony except in respect to the finite and individual; and that inharmony does not extend beyond the finite." Here inharmony is fairly confessed; but, to assert that it does not extend beyond the finite—leaves us still in harmony with the Infinite—is freely admitted; for no finite act can change the unchangeable Infinite; but having been created in harmony with God, if we break that harmony by disobedience, the only possible chance of restoration is by returning to obedience. Renan says: "If we cannot see God (in his entirety) we can powerfully feel Him"—who, through the conscience causes us to know his will, which, if obeyed, insures a harmonious relation of the finite with the Infinite; all denial to the contrary notwithstanding. 4th. "The Omnipresent Divinity is everywhere seen, preparing the finite to become united with the Infinite; capable of becoming, and destined to become, a living, conscious universe, begotten in the exact image of the Divine Father *in esse* and in existence."

If we are to be in the "exact image of God, both in being and in existence, and become conscious universes," then we are gods, sure enough! Than this, what more is God? Wherein shall we differ from Him? And if we are to equal Him in being and existence, why not excel Him? And so—

"Nobly take the high priori road,
And reason downward till we doubt of God;
Make nature still encroach upon his plan,
And shove him off as far as e'er we can;
Or at one bound o'erleaping all his laws,
Make God *man's* image, *man* the final cause."—
or otherwise close with the pantheistic doctrine, wherein "evil ceases to have an objective reality," and that unintelligent nature is the cause of intelligent man, and he only a Darwinian effect.

In defending the No Evil theory, this writer seems to have taken his cue from the ethics of Aristotle, who, notwithstanding he could "reprove the Greeks for allowing their children to grow up as wild beasts," and, as Plato says, "to be torn in pieces by their lusts as by so many wild horses," yet he also affirms that "the first and absolute Good has nothing that is his own opposite." Thus, it may be seen, that in the defense of "No Evil," this great philosopher has fallen into the same palpable inconsistencies of all the lesser lights; wherein, if he is content, I now propose to leave him. "Behold, I come quickly, and my reward is with me, to give to every one, according as his work shall be."—Rev. xii. 22.

South Union, Ky.

LINCOLN.

—o—

A WRITER in the *New York Times*, after a careful reading of Lamon's *Life of Lincoln*, makes the following deduction:

"Mr. Lincoln was an infidel—positive, absolute, thorough. He was entirely without religion; and not only without religion, but without any faith upon which religion of any kind could be founded. He believed in none of the doctrines, or even the facts, upon which the Christian religion rests. The man who was always the champion of the poor and the oppressed, who was ever ready for personal self-sacrifice, whose famous Gettysburg oration breathed the very essential spirit of the enthusiasm of humanity, had no faith at all in any divine revelation, none whatever in the Divinity of Jesus Christ, none, consequently, in the authority of his teachings."

If some of Mr. Lincoln's devout friends had known all this five years ago, they would have looked upon his tragic end in the light of a dispensation. After all, it seems that all the Christian virtues may be linked with unbelief and paganism, for undoubtedly, Lincoln was a kind-hearted, generous, benevolent man.

ASSIMILATION.

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(Wm. Russell.)

THERE is an inter-relation existing between all things in the universe, more or less intimate, according to the peculiar character of each. This results from the oneness of Deity. Forms may be infinitely varied, yet, such is the nature of substances themselves, they all attest the oneness of their origin; hence their relation to each other. Because of this relation they all have a transforming power over each other, varying according to conditions and circumstances. The central body in each planetary system not only attracts and moulds every one of its revolving spheres, but is itself attracted and modified by them. Each system also affects and is affected by every other system in the universe, while performing its sublime part in the never-ending dance.

The earth, with its multitudinous inhabitants, is powerfully influenced by the atmosphere which surrounds it, and this in turn acknowledges the power exercised upon it by oceans, mountains, fields and forests. Whether Darwin's theory of the origin of the human species be true or false, man is obliged to own his relation to all inferior existences, and even to feel, oft-times, that they have a controlling influence upon him. Often the face that was to be ever looking heavenward is downcast, and the entire person loves to exhibit its relationship to the groveling broods of earth. The human system, by its excessive absorption of life forces from both the animal and vegetable kingdoms, takes its rank even with the lowest orders. Its activity, which should surpass that of any inferior beings, is often so feeble that it becomes the slave rather than the master of all beneath. This is because of its failure to observe the Divine order of drawing the highest elements of life from sources above the human. The physical system of the brutes, when they are left free to act in accordance with their instincts, is maintained in its natural vigor and order. That of man will be toned to the highest health and strength when the physical, the intellectual and the moral faculties are maintained in their proper order by the use of nourishment best adapted to each. When the corporeal system is unduly cherished to the neglect of the mental and moral, then the man necessarily exhibits his close affinity to the animal. He assimilates himself to the lower life, and by reason of the absorbing and transforming action thus induced, he invariably displays more than brutal passions. He has sunk below the proper plane of his own existence. Examples of such abound in all history, so that it is unnecessary to particularize.

The physical frame, when preserved in due order by a suitable degree of food and exercise, instead of being a hindrance to the growth of the higher faculties, may be rendered a constant aid to them just so long as its natural vigor lasts. Being a product of the earth, it returns to it at last, and is completely assimilated to it; but if it has performed its part well, it has been an honored co-adjutor in the Divine Economy of rearing beings for the immortal realms. When both the physical and intellectual natures are cherished at the expense of the spiritual faculties, something superior to the mere animal is certainly exhibited, but still, man in his true dignity does not appear. What keenness of intellect was displayed by Napoleon! What rapidity of thought and action, as well as accuracy of judgment, on the battle-field and in the affairs of State! Yet his wonderfully keen intellect but served to give a sharper edge to the sword he wielded. He was unquestionably adapted to make a powerful impression upon warlike nations. He changed and molded Europe, but left it, nevertheless, warlike still. Not till the superior faculties of man have that attention paid to them that their nature demands, will mankind cease to be a warring race.

For the purpose of maintaining sound physical health, one needs the food that the system can readily assimilate to itself, so as to preserve harmonious action between all the parts. Any one who is in the habit of observing the effect produced upon himself by the different qualities and quantities of food taken into his system cannot fail to see that his mental and moral faculties, as well as the corporeal, are affected by them. As a general rule, he finds that when the outward is in good condition, the mental and moral forces are in more harmonious play than when the reverse is the case; and when the central manufactory of physical health is disturbed, there is more or less disturbance throughout the whole man. The plain inference is, then, that the food which is taken into the stomach is assimilated, not only to the corporeal blood but also to the more internal or magnetic forces of the system. This fact gives greater force to the expression found in the writings of the Jewish lawgiver, "The life of the flesh is in the blood." The term used for *life* in the Septuagint translation is *psyche*, commonly translated *soul*; meaning that principle in the human economy that is the stimulator of its every faculty. In the Greek New Testament we have the same word as an equivalent expression to that which Jesus used: "What shall a man give in exchange for his *psyche*—his life or soul?" Deprived of this he is poor indeed! The wealth of the entire world will not compensate him for its loss.

The same care that is to be observed with respect to the food for the body should also be observed in regard to that for the mind. Some things offered as such must be absolutely rejected; others sparingly used, while others still may be accepted as daily nourishment. As a general rule, that which cherishes envy, jealousy, hatred, revenge, strife, and contentions of every kind is to be discarded, though presented by the hands of the greatest masters of expression, and under the most attractive exterior. Though the cup be of the purest gold and set with numerous brilliants, it can never change the nature of the poison it may contain. Even the historian's pages, which too often are but the mirror of human vices, are deleterious, if exhibited so as to make those vices attractive rather than repulsive. What should be a lesson of warning and remonstrance may be so presented as to produce effects the very reverse. Wars are but the exhibition of the baser passions of mankind; but painted too often in colors that belong to their opposites, they serve to cherish these passions rather than to eradicate them from the human breast. Mental food, as well as that for the body, should be such as to produce harmony throughout the entire system. No other should be allowed to assimilate itself, and thus form a constituent part of our intellectual life. Otherwise mental disease will be the inevitable consequence, and restoration to health may not be effected without long-suffering and disagreeable remedies.

Life is of various degrees, to the very highest of which man is entitled as his inheritance. It is enjoyed, however, in its greatest degree, only by those who are in the possession of sound physical, mental and moral health. The Divine Spirit breathes everywhere, but, like the atmosphere, does not produce equal effects upon all. It may dwell in the innermost of man, but cannot be consciously enjoyed in its fullness, nor manifested in its proper effects, where there are the obstructions of physical, mental, or moral disease. Let every string of the human harp be rightly tuned, and celestial music will be produced. When the highest inspirations flow unobstructed into the inner life, they make an essential part of that life. They fashion it in accordance with that possessed in the highest heaven, where harmony perpetually reigns among its blessed inhabitants. — *Mt. Morris*.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

LAWS OF PROGRESS.

WHAT is *Time* when measured with the eternal ages which roll in continuity through boundless space? When we look at the imperfect condition of men and things as they now exist, we often feel an intense desire for great and sudden changes, especially in theology and religion; and that the prediction of the spirit through John the Revelator, "Behold, I make all things new," should take effect immediately.

An inspired prophet of olden time said (pointing to times and seasons which God hath reserved in his own keeping), "By measure hath He measured the times, and by number hath he numbered them, and he doth not stir nor move them until the said measure be fulfilled." We cannot change the laws of progression which underlie all growth in material and spiritual things; but we may change our *relations* to them, and be instrumental in helping others to do the same.

If we sow a field of grain, we must expect to give the *seed* time to germinate and grow. We cannot by any means get the stalk, the blade and the ear in one day. And when we plant a tree, if we understand the science of arboriculture, so that we feed and water it, and stir the soil around it at the proper time to produce healthy action, we may *accelerate* its growth, but we cannot bring forth a full grown tree, however much we may desire to do so. The same laws which govern in the visible, are also operative in the (to us) invisible world of causation. In the spiritual, as in the material, we must bide the time. The All Father and Mother of souls, who watch so strictly over their children that "Not one sparrow falls to the ground without their notice, cannot look upon the condition of suffering humanity with less interest and compassion than do mortals. Mercy and truth meet (in counsel) together, and fain would they gather souls under the blessed influence of righteousness and peace, and bind them with the cords of love.

But "justice and judgment are the habitation of God's throne," and his laws do not conflict. Justice must precede mercy. Spiritual death is the effect of violated law; and if souls sin unto death, they must find repentance unto life; justice demands it. Then, mercy stands ready to bind up the broken-hearted and contrite in spirit, and give the sweet balm of consolation.

As we cannot change, or force the laws of progress, how can we the most effectually co-operate with them to hasten our own spiritual growth, and ameliorate the condition of the race to which we belong? God sends angels to sow and to reap; but men and women are the mediums through which they work. The angels could accomplish but little without the agency of man and woman. The higher and purer our conditions are, the more effective will our labors be in helping others. It is not wise for us to neglect any known duty to-day, because there is an end-

less future before us; for each day has its appropriate work. If, step by step, we ascend the hill of progression in scientific knowledge and spiritual truth, the higher we rise the purer and clearer will be the atmosphere, and the stronger will our influence be in drawing others from the low plane of sensualism, and from their wanderings in the cold, barren region of naturalism into the realm of spiritual light and divine ideas, where they can commune with higher intelligences from the unscen world.

"THE CUP."

(Eldress Joanna Kaime.)

JESUS said, "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?"

Often times, when a child under the parental roof, have we read, with tearful eyes and bated breath, the glowing account of the crucifixion of Jesus, as recorded by the Evangelists; and, in our childish indignation, demanded of our parents to know why the great and good God suffered those cruel and wicked Jews to so ill-treat his beloved Son. Receiving an answer which served to confound more than to enlighten us, we accepted the traditional faith, that some how, or in some way, though never clear to our understanding, we were to be saved by the shedding of His blood on Mount Calvary.

But our thanks are due to an overruling Providence, that, in the second manifestation of the Christ Spirit, through the instrumentality of his followers, we have received knowledge of the true way of life and salvation; if we would be harvested from, and rise above, the earthly plane, we must shape our lives according to the Pattern, and walk as Jesus walked, drink of the same cup of which He drank, bear the same cross and living testimony which is like consuming fire to the nature of sin; then we partake of the same baptism.

And, as maturer years and broader views were ours, we found still deeper, if not more painful, emotions steal across the brain, and sink into the heart, as imagination depicted the sufferings of Jesus in the lonely garden, on the eve of his "passion." What mingling of pathos and sublimity! the human and Divine alternately controlling. The former, shrinking from the impending crisis, while, in the heaviness of his grief, he said, "My soul is exceedingly sorrowful, even unto death!" yet apparently denying himself of all the sympathy which that expression of sorrow might elicit from his disciples, he said unto them, "Tarry, here, and watch." Then he went forward to intercede with his Father, that, if consistent with his righteous will, the coming trial might be averted. Then, falling upon his face in agony of spirit, he prayed, "Oh, my Father, if it be possible, let this cup pass from me!" Then there seemed to be a heavenly ministration, borne on angel wings, overshadowing him as he softly whispered, "Nevertheless, not as I will, but as Thou wilt." Listen to the mild and gentle rebuke given to his neglectful watchers, on his return from his fervent intercessions, "What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation." Then, as if touched with pity for their weakness, and in seeming extenuation of the same, he added, "The spirit indeed is willing, but the flesh is weak."

His disciples were not able to appreciate the grand and exalted character of their Lord and Master—their Elder Brother—until they were imbued with his spirit, and were baptized with the same baptism, which also constituted them "sons of God," for none before him had so fathomed the depths of

man's loss from God, or felt the bitterness into which his whole being was plunged. He (seemingly) felt the dissolution of every tie when forsaken by his disciples, and, in the moment of his supreme anguish, he cried, "My God, why hast thou forsaken me!" What a world of agony was contained in that soul-thrilling cry, "Eli Eli lama sabachthani!"

And did not Mother Ann Lee, who was called to prepare herself as a chosen vessel for the reception of Christ Spirit in his second advent, drink of the same bitter cup, even to its dregs? and by her crucifixion to the world with all its affections and lusts, become imbued with that Divine Unction from on High which prepared her to co-operate with Christ Jesus in resurrecting souls from the earthly order, or generative plane, and bring them forth into the New Creation, or regenerative life?

Verily, there are sons, and daughters too among us who have risen above all carnal ties, earthly affections, and sordid lusts, and can claim a true knowledge of, and relation to, this heavenly parentage. And, who can feel more grateful, or better appreciate, the advent and mission of the Mother Spirit, than her *daughters*, who are so abundantly receiving benefits therefrom? Then, let us not be content to remain inactive and unfruitful; but be quickened to the angel life, by tasting the powers of the world to come; that we, by travel of soul and tribulation of spirit, may become "fruitful vines, *mothers in Israel*," which our Heavenly Father and Mother (God) can bless. For, if faithful to the high and holy trust committed to our keeping, we can with confidence, lift our souls in prayer, asking Heaven's protection, and claiming the promise that, "Whatsoever ye ask in prayer, believing, ye shall receive." Although more than eighteen hundred years have elapsed since that precious promise was given, it is still full of inspiring hope. And who, but those who have wrestled with the strong worldly elements inherent in every human heart knows the intrinsic value of those living words, still fragrant with his tender love to erring man, "Watch and pray, that ye enter not into temptation." Oft-times in spirit, do we catch the echo of that wise injunction, which comes floating on the breeze like the whisperings of some winged messenger of peace from the garden of Gethsemane, "Take heed, Watch! What I say unto you, I say unto all, Watch!"

Brief yet comprehensive is the exhortation. It furnishes an instructive theme from which profitable sermons might be evolved.—*Canterbury, N. H.*

SOUTH HINGHAM, MASS. Jan. 12, 1873.

Dear Friend: In the afternoon of this beautiful day, I find myself alone, or with no *visible* companion at least, and am thinking how many things I have to be thankful for.

Your little paper for January in its new dress is before me. I have read and re-read, and am very thankful that it still lives and goes forth to the world to teach and help truth-seekers. It is a welcome visitor here, and I am happy in its perusal, and always receive strength and inspiration as I read. I write in haste and inclose fifty cents for the paper. Long may it continue.

Yours for truth,

M. D. B.

HE is truly a man who is in full enterprise; who is perpetually planning new works; who is constantly acquiring new thoughts; who is all the time opening new chambers; who is every day furnishing the rooms of his mind with new pictures and new furniture; who is incessantly spreading for himself a new table with noble aspirations and endeavors, as the sign of soul life. Every man who really lives is living by a generous use of the future.—*Beecher.*

DIALOGUE.

—o—

THE GOSPEL WORK—ITS PRESENT AND
FUTURE INCREASE.

BY

Margaret Pattison Charlotte Byrdsall
Ann Offord Melissa Soule
Martha Anderson Margaret Cleveland.

MAR. P.—Certainly. Can we not see from this, that the branches of the *tree of life* "whose leaves shall be for the healing of the nations," have spread, and that beneath it many souls have found a pleasant and safe retreat; thus fulfilling ancient prophecy?

ANN.—As was remarked, the testimony of Christ's Second Appearing, through the female, was a revival of primitive Christianity, with increased revelation; for that in itself was not complete. There was room left for a great increase of faith and works relating to the physical, moral, and spiritual condition of mankind. Nor did those who laid the foundation of the *Second Christian Church* complete the structure. It was not given to Mother Ann to gather the people into Gospel order; during her ministry, they were scattered abroad in valleys and on the hill-tops.

MARTHA.—Great wisdom and care were requisite on the part of those commissioned to gather the people into an organized body, to establish laws and regulations which would countenance a progressive, physical, mental and spiritual growth, and yet be for the protection of the Society.

MEL.—Our ideas of progress would not lead us to discard true foundational principles, but to build upon and expand them. This may be the criterion by which we can judge the worth of any progressive movement, if it does not deteriorate the pure spiritual life of the community. Many, in haste for onward advancement, would introduce reformatory ideas and changes, without regard to the time or state of preparation for receiving them, and by thus doing, would retard the progress of the work.

MAR. C.—This is but the *dawn* of the Millennium. The spiritual faith of this life leads to a consecration in all things. Self-denial opens the door of revelation. What an amount of inspirational strength actuated those who lived in their little families, to give up all for the future glory of Gospel communistic life. Self-sacrificing devotion was their inducement.

CHAR.—The past is sacred on account of the holy life and strength of Gospel parents. The beautiful and true have attended the Gospel work in its varied stages of progress. Our unprogressed conditions open wide fields of labor wherein we may toil, and, like our predecessors, gain treasures of worth to impart to others. In former times, comparatively little attention was given to physiology; but now the light of the *present* reveals many physiological errors previously adhered to, which we hope to have sufficient honesty of purpose, and firmness of mind to *leave* for something better.

MAR. P.—Greater attention is now given to *air*; for we acknowledge the fact, that we live by breathing; and the pure atmosphere is essential for this purpose. It is a satisfaction to glance at our well-ventilated dwelling, where we see space in the base-boards, and

apertures over all the doors for the admission of air; while the self-acting Archimedean ventilators on the roof, create a strong draft and dispose of any vitiated air that might otherwise remain in our dwelling. Even with closed doors and windows, the atmosphere is still good and wholesome.

ANN.—In addition, we can range the verdant fields for pleasure, or otherwise enjoy the sunshine and genial summer air, with no fear or thought of persecution; but with a calm and holy feeling of inspiring life, we behold with joy and a spirit of blessing, the consecrated labors of our good and worthy brethren.

MARTHA.—It is pleasant to gather the fruits of earth. They supply the place of *animal* food in a great measure; for very little of it is now required for our table. Swine's flesh has long been abolished, with other things, in the preparation of food, such as soda, salaratus, etc. Brown bread almost supplies the place of white, while our well-cultivated gardens, golden grain fields, and thrifty fruit orchards yield an abundant supply for physical health and comfort.

ANN.—It has been asserted that "a *vegetable* diet has a happy influence on the mind, and tends to preserve a delicacy of feeling, liveliness of imagination, and acuteness of judgment, seldom enjoyed by those who live too much on animal food." Franklin said that "a vegetable diet promoted clearness of ideas, quickness of thought, and stability of action." He spoke from experience; for his superior reason early led him to adopt a simple style of living.

MEL.—Tobacco was formerly used to quite an extent among us, but was considered useless and injurious. Some who had formed a habit of smoking, and had not strength, of themselves, to change, were assisted by spirits from the unseen world. Their love to the truth was strong, and their desire to increase with the work of God enabled them to make the sacrifice, which proved a blessing to them individually, and to the whole body. A spirit of self sacrifice, in regard to perverted ways and habits, is what the present generation need to possess. It should ever be our effort to simplify our needs, and curb our appetites, and thus bring ourselves to the condition of the philosopher, whose habitual prayer was, "O ye gods! grant me to have few things, and to stand in need of none."

MAR. P.—I should be pleased to know who he was.

MARTHA.—*Apollonius*. He was born four years before Jesus of Nazareth, belonged to a wealthy Grecian family, and, though reared in the lap of affluence and ease, he early discarded all forms of luxury, donned the garb and habits of a Pythagorean philosopher, lived on fruit and vegetables, drank water only, and chose a celibate life as being best adapted to philosophic and ethical pursuits. He was endowed with remarkable mental powers and spiritual gifts, which, combined with a well-developed and perfect *physique*, gave him a marked character. He was successful as a teacher of a rational system of morality and virtue.

MAR. C.—"The moral and intellectual status of man is grounded in the material;" hence those things which pertain to the health and perfection of the physical body, are of great importance to humanity. There can be no high spiritual life sustained here on earth,

except in connection with habits of wise bodily discipline—a truth yet to be recognized by many.

CHAR.—While we view the increase of truth in the past in those particular points of which you have been speaking, we also behold the present growth in virtue and goodness. Truly those who plead for a broader platform, and complain of but little progression, are more than spiritually blind. Such evince their unfaithfulness to present light, a non-conformity to united spiritual and physical increase.

MAR. P.—There is ever a beauty and glory manifest in the Gospel work, to those who abide in its spirit of heavenly life and love. *Shakers*, or Believers, are becoming better known in the outside world; the purity of their lives is not questioned by those who are rightly informed; while their character for integrity and truth is well established, especially with the more intellectual and spiritually-minded.

ANN.—The witnesses of God in the past fell from their rectitude, and lost their spiritual power through the friendship of the world. Through this medium, worldly attractions became strong. We are in danger from this source. It is an easy thing to turn light into darkness; and there is greater danger of being allured and drawn away from true faith by the friendships of the world, than by its persecutions. But, if members fail, virtue's strongholds are still reliable; seceders take no strength from the body; God's work remains the same, and will endure through eternal ages.

MARTHA.—Human nature is everywhere the same. In all ages it has had the same wants and aspirations, and has been subject to the same infirmities. As you remarked, a declension of members is not a declension of *truth*; but all, if they would advance with the body, must be united and keep pace with increasing revelation. Order and harmony are sure guides.

MEL.—There is greater strength and beauty in the Temple when the weak and unreliable pass away. The cause of righteousness and self-denial never presented loftier themes for thought and practice than at present.

MAR. C.—This is a day of individual trial. The foundations of our faith are being tried. The everlasting Spirit of Goodness searches the heart, and tries the actions, to prove what principles we are actuated by.

MEL.—The world may question our integrity; and many inquire, Why cannot you live as purely, with your faith, *outside* of your community? But the Holy Spirit's call is, "Come up higher, above, away from earth." The work of to-day is to aggregate souls into a heavenly union, to form a body for honest souls to gather to; a true type of angelhood in the heavenly spheres.

ANN.—There must be an Order above and in advance of the world, to govern and regulate, or set in order those who forsake it. The spiritual is for that purpose. The present condition of society is no cause of discouragement. The future cannot be determined by the present. Like life, society grows from a principle divinely implanted; it is progressing, bringing the world and its attractions to an ultimate. It is true there is not much increase of members to our Church at present. That

is because of the lack of the religious element without ; yet many (by degrees) are ripening up to the Gospel work, which is the harvest ; and, ere long, a revival of religious and practical truth will occur ; then, " where the body of Christ is, thither will the eagles be gathered together."

MAR. P. — Our Father and Mother have prepared a home, and are now calling their children to partake of the spiritual feast of goodness and love. For there are noble minds, to-day, endowed with power, and an understanding of truth, who are disseminating the seed of Christianity, educating souls for the Gospel. For, " what education is for one man or woman, revelation is for the whole human race."

ANN. — Margaret, I listened almost breathless to your last sentence, knowing that the original writer did not include the woman, and you are aware that it is a day of woman's rights, a subject upon which I am greatly interested ; for we know she is of more worth than to be a mere instrument of worldly pleasure. We see in our Zion-home women of strength and virtue, whose consecrated powers adorn and beautify the Temple of God.

MEL. — The acknowledgment of the Mother Spirit in Deity is one grand step towards this ultimate. All who have progressed away from old contracted theological views, can see and appreciate the true worth of woman.

MAR. C. — How beautiful is the social relation formed between the male and female among Believers, where the inferior passions are kept in subordination to higher law ! How true the manifestation of love in the sphere of daily duties, where the claims of both brethren and sisters are regarded with equal respect ; and, as co-workers in a noble cause, each unselfishly toils for the good of the whole.

CHAR. — This social and religious harmony is not only beneficial to us, but to mankind in general. It is seed sown that will bear fruit in the good time coming, but is sustained only through individual personal " sacrifice of selfishness, and an expansion in the elements of universal love and true philanthropy." While listening to your comments upon woman, I thought how beautifully Eldress Antionette was inspired (in " Past, Present and Future ") to speak of the elevation of woman from physical, moral and spiritual servitude. I know such truths will rest with weight upon minds who are exercised in this direction.

ANN. — I read and re-read the article with pleasure. Such truthful expressions are like sunny rays of hope illuminating the future. The love and union formed by kindred souls, who have commenced the work of regeneration, by being baptised into purity of heart and life, is the strongest of all bonds with which to hold soul to soul. It is unchanging through all conditions, and incites to constancy and truthfulness one with another. We intuitively repose confidence in a relation thus formed, as when we pray we instinctively direct our intercessions to God ; there our confidence is placed. On the same principle we rely upon our faithful brethren and sisters, and trust their fidelity.

MAR. P. — This is the advantage which is only to be derived from a spiritual communistic life. We see verified, in our association, the saying of Jesus, " Think not of the morrow, what ye shall eat, drink, or wear," because, in our associated capacity, there are many who are interested in bearing the burdens of life ; and the orderly arrangement of spiritual and temporal

leaders is a great blessing ; it relieves us of much anxious care and thought respecting food, clothing and other things necessary for physical comfort and support. And, by first seeking the spiritual part (the righteousness of Christ's kingdom), all other needful things are added.

MARTHA. — Henry Vincent remarked that " Christianity levels all distinctions, save goodness ; it is the grand elevator of the human race ! " And, we might add, where its true spirit is maintained, it dignifies toil, and transforms what is commonly deemed the drudgery of life into pleasant occupation, where right — not might — is the rule ; because labor is equalized according to qualification of membership, and ability to perform it.

MAR. C. — Persons who visit our communities, not comprehending the true principles upon which the Institution is based, often inquire as to the number of hours we labor ; but we are not, for sordid interest, toiling with restriction. Duty is pleasant to us, we are in our own home ; when more is to be done, then gladly we give more effort ; when not so much, then less is required. We are not under task-masters, but are influenced by love and mutual friendship to one another, devoting our strength for the good of a noble and glorious cause.

MEL. — One, speaking of consecrated toil, said, " Prefer duty to diversion. He who is false to present duty, breaks a thread in the loom, and will find the flaws when he has forgotten the cause."

CHAR. — Order and discipline are the guardians of our home. If irksome to some, it is because they are not in the life and spirit that pervade it. Some are baptised into a gospel of ideas, but not into the Gospel of Love, which will produce practical works ; they receive faith intellectually, while their souls are untouched by the living inspiration and consecration which permeate the body of Christ.

ANN. — The more practical religion is, the better I like it. It is effectual for good, when it is carried into all the essential duties of life, instigating the spirit of industry, in making good roads, constructing fences, cultivating the soil properly, preparing of food, clothing, etc., such as Christians can use and not abuse, marking all our labor with neatness, thoroughness and order. Here is a large field for useful thought. In this we find the most effective poetry, — " a poem from the fingers ends," and beautiful pictures to look upon ; and " a picture is a poem without words."

MAR. P. — When I came among Believers I admired the order and practical utility of external things. This I perceived was the result of an interior spiritual life ; and, in the ardor of my soul, I thanked God that I had found a people who were not stereotyped in their religious belief ; but who, in the progress of spirituality could change their theological views.

MAR. C. — Then, a distinction is made between theology and religion ?

MEL. — Certainly. Theology is but the science of religion, while religion is the germ of eternal life, which may be found in every human heart. Henry Ward Beecher says, " The way to begin a Christian life is not to study theology. Piety before theology. Right living will produce right thinking."

MAR. C. — The cultivation of this germ has produced the increase of the past and present. And, in the liberal exercise of our faith, we are unbiased by worldly conservatism, believ-

ing that this Church will eventually be the receptacle of every good, whether it be from Judaism, Catholicism, Protestantism, or Mahomedanism, for we claim that all sects contain some truth.

ANN. — It will also be the conservatory of science ; for all truth centers in God.

MEL. — Our minds should be open to the acceptance of scientific truth ; although it should come in contact with preconceived ideas, grounded in the mind, and forming a stronghold of individual experience. Our theology should correspond with science, or it is liable to be overthrown. It is a day of reason and investigation ; the foundation of all systems is being tested.

MARTHA. — I rejoice that the time is approaching when the voice of woman will be heard in governmental affairs ; when she shall help to enact laws that will bind Justice and Love in one inseparable band ; uplifting her sex from the thralldom of sensual and sexual sinfulness, into the untrammelled freedom of personal rights and privileges, such as man enjoys. Then shall a purer and more refining influence pervade the council-halls of the nation, and a new epoch in civil history will hold a corresponding relation to the spiritual order under which we exist.

MAR. C. — The Spirit of Divine Wisdom which regulated this infant church, stands as a balance between reformation and conservatism ; and from the growth of the past we may judge of a greater increase in the future. " As souls advance their ideas expand. Progress is an eternal law. The ideal beckoning the real to come up higher, there will ever be loftier, diviner attitudes to ascend."

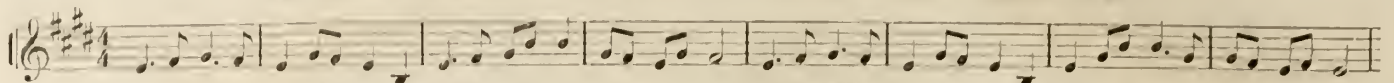
CHAR. — The angelic voice of Truth has rolled in majesty through all periods. The laws of improvement bear each tone higher and still higher up the scale of holiness. The music of the sinless Angel of Love shall echo over hill and dale, over sea and land, until, in its glorious chorus, all nations shall blend, and the home of Virtue and Truth, that is increasing, shall begin its life in all, while the altar of holy resurrection shall be lighted in grandeur with hallowed and varied offerings of souls from every clime. No longer will one toil in pain while another revels in luxury, for the soil and fruitage of earth shall be free, while over the homes of all will hover the heavenly dove of Peace.

MAR. P. — True LOVE principles, gleaming in their divinity far and wide, will vitalize and draw many souls to Zion, where they will be planted as trees by the sides of living waters, growing in strength and beauty until they become as cedars of Lebanon. Then will they joyfully sing the " Song of the Lamb " with those who stand upon Mount Zion.

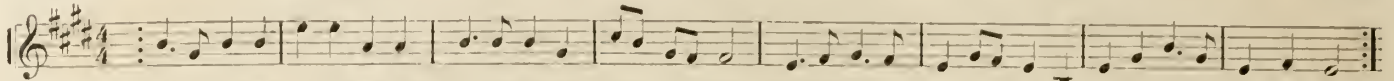
MARTHA —

Joy we feel in thus reviewing
What the march of Truth has wrought,
And, while present light pursuing,
Claim the strength through increase brought.
Hopes for future bright are glowing,
Love with wisdom interblends,
Seed celestial they are sowing
Of a life that never ends.
Faith, endowed with gift immortal,
Lifts the veil from spirit sight,
Ope's the gates to love's bright portal,
Leads the soul in wisdom's light ;
Pierces through the mists of morning,
And discloses to our view
Grace and Truth the home adorning,
Where all things are form'd anew.

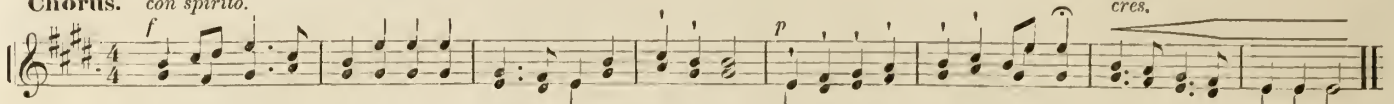
MUSIC SUNG IN CONNECTION WITH THE DIALOGUE.



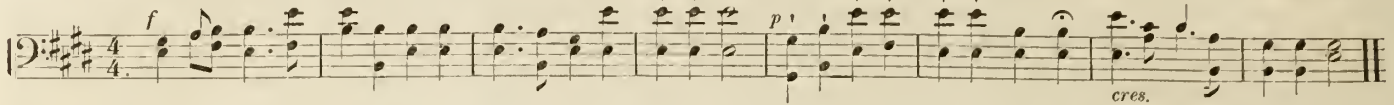
1. Praise, rejoicing and thanks-giv-ing, Is the glo-ry of our song! While the an-gels from a-bove us, Waft the ble-sed strain a-long;
2. May the joy our feel-lings cherish, Thrill a chord in ev-ry heart! While the secret streams out-flow-ing, Shall an an-swer true im-part;



'Tis for promised joys unmeasur'd, For delights that ne'er will wane, For the rapture pure be-fore us, And the hope for ho-ly gain,
And we call on all to join us In our joy-ous fes-tive song! While the waves of life dance mer-ry, And the heart is glad and strong!

Chorus. *con spirito.*

We will swell the gladsome chorus, Till bright hosts around us throng, And with harps of sweetest mu-sic, Join our u-ni-ver-sal song.
Yea we'll swell the gladsome chorus, Full, un-broken, rich and strong; Till it floats and floats a-round us, This our u-ni-ver-sal song.



"SCRIPTURE OF TRUTH."

—o— (O. C. Hampton.)

While wandering alone o'er the bleak hills of sorrow,
And sadly exploring the regions of earth,
The present all gloom, with a darker to-morrow,
An alien to comfort, a stranger to mirth,
Before me arose a magnificent Temple,
Whose windows were brilliant with rain-bows of light,
Whose beautiful mansions were airy and ample,
With glory supernal enravish'd my sight.
This Temple was built at the foot of a moun-tain
(The mountain of Arrogance, such it was called)
Where long I had wander'd in search of a fountain,
O'er crags of despair round its summit so bald.
The Fountain Eternal of all consolation —
The Well of Salvation — I journey'd to find,
Whose river so clear thro' the calm habitation
Of Holiness, ever continued to wind.
At length a grand Temple, that stood in the valley,
Attracted my eye with its beautiful sheen:
I thought, if the vale with its beauty would tally,
Nor painter nor poet could pencil the scene.
In haste I repair'd to this exquisite Temple,
More costly by far than the Temple of old;
Its plan of construction, tho' sacredly simple,
In aspect sublime was romantic and bold.
And in that low valley meander'd a river,
With calm flowing waters and music serene,
Which still keeps in majesty rolling for ever,
The sweet-smelling woods in perennial green.
And here was the Fountain of blessing fraternal
Whose Lethæan waters all sorrows remove,
And, tho' cycles are gone, yet the flowers are vernal,
That bloom on its banks in the garden of Love.
And in this vast Temple the poets and sages,
The Prophets and Saviors for all the lost world,
Whose wisdom and virtue (in bright glowing pages,
As rivers of life, through the nations have pur'd)
And soul aspirations, in love are recorded:
They have written their lives in the books of the Palm,
Have finished their race, have been amply re-warded,
And left us their story in song and in psalm.
Their heavenly oracles — rapt inspirations —
In unfading splendor, are there to be found;
Their joys and their sorrows, and final salva-tion,

In "Scriptures of Truth" in profusion abound.
How oft have I open'd the doors of this Temple,
To search out its oracles hidden therein,
That, in sore affliction, would show some example
Of sweet resignation in dark sunless scenes.
As those who had travel'd in sorrow before me,
And left me their holy Evangel to trace,
In patience to wait when the shadows are o'er me,
And how to rejoice when abounding in grace.
When doubts and uncertainty thicken around me
And darken my path with the shade of their wings,
I enter this Temple: What light is around me!
What promises holy! What heavenly things!
When gloomy forebodings, or malice, or anger,
Are brewing afar in my horizon dark,
I haste my escape from this region of danger,
I hide in this Temple, I rest in this Ark.
In many sore trials and weary temptations,
This Temple enchanted has furnished relief,
And thro' the long past it has lighted the nations,
In their bright day of joy, and their dark day of grief.
Long, long live this Temple! the structure of Ages,
Long let me recline in its shadow serene;
Long let me converse with the saints and the sages
Who've lived out their day, and have passed from earth scene.
The Good of all times, in their travail and trial,
In unison striving the same race to run,
Abounding in patience and stern self-denial,
To press for the glories they fought for and won.
O, thanks unto God, who in mercy provided
This beautiful Temple such records to hold,
Where pencils of sweet inspiration have glided
And faithfully painted "the doings of old."
Then, long live the Archives of Saints and their sorrow,
Their triumphs in grief and assurance in doubt
Until the Great Day, which will know no to-morrow;
Let the light of the "Watch-towers" never go out.

DAN. x; 20, 21: "Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." "I will show thee that which is noted in the scripture of truth; and there is none that holdeth with me in these things but Michael your prince."

From which it appears that the "Scripture of Truth" existed, and was studied in the Spirit World, long before the modern Bibles — Jewish, Catholic, Greek or Protestant — were made up. Indeed, they are not yet completed, as in England a commission is now revising the "Holy Scriptures" — the Protestant Bible.

As Rabbi Wise says, "the happiness of man depends on no Creed and no Book; it depends on the dominion of truth, which is the Redeemer and Saviour, the Messiah, and the King of Glory."

The belief in a creative God is inferred from design in creation, and though there are difficulties the other way, reason triumphs in the proofs, and faith overcomes the difficulties.

THE SNOW STORM.

—o— (Mary Whitcher.)

What kindness of our Father,
To spread a mantle o'er
All dark and ugly features,
Which face of nature bore!
All draped in lily whiteness,
The rocks and mountains' side;
Alike the vales and hill-tops: —
Thus would our Maker hide
Our darkest wrongs with whiteness,
Our weakness and our sin,
If we beneath the covering
Of Mercy would come in.
This is the Lord's pavilion;
It covers all below;
As doth the rain and sunshine,
So doth the mantling snow.
O when shall we consider
What God for us hath done;
And in that loving kindness
Deal kindly with each one?

Canterbury, N. H.

FLATTERING TITLES.

As Mr. Mrs. Sir, Lady, &c. are inadmissible with us, please write your full Christian names, which will determine whether the writer is male or female.

THE SHAKER.

BOUND copies of "THE SHAKER," vols. 1 and 2, will be sent, postpaid, for two dollars and fifty cents, and a Contents added.

OBITUARY.

ELDERESS ELIZA FITTS, Canterbury, N. H., Feb. 14th, aged 55.

ABIGAIL MUNSON, Mt. Lebanon, March 1st, aged 101 years, 11 months and 12 days.

SYLVA SCOTT, Union Village, O. aged 74.

JAMES AMPHLET, Union Village, O. aged 64.

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MEDIATOR.

PART II.

—o—

THAT system, institution, or individual, who possesses the most light and truth and the purest inspiration, is the best prepared for, and the nearest to, the "kingdom of heaven." To such were the oracles and promises and prophecies committed.

The children of Abraham, by natural generation, had many important advantages over those whose parents disregarded the natural sciences that were practically operative in the Mosaic economy — godly agriculture and physiological knowledge relative to nutrition and reproduction — that has no parallel in history.

"The land is mine, saith the Lord" — the Hebrew God. And the priesthood divided the land to each tribe, family, and person; while the historian of the *future*, — the Prophet, — caused the "meek to inherit the earth," and allotted to each one a "vine and a fig-tree" growing thereupon.

The Jew gloried in his superior physical organization; but his eyes were inverted, turned back, while staying himself upon the spiritual gifts of his ancients, — the saints, Prophets and Prophetesses, Noah, Abram, Moses, Elias or John the Baptist, — and upon their wonderful works, great faith, and their sufferings and self-denial, yet he exalted their personalities just as the same spirit to-day exalts *Jesus and Ann*. "Whom makest thou thyself? Art thou greater than our great ones?"

The Jew was blind, and "knew not" of the saints and saviours *then* in Jerusalem. These had to be their own witnesses, by their works, to which they appealed.

Who worship the *persons* of the *dead past* will persecute the *persons* of the *living present*. Idolaters "hate him who reproveth in the gate" of the *new city* that is coming down from God, through Christ, out of the inner heavens. It was their own doings when the people of Israel, through faith in Moses and in the God of Israel, — the spiritual Being who inspired him and constituted him God of Egypt, and of Pharaoh, its king — allowed themselves to be led into a wilderness where there was none of the food to which they

had been accustomed, and they had the consequences to endure.

The righteous were self-denying with occasional murmurings and some backslidings. But they frequently rejoiced and triumphed in the prowess of their great national guardian spirit, "their" God; while the rebellious, during the "ten temptations" that befell them, often, in their hearts, turned back into Egypt. *They* all died in the wilderness.

Their progressed children, raised upon a vegetable diet and under strict observance of the propagative law (common to all the inferior animal creation), went into the land of Canaan under the guidance of the only *two* of the righteous who remained, out of the million who came up out of Egypt. Could they have done any more under the guidance and lead of the original million? Was not the end of *their faith* attained?

Each individual did now "possess the land," they had their portion. They had also a perfected order of generation. No money, no monopoly; neither speculation nor commerce; riches nor poverty; merchant princes nor railroad kings. No rings nor Credit Mobiliers; no police, nor magistrates, nor courts of justice, except the temple and its Levites. "Of doctors" — quack or regular — Adam Clarke says "they had none;" for "the Lord their God had taken from them all sickness," by keeping them from the *causes* that induce it. It was "Church and State," with the *Church* left out.

This Mosaic civil government bears the same relation to the present worldly civil governments, that the Jewish Pentecostal primitive Church bears to the present churches of Christendom. With the help of the "spirit of prophecy," these two governments are *straight edges*, to show the crooked ways of *Church and State* in Babylon.

Worldly, selfish communism seeks to level wealth and poverty; to disband the twenty million soldiers of civilization, by arbitration; and to legislate the social evil and drunkenness out of existence; when it is only the Christ Spirit that can accomplish these good deeds, and give to mankind the Millennium. For the poor would gladly be rich, and the slave would be pleased to become the slaveholder.

From many babel pulpits the cry ascends, Alas! alas! ye are taking away our gods and our priests, and what shall we have left? Even the "Word of God — our holy Bible" — is undergoing revision!

Is not this the point when the "holy Inquisition" should again come in, to exterminate heretics? Can we not get our Jewish

fighting God, and our marriage-attending Saviour, "the *chief* Ruler of all national conduct; and the holy *Bible*, as the *supreme Ruler of all national conduct*," into the Constitution of these United States, to save us?

"A tree is known by the fruit it bears;" and, when any system of theology stimulates the *evil* passions of its advocates, making them "hateful, and hate one another," (as they do all through the six hundred sects of Christendom, and that too on mere points of *belief*;) where both parties are wrong, is it not evident to every honest, thinking mind, that these are believing the theology, and practising "the doctrines of devils"?

They (each of them being a "natural enemy" to all the rest) never agree, except (like Pilate and Herod) when it is to plot some mischief against the *only civil government* on earth that does not interfere with *liberty of conscience*; and upon whose soil the professors of all the thousand theologies of earth can meet as human beings, in *perfect equality*. And, seeing that the Government of these United States is *not any more a Christian* than it is a Mahometan, Hindoo, Jewish, or Chinese government, *any one* of the thousand sects in the nation has the *same right* to put its God, and Avator, and Bible, into the Constitution, as has any and every other one.

How much better it would be, if they would "put away all sectarian bitterness, and wrath, and anger, and clamor, and evil-speaking" against *unbelievers*, who do not "put bread into their mouths," and learn to be "kind one to another, tender-hearted, forgiving one another," as the best way to promote "pure and undefiled religion."

Jesus and Ann said *they* were "the way, the truth, and the life;" and, when persecuted for it, they proved it, by praying for and doing good to their persecutors.

Those persons of *to-day* who are anointed with the Christ Spirit, and who bear the sins of the people, and minister the power of protection and forgiveness, are as really *Jesuses and Anns* — Saviours — as were any persons in the *past*. And we should feel as free to respect, honor and love *them*, as we think we should have respected, honored, and loved those of former times, had we lived when they were upon earth. "If ye had believed in *Moses*, ye would, also, have believed in me," for I obey *Moses*.

The spirit of antichrist leads to the worship of the *man* — *the person of Jesus*; but denies that, in our own time, the Christ has, or can "come in the flesh" of *other* persons, as Mediators.

TREASURE.

"Where your treasure is, there will your heart be also." — MATTHEW, 6: 21.

IN whatever we take an interest, wherever our affections are placed, to whatever object or enterprise our feelings are attracted, and there we give our solicitude and care, *there* is our heart and soul, *there* are our riches — treasures corresponding with the amount of affection and labor bestowed. Such objects are liable to become idols, permanent idols of the heart, gods of worship. Unto such, we infer philosophically, we give our strength and support, not only while the soul is tabernacled in earth, but they being treasures of the soul, we cling to them when mortality is put off.

Is not man the mind? Hence man is the soul, which changes only as it becomes degraded and lowered, or as it finds progress. It is therefore ignorance, or a weakness of the human heart, to suppose that physical death converts the soul, and that then man becomes another, or a "new creature." "In the place where the tree falleth, there it shall be;" and Job tells us, there is *hope* in it. The mortal is dropped and cast off; the immortal eternally lives, and, wherever it exists, is capable of the reception of increasing light, and consequently *progress*. Otherwise, why the mission of Jesus to the souls of the departed, that "were disobedient in the days of Noah?" 1st Pet. 3: 19.

That service implies progress; his mission was to preach salvation in those prisons to the ignorant and wicked; to enlighten them, elevate them, evincing that they were capable of receiving his testimony, and also of being saved by it. Otherwise, the mission of Jesus must have been not only fruitless, but foolish. Those antediluvians, realizing their lost condition from disregard to the preaching of Noah, found justice incorporated in the character of the Almighty, as He did not leave them in their ignorance, without providing a means of rescue from wrath and judgments eternal, by and through the saving Gospel of Jesus. Here they became interested in light, which attracted their minds; and they sought relief in giving their hearts to his testimony, which began to furnish their souls with treasure. In this we see not only the wisdom, but the infinity of God, leaving not even the prisons of darkness beyond the grave so closed as to prevent the visitation of mercy, and thereby deprive the ignorant of light and means of protection.

God, our Heavenly Father and Mother, is a rational Being, just and merciful, abounding in every consistent means to meet the rightful wants of his creatures; so equitable in the distribution of justice, that He will bestow nothing unearned, as a permanent blessing. His laws are immutable: obeyed, they yield a just recompense, affording freedom of spirit, and protection, and justification of soul; disobeyed, man reaps the fruit of condemnation, his soul is brought into slavery, on every side his way becomes hedged, his path is strewn with perplexing and troublesome obstacles, and his life is sold to bondage and suffering. Thus, of all earthly means of rescue or relief he becomes stripped, he loseth the control of that which he seemeth to have, and it cometh *not* his own; therefore even that which he hath not is taken from him. Matthew 4: 24. Thus, left to himself to pay the utmost farthing for transgression, he finds little, within or without, but weakness; and, being

robbed of strength, the power of attraction acting upon goodness is measurably lost, and those energies calculated for the exaltation of the soul, are still weaker for action.

Man's only alternative in this condition, however powerless and weak, is humiliation, and cries to the God of Heaven for help. Realizing, when brought to destitution, that salvation is not found in an arm of flesh, he discovers that his only reliable strength is in God; his only refuge, in heaven. His interest being awakened in that direction, he seeks a treasure there; and, deriving an evidence of unfolding truths, his soul becomes convicted. Learning therefrom, that Gospel riches are obtained only by sacrifice, only by closing the senses against the admission of ungodly influences, giving no place in the heart to selfishness, allowing no indulgence of appetite or passion that would stain his moral or religious purity — that would animalize his soul or lower his condition or character in the sight of angels; and learning also that he is not his own, he resolves, whatever the circumstances, and however great the sacrifice, to become a Christian, that his life and all pertaining thereunto must be and shall be consecrated wholly and forever unto God and the maintenance of truth. This is the "narrow way, and few there be who find it."

Elder A. Perkins, Enfield, N. H.

THEOLOGY vs. RELIGION.

MODERN ideas and conceptions of Religion and Theology are so inextricably mixed and confounded together, by education and custom, that the terms seem identical, or synonymous, so much so, that Theology has become surrounded with a halo of holiness, and is credited with the generous and noble promptings of our better feelings, to the sanctification of the most absurd and meaningless forms, formularies, and ceremonies in the worship of God.

Theology is of the intellect; while Religion has its root in the affections. "God is Love." Hence, "pure and undefiled Religion," expresses itself in good works; Theology, in words and believings. *Religion* is constantly seeking for more light, evolving new truths from all sources, wherewith to benefit humanity, without any regard to creedal Theology. For *her* love is universal — God expressing Itself through creation.

Theology has installed herself as *dress-maker* in chief to Religion. But Religion gives her a great deal of trouble, as she is constantly outgrowing her raiment; nor will she be clothed by *rule*, or wear the costly garments cut out for her, except for a short season. That which Religion plants, she soon plucks up; and that which she builds, in her next mode of change, she pulls down. While Theology is stationary — stereotyped — always looking back, and going backward for perfection.

Theology insists that religion shall take the best of human souls to heaven, to praise the Lord in glory, and sing psalms to all eternity. While *Religion* persists in remaining upon earth, being intent upon redeeming its inhabitants; is anxious about our moral characters, and spiritual welfare; would fain look after our poor mortal bodies, and save them from the doctors; is deeply interested in the laws and rights of property, and in a proper and equal disposal of land. She would gladly ex-

terminate all the vices so prevalent among mankind, and which produce armies and navies, that, in their turn, breed slavery, poverty, and destitution of the elements of existence.

When, by the inspiration of the Almighty, Religion succeeds in elevating some one individual as a Reformer, Leader — *a doer of good* — "above his fellows," like Noah, Abraham, Moses, Jesus, or Ann, back comes Theology in great haste to "kill" and embalm the Avator, for all future generations, in coming ages, to idolize and worship.

Religion toils and works forever, to make us rational, comfortable, and happy here. She would condescend to teach us what and how to eat, to dress, and sleep; how to work, how to build well-lighted and ventilated houses and barns; and how to cultivate our land, so as not to raise disease-creating produce therefrom; how to meet the thousand and one conditions of life with common sense. But "Piety" becomes offended, and *old* Theology is horror-stricken; and so we languish to-day, vainly hoping for the "coming man" (or woman), the opportunity of to-morrow.

The world needs men and women whose hearts are full to overflowing with religion, who will heed her behests; those who can walk the streets of life nerved and unmoved, while the finger of ridicule is pointed at them; when malice, scorn, and misrepresentation assail them, who can forego — pass by — gold, pleasure, and ambition, untainted, while loving and seeking to help and uplift humanity; and who dare to worship at other thrones than that of dead Theology.

It was Theology, not *Religion*, that caused human beings to malign, persecute, burn, and crucify each other in the name of God or Christ. It has not been Religion, but Theology, that has held and practised the "doctrines of devils;" sacrificing and embittering the lives of millions of earth's inhabitants. Whereas, Religion molds the hearts of her adherents, in all races and nations, into a unity of purpose and action, breathing peace and good-will, and recognizing the equal rights of all peoples, and of both sexes. Thus, by its fruits, proving its Divine origin from the one Fountain — GOD — who is *Wisdom and Love*.

The Theology of a past cycle distracts the human mind, by conflicting with the inspiration and revelation of the present cycle. It drives men into antagonisms and animosities for mere *difference of opinion*; making them "hateful, and hating one another."

It is the sensual gratification of the animal appetites and perverted passions, so common among men and women, that causes the extreme ignorance of physical and spiritual truths that almost everywhere abounds. Therefore it is, that "light is sown only for the righteous" — those who practice *self-denial*.

Indeed, it is effete Theology — *not Religion* — that is now seeking to restore the cruelty and horrors of the past "dark ages," by putting its imaginary Trinitarian God, and the man-made Bible, into the Constitution of our common country. This insidious attack upon liberty all good citizens should unite to resist and to counteract.

Thomas Smith, Canaan, N. Y.

GENEROSITY during life is a very different thing from generosity in the hour of death; one proceeds from genuine liberty and benevolence; the other from pride or fear.

"SHAKER AND SHAKERESS."

MANY thanks and blessings on you, dear friends, for sending out into this benighted, confused, strife-mongering, lust polluted world your precious paper. Your pointed testimony against selfishness, lust, and other vices, which the churches of the world tolerate, is opening the eyes of honest truth-seekers, and strengthening and encouraging the weak and faint, who have been made so by the high professing and low prejudices of those who claim to be the Churches of Christ. Were it not for the "Shaker and Shakeress," the rising generation would grow up in ignorance of the true Christian spirit and principles, being taught as they are, by their own divines, that God is a *God of war*; and that, instead of being saved from sin and its consequences here, they must wallow on through filthiness till death places them in better conditions. Thousands who have been seeking the truth, and have sunk almost into despair at the practices of the fashionable churches, but know not where else to look for good, are now blessing you for the plain truths and teachings sent forth to them in your paper. For, while others are blinding and bewildering the world with creeds, theories, and mysteries, which neither they nor anybody else understand, you are making the highway of holiness so plain that a child may understand it.

You confine or apply religion to *daily life*. "Turn from that which is evil, and cleave to that which is good, in all your thoughts, words and acts," is the true Christian and the true Shaker doctrine; and, when people obey, they will soon see the absurdity of sinning all their lives, and then asking to be made clean and whole by the blood of one who died eighteen hundred years ago. We shall all find just as much salvation from sin and its consequences, here and hereafter, as we work for, and no more. The death of a thousand men called Jesus, or Christ, never will entitle us to salvation, here or hereafter, one whit further than we possess in ourselves the Spirit of Christ, and work it out in our daily lives. Teaching people that Christ suffered for our sins, that we may spend our lives in transgression, and then, on our death-beds, make a dodge by the devil, and land in heaven pure and perfect saints, all fitted for immortal glory and happiness, is one of the greatest sins or errors ever committed, as it gives liberty to travel through life in sin, and to enter, without preparation, a state of existence whose very *beginning* requires that all the faculties and powers of our souls should be trained to the highest perfection. If men had ever been taught the great truth that salvation and happiness, here and hereafter, depends on our own individual efforts in our daily lives to purify ourselves from all sin and wrong-doing, we should now have a very different state of society.

The "Shaker and Shakeress," is now teaching these blessed truths; and may the Father and Mother of all that is good, and all the holy angels, aid in impressing the importance of these truths on the world, and the Churches of the world, which a false theology has covered with almost Egyptian darkness.

I rejoice to see that you are bearing a testimony against putting God and Christ into the Constitution, which would be opening the door for the union of Church and State, which would finally lead to the rekindling of the fires of persecution, that were extinguished with the tears and blood of millions of those who were the real salt and light of the earth, and, for want of whose righteous teachings, the world has been groping in spiritual darkness ever since.

Man, without a Divine spirit to control and guide him, is the same in all ages; and, if we give graceless priests, who believe in pauper-houses, prisons, the gallows, and in war, power to lord it over the world, they will persecute those who cannot conscientiously endorse them as severely now as did their brethren in the ages that have passed. And then, what mockery, what rank blasphemy, to put the name of God, who is Love, and of Christ, "the Prince of Peace," into the Constitution of a Government whose country is filled with forts, arsenals, powder-houses, with a standing army and navy, and which is now spending thirty mil-

lions a year for war purposes in a time of peace! Would God and Christ accept the office and honor which these ignorant fanatics are endeavoring to force upon them?

Go on in your good work; the holy angels, and the hearts of all pure men and women, must be with you.

Jer. Hacker, Berlin, N. J.

GOVERNMENT.

"Where there is no government there is no God."

THERE is some inherent virtue in all the various forms of human government. An empire, or despotism, under the direction of *one will, capable and good*, is vastly more happy in its conditions than is a democratic State without self-control.

An aristocracy is but another name for government by the best minds. And who will say it is not better than misgovernment by a rabble. Wild tribes elect their own chieftains, and these chiefs are governed by a council of their wise old men.

True republics embody the best qualities of all human governments. When a people have become sufficiently enlightened to protect themselves from being ruled by designing knaves, they should govern themselves. Their first step may be to elect an aristocracy, composed of their most able minds, to make the laws; then to elect an officer, or officers, to execute them; these, answering to the executive head of an empire, enforce the laws made by the people through their aristocracy; but, under bonds to administer for the common good of all. For the *misrule of a mob* is no worse, in principle, than that of a despot; but is more showy.

A *theocracy*, or government by the Infinite, through the finite—the spiritual through visible channels—is evidently what the perverseness of man's nature requires.

It is becoming a question, whether, in this country, man has not, already, more liberty than he will use aright. Uncontrolled, unregulated license, will as assuredly pervert all government in the future as it ever has in the past. In his lowest condition, man needs protection against his fellow. In his intelligent state, he needs protection against his own sinful pleasures. Uncivilized, he is incapable of a true spiritual government, as it would soon degenerate into a superstition. Enlightened, he becomes voluptuous; for the means of sensuous satisfaction, have far outgrown the only power which can curb the desires, and hold them to their legitimate use—the *present and future good of himself and his fellows*.

Believing that God overrules human affairs for the final good of the race, we perceive design in bringing those wandering Arabs, or sons of Jacob, to dwell near the highly civilized Egyptians for four hundred years. Could they live for so many generations in close contact with the most enlightened people of the day, and not have the truths of civilization born in them? And what could better fit them for a theocracy, and to be led by the one man who had the noblest spiritualistic development?

It is safe to predicate, from the lessons of history, and from the result of stern facts in the present, that the race cannot—will not—unaided from above, govern itself with justice. For no material or intellectual forces can ever reach the spiritual nature, which, alone, has power to subdue those desires and passions of the earthly man, which, defying all law, is termed "*that lawless*."

Hence, when man can see the *Infinite* in the *finite*, he will have a government manifested in human beings, who possess the highest spiritual development of the day and time; and the governed will realize that their *freedom of desire and action* may be greater than their power of restraint, and so yield obedience to *God*, as seen in his "image."

Thus, the culmination of *human govern-*

ment will be *spiritual*, which takes into the account man's highest attributes and well-being. It will be of God, *through* the people, and *for* the people, and of their own free will.

G. H. Hollister, Mt. Lebanon.

[From the Albany Morning Express.]

UNION OF CHURCH AND STATE.

VIEWS OF A PROMINENT SHAKER.

MT. LEBANON, COLUMBIA CO., N. Y., }
March 15, 1873. }

Editor Morning Express:

RESPECTED FRIEND: I send you a copy of my St. George's Hall lecture, and a pamphlet. I hope your life may be spared until you can look through them. It may be that you will be the better prepared for the interesting change, after digesting their contents. If good came "out of Nazareth," why may not light come out of Shakerdom?

If we *must* have a union of "Church and State" in this nation, I propose that the *Shaker Church* be the one to be thus *united* to the Civil Government. There are grave reasons why this union should be consummated. The President has already extended a fraternal hand toward the *Shakers' Order*, saying, "I believe that our great Master is preparing the world, in his own good time, to become one nation, speaking one language, and when armies and navies will be no longer required."

This is *his* language; it is *ours*. Here is a basis of union with our Church not to be elsewhere found. It is self-evident that a Civil Government, having such a "high and holy faith" in Millennial principles, that will eventually exterminate sensuality, poverty, slavery and war, can form no *permanent* union with any of the churches of Babylon, Christendom—churches who believe in, and have, for 1260 years, practised war—holding their prisoners as slaves—thus creating poverty, rich and poor, bond and free, male and female, Jew and Gentile, who, vociferously denouncing the *brotherhood* of Humanity, never agree except when baptised into, and whilst bathing in the stagnant waters of the "Social Evil:" in *that* they are one flesh.

"What concord hath Christ and Belial, or what fellowship hath light with darkness?" What union can there ever be between a *civil* Government that "believes" in the Powers of Peace—the Millennium—and fighting churches, who carry the "Bible in one hand, and Sharp's rifle in the other?"

By all means, let us have a union of Church and State. But let it be between a peace-"believing" Government on the one hand, and a peace *practising* Church, on the other. This will follow: The Shaker Church, "rendering unto Caesar the things that are Caesar's," will let the Civil Government, then to be composed equally of male and female officers, the executives of laws protective of person and property, without discrimination of sex, color or nationality, attend to all civil matters between one citizen and another, relating to "the life that now is," and the *Shaker Church* will, under the influence of Spiritualism, regulated by religious inspiration, occupy itself with the far more important affairs of "the world to come." And at the same time knowing,

as none others can know, that the "price" of good, once gained, is "eternal vigilance," it will see to it (geese did once on a time save the Roman citadel), that no one of the adulterous, worldly churches, that "believe" in war, its causes, and sequences, shall ever intervene between itself and the Civil Government of these United States, which is a home for persons of all kindreds, tribes, peoples, tongues, nations, and races, with all their antagonizing theologies and diversities of Bibles.

"Let us have Peace."

F. W. Evans.

SHEPHERDS.

"I am the good Shepherd, and know my sheep, and am known of mine; and they shall hear my voice.

I CAN indeed testify to the truth of these words.

Christ's Spirit is "known" and felt by my hungry soul. I rejoice to find him in so many. Some time back, he was not to be found in any man or woman upon this earth. But now we are blessed with the presence of the heavenly *Bride and Bridegroom*.

The kind, loving Shepherds in Zion, possess the pure Gospel of Jesus Christ and Mother Ann, and are worthy of their inheritance, because they have lain down their lives just as did Jesus. They are true followers of Christ. They do not go behind, and *drive* their sheep, but they go before, and all the good sheep follow.

It is something of a cross to follow Christ; yet I rejoice that my lot is cast among faithful cross-bearers.

Larz Erickson, Pleasant Hill, Ky.

DOES THE WORLD MOVE?

As a whole or a part, is humanity moving on an up-grade?

Much depends on the standpoint from which the view is taken. Go down into turmoils—the scrambles for place and for pelf—go down into the condemned little difficulty *yclept* "the social evil"—stay there long enough to get your percepts obfuscated—and should you be asked, Does the world move? you might say, as did Ezekiel when asked, "Can these dry bones live?" "O Lord, Thou knowest."

But here let us quit these regions and go up—higher up—up to the highest parts of the earth—the parts that come nearest to the heavens—nearest to angels and God. Now cast about, and what do we see?

We see some splendid specimens of the race Homo—intellectual, political and moral. Compared with the 'homos' of former periods, these specimens we see now are almost divine.

Herein lies the grand secret of the differences, to wit: In olden time 'homos' got up *gods* in their own likeness; now, these 'homos' get *themselves* up in the likeness of God. This makes a difference, we see.

What though these approved editions are not yet the many? we must confess they are not. They are the few. But they are prophecies of the future many—the poetic few.

Now just look ahead a few centuries. What do you see?

We see this planet peopled with the likeness of God as the waters cover the sea; this is what we see. O. P.

THE Duke of Somerset in his "Christian Theology and Modern Skepticism," thinks that the gender of words has a great deal to do with our religious beliefs. He insinuates that if the word for spirit, which is feminine in Hebrew, had not become changed to masculine in the Latin, one or more of the Trinity would be of a different sex.

KNOWLEDGE VS. RELIGION.

Religion is the salvation or the curse of mankind. What is religion, but the *in-pouring* or *out-pouring* of the soul—action, motion? All the actions of a man or woman is his or her religion. Every action that brings happiness—heaven—is true religion; while every act that results in unhappiness—hell—is false religion. There may be as many degrees of heaven and hell, as there are of heat and cold.

Knowledge is the saving or Christ principle, which deters human beings from doing what *ignorance* would leave them to do, *wrong*. The great cross of to-day, for mankind, is *work*; to work for their bread, and to work for knowledge that will bring lasting happiness. Men work for knowledge to get money, to obtain land, to secure the notice of other persons, and to be honored one of another; to become politicians, lawyers, doctors, preachers—any thing that is popular with mankind.

But to seek and work for that combination of physical, moral, intellectual and spiritual truth, which would result in human happiness—heaven—is a cross that not many can bear. So few are willing to find heaven here upon earth, that they seek not for it; but look away into the future, to some great place above.

Friends, heaven is no particular place, but a *condition* as attainable on earth as in any other place, or sphere, or world. Reason and experience teach me that the only way to heaven is *right living*; and that the knowledge and practice of right living is religion.

Aaron Evans.

"To know Thee, the only true God, and Jesus Christ, whom Thou hath sent, is eternal life."—Ed.

RESPONSIBILITY.

EACH Contributor is accountable for his or her own sentiments or ideas. It is the duty of Editors, being responsible to Authors, to prepare matter for the press. Writers should be

"A little deaf, a little blind,
If happiness they'd surely find."

Or, otherwise, write only what has been well *thought out*. Better write two or three *short* articles, than *one too long*.

It is no more advisable to "catch the hare before you cook it," than it is to have something to say before you say it. Yet, as the only way to prepare a population for a republic, is to establish one; as there are no means by which a child can learn to talk, except *prattling*; and as only those who go often into the water, at the risk of going under, become good swimmers, so it is with composing—putting ideas into words. Therefore *write*, that you may *learn* to write; first being certain that already you do not know how.

All Contributors, whatever become of their contributions, have our CORDIAL THANKS. Each one is expected to do better next time.

We quote, or copy, for information.
And never indorse by implication.

No one who has honestly endeavored to express his thoughts in prose, and failed, should be censured too severely for resorting to poetry.

DUAL.—The latest originality in the way of newspaper titles is found, of all places in the world, among the Shakers of New Lebanon. For two years they have issued a journal called *The Shaker*, which was the organ of their sect throughout the country. Lately, however, they have recognized the Woman's Rights doctrine, by terming their paper *The "Shaker and Shakeress."* This is certainly a striking, if not a euphonious title.—*Buffalo Express*.

INFIDELS.

"THE new infidels have nothing whatever in common with Voltaire or Paine, probably do not sympathize at all with either the spirit of their writings or the separate opinions they advocated. They are not controversialists any more; they are not theologians. They make no war on particular dogmas—such as Trinity, atonement, depravity, perdition, literal inspirations. Those of them who profess hostility to Christianity, do it on grounds that neither Paine nor Voltaire would have comprehended—that even Parker did not occupy. Those who profess themselves Christians, do so for reasons peculiarly their own; they decline to receive Christianity as a doctrinal system, and but partially accept it as an ethical system. They regard it rather in the light of a symbolical illustration of their own moral sentiments, of sentimental value purely, or as the natural and legitimate development of one line of history. The rest classify Christianity among the great religions of the race, give it its place in history, appreciate what it has done, commend it for what it is doing, but seek elsewhere for their guidance and authority."

"Between 'French Infidelity,' therefore, and American Rationalism, there are worlds of difference. They scarcely touch each other at any point. In spirit, method, aim, principle, conclusion, they are essentially unlike. They start from a different goal, proceed along a different track, issue at a different point. The atheist does not copy Diderot; the materialist turns his back on Helvetius; the deist forsakes the ways of Thomas Paine; even the mocker has a fashion of his own, quite unlike Voltaire's. There is no excuse for naming them in the same breath but partisan bitterness; and whether or not that can be accepted as an excuse, we leave our readers to judge."

TWELVE REASONS WHY NO RATIONAL BEING SHOULD USE TOBACCO.

1. THE habit is at war with temperance. Tobacco is an intoxicant. It is a part of the merchandise of dram-shops and an incentive to drunkenness. The toper, rebuked by a professed teetotaler, with a quid or a cigar in his mouth, might pertinently respond: "Physician heal thyself."

2. The habit is a self-indulgence in flagrant conflict with the self-denying spirit of the Divine Founder of Christianity. It numbers among its slaves more than 150 millions of human beings. It hinders moral reform, and it impedes progress.

3. The habit is essentially filthy, and "cleanliness," says the proverb, "is next to godliness." Ladies of refinement involuntarily shrink from the man who chews, or snuffs, or smokes, unless custom has rendered them indifferent to these vile practices.

4. The lips of a tobacco chewer, or habitual smoker, are swelled and saturated with a disgusting poison, the gums are spongy and tender, and the whole mouth and throat affected by its use.

5. The habit of using tobacco is inconsistent with the character of a Christian gentleman. "St. Paul," Bishop Hooker tells us, "was emphatically a gentleman." Would he have poisoned the air with sickening smoke, or deluged the floor with liquid filthiness? Never!

6. The habit injures the voice. The smoker articulates huskily. The chewer often croaks. The snuffer speaks through his nose.

7. The habit is costly. Official statistics show that more money was spent for tobacco in the United States during 1871 than for bread—the staff of life. \$350,000,000 for tobacco in its various forms. \$200,000,000 for flour within the year!

8. The habit often lowers the self-respect of those who practice it. "I love my pipe," said a clergyman, "but I despise myself for using it."

9. The habit disturbs the regular pulsation of the heart. Tobacco users are thus in constant danger. Many fall dead suddenly.

10. The habit weakens the mind. It enfeebles the memory, paralyzes the will, produces morbid irritability, diseases the imagination, deadens the moral sensibilities, and is, therefore, an "assault and battery" on the nervous system, the intellect and the soul.

11. The habit is a rebellion against Conscience. Those who indulge in it know that it wastes time, money, strength, and life, and tramples on the laws of Nature, which are the laws of God. Hence it is a sin.

12. The habit is as contagious as the cholera. Every mature smoker or chewer infects dozens of youths with a desire to follow his pernicious example. Thus the evil spreads.

Bondsmen of "tobacco," break your chains! After a month of abstinence you will not care for the poison, and within a year after your self-emanicipation, you will loathe it. It is God's command that you do yourself no willful harm. For this reason, added to those already placed before you, give up the use of tobacco forthwith and forever.
Ec.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

PROPHETS.

MODERN prophets have read and re-read the predictions of the ancient Seers, and inhaled the breath of inspirational life from them; and have so much admired the high-toned eloquence and purity of thought and language flowing through them, that they have bowed and done them reverence. Many, while perusing the touching Bible story of Abraham, when he journeyed with his beloved son Isaac from Beersheba to mount Moriah, have honored him for his firmness of purpose in yielding obedience to the call of God to him, and have admiringly followed him at a distance, and beheld his courage and faith, when he set his face toward the land to which his God was about to lead him. Slowly, but firmly, step by step, he ascended the mount, ready to sacrifice his dearest loved one on earth, to evidence the greater love that he felt to his God, whom he professed to serve. But how many, in our own time, possess faith enough to sacrifice *their* Isaacs, when called to do so?

Ah! says one, "We have fallen upon different times! Our God is tender and compassionate! He saw Abraham's faith and felt his sore trial and grief, while proving his integrity to principle." And God said "I will make a *great sacrifice* once for all!" And He sent his *only* Son into our world as a ransom for the race of man, and thus released us from the performance of such painful duties. Now, all that remains for us to do is to believe on his Son, and rely upon his atoning blood that was shed on Calvary, and chant requiems of praise to him, and all will be well; for he loves us so well, he will wink at all our transgressions, and cancel all our debts for us. Our earth-life is short, and we purpose getting all the pleasure out of it that we possibly can, and trust to his merits for the future."

Many have revered the character of the Leader and Deliverer of ancient Israel, as they have traced the history of his travels through the wilderness, and his patient endurance and perseverance with that murmuring and oftentimes rebellious people. He was possessed of human frailties as well as they; and was a partaker of all the trials and temptations to which they were subject, which he resisted, and encouraged his people to do the same; and he became a practical law-giver by carrying the principles and laws, which he enunciated, into effect in his own life.

There is grandeur and beauty in the account of his approach to mount Sinai with the seventy elders, who were commanded to worship afar off, while Moses, alone, was allowed to draw near; how, in vision, they saw the God of Israel, whose feet were placed upon sapphire stone like unto the body of heaven in clearness; and the communings of the Spirit with Moses on the Mount, the burning bush; the voice of the trumpet; the thunderings and lightnings, and the cloud which rested there.

But we would ask: Have those signal manifestations of power any particular bearing upon the people of this generation? Have we nothing to do but to read, wonder, and admire? Or, were the dealings of the God of the Jews with the people, at that time, written and preserved for the admonition and benefit of succeeding generations? How much easier it is to think well of covenants that were made with our fathers, a long time ago, than it is for us to make *new* covenants, which require *new* sacrifices. The code of laws given through Moses, still possess great power; and there is a spirit at work, seeking to infuse new life into them, that they may take practical effect in a physical and moral point of view upon the habits and lives of the people of our own time. The Mosaic Dispensation is the basis upon which the Christian Dispensation must rest. If we destroy the *one*, and render it ineffectual, we shall do the same by the other.

And, when we acknowledge God's power in ages past, and profess to believe in the fulfillment of prophecy in the future, yet are unwilling that those prophecies should be fulfilled in *our* time, and take effect in us, because of some sacrifice that we must make, and a cross that would follow as a sequence, then we give evidence of the want of living practical faith and true honesty of purpose. God will not be mocked with vain and empty professions. If we cry "Lord! Lord!" we must have corresponding works, or He will not know us in the covenant of redemption. He will own and honor only those who, through a spirit of unselfish devotion, honor Him.

CORRESPONDENCE.

Dear Sister Capen: How do you and yours prosper, and how in particular does your soul prosper? For I do not believe you are one who ever can become so absorbed in worldly cares as to forget its interests; although, like all human beings, you may mistake in the manner of protecting and advancing those interests.

You and I were well acquainted in time past, as you may remember, holding in common much experience and many opinions; but it is a long time since we met. You thought at that time (if I mistake not), that you, by a transient visit, knew some little about Shakers, sufficient to justify you in rejecting their principles and practices.

Since I became acquainted with both the one and the other, I have not ceased to be astonished that so many good, honest, piously-disposed people, as far as I can see or know, decide about and pass over this important question: "What can this people mean by their profession and practice?" On my first and last visit to Dorchester, my old and much-loved home, I called upon a sister occupying a prominent position in the Church, expressing to her the delight I felt in finding a people who were really Christians. She said, "Oh, wait, sister, till you have lived with them a while; you will not stay long after you really find them out." Well, I have tried it twenty-five years, and have failed to find any thing of what she darkly hinted. Do you remember what you once thought of a married life, as to its effect upon the spiritual life, and the text you gave me, when I urged you to take care of Brother Capen's children? You told me very truly and wisely, that Paul said, a married woman would care for the things of

the world, how she might please her husband, but the unmarried was free to care how she might please the Lord, and keep herself holy in body and spirit. You also reminded me how women, we had both known and honored, had counted themselves as having fallen from their high state of holiness, when they entered on a married life, or at least as maintaining their profession with increased trial and uncertainty. Yet, with all this, how slow have I and others been to discern the truth. It would ill become me, who have been in darkness so dense, to fault my friends because they may be slow to see light; for notwithstanding my zeal and earnestness in those days, looking back upon them it is plainly to be seen, that, in spiritual things, I did not know my right hand from my left; and can only be thankful that I had as little influence and did so little evil.

Whatever may be thought by those who count themselves good and wise, it will be seen in the end, to be a great attainment to really know the flesh from the spirit, and to which we are really giving in our adhesion; for the word is, if we sow to the spirit we shall reap life eternal: but, if we sow to the flesh, we shall of the flesh reap corruption. If, instead of crucifying, we will persist in *cultivating*, the crop will be abundant and sure; for, whatever man may be, God is not mocked or deceived. You, my dear sister, may think it passing strange that I should name this plain scripture to one who has quoted it so often in public and in private, as I have heard you. Still you are aware that it is the experience of yourself and others, that we may read and quote Scripture and imagine ourselves familiar with its meaning. Yet, after awhile, the heavens may open and a ray of light fall upon the subject in question, giving it a significance and importance not seen before.

What, let me ask, in all humility, are the affections of the flesh, if not those originated and fostered by its ties? And how came we to be so blind as not to see it? I think no soul can understand this matter until they clearly know that the light and call of the Gospel concerns the body as well as the soul, the former called to be a fit temple for an indwelling holy spirit. This (it seems to me) must be something very different and opposed to the uses to which the flesh consigns it, i. e. a prey to the lusts of men, I grant you, in many cases, a willing prey. Justice requires that we admit this truth, but does this fact lessen the degradation? Surely not! On the contrary, it has been maintained, by wise men and thinking women, that the darkest feature of slavery was that it rendered some of its victims willing to remain slaves!

There, sister dear, I have written what was in my mind, and prayerfully hope it may do no harm. It is a blow aimed at the root of all sin; and, in this day of the world's history, it seems not best to spend much time or strength lopping branches, if one has any hope of reaching the root.

A more pleasant subject upon which to write might be found: could there be a more important one? The loss and consequent misery of humanity is a sad subject, but it looks to me that, if tongue and pen be consecrated to the highest use of this hideously-fallen world, delicacy and modesty, which have been so long and persistently ignored in the commission of sin, must of necessity be laid a little on one side, while we grapple with the deadly monster. If the veil cast over the face of all nations is ever effectually rent, every son and daughter of the second Adam should feel like contributing their mite dismissing forever overweening delicacy and worldly mock-modesty.

Nancy Fairbanks. Harvard, Mass.

Now that woman begins to protest, she will not be so much oppressed as heretofore by her stronger half.

MEDITATION.

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DAVID said, "the meditation of my heart shall be of understanding." Many benefits are derived from serious and candid meditation, and much is lost for the want of it. Those who, without due reflection, eagerly rush forward in pursuit of pleasure are often surrounded by difficulties and dangers from which they cannot extricate themselves. Bitter regrets and remorse of conscience have fallen to the lot of those who have yielded to the impulse of evil passions instead of giving place to calm deliberation upon *cause and effect*. A proper use of the reflective powers of mind would prevent atrocious crimes, would stay the murderous hand, restrain the fraudulent heart, and lead to works of virtue and love, which would not only give individual happiness but would be a blessing to others. How often we see the young and inexperienced, who are self-reliant, move on in their own will, regardless of the counsel of parents and the cautions of their dearest friends, until they plunge themselves into irretrievable ruin, bringing guilt and shame upon themselves and blighting the fond hopes of their best friends.

O that all would learn to heed the voice of conscience, and reflect and consider wisely, and let the monitor within warn them of danger, and assist them to examine the motives which prompt to action! In thus doing, integrity might be maintained, unblemished morals preserved, and direful effects averted.

There is peace and serenity in calm meditation. In the hour of reflection and contemplation, we enlarge our conceptions of the Creator of the universe, and of the laws which govern the creation. Those who are thus exercised can say, as did one anciently, "O how I love thy law! it is my meditation all the day." The beauty and harmony of God's works unfold to the view as we study his laws, from which we learn the practical duties of the present life, and how to prepare for that life which is eternal. Hallowed and blest is the hour of meditation! Our hearts would expand, and our conceptions of the Divine would be enlarged, were we to frequently consider his unbounded beneficence in giving to mortals a rational, understanding mind, capable of infinite expansion and reflecting the likeness of our Eternal Parents.

Elizabeth Sears, Mt. Lebanon.

FULFILLMENT OF PROPHECY.

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INSPIRATION from the higher spheres should be ever welcome to our hearts, whether pertaining to the work of the present time or to the greater glory of the advancing Millennial Day. In this way, how often do we feel the Spirit witnessing with our spirits that the promises of God are sure, and that to the increase of his work there will be no end. He hath purposed to have a people on the earth who will do his will, and live in obedience to, and in harmony with, the original laws of their own being, and keep pace with increasing light, and who will from principle perform every duty.

Prophets in all ages, when under the guidance of true inspiration, have pointed to such a people and work. How earnestly did the prophet Isaiah testify of a coming people, who should be washed from all filth and be purged by the spirit of judgment, and be refined by the spirit of burning, until all that remained in Jerusalem should be called holy, and have their names written among the living. And, for her glory and defense, the *cloud* should overshadow and form a covert by day from the heat and storm, and the *fiery pillar* should be her defense by night; and a tabernacle should be formed, whereunto those who were weary of the conflicts of life, and (through prolonged struggle) had battled against error, could flee for safety and find rest.

Why should we fear to meet the shaking work promised through the same Prophet, and

flee to the cragged rocks for a hiding place? The strongholds of sin are destined to be shaken, and Babylon must fall! Her walls will crumble; the elements are already at work, and the process of disintegration is going on. And, as human efforts cannot thwart the purposes of God, would it not be wiser and better to co-operate with the Divine will, and bless the agencies sent to pull down the false, and to establish the true; and thus help to hasten the time when science and religion will walk hand in hand, that order may be established in the world of mind and matter, and that pure and undefiled religion, which will mold the character, and fit the soul for the society of redeemed spirits in regions supernatural, may triumph over all?

Jane D. Knight, Mt. Lebanon.

FRUGALITY.

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How infinitely wise and bountiful, is the great Creator of the world; yet in all his bounty He allows no waste. Of the four elements earth, air, fire, and water, of which the world is composed, there is nothing wasted. Man may make use of these elements, but he cannot destroy them. The decomposition of matter in the vegetable kingdom is a preparation for giving life to another growth. The majestic trees of the forest derive strength and vitality from their own foliage, and in all the works of Nature we see this important truth verified, that *nothing is lost*. Jesus when on earth went about distributing blessings. His example of feeding the five thousand with five loaves and two fishes, and when the meal was passed, of commanding them to "gather up the fragments, that nothing be lost;" is one worthy of imitation and attention.

Mother Ann was remarkable, both in principle and practice, in regard to prudence and economy. She was frequently known to wait until others had finished their meal, then go to the table and make *her* repast of the fragments, and say, "It is good enough for me; it is the blessing of God, and must not be lost!" Her counsel to her children was, "You must be prudent and saving of every good thing." Let us follow her beautiful example of frugality, and gather up the fragments.

For this was the pattern which Jesus did set, and his good example we should not forget. The practical Believer in Christ will heed the counsel of the Apostle, who said, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." A modern poet says:

"We find of those bounties which Heaven does give,
That some live to eat, and some eat to live;
That some think of nothing but pleasing the taste,
And care very little how much they may waste."

Eldress Anna Irving, Enfield, Ct.

VIRGINITY.

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WE hail the "*Shaker and Shakeress*," as a Life Boat to the shipwrecked mariner, giving to every honest passenger a safe passport to a higher and still higher sphere. I beg a seat in some corner, for I am a life passenger, bound heavenward. May'st thou plough on and o'er the surging billows of darkness, bigotry, and superstition, until thou hast reached a haven in the great universal heart of humanity.

I realize that I am enjoying the great privilege of being one of the Latter-Day virgins, and am called to form a true Christian character, to live *pure*, as do the angels in heaven. In sincerity of heart, I pray, "Thy kingdom come; thy will be done on earth as it is done in heaven." Virginity, Honesty, Chastity, and disinterested Benevolence, are the great and good principles which rule in that kingdom, and they whose characters are conformed to those principles, will possess it.

Virgin Purity is the first principle upon which the Christian or *Shaker* Church is based; but it is not gained, nor maintained, without heart-struggles and soul-sufferings.

The natural man is groveling and selfish. His tendency, without spirituality and the cross, is downward; but, in a true virgin state, he is continually reaching forward, looking upward, aiming higher.

To great heroes and conquerors of nations, what a shocking disappointment, when, by self-examination, they learn the important truth, that "the least in the kingdom of heaven," who govern themselves, are greater than they.

Though the greatest of sages and heroes of fame, Have left on record an immortalized name, Yet the greatest achievement that mortals can gain, Is over themselves in victory to reign. And such of all nations, from beggars to kings, The Lord hath decreed shall inherit all things.

"Blessed are the meek, for they shall inherit the earth. Also, 'the pure in heart, for they shall see God.'" Those who are truly meek, and form the pure virgin character, realize the truth of those beautiful promises. Such are able to see the source from "whence come wars and fightings;" that those who are "*pure*" will be "*peaceable*."

The only way to become true subjects of the kingdom of heaven is by an honest confession of all sin, accompanied with repentance; and to crucify the sensual nature, in thought, word, and deed, by denying every animal appetite. By thus doing, the soul is clothed in vestal robes, and the Christian, *virgin* character is formed, whose love is *pure, unselfish* and *never-failing!*

O, I will prize my glorious call,
For life eternal give up all,
Make straight my path in purity,
For truth alone can make me free.
If I possess superior love,
'Twill elevate me far above
The vain and transient ties of earth,
Where I can find the second birth.

But, where is one of common sense
Who would, but for a recompense
Of life eternal, peace and joy,
Their carnal life and loves destroy?
No others can; 'tis those alone
Who make the cross of Christ their own,
Who daily in his footsteps move;
Such reap the fruits of *virgin* love.

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"And the earth helped the woman."

Triumphant at last, O, frail portion of man,
Herald thy vict'ry through God's holy plan;
Earth shall assist thee; thy virtue shall reign;
Stand by man's side and its power maintain,
Hearst thou not the wise Prophet declare,
Arise, Virgin Daughter, thy garments prepare!
Kings shall adore thee, thou heavenly Bride:
Emblem of *Purity*, stand by his side.
Riches and honor, with blessings unseen,
Emanate from thee, thou glorious Queen.
Sound it aloud, — "*Now salvation hath come!*"
Seek it through *Father* and *Mother* as *One*.

Although seasons vanish, flowers perish,
Luminaries disappear,
Other flowers will bloom as fragrant,
Other lights will shine as clear.

And those past and present seasons
Tell of others yet to come,
Bringing with them untold blessings,
Far surpassing those now flown.

Time is passing; but Progression
Moves along with lightning speed:
Though great nations live, and have lived,
Others yet will those exceed.

Yea, the long sought-for Millennium,
Though its star we dimly see,
Soon o'er earth will spread its mantle
"As the waters do the sea."

May we leave to our successors
Foot-prints on the shores of time,
Of good deeds and noble actions:
Be their mission more sublime.

Nancy L. Rupe, Pleasant Hill, Ky.

The serial Dialogue, in tract form, price ten cents, single. Five dollars per hundred. Address Editor.

OBITUARY.

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ELDER WILLIAM MANIRE, Pleasant Hill, Ky., March 25, aged 73.

LUCY HORTEN, Watervliet, aged 81.

NANCY PIERCE, West Gloucester, March 7, aged 75.

THE FAMILY RELATION.

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It has always been surprising to me that Bible Christians—those who profess to take the Bible for their rule of life and practice, should be so tenacious of minor points, while this subject—the Family Relation—on which so much of their own happiness, and that of their posterity depend, is treated with such neglect.

When a child is born into this world, it comes under the law of its parents. The first commandment given to the child is, "Honor thy father and mother"—"Children obey your parents." The law of the parents is binding on the child while it is a minor. If the parents are law-abiding, and bring up their children in the fear of God, if they provoke them not, if they forbear threatening, and set a godly example, then they may with confidence look for a blessing to crown their efforts.

When children arrive at maturity, they come under another law, which frees them from the law of their parents. By mutual agreement, they take the relation of husband and wife. Now the man is to "forsake father and mother, and cleave to his wife, and they twain shall be one flesh." In the book of Malachi, the question is asked and answered, "Wherefore one? That he (God) might seek a godly seed." If none had children but those who produce "a godly seed," surely there would not be so many more mouths than bread to fill them.

The race has become wonderfully degenerate; and, as the curse comes not causeless, would it not be well to seek for the cause, and if possible find the remedy? Are men and women living according to either Law or Gospel, in their family relations? If not, will they not be held accountable? Suppose you, that there was a requirement made which it was of no consequence whether it be complied with or not? Let us see what the requirement is. (I am speaking to those who acknowledge Bible authority). St. Paul said, "Wives submit yourselves to your own husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the Head of the Church. Therefore, as the Church is subject to Christ, so let wives be to their own husbands in every thing. Husbands love your wives even as Christ loved the Church and gave himself for it." The Apostle, after stating what Christ has done for the Church, and for what purpose, goes on to say, "So ought men to love their wives as their own bodies; and let their wives see that they reverence their husbands." And St. Peter tells them "not to let their adorning be that outward adorning of plaiting the hair, and wearing gold and putting on of apparel, but let it be the hidden man (woman) of the heart, even the ornament of a meek and quiet spirit. Likewise ye husbands, dwell with them according to knowledge [according to science—scientifically], giving honor unto the wife as unto the weaker vessel, and being heirs together of the grace of life, that your prayers be not hindered." References could be multiplied to a much greater extent, but these may suffice, to show the vast difference that exists between the Bible requirements, and the practice of those who profess to be governed by Christian principles.

The above are some of the requirements by which people should be governed in the natural or generative order; and were these precepts religiously observed by both parties, we should soon see a very different state of things. Divorces would be less frequent. And if the results of divorcement, as stated by one superior to Moses, were observed, there would be but few who would be willing to marry her who had been put away: "I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery. And whoso marrieth her that is put away, doth commit adultery."

But there is a holier state than that of matrimony; for even those who were said to be "holy women of old," when in the works of generation, had to bring their *sin offering*

after being excluded from the congregation for a prescribed length of time; thus showing the need of regeneration and obedience to a higher and holier law. But so long as the wife's desire [lust] is to her husband, so long will he rule over her; for this is the marriage covenant, and is and will be binding so long as she remains on that plane.

The "law of Christ makes us free from the law of sin and death." There was a "new covenant" spoken, which was to supplant "that which was old and ready to vanish away." It was said of Christ's second appearing, "that to those who look for him, he will appear the second time without sin unto salvation." In that day, they who were not able to bear a full cross were tolerated; but the Apostle said that he "could not speak to them as spiritual, but as carnal." And he told them that the time was short when this indulgence could be allowed. "It remaineth that both they that have wives be as though they had none. I would," says he, "have you without carefulness. He that is married careth for the things of the world, how he may please his wife. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit. But she that is married careth for the things of the world, how she may please her husband."

Now, those who have lived up to the requirements given to those in the natural order, have had a discipline which will be of great benefit to them when they advance to the higher (or spiritual order), or to the work of regeneration, where it is required to give up all, and make an entire consecration, according to the words of Jesus Christ, when he said, "Except a man forsake all that he hath, he cannot be my disciple." On one occasion, the disciples said to him: "We have left all and followed thee, what shall we have therefore?" He replied that they who had followed him in the regeneration, should have "a hundred fold more in this world; and, in the world to come, eternal life."

Under the first law the man was to "forsake father and mother, and cleave to his wife, and they twain were to be one flesh," with the injunction, that "what God had joined together let not man put asunder." Let us consider how they were joined together. They mutually agreed to live together as man and wife, and were pronounced such by the officiating party.

Now, have they not the same right to agree to live no longer as husband and wife, but as brother and sister, that they may rise to a higher plane, and, by the cross and self-denial, devote themselves to the cause of God and humanity? Where is the "putting away?" By the first agreement they became one flesh, by the second, one spirit, by being joined to the Lord. When we have consecrated our substance, time, and talents, to the cause of God, and the salvation of our own and other souls, then can we with confidence pray, "Thy kingdom come, thy will be done on earth as in heaven;" for then our prayers and efforts will correspond, showing that we pray in faith.

Ruth Webster, Union Village.

WASTE BASKET.

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I AM pleased to learn through the "Shaker and Shakeress" that there is a waste basket ready to receive contributions, and I am encouraged to make an offering therefor, lest it may not be well filled. Were I able, I would gladly aid the little sheet on its mission, for I feel a deep interest in it. It is always welcome as it makes its monthly visits to our mountain home, so richly laden with treasures of wisdom, and good, wholesome truths, so essential to the life and growth of all true Believers.

It has come to us as a bright-winged Angel of Peace, and the mature thoughts and new ideas, fresh from spirit spheres, which have found expression through its columns, have given strength, hope, and comfort to many weary but patient travelers up progression's steep ascent.

And, when I reflect that the "Shaker and Shakeress," on its errand of love, is visiting so many towns and hamlets, and is read by thousands of people, not only in our own country, but also in foreign lands, I regard it as the most important missionary enterprise ever engaged in by Believers, and one that all should feel an interest in sustaining by every means within their power. If, by self-sacrifice and individual effort, we can advance the cause, and aid in the great work of human redemption from the thralldom of sin, and from the blinding and deafening influences of anti-christian errors upon the spiritual senses of the unenlightened, how thankful we should be to give our best efforts in this direction. We may plead inability; but shall we, dear Shaker friends, take our ease, and act the sluggard's part, and cast all the responsibility upon others, who are already struggling and toiling to the extent of their powers? Nay, let us all work together for the upbuilding of the Gospel of Christ, which breathes peace and good will to the sons and daughters of earth. By so doing, we shall manifest our love to God and to humanity, and an appreciation of the noble efforts which many have made, and are still making, to carry forward the work of soul elevation.

Rhoda R. Hollister, Mt. Lebanon.

"SHAKERESS."

—o—

To the "Shakeress," we send Sisterly greetings, acknowledging your important and glorious mission. We hail the new *Cap(tion)* of the "Shaker." It fits admirably. Now the "daughters of Zion have come forth, clothed in needle work, finely wrought with gold;" and, in those spotless garments of purity, are, by their most glorious "Queen," presented to the King.

"The Lord will create a new thing in the earth; a woman shall compass a man." Glorious era! What a theme for reflection! What a realm of light is revealed for exploration! Millions have sought thee in prayer and anguish of soul, but were not thus favored in time. May the blessed "Shakeress" prosper and be true to her most needful duty, which is to seek out her poor fallen sisterhood, and bind up their many wounds, and, upon their sensitive, emotional spirits, pour the balm of hope and consolation, to dry up those numberless unseen tears that are dripping, dripping away the physical lives, and impairing the spiritual growth of their souls. Up, then, thou favored of the Lord, there is work to be done. The stroug must bear the infirmities of the weak, and Heaven requires all your talents. "Where there is no vision the people perish." Virgin daughter, tune the inspirational harp of Purity. May the cords thereof be touched, and the new song of the "hundred and forty and four thousand" be re-echoed from pole to pole. And may the portals of Heaven never more be closed to mortals, or hidden from their comprehension.

Nancy L. Rupe.

FAITH is not merely belief, but it is the confidence derived from love to the Lord. The devils believe, but they have not faith, because they love not the Lord; they are not willing to intrust all to him. There can be no faith without love or charity; and the effort to get into a religious life by trying to believe that God will save us by so-called grace or the atonement of Christ, is not the right way. Learn first to love God, which is to love that which is good, and then you can trust Him, which trust is faith.

KEROSENE.

—o—

Danger from fire.
Never fill a burning lamp.
Fill lamps by daylight.
If obliged to fill at night, have the light a yard off and not in a current of air.
Never pour oil on the fire.
If burning oil gets upon the floor, smother with blanket, rug, or clothing.
If the clothing takes fire, wrap a blanket or rug about the person, or roll upon the floor.
Never run about, or scream more than once; for motion fans the flames, and in screaming they may enter the lungs.
Keep the can closed and in a safe place.
All kerosene oils (including naphtha, benzine, benzoline, etc.), are highly combustible; as a rule, the high priced oils are less explosive than the cheaper ones; better pay a few cents more a gallon, and buy of respectable dealers, than run the risk of losing life and property.

A CALL TO THE WEARY.

1. O, when ye think that the earth-life is dreary, And all its burdens seem heavy to bear, When ye are languishing, toll-worn and weary, And all your strife but increases your care,
2. Those who are toll-ing for sel-fish en-joy-ment, Ne'er looking out from their own narrow sphere, Feel not the so-lace that flows through employment No-hly bestow'd for hu-man-ity's cheer;
3. And while we're bravely pur-su-ing our du-ty, Feel-ing that "la-bor is wor-ship" and pray'r, Soon in our path-way will seed-buds of beau-ty Shed the sweet fragrance of hea-ven-ly air.

Turn ye, O, turn from the thoughts that depress you; Let the sad spirit aspire to go free, And it will call down the angels to bless you, Bright'ning your vision true pleasure to see.
This is the toll that our Zi-on home blesses; Hands that are willing and souls that are true Lift up the weight that the lone heart op-press-es, Give to the whole life an as-pect that's new.
Thus we're up-lift-ed, while tru-est e-mo-tion Thrills ev'-ry pulse to its lof-ti-est strain; Glad is the thought, that un-sel-fish de-vo-tion, Brings to the spi-rit an e-ter-nal gain.

TELL ME WHERE.

MANY times while attending the funerals of our dear departed friends have I been impressed with the thoughts, Where is the heaven that the spirit enters when death has claimed *its* mortal part? Where is the spirit's abode? From which the following lines were suggested to my mind:

Vale of shadows, soon I leave thee:
Pleasures false and treasures fair,
Lose their power to deceive me;
I am going! going where?
Who, O who, can solve the question?
When we see the curtain fall,
Then we know the soul's departing;
But we do not know it all.
Earthly hopes and prospects waning,
Things divine grow bright and fair;
Days but few to me remaining,
I am going; tell me *where*.
Sorrow views a far-off heaven,
Joy beholds it near at hand,
Rapture gives the soul a foretaste
Of the blessing in that land,
Fair Elysium, who can find thee,
Where located, high or low?
They who say The Lord design'd thee,
Have not told us *where* to go.
Poets sing of glorious heavens,
Myriads chanting praises there;
Paradise, with bowers lovely,
Yet they do not tell us *where*.
What is heaven? *Where* is heaven?
Saints and sages, tell me *where*.
I must go! I know I'm going,
And I trust it will be there.
Christ declared, saith an Apostle,
Heaven's kingdom is *within*.
Dear to me is that sweet heaven,
Here my *hope* and joys begin.
Like my Saviour, I am dying—
Conquering every inward foe;
By a life of self-denial,
Forming heaven here below.
But this transient world I'm leaving,
Going to Eternity,
Fair and happy clime celestial;
Tell me then *where* it may be.
Shining throne of Lord Jehovah,
Where the angels doff their crowns,
Vell their faces from his brightness,
While in rev'rence bowing down.
Who hath seen those realms so glorious,
Happy myriads dwelling there,
Reigning over death victorious?
Ye who've seen them, tell me *where*.
Satan too, hath *he* a region
Where the *evil-minded* dwell?
Condemnations hurling legions,
In the awful pit of hell?

From the Lord and all his angels
Banish'd! doom'd to black despair?
If there is such woe, I'm sorry;
And you will not find me there.
There is not where I am going;
I am bound for Eden fair.
Sighs hush'd, and blessings flowing,
All I ask is, *tell me WHERE*.

Hannah P. Agnew, Mt. Lebanon.

"ON EARTH PEACE."

WHEN war's baptismal scourge was o'er,
We heard words blest as evening dew,
Reverberating from the halls of State,
Till far and near the echo flew —
"Let us have Peace."
We heard, and grateful hoped them true,
And that the world tow'rd progress turn'd:
Our vision was of Peace and Brotherhood;
And full of trust our bosoms burn'd,
To greet *sweet Peace*.
We saw the other half of man
Upraised, and queenly at his side;
Not less he shone, but all the more,
That *righteousness* was not denied,
But brought *true Peace*.
In ev'ry trust she took her part,
And guided with a helping hand,
In lifting to a better state,
Those who pollute themselves and land:
And help'd grow *Peace*.
But, while we mused, we heard of ships,
And increased armaments of war,
And fear that swords must still be swords,
And nations keep on learning war,
Instead of *Peace*.
And then we wonder'd who could dare,
To tamper with the dial-plate of time,
And turn the hands of progress back,
And stay the bright Millennial clime,
Which is *true Peace*.
We wonder'd, but we inly thought
Of what a wiser one had said:—
"First pure, then peaceable!" Is it
Corruption that stands between
Fair earth and *Peace*?

E. H. Webster, Harvard, Mass.

[From the Irish.]

THE SKIN.

There's a skin without, and a skin within,
A covering skin, and a lining skin.
But the skin within is the skin without
Doubled inwards and carried completely through-
out.
The palate, the nostrils, the windpipe and throat,
Are all of them lined with this inner coat;
Which through every part is made to extend —
Lungs, liver, and bowels, from end to end.

The outside skin is a marvellous plan
For exuding the dregs from the flesh of man;
While the inner extracts from the food and the
air
What is needed the waste in his flesh to repair.

While it goes well with the outside skin,
You may feel pretty sure all's right within;
For if any thing puts the inner skin out
Of order, it troubles the skin without.

The doctor, you know, examines your tongue,
To see if your stomach or bowels are wrong;
If he feels that your hand is hot and dry,
He is able to tell you the reason why.

Too much brandy, whisky, or gin,
Is apt to disorder the skin within;
While, if dirty or dry, the skin without
Refuses to let the sweat come out.

Good people all! have a care of your skin,
Both that without and that within;
To the first you'll give plenty of water and soap,
To the last little else beside water, we'll hope!

But always be very particular where
You get your water, your food and your air;
For if these be tainted or render'd impure,
It will have its effect on your blood — be sure;

The food which will ever for you be the best,
Is that you like most, and can soonest digest;
All unripe fruit and decaying flesh
Beware of, and fish that is not very fresh.

Your water, transparent and pure as you think it,
Had better be filter'd and boiled ere you drink it,
Unless you know surely that nothing unground
Can have got to it over or under the ground.

But of all things the most, I would have you beware
Of breathing the poison of once breathed air;
When in bed, whether out or at home you may be,
Always open your window and let it go free.

With clothing and exercise keep yourself warm,
And change your clothes quickly if drenched in a
storm:
For a cold caught by chilling the outside skin
Flies at once to the delicate lining within.

All you who thus kindly take care of your skin,
And attend to its wants without and within,
Need never of small-pox feel any fears,
And your skin may last you a hundred years.

OUR JOY AND HOPE.

WHEN Christian faith and love abound,
No threat'ning clouds arise;
When grace within the heart is found,
All starlit are the skies.
Life comes not then in dreary shape,
But beauteous, bright, and fair;
The golden sands, as they escape,
Most worthy record bear,

Safe in our Parents' home of bliss,
What glory we shall feel,
When deeds of Christian holiness
Shall be our spirits' seal.
May our account be full and bright,
Perfected through Christ's love;
And we be crown'd with holy light,
To reign with him above.

Julia Johnson, Hancock, Mass.

SHAKER AND SHAKERESS

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ADDRESS

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MOTHER'S DAY.

—o—

A WRITER, in the *Peace Advocate*, proposes to set apart one day in the year to be observed by the women of the nation assembling together, "in hall, church, or parlor," as should best suit their numbers and inclinations, and to be called "*Mother's Day*." "They should hear a sermon, an oration, an essay or an ode. They should sing hymns and offer prayers. But the one theme should be *how to bring God's peace on earth*. A record of proceedings should be sent to a central committee, charged with the publication and circulation of an appropriate report. As far as possible, women should be the speakers and writers on these occasions."

Julia Howe says: "Let us emulate, not only the industry, but also the harmony of the ant, the bee, and the coral insect; and our efforts, insignificant in isolation may build up institutions and sentiments which shall bless and protect the whole human race."

A good suggestion! better than holding tea-parties. Let the mind of the people once settle down to the conviction that they—not the Rulers—are the source of power, and that they can create a Government that will execute, through the laws that they shall enact, their most interior moral and religious convictions; and we shall have a "*Mother's Day*."

A "*Mother's Day*" can be made a day of power—a day on which conscience can hold high carnival, before a Lent, in which no blood shall be shed.

All women have been *earth mothers* long enough. Now, if a large number of them will form themselves into a superior order—arise, and become "nursing mothers" to human souls, who shall be born into the kingdom of heaven upon earth—the fulfillment of Millennial prophecies will have commenced.

One prominent argument for war, is, that it is a means of checking population; the practical result of which is, that, in England, there are a million and a half more women than men on that island. And, in our own New England, they are fast approximating the same proportion of disparity between the sexes.

The formation of a new order, whose members should live in "Platonic love" with each other, is just the thing needed, as a substitute for war. From its ranks, women-rulers—legislators, judges, juries, advocates, physicians, etc.,—could be chosen, without being obnoxious to the charge, that the children at home were being neglected while they were caring for the children of the Republic. And the male humans would be no longer under the necessity—instigated by their generative passions—to kill each other in order to make room for their posterity; as, in that Paradise of innocence, there would be room enough for all, who should be properly born, to live until they died a natural death; even if the doctors should, with the soldiers, become an extinct species, in that Prophetic Garden of plenty and physical health.

Having been accustomed to observe one day in the year, in commemoration of *Mother Ann*, the Founder of our Order, we can easily enlarge our conceptions, and keep the day in the name of the great *Mother in Deity*.

What more acceptable offering to the "Mother of us all" could we there bring than a covenant signed and sealed with our consecrated lives, in keeping "God's peace on this earth?"

Hail to the time when all of "earth's warring children" shall keep, and keep forever, a universal "*Mother's Day*."

N. B.—The 2d day of June next is proposed as the first to be observed.

FOLLOW ME.

—o—

WHEN, in our childhood's leisure hours, we used to steal off into the groves, ramble among the ever-greens, woodbines, honey-suckles, and wild roses, climb the lofty mountain's cliff to catch the inspirations of Nature, as we viewed, in the distance, the variegated landscape, dressed in vernal bloom, the wondrous beauties of creation, in the skies above, and on the earth beneath, we became pensive, and caught mental visions of heaven, and greatly longed to soar away from earth to that fancied happy land; but no practical conveyance appeared to present itself for the journey, and we always had to return from these pleasant reveries earth-bound, still wondering which was the prettiest way "to go to heaven;" not yet having learned that the way to enjoy heaven was to bring it home to us.

Thus onward we wended in one of the myriad paths of life trodden by earth's restless throng of weary travelers, busily seeking the way "to heaven;" when, lo! a call beat upon our ears in clarion tones, "I am the way; follow

me." We sought its source, and found it was the voice of "Christ, the Saviour." We now inquired for his authority, when, from Jordan's banks a voice re-echoed, "This is my beloved Son; hear ye Him." A voice from heaven, though re-echoed from the banks of Jordan, was just the kind of authority that recommended itself to our understanding and desires; at once we accepted it, and resolved, not only to hear the "Son of God," but to follow Him, whithersoever He goeth, though it be through self-sacrifices, perils of false brethren, persecutions, prisons, or death.

Since that eventful hour, we have been a constant inquirer of all whom we met on the heavenly pilgrimage, of those who have tidings from others still on before, aye, and from the worldly throng: Whither traveled Jesus? We called at the vestibule of self pleasures' temple, Multitudes—people of every tongue and nation—were congregated here; we asked, Has "Jesus Christ," the "Saviour of men" worshiped at this shrine? Not one averred he had seen Jesus bowing there!

We next entered the gilded halls of fortune, where Mammon lay at ease, reclining on luxury's sunny banks, with the entire contents of the horn of plenty in his lap. A selected number of earth's busy millions were seeking heaven here. Of them we inquired, Have you met here "Jesus Christ, the Son of God?" But none could answer that they had seen him reclining here. In anxious agony of spirit we paused, when lo! his voice, "Lay not up for yourselves treasures on earth, but lay up your treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Through a mediator (for we feared to enter their abodes), we next inquired of the residents of the haunts of sensual pleasure, if they had seen Jesus, the Son of God, harbored in their domain, participating in their lascivious feasts? But, not one had seen him there. An Angel of heavenly type now pointed his finger to the door of these parlors, and, on the lintels thereof, we saw the handwriting of Jesus, thus, "Whoso looketh on a woman with intentions to gratify *lustful* desires, hath committed adultery with her already in his heart."

Next, we entered the political arena of ambition's fearful strife, only, however, as a visitor on inquiry; for we had witnessed so many myriad fortunes spent fraudulently to attain to the goal of power and fame, that we had no desire to join the throng. Here we inquired of emperors, kings, potentates, of all the regal powers of earth, if Jesus, the Son of God, had run a race for these goals. But none had ever met him in these fields of fame. But, they naively remarked, Jesus Christ declared, "My kingdom is not of this world." In short, we found

He spoil'd the laurel wreath of fame,
Made vain ambition blush with shame,
Taught, to be truly great at all,
The secret lies in being small.

"Except ye become as a little child, ye shall in nowise enter the kingdom of heaven;" that is, innocent and teachable, subject to heavenly tutors.

We next visited the closets of the *world's* philosophers and sages, and inquired if the Son of God obtained the wisdom of godliness, and the power of salvation at these schools. A voice, which we recognized as the words of the Saviour, replied, "The world, by wisdom knew not God."

Now we inquired of the chivalrous and vain-glorious armies of earth's kings, nobles, and generals, on the gory fields of battle, if Jesus Christ had marched beneath their gaudy banners? A general replied, "We have heard his instruction," "He that hath no sword, let him sell his coat and buy one." But, the voice of Jesus rang out upon the air, "Put up thy sword into its sheath; for, he that taketh the sword shall perish by the sword." "I came not to destroy men's lives, but to save them."

We visited the thrones of earthly kingdoms, inquiring if Jesus Christ was regnant there. But, while wondering at their splendor, and contemplating the immense degradation, suffering, and woe, produced by the wringing of this wealth from the poor and toiling subjects who bowed at these shrines, we heard a voice, it was the cry of Jesus, "My kingdom is not of this world," "He that would be greatest among you, let him be your servant." Then we saw him with a napkin, washing his disciples' feet, and one of these proclaimed, "God hath chosen the poor of *this* world, *rich* in faith, and heirs of the kingdom which he hath promised to them that love him."

We then desired to know if Jesus ever became tributary to those worldly kings; for we began to feel weaned and lifted up from earth; her governments and thrones ceased to tempt our ambition; her riches had taken wings; her fame was vanished; and we sought a higher life. But now the voice of Jesus, as of yore, beat upon our ears, saying, "Render unto Cesar the things that are Cesar's, and unto God the things that are God's."

Jesus here appeared so careful to give to every one his due, we sought him among the judges of earth's kingdoms, to learn his wisdom in the dispensation of justice; but, lo! Jesus was not here, and again we heard his voice, after the manner of authority, "Bless them that curse," "do good to them that despitefully use you and persecute you." We went to the judgment hall; for we would know if Jesus dispensed capital punishment, according to the manner of our civil rulers of earth's kingdoms. Behold a woman was brought before him taken in adultery; he inquired, "Doth no man condemn thee?" She answered, "No man, Lord." "Neither do I condemn thee, go and sin no more," said Jesus, for "If ye forgive not men their trespasses, neither will your Father in heaven forgive your trespasses."

Now, with the *professed* Christian throng we went with the multitude, to the nuptial hall, to witness the climax of the lover's vow. We inquired, Has Jesus, the Saviour manifested his sanction here? The throng replied: "He attended a marriage in Cana of Galilee, and turned water into wine for the feast, thus celebrating the marriage." We asked, was the marriage celebration the object of this

miracle? The sacred Record answered, "This beginning of miracles of Jesus, was to manifest his glory, that his disciples might believe on him." Thus the object of Jesus' *attendance* was to get the *audience of the multitude* to the *miracle*, to make converts and disciples, not to justify marriage as an institution of his kingdom; he would leave that tribute to Cesar. Concerning marriage, he condemned divorce, except for adultery; and when his disciples replied to this, "If the case be so, it is not good to marry," Jesus replied: "All men cannot receive this saying; there be eunuchs that have made themselves eunuchs for the kingdom of heaven's sake (that is, they deny themselves sexual indulgences); he that is able to receive it let him." "I am the resurrection; in the resurrection they neither marry nor are given in marriage; but are (present tense, while here on earth), as the Angels of God in Heaven." We now heard the echo of an ancient voice; it was that of a Prophet, saying of Jesus, "Who shall declare his generation? (for he had none) his life was cut off from the earth" (the generative plane). Now we were caught away with St. John in vision, and saw Jesus as an Angel with a sickle in his hand, and we saw him reaping men from the earthly works of generation and selfishness, and we heard his ancient word, "The harvest is the end of the world," but is established *in* this world, in answer to my prayer "thy will be done on earth as in heaven; thy kingdom come" (on earth as in heaven). Marriage of the flesh is necessarily a worldly institution; but a celibate life, and the "marriage of the Lamb" (Jesus Christ), spiritual union, is a *heavenly institution*, inaugurated now on earth.

Now we visited the saloons of the voluptuous, and inquired if Jesus set this gluttonous example. An Angel showed us his simple fare, and we heard him say, "the life is more than meat:" he did not join those feasts.

We then visited the halls of fashion, where gayety, wealth, and pride, swallowed up the thoughts of the multitude, and inquired if Jesus thus lived. But Jesus was not, had not been here, but he remarked to his disciples, "The body is more than raiment."

Having vainly sought in worldly societies, and the ways of the world, for the "way, the truth, and the life," and believing Jesus to be a religionist, we next visited the so-called Christian Churches of the multitude, where Pride is worshiped, and where Fashion is empire; we listened to the long prayers made to be "heard of men;" to learned, studied, theological sermons of the so-called "divines" who preach "for hire," and inquired, if thus taught Jesus; but sorrowfully we heard his admonition, "This people draweth nigh unto me with their mouths, and honoreth me with their lips, but their hearts are far from me." "In vain do they worship me, teaching for doctrines the *commandments of men!*" These churches all taught salvation, *not* as the *fruit of good works*, but by the merits of Christ. But we heard the voice of Jesus above the roar and clamor of the multitude, saying, "My reward is with me, to give to *every one* according as *his works* shall be."

We turned from these temples of fashion, pride, and folly, and inquired for the instructions of Jesus, and lo! his voice sounded aloud, saying to this babel throng of worshipers, "Why do you transgress the commandments

of God by your traditions?" "Every plant which my Heavenly Father hath not planted shall be rooted up."

Elder Giles B. Avery, Mt. Lebanon, N. Y.

CONVENTION.

ELDER JAMES S. PRESCOTT, of the Shakers at North Union, Warrensville, delivered a short address, which we print in full:

We are pleased to meet with the Spiritualist Association of Cleveland, and with the children's "Progressive Lyceum," to commemorate the twenty-fifth anniversary of "Modern Spiritualism" to the world. In celebrating this event we have a sentiment to offer: "Modern Spiritualism! We hail its advent as the harbinger of the Millennium; based upon the law of progression, co operating with and through visible agencies, the last and only hope for the redemption of the human race."

When it first went to the world, it took the inhabitants by surprise. It commenced on the animal plane in the rudimental sphere, and progressed rapidly until it reached the intellectual, and is now the all absorbing topic, and delightful theme of seers and sages, poets and philosophers, extending to all classes, ranks and conditions of people, from the crowned heads of Europe, down to the humblest individual that walks our streets.

And still the subject is not exhausted. It is beginning to assume a new form, or phase, and that is the evolution of the moral and spiritual faculties which will lead to a moral reform — a virgin life. This is what the world needs more than any thing else — men have been governed by the back-brain region long enough. Is it not time that Spiritualists took another step higher on the ladder of progression? This can only be done by co-operating with the "spirit world;" as saith the poet:

"Let us grasp the hands of the angels,
As they spread their shining wings,
They are singing, Come up higher,
Reach after heavenly things."

It is said there is something very revolutionary in the character and mission of "Modern Spiritualism." A late writer says that "the world is now upon the verge of birth into the era of moral growth, of which we have as yet had no scientific formulation." This is what is needed — moral growth, moral reform, in every department of human society, beginning with the priests and rulers of the people, the heads of the civil department not excepted.

We are living in the days of the fulfillment of prophecy: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Isaiah, 25: 7. Mountain signifies a high place. It means wickedness in high places, of honor, emolument and trust, under the covering of a veil of dishonesty, hypocrisy and deception, which is about to be taken off and destroyed. It means the "social evil," and legal prostitution, cloaked under the covering of marriage, and a false religion, which will be destroyed by the exposition and testimony of living witnesses.

This is what is needed — moral growth — supposing it should lead to a virgin life; and there should be an army of seven thousand volunteers, who will never more bow the knee to the Baal of lust, of equal number of both sexes, enjoying the society and companionship of angels claiming an equality with them, having no intercourse but such as the angels approve, which is social, what could be more desirable, and in accordance with the great law of progress, and in the full glow of the evolution of the moral and spiritual faculties, man's highest aspiration?

We will now attend to answering some questions. The Yankees, you know, are very inquisitive. Are the calamities sweeping over the earth the fulfillment of prophecy? They certainly are. What prophecy? A certain prophecy given in 1843. Where? In every Shaker community in the United States. Do you not think they will cease soon? Never! until the cause is put away. What is the cause? The cause assigned is the wickedness of the inhabitants; in living in constant and perpetual violation of natural laws, which are the laws of God. Why did you not tell us

of these prophecies before? We did tell of them; "these things were not done in a corner;" they were made public at the time, and the world did not believe our report, neither do they now believe, except a very few. Is there no way to avert these calamities? Put away the cause and the effect will cease. Cease to do wickedly. Return to the law of nature—keep that law unviolated—learn to do right; live up to your highest convictions of right, regardless of a false public opinion.

"For when thy judgments are in the earth, the inhabitants of the world will learn righteousness," Isaiah, 26:9. They will learn to do right from principle, if they learn at all, not because they are compelled by the civil law. Therefore, we object on this ground, to having the terms God, Christ, and the Bible, ever put into the Constitution of the United States. We protest against this Trinity ever being inserted in that instrument. We believe the wise fathers who framed it were inspired men, and their inspiration holds good yet, and will to the end of time.

If Christianity cannot stand upon its own merits, without calling to its aid the arm of the civil and ecclesiastical powers combined to sustain it, we say, let it go down!—the sooner the better! The world has had enough of the union of Church and State, during the dark ages. The freedom of speech and of the press is already assailed in New York, and, "if these things be done in the green tree, what will be done in the dry?"

We never swear; but, in the language of Thomas Jefferson, we affirm "upon the altars of God, eternal hostility to every form of tyranny over the mind of man," and woman too. Where now is George Francis Train, one of earth's noblest men? In the Tombs of New York! Ah! What was his crime? Why, for quoting obscene language from the Bible, and circulating it through the United States mails. Is that all? That same Bible, too, that is set up as a Christian standard to be recognized by all as such, by putting it into the Constitution of the United States. What a paradox!

§ "Hark from the Tombs a doleful sound."

Human organizations are good and indispensable, so far as they go to facilitate and promote human progress; but, when they operate against, and stand in the way, and say, Thus far shalt thou go, and no further, they ought to be reconstructed immediately on a more liberal and scientific basis. Not in the lower, but in the evolution of the higher, moral and spiritual faculties. Then will the Shakers and Spiritualists co-operate together, occupying the same platform.

"How has the gold changed, and the most fine gold become dim." The pagan Gentile Christian Church of to-day has failed to reform the world. It is not what the Jewish Pentecostal Church was eighteen hundred years ago. Then the Gospel of salvation was preached free, without money and without price, and a poor man stood as good a chance as a rich man. Now it is preached for "manhood and money." Then "the poor had the Gospel preached to them." Now it is preached to the rich in a special manner, and the reason assigned for this change is, that the rich need it more than the poor and are better able to pay for it, because "the earth is the Lord's and the fullness thereof, and the cattle upon a thousand hills."

"My ways are equal saith the Lord—your ways are unequal." We will conclude by reading one of our inspired poems:

"From the dark shades of earth,
I'll away! I'll away!
To my home is that better land.
Through the trumpet that's sounding,
I hear the angels say,
Hasten on, there's a better land,
Toll on, struggle on, fear not the conflict,
There is rest in the better land.
If the cross you will bear,
A crown you shall wear,
In heaven, the better land."

Cleveland Herald.

OUR SHAKER HOME.

—o—

How lovely our mountain home appears in the calm, still morning! All is so quiet; the sun looks down so joyfully on the beautiful landscape, that gladly responds to its smiles. Whence comes its beauty, if it be not from the peace that reigns over it, and from the sweet influences that element throws over all it can reach and touch? No wonder that we love it, when we see the manifestations of its presence in Nature. And still more does it attract our admiration, when we behold it operating in the higher realms of human existence; when pervading the social life and relations of beings endowed with mental and social powers, and exercising those powers for mutual good and happiness.

Doing good is the essence of life. The feelings of the heart cannot go out in love and tenderness toward our fellow-men, our brethren and sisters, whether in Nature or in God, without the good we thus do, reflecting back upon ourselves, and making us better, nobler, purer, happier than we were before. In a community life, based upon true Christian principles, this is realized better than anywhere else. For the sake of these principles, we have sacrificed all of a lower nature; we have secluded ourselves externally from the world with all its influences, and from our own hearts and minds we are constantly expelling those elements that would otherwise produce among us the same conditions that cause the troubles and sorrows of life there.

Thus the will of God is done here on earth, as it is done in heaven. It directs all who subject themselves to its guidance, onward and upward to higher degrees of goodness and truth, but further and further away from every thing opposite to its own nature. As a reward, it brings the satisfaction of a justified conscience, a power of self-control, unknown in any other condition, and a measure of that peace, which overshadows even the least one of God's children. Under the reign of this divine power, all is love and harmony; like always produce like. Jesus Christ said: "If I be lifted up, I will draw all men to me." It is not recorded of Ann Christ, that she ever spoke those same words, but she did what they indicated; and so do her followers today. They draw to themselves all souls, who come to them to be attracted, and they do it by love. Beaming from the eyes, speaking from the lips, radiating from the features of the countenance, manifesting itself in the smallest actions, inspiring through good and virtuous examples, does this love perform its work of lifting up those who are fallen, of saving those who are lost. Like fishes in a net are they caught; many are the meshes, and strong; tighter and tighter are they drawn, till no escape is possible. The fish must give up; he is conquered. Here is the end of the figure, borrowed from nature (I would not like to carry it further; I wish they were forever done away with, both the catching of fish and the destroying of other animal life, by human agency); but in the case of spiritual growth, of which it represented only one feature, this is merely the beginning, the first steps of a long march, reaching onward through eternity, and ending in God. It is the peace-maker's first victory in the conquest of a human soul.

Why should there not be joy, where there is peace? Why should there not be sunshine where there is purity? When clouds arise over our heads, hindering the rays of the physical sun from bringing us their sweet messages of cheer and comfort, where do they come from? From the earth are the vapors exhaled, and back to it they return, whenever they find an opportunity. It is the same in the minds of men. From the earthly nature, ascend all influences that becloud and darken the spirit, and shut out

the higher light; the workings of the carnal and selfish elements in the inner being, bring forth their corresponding results on the outward stature,—gloominess, stupidity, insensibility to the feelings and conditions of all around. While the fruits of a purely spiritual and heavenly life are love, peace, and joy forevermore.

Emil Bretzner, Mt. Lebanon.

CORRESPONDENCE.

—o—

Mt. Lebanon, Columbia Co. }
N. Y., U. S. A. }
April 9, 1873. }

To THOMAS HULL, England:

DEAR FRIEND: Elder Frederick has just mentioned your case to me, and thinking you might like to hear from some one who has recently entered the Community, I concluded to take the liberty of writing you. Perhaps you may have seen my name mentioned in the *Medium*, in connection with the Spiritual movement in Bromsgrove, Worcestershire. I came here some six weeks ago, and, up to the time of leaving my native place, was a worker in the cause of Spiritualism. The time I have spent here has been the happiest period of my life, and I have enjoyed a continual feast of spiritual things.

To me Shakerism is Spiritualism reduced to order, thus avoiding the various anomalies to be met with in Spiritualism of the current sort. The joys I experienced in Spiritualism have been increased a hundredfold in Shakerism, and my Shaker home daily becomes more precious to me.

I have lived in the town and the country, but it has never been my lot elsewhere to be among so many truly religious and loving souls as are to be found in this Community. Peace and purity reign throughout our domain. The history of how I became a Shaker is as follows:

Many years ago I was impressed with the idea that for a man to be spiritually perfect he must lead a celibate life.

When Elder Frederick lectured in London, I learned from the Spiritual periodicals that the Shakers held views similar to my own, and some time afterward, in November, 1871, I was impressed by a spirit friend to write him. I resolved to come to Mt. Lebanon, but was detained by business matters until last February, when I came over here with my mother and sister. Although we had a comfortable home in England, and a fair prospect of "getting on in the world," yet we feel glad we elected to come here.

The more we see of the confusion and strife prevailing throughout society, both in temporal and spiritual matters, the more do we appreciate the peace and joy of the Shaker Order.

The country round here is mountainous like many parts of England, and the locality of the Shaker village is very healthful. The houses are built in good style with every modern contrivance for convenience and health of the inmates. In this family (North Family) we have six English Brothers and several Sisters, while other European nationalities are represented among us. Our food is of the most wholesome kind, properly cooked, and in short, no pains are spared to secure the good health, physically and spiritually, of all members of the Shaker Society.

In conclusion, I would say, that I am acquainted with (Mr.) Burns and other London Spiritualists, also the Birmingham Spiritualists, Franklin, Hawkes, Smith and others.

Trusting we may at some future time meet face to face, and with kind regards,

I remain yours sincerely,

ERNEST J. WITHEFORD.

TROY, April 11, 1873.

EDITORS OF *Shaker and Shakeress*:—I have just received the first four numbers of your publication for this year (having subscribed last Sabbath), and having eagerly devoured their contents, I hasten, before it fades, to give the impression they made upon my mind. I am of the "world's people," to be sure, but a

NON-RESISTANCE.—The non-resistant Lamb, by any manifestation of combativeness, increases its danger from fighting animals.

man may be magnanimous enough to concede the good contained in theories and systems to which he cannot fully subscribe.

You, doubtless, have heard, to nausea, the objection to Shakerism; that it is unnatural, a monkish and nunish mode of living; but you answer it, if not convincingly to us weak, passion-ridden mortals, who have not attained the sublimity of self-control, you indicate to us, yet, in such lofty and earnest terms as to excite the deepest respect in every worthy bosom.

Dedicated to purity, commencing with the spiritual, and reaching upward to the ideal, you are a glorious anomaly in this age of corruption, materialism, and groveling aims. Every page of your little paper is elevating in its tone, so full is it of the spirit of self-abnegation. You not only proclaim, but faithfully practice the principle of heroic duty, and thus set a unique and much needed example in these days of utter selfishness and vice. Whether or not you have properly embodied it, remains to be seen. But your organization is founded upon a grand idea; and, in your isolated communities, is unfolding a germ of promise whose full blush shall be the race's regeneration. Continnence chastest love, universal brotherhood; what better destiny can we wish than that their empire be established over us?

While all mankind seeks for its own, you, the pioneer exponents of the Millennial Era, are far ahead on the upward pathway, and, though conscious of your higher plane, exhibit remarkable liberality toward other sects and doctrines. If morality has an impregnable refuge on the globe, it is among you, where true and changeless religion (not fickle theology) has erected her temple. Goaded and begrimed, in this busy turmoil of existence, I shall value the monthly visits of the *Shaker and Shakeress*, as would a traveler in a hot desert appreciate a cooling gale, or a limpid and gelid spring. Though we never anticipate a conversion to your technical tenets, thoughts surcharged with so much that is ennobling cannot fail to influence and help any right-intentioned individual. As one reads he feels his nobler nature quickened and expanding within him. Heaven bless *Shakerism*, at least for its honorable motives, its undefiled aspirations, and its exemplary life!

Theo. Williams.

DANBY, VT. March 8, 1873.

I LIKE the independence and nobleness of the "*Shaker and Shakeress*." Of course, I do not see the exact application of some of your peculiar principles. I cannot appreciate every identical tenet of those with whom I come in contact; yet I feel that the spirit of kindness, manifest in the "*Shaker and Shakeress*," toward those who honestly differ with it, is a high recommendation of those who conduct it. And, as an exponent of *Shakerism* (I use the term in its noblest sense), I think it carries an influence upon its very face commendatory of its high purpose and aim.

Certainly, it is not so much what we believe as what we do, that commends us to the kind regards of the good in all communities. Belief is not a matter of choice, but of evidence. We must needs believe, when the evidence of a fact, or proposition reaches our comprehension. Consequently, belief, or disbelief, does not determine the moral character of a human being.

With best wishes for your health and prosperity, I remain, with great respect,

A. S. BAKER.

EVIDENCE.

It is for lack of evidence that men do not believe in a future state of existence, and that those who do believe have such vague conceptions of it, because their minds are so engrossed in the pursuit of pleasure, ambition, or the cares of this life, that they do not attend to the evidence existing in their own souls. Franklin, reasoning from principle, or the angel side of his nature, was induced by humanitarian considerations of the cruelty and

injustice done to animals, to abandon a meat diet. He afterward adopted it again, from observing that animals ate each other. Thus, reasoning from the animal side of his nature, and the habits of an inferior order of creation, over which man was appointed to rule in the spirit of goodness and mercy that comes from above, he let go the restraint which the latter placed upon appetite. Which was the superior wisdom, that which taught restraint, or that which removed it? The wisdom from above is first pure, and then peaceable; full of mercy and good fruits to all of God's creatures. Man forsook his own mercies by loving the thing that is not good, and, by neglecting the wisdom from above, he has created false and unnatural appetites and conditions, in which the image or reflection of true wisdom cannot be found. Still blinded by continuing the original perversion, or unwilling to accept the treatment necessary for a radical cure, he seeks a remedy in expedients — outside cleansings or whitewashings — local applications, and the excision of excrescences from the social system; leaving the cause, which exists in the life, untouched. Consequently the disease when reduced in one form, breaks out in another, until it may be truly said that society is full of wounds and bruises, and putrefying sores, from the crown of the head to the soles of the feet.

Jesus adverted to the same state of things when reproving the hypocrisy of his countryman. He said: "Woe unto you Scribes and Pharisees, hypocrites, for ye are as graves which appear not, and the men that walk over them are not aware of them.* Ye make clean the outside of the cup and the platter, but within are full of extortion and excess. Thou blind Pharisee, make clean the inside of the cup and the platter, that the outside may be clean also."

The last clause points out the divine method which descends to us through the revelation of Christ. This Anointing Spirit, directed by a wisdom that comprehends all, and sustained by a power that overrules all, to the destined final righteous adjustment of all, commences by cleansing the inside — changing the life of the individual — eradicating the poison from the centre — purifying the fountain from spiritual disease — thus plucking out the evil plant by the roots, and changing conditions, until restored to the image or reflection of the Divine Law. This introduces harmony, co-operation, and that unity of spirit which excludes conflict and disturbance, by its very compactness of order, and the power with which it invests the individual. Consequently, by this channel the peace and love of God can flow into vessels fitted to receive and retain, and also to diffuse it when needful.

This method uproots the world from its foundations, and turns it upside down. For the world is made of individual lives, and when all are redeemed that can be induced to work with the wisdom from above, there will be nothing left of the world that any rational being can desire or enjoy. The peace and justification, without which there can be neither heaven nor happiness, will all be withdrawn to build up the new and supernal creation, of which this natural world, as well as the natural soul of man, is but the shell or husk.

Blessed and happy beyond all others will those be who secure a place in this rising building, while still encased in the earthly form. "All such offer to God the first ripe fruits of their souls, and thereby secure that honor and crown of glory which no other souls can ever obtain." They will everlastingly increase in goodness and purity, and draw perpetually nearer the eternal fountain of all happiness and peace.

But the fruits of a life of sin, and disobedience to the voice of wisdom, must all be burnt up, and those who bear such fruits will suffer irretrievable loss. What are a few short-lived pleasures, that place the receiver in the power of the enemy — Death — when

compared with the eternal glories, and ever-increasing joys of the righteous? If thou art wise, thou art wise for thyself. If thou art otherwise, thou alone must bear the final result.

A. G. Hollister, Mt. Lebanon.

*And thus become unclean seven days (Num. 19: 2) this kept all true Jews out of grave-yards. Ed.

THE GOSPEL RACE.

PAUL, in his exhortations to the Corinthians, alludes to the Grecian games, which consisted of running, leaping, etc. "Know ye not," saith the Apostle, "that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain." 1 Cor. 9: 24.

According to history, the celebration of the running match excited great interest, and the preparation for these races was very extensive. All who presented themselves as candidates for the prize, were required to submit to very strict regulations: Their diet consisted of very coarse, unpalatable food; each candidate was to bear a good moral character, and to practice severe exercises, etc., according to certain prescribed rules, for twelve months before racing; all who participated in the race divested themselves of all needless clothing. The successful runner was greeted with shouts and cheers by the people, and crowned with a laurel wreath or a garland of flowers.

The Gospel is compared to a race. The course marked out is the straight and narrow path of self-denial, which leads from this world to the world to come. All professors of religion are candidates for the prize, which is a crown of salvation. When starting in this Gospel race, all are required to lay aside every weight (by honest confession), relinquish the besetting sin, and run the race with patience, etc. Some run well for a time, then fall, overpowered by their besetting sin. A few persevere to the end of the race, and win the prize.

Observe this: In the Grecian race, only one could win the reward, which was a crown of fading flowers; and the judge was sometimes partial. In the Gospel race, all may run so as to win: And the Judge is righteous, and gives crowns of righteousness that fade not away.

Daniel Orcutt, Enfield, Ct.

CARPETS.

CARPETS are injurious to health, so far as the lungs are concerned. They accumulate dirt, and hold it as a reservoir. Every motion of persons, things in the room, or even of the air, causes it to rise in an impalpable powder, to be seen only in the rays of sunshine that may chance to get into the room to fade the colors of the carpets. Therefore, to preserve the carpets and the accompanying furniture in their beauty, carefully exclude the light; and, to exclude the dust, keep the windows closed; and, to preserve the health of the family, let them live in other rooms, with no carpets, plenty of air, and floods of sunshine.

This arrangement would keep things even between the family and friends visiting, inasmuch as they pay, for a generous hospitality, with the most precious of all coin — their own health.

EVERY good desire and feeling, whether uttered or unexpressed, is prayer. It is converse and communion with unseen guardian friends by which we are spiritually educated, and we feel a tranquillity while in this element that the tumultuous waves of passion cannot reach, for our hearts, through prayer, are lifted into angel spheres.

SUBSCRIBERS.

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SHAKERESS.

A. DOOLITTLE, EDITRESS.

GOLD KING.

WE are accustomed to look upon those who hoard up silver and gold, and who add one pile to another and feast their eyes with the sight thereof, as *idolaters*. Some would say, such persons were *extremely selfish*. But it is usually the case, that, through an excessive thirst for more gold, they deprive themselves of even the necessary comforts of life. Hence a miser, in the estimation of an enlightened public, will be deemed a slave to avarice.

But we would ask, are there not many kinds and degrees of slavery existing in society at the present time? Gold is the crowned king of to-day, and holds out a glittering scepter to the warrior, to the ambitious man, to the sensualist, to the devotee of fashion, and to the wine-bibber. "Wealth is power." By it, the nation's warring armies upon the land, and her fleets upon the seas, receive their support. Gold aids the wine-bibber, who seeks to satiate his raging thirst, and he drinks, and drinks again, till the dregs are bitterness, and demons mock him! And the sensualist, by the same means, finds easy access to the foul pools from whence he draws his supplies. The devotee of fashion bows before the throne of *king Gold*, and throws her all at his feet; while he, in return, bedecks her with jewels and costly pearls, and clothes her with scarlet and fine raiment, and helps her to seek out many inventions through which to gratify desires that never can be *satisfied*; for the more they are indulged, the stronger they become, and the greater are their demands. Is not this *slavery*?

Can we marvel, when we hear the low murmuring, the discordant sounds, and the loud wail of grief, so often borne along on the "wings of the wind," which come up from all ranks of society? While *self* is the center around which all the thoughts and feelings revolve, and to which all the labors and efforts are directed, there can be no real happiness; for, unless the physical powers co-operate with the social, mental, and moral attributes of the being, there must be inharmoniousness; the better part is enslaved, entombed, and shut out from the light of true science, which shines upon the natural man and woman who stand in moral integrity on the earthly plane.

In the natural order, the family relation is an indication of a desire which inheres in the human soul to expand beyond *selfhood*; and, although the circle thus formed is narrow and partial in its bearings, yet it is an advance from individualism toward universality: Toiling for others, even if it be for kith and kin, is better than concentrated selfishness. And, when individuals go outside of the family circle, and extend aid and influence to friends and neighbors, or, going still farther, they work for the nation's weal unselfishly, just in proportion as they enlarge their sphere of usefulness to less humanity, they will receive a blessing in return, whether it be in a temporal, intellectual, or moral point of view. The world's benefactors never fail of receiving from the great public heart, a grateful response to their labors, though many have waited a long time before their efforts were appreciated. And if there are some who, for conscience God-ward, and from love to truth

and humanity, have left the natural, generative plane of life altogether, with its partial relations and selfish professions, and are rising into a new life, seeking the order of angelic beings, and striving to be like them, consecrating their substance and gains, temporally and spiritually, to the "God of the whole earth," and of all souls; do not such give the greatest manifestation of unselfish love possible to mortals? And will not such lay up treasures in the heavenly kingdom, and secure a great reward?

TRIUMPH OF TRUTH.

ALL truth is from God. *Truth* is the embodiment of every principle in religion and science, revealed to man and woman through chosen mediums whom God appoints. Those principles were more clearly illustrated and exemplified in the life of Jesus, and in the lives of his immediate followers, than in any mediums or teachers who had preceded them. The life of Jesus was the opposite of falsehood and error. He said: "I am the way, and the truth, and the life;" showing that the Spirit which is able to lead into all truth, had taken up its abode in him, by which he was enabled to set the most perfect example of godliness that the world had ever witnessed. Inasmuch as he lived the true life and walked in the light, he could say: "Follow me; I am the way." As the Christ Spirit has baptized me, and become my Leader, so will I baptize and lead you.

"The Law was given by Moses," and he prepared the people for the more spiritual work of "grace and truth, which came by Jesus Christ." But only those who were thus prepared received his testimony. The *world*, those who loved the sensual life, and chose darkness rather than light, rejected him, because he testified that their deeds were evil. And they imagined that, by crucifying the man Jesus, they would put an end to the truths which he uttered, and they would hear no more of those principles which he inculcated, that were so distasteful to them; but in this they were disappointed; for the good seed which he had sown had taken deep root in the hearts of his followers. Nor could they, by a long course of malignant persecution of his followers, eradicate truth from the earth.

But the spirit of antichrist finally gained access to the primitive Church, and did its work, and a long night of darkness, error, and superstition ensued. A few witnesses, scattered here and there, clothed in garments of mourning, kept the lamp of truth burning, which made the darkness more apparent. The prince of darkness swayed the scepter over his willing subjects. In Scriptural language, "Darkness covered the earth, and gross darkness the people." Liberty of conscience, and freedom of speech, were almost unknown. And those who dared to dissent from the Church of Rome were subjected to torture and death in many ways; religious bigotry and intolerance seemed to have reached their climax. But, in the fullness of time, a way was prepared, through suffering witnesses, for the second advent of the Christ Spirit, through a female (Ann Lee).

Again the spirit of persecution was aroused, and the enemies of the cross seemed determined, if possible, to suppress the truth which was revealed through her. This they were unable to do; but, through divine agency, she was directed to come to America, which was then seeking to free itself from the yoke of British tyranny. And, when liberty of conscience was established, she and her little band found a freedom to live and promulgate their religious faith that was denied to them in their native land. It was to *them* a safe "refuge from the storm."

We believe that the principles of truth, as contained in the Gospel, which Mother Ann lived and taught, will continue to advance and gain strength, until all man-made creeds shall be level with the dust. *Truth* will out-live error.

We would not set bounds to *Truth*. New spiritual truths will be revealed from time to

time, and souls will be led from "faith to faith," till all true Believers shall be of one heart and mind, which will be to know and do the will of God. Souls who are under the influence of *truth*, will be led to confess and forsake all known sin, and make reparation for all wrong done to others. This will enable them to become new creatures — live a *new life*. They will become simple and teachable as little children, and thus gain an entrance into the kingdom of heaven.

M. Johnson, Canterbury, N. H.

LIBERTY.

"The sweet sound of liberty now is rolling;
May it extend over mountain and plain!"

THAT "liberty wherewith Christ hath made us free!" how it echoes and vibrates through the heart of every *true Shaker*! O the glorious *Liberty of the Gospel*!

While reading the *views of the Press*, my soul breathes forth in prayer to Him "who tempers the wind to the shorn lamb," to strengthen and support the brave souls who dare to raise their voices against the evils of the present generation.

The seed of the enemy is sown, and is rapidly bearing fruit. Yet, although mankind, in their natural wisdom and understanding, have followed in the paths of sin and wickedness, partaking of the fruits of evil, to which our first natural mother yielded, there is, at the present time, no excuse for continuing any longer therein. The day has dawned, when a *spiritual Mother* comes to our rescue; and we behold, in her, one who rooted out every evil seed from her own heart, thereby giving us a perfect example of *purity*, to guide us onward through all the labyrinths of iniquity.

Now the question arises: "Have we not a *right* to proclaim our freedom throughout the length and breadth of the land, that others may hear the sweet sound, and gather to the standard of *Liberty*?"

I hear the loud tones of response from our lovely "*Shakeress*," YE! And my earnest prayer is, that the truths poured forth through your columns may *ultimately* find an abiding place in the heart of every woman; for I believe there are many women writhing beneath this "yoke of bondage," who, were it in their power, would gladly *shake* off their fetters.

Lovely "*Shakeress*," I feel and know that I have a *right* to rejoice and dance — and will — "with those that make merry;" for whereas I was *bound*, NOW I AM FREE.

Rhoda Strowbridge, Enfield, Ct.

PURE LANGUAGE.

IGNORANCE is blind to right judgment; but intelligence throws light on all solvable problems.

How important, then, is the necessity of attention to the proper unfolding, education, and training of every faculty of the mind in the various departments of knowledge which develops the understanding to a clear comprehension of those fundamental principles which are the basis of all true science, ethics, theology, religion, and progress.

Commencing with the a b c, or first principles, and carefully analyzing each successive lesson of a subject of mind or matter, to learn or ascertain the elements of which it is composed, and the quality and significance of each; then again compounding into a variety of forms, substance or consistencies, to answer the use and necessity of the occasion. By these processes many things are brought to light which were before veiled in mystery. What was thought to be incomprehensible miracles, is shown to be the outgrowth and unfolding of God's immutable laws, which are in harmony with all his works, and underlie the diversified revelations of the wonders of creation in every form and feature.

Is this knowledge to be obtained from books only? By no means. As mind is superior to books, being their creator and author, so is it capable of much culture without their aid. Yet very much can be learned from the writ-

ings of the investigator and experienced authors in any department of life. Hence a necessity of the study of books when the mind is sufficiently matured to comprehend the arbitrary signs and significance of written language.

Education commences with the infant when it opens its eyes to behold the tangible objects by which it is surrounded. From this period should the careful attention, guidance, and assistance of parents, or other authorized guardians and educators, be employed to give proper direction to the growing and expanding intelligence and understanding which follow the movements and absorb the examples of those with whom they are associated or connected, to be made manifest at times and in manners least expected, and frequently to the astonishment of those who have unguardedly done or said that which was improper in their presence.

If all adults, who hold themselves as members of civilized or cultivated society, would pay due regard to propriety in conduct and conversation, teaching the same to their immediate posterity, not many generations would pass before a marked improvement would be perceptible in the elevation of the human race.

The inmates of dens and resorts of vice and crime would become decimated, and the moral atmosphere of cities and villages clear and healthful.

Above all, will those who come into the Christ-sphere—the resurrection life—adopt and exclusively use that pure language which God, by his Prophet, has promised.

“For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.” Zeph. 3: 9.

Harriet Hastings, Shaker Village, N. H.

CORRESPONDENCE.

DEAR ELDRRESS A.:

I DROP this line that you may know I have not fallen asleep, or passed into the spirit land; but still live to work, and to bless.

The undying love of kindred hearts, made pure by self-denial and obedience to the principles of truth, we cherish as a “pearl of great price.” But who can know its worth save those who have sold all selfish and partial love to obtain it? Those who give but part, receive accordingly. Our consecrations are made to God, and not to mortals; and we cannot hide the defects in our characters from Him, nor from the eyes of immortal guardians, who are sent to keep their vigils around us. We must all receive the just reward of our doings; we cannot deceive nor rob God; neither will He withhold our just dues. If we are untrue to ourselves, we commit a wrong against our own well-being, and we must suffer the consequences. This principle is illustrated by the Bible story of Ananias and Sapphira, who, through love of self, reserved a part, and sought to evade the truth; and their reward quickly followed.

How important it is that all who profess the Christian religion, should be true to that profession: If we “name the name of Christ to depart from iniquity,” walk in the light, and be willing to be seen and known just as we are; then we shall have confidence toward God, and can draw nigh unto Him in prayer, and ask for what we need. If we live in purity like the angels, we shall rise where we can stand with them on the pure plane of spiritual truth, and travel the “highway cast up for the ransomed of the Lord to walk in;” Where we shall feel the gentle dews descend, and the healing zephyrs of heavenly influences blow upon the vineyard of the Lord; so that every branch therein may become fruitful. After the wintry winds have passed, and spring time returns, all Nature is glad, and wears a cheerful aspect, and seems to feel new life, strength, and vigor. We watch the opening buds, and rejoice when the flowers appear. Thus may it be spiritually. Let us leave the cold regions of “the world” and sin, and dwell in light and love, which will warm and vivify the heart, and cause the

seeds of truth to grow, and flowers of innocence to bloom. This will be an eternal spring time to the soul.

Nancy Riley, Hancock.

DEAR ELDRRESS A.:

Is the testimony borne by the Shakers of today the same as that borne by Jesus and his apostles eighteen centuries ago? And, in their daily lives, do their profession and practice agree? These are simple propositions for discussion by those who are interested in the growth and spread of true principles. If the underlying principles of the institution are true, they will bear strict scrutiny; if they are false, let it be proved by honest investigation.

We claim that Shakerism is not only a revival of Christianity, as preached and practiced by Jesus and his Apostles, and also practically exemplified in the primitive Church; but that it is the revelation of the Christ Spirit, through the female, which has given new impulse and strength to all its parts.

May I be permitted, through the columns of the SHAKER AND SHAKERESS, to express my gratitude for the great privilege that I am enjoying in my beautiful Shaker home. Here I can live a pure, chaste life, through which I receive a plenitude of spiritual and temporal blessings. I feel that my life is so free! O that those of my sex who are in captivity could realize this as I do! how gladly would they flee the false pleasures of the animal, sensuous life, and, of their own volition, accept the straight path into which truth would lead them. Then would they know how good is the power of truth that is able to make souls “free.”

My heart is drawn out in love and gratitude to the guardians and teachers of my early days; my thanks are due to them for their timely discipline. By love, they guided my feet in Virtue’s paths, and led me in Wisdom’s ways, which are safe, peaceful and pleasant. I am now able to see that “what we associate with we become like,” in a great measure; and, if we would be pure in spirit, we must keep our bodies pure; for it is impossible that any person can be a true follower of Christ while living in sensual pleasure. Only those

“Who govern their passions with absolute sway,
Will grow wiser and better as life wears away.”

Betsy Johnson, Tyngham, Mass.

Dear Eldress:—We are pleased with the new form your much admired paper has assumed. We have ever cherished the idea that woman possesses God-given faculties; and that she has an inherent right to exercise her powers of body and mind freely. And, in this day of Christ’s second appearing, it becomes her duty to take a firm stand in aiding the great work of progress in its onward march, which must, sooner or later, revolutionize all man-made systems and creeds; and your little paper seems to us the best exponent of the dual principle, recognized by the Shakers, of any thing that has yet appeared. And coming, as it does, fresh from the intellects, and warm from the hearts of its contributors, it enlivens our feelings, while we increase in gratitude to God that we are numbered with the little flock who are receiving such bountiful blessings.

Great coldness is manifested in this section of country in regard to religious matters. Religion is of secondary importance. But in our Zion home we earnestly pray to God for the protection of His heritage, and for the advancement of truth throughout the land.

We believe that His hand is not shortened, but He is still able to save all who call upon Him—to open eyes that are blind, and unstop ears that are deaf.

And we wish your little craft much success, now that she is loosed from her moorings, and launched upon the waters, freighted with golden treasures. God grant that she may bear light and truth to this sin-darkened land. And should she, at times, be tempest-tossed on the billows of opposition, we have faith that she will out-ride all storms, and come safely into port; and that each successive trip her value will be enhanced, because she

will be better appreciated. We would hold up the hands of those who are so nobly defending the cause of purity and righteousness; for the zeal manifested is worthy of all commendation and support from every Zion traveler who loves God more than mammon; and who, from his or her heart, desires to perpetuate true principles and that living faith which will elevate and regenerate fallen humanity.

And we will renew our pledges to battle for the right with increased zeal, and to move straight forward in duty with unbroken ranks, and to renounce all that is self pleasing, that we may do the will of God. “Our work is before us, and our reward will be with us;”—we shall reap what we sow. And may we leave behind us, as the poet aptly said,

“Footprints on the sands of time;
Footprints that perhaps another,
Sailing o’er life’s solemn main,—
A forlorn and shipwrecked brother
Seeing, may take heart again.”

Jane Cowan, South Union, Ky.

BELOVED ELDRRESS A.:

SINCE the first appearance of the “Shaker,” we have hailed with joy, and perused with interest, each succeeding number; at the same time, wishing it might be enlarged, or be issued more frequently.

And our love and interest is now doubly increased, since our good Mother, the “Shakeress,” is introduced, thereby enhancing its beauty and completeness, and more fully representing the dual forces, Wisdom and Love, which are at work in the spiritual kingdom of Christ, co-operating together, seeking to elevate Zion’s sons and daughters, and to send forth rays of light and truth to erring humanity.

We have strongly desired to add our mite to the little craft that is sent forth so richly freighted with goodly treasures; and now that an opportunity is so kindly offered (thanks to the “Waste Basket”) we will gladly improve it; for if nothing more, it will tend to our own growth and spiritual improvement.

We believe that the higher faculties should all be cultivated and brought into exercise, for the special purpose of developing within our own being, the glorious image of the Divine; thereby fitting us to become messengers of Love and Light, that we may diffuse blessings to other souls.

We love the beautiful, the good, and the true. We love the flowers, the fragrance, and the fruit—aspersion, effort, and success—in every direction which leadeth God-ward. And we resolve to work patiently, and struggle on to the end, and win a crown immortal; that palms of victory may be ours, and that we may join in the sweet song of triumph with those who stand on the heights of Mount Zion, and have gained the victory over sin and death.

Dear friend—we thank you for those beautiful soul-stirring expressions of thought in your “Appeal to the Sisterhood,” which we appreciate, and will endeavor to turn to good account.

May your life be full of health, joy, and prosperity, throughout the present year, and be spared many years that are yet unborn, for the strength and comfort of your friends both at home and abroad. In love—most kindly adieu. Yours ever,

Julia Johnson, Hancock, Mass.

LOVE THY NEIGHBOR.—The few short years of our earthly pilgrimage should be spent to the honor and glory of God, and in doing all in our power to promote the happiness of our fellow-beings, whom we should love as we love ourselves. What a wide field of labor stretches out before us! Shall we not enter, and work diligently to sow the seeds of truth, love, and kindness, which will, in due time, with proper cultivation, spring up and grow, and yield an abundant harvest? By the simple transactions of every-day life, we practically show how we keep the command to “Love thy neighbor as thyself.” If we were really so unselfish that

"we sought not our own, but another's wealth," or good, and would rather spend and be spent for others than to live by unjust gains, or upon the labors of others, how pleasant would be our reflections when reviewing the events of each passing day. Instead of feeling that we have injured our brother, or sister, by an unkind word or deed, we should feel that we have strewed flowers in their pathway. We have the means of doing this placed within our reach; let us wisely improve them; it is a duty we owe to God and to each other, as we journey through time, nearing the heavenly home. Let us resolve, by acts of kindness, and by words of encouragement and love, to comfort the afflicted, bind up the broken-hearted, and pour the balm of consolation into the sorrowing spirit. Then we shall show, by our works, that we keep the commandment, "Love thy neighbor as thyself."

Mary C. Settles, Pleasant Hill, Ky.

PRAYER.

PRAYER is as sweet as the distilled dews from the skies which canopy the heavenly Paradise. Can it be that any intelligent being has lived on this earth, and passed to the life beyond, without having felt the pure influence of the spirit of prayer, and who has not at times found relief for his or her troubled spirit, in supplicating the Father of all mercies for his tender care?

If, amid the tempest of wild temptation, or the flood of unanswerable doubt, and in the chill of cold indifference, a soul can only bow beneath the sweet, yet potent influence of prayer, the victory is half won; for, when the better impulses of the soul gain the ascendency, luring temptations and blinding doubts will dissolve like frost-work before the morning sun.

In the silent hour of prayer, when ministering angels are gliding down the golden ladder, and are filling the air with the essence of true humility, and the spirit bathes in its beautiful wave, and drinks of its electrified waters, there is joy inexpressible; and it gives pure delight thus to bleed with angels, and commune with them through the beautiful door-way of prayer, and is productive of pure and delightful satisfaction of soul.

But there are hours, when life or death seems wrapped up in prayer that trembles on the lips; and, in deep anguish, the soul "prays because it must." The great fruition of such offering, is its own reward. The prayer for others' sorrow, prompted by sympathy and love, and the earnest, unselfish supplication which the pure in heart offer, in behalf of the weak and erring, penetrates the clouds of doubt, disarms the foes to purity, calms fear, inspires love, whispers forgiveness and restoration to happiness, and is as sweet as honey in the comb, and as musical as the song which was sung by the "Morning Stars."

We read of one who prayed in the garden of Gethsemane, when his deep agony wrung drops of blood from his pores; yet he arose calm and subdued, with those beautiful words falling from his lips: "Not my will, O Father, but thine be done." And she whom we call Mother, when in the prison cells of Manchester (England), Albany, and Poughkeepsie, through the long, dark watches of night, gave her soul to earnest supplication, and came forth with songs of praise on her lips.

And, although human pride may often stand as a barrier in the way of prayer and contrition of spirit, yet every one who has felt the holy and inspiring influences induced by this heavenly gift, realizes that "sacredly blest is the hour of Prayer."

Maria Wheeler, Union Village, Ohio.

EATING WITHOUT HUNGER.

THIS is a very foolish and injurious habit, one which almost every one is more or less subject to. Hunger is the signal which nature gives to indicate the necessity for a supply of food. When the system requires food, and is in a condition to make good use of it, it will call

for it in its original way. There are some exceptions to this rule in certain diseased conditions, but they are very few. The digestive organs are in the best possible condition for digesting food when the sensation of hunger exists, and they can then do it far more easily, thoroughly, quickly and with less effort than at any other time. Most people pay little attention to this; they are sure to eat whenever they are hungry, if it is so that they can; and they are just about as apt to eat when they are not, if it is convenient for them to do so, or they chance to see any thing which "tickles their palate." Especially is this rule—never eat unless you are hungry—violated in sickness. In acute disturbances of the system the sensation of hunger is seldom manifested, for the simple reason that the system does not require food. If food is eaten at such times, as it usually is, for everybody thinks the patient will surely starve if he does not eat just so much and so often, it becomes a burden to the system which must be got rid of, for there is no use for it; and as it will not do to let it remain in the stomach, the vital powers, which are engaged in the reparative process termed disease, are called from the work upon which they are engaged to remove the substances which are creating the disturbance.

Thousands of persons have been prematurely laid in their graves simply by eating heartily when the system was not in a condition to properly digest and appropriate the food. Let this rule be observed by those who desire health with all the untold blessings which always accompany it; whether sick or well, do not force food into the stomach unless there is a demand for it. No fears need be entertained of starving, for a desire for food will be manifested long before the starvation point is reached.—*Ex.*

HOW TO BE HAPPY I am well aware is not a new subject; but, as it is one that interests us all, I give my experience, which is simply this: To live up to the highest light given, and obey the purest convictions of duty. I cannot conceive of true happiness short of this. But lest it should be thought too brief, I will add:

As all for happiness aspire,
I know no wiser way
Than do by others as I would
That they should do each day:
The Saviour's rule, when well lived out,
A blessing rich will prove;
Our words will be the words of peace,
Our works the works of love.

We do not live for self alone,
But have a higher call:
Not me and mine, but we and ours,
A bond of good for all.
By consecration unto God,
A holy life to live,
Our time and talents, great or small,
Our all to freely give.

I know of nothing that doth yield
Such perfect joy and bliss,
As when to others we can be
A source of happiness:
When we can soothe the troubled mind,
Assuage another's grief,
Unto the aged be a staff,
To orphans give relief.

A gentle word, a loving smile,
Though all we have to give,
Which costs us nothing, yet to such
Diffuse a hope to live.
Henceforth I will my time improve,
And all my powers bestow,
To shed new sun-beams all around,
That brighten as they glow.

Laura A. Prentiss, Watervliet, N. Y.

SIGN OF THE CROSS.—This much despised symbol, bears within it a weighty meaning. The hand presses the forehead, the throne of thought; then the heart, the center of the affections; and then the shoulders, which typify manual labor. Thus, by a few motions, a full consecration is emblemized; and a prophecy is set forth; yet they who present it "know not what they do."

NATURE AND GRACE.

—o—

I'd rather be a quarried stone,
And be disrobed of all disguise,
Than cover'd with the prettiest moss
That in the shady woodland lies;
Hewn out from nature, carved and smooth'd,
A pillar in the house of God,
A "polish'd stone" which can't be moved,
Or fitted for the tents abroad,
Blest Zion be my dwelling-place,
Though pitying turn my eyes away,
To see the suffering human race
Grope darkly in the light of day.
And oft my cries ascend to Thee,
O God of love and holy pow'r,
That thy salvation, full and free,
May triumph at no distant hour;
May bring thy wand'ring children up
From degradation, sin and strife,
To Nature's order; thence above
To Grace the higher Angel life;
And make this earth a place of peace,
Where none shall give or take offense;
But all shall stand redeem'd in love,
In purity, and innocence.

Mary Whitecher, Canterbury.

EXTRACT.—I am pleased with the "Shaker and Shakeress Monthly." I think the ideas expressed are all of an elevating nature; even the appearance of the paper, pleases me, as it is the whitest of the white, and the ink the blackest of the black, and nice size type to read readily.

The piece of poetry entitled "The Churches of our Land," written by Cecelia Devy, I think contains excellent sentiment. The piece of music "Beautiful Shore," I will get D. to play for me. I hope to visit the Society some time when the pleasant weather comes again.

M. J. R. N.

THE RELIGIOUS PRINCIPLE.—The principle in human nature from which religion springs is the desire to establish relations with a Being more perfect than itself. The fact is as remarkable as it is incontrovertible, that the human race, all but universally, has conceived of some Existence more exalted than man. If there is one principle, indeed, that may be declared to be essential in human nature, it is this unwillingness to shut itself up within its own limits, this tendency to aspire after intercourse with some Divinity. It is true that men at various periods have formed most unworthy conceptions of their objects of worship. Still, by selecting the qualities which they esteemed most highly in themselves, and by enlarging and exalting them without bounds, they have showed, as plainly as have more enlightened ages, the spontaneous longing of the human spirit to rise above itself, and to ally its destiny with a Supreme Power. Discourse of William Ellery Channing.

HUMAN happiness depends upon general exertion for goodness. The spirit which incites to harmony and universal love is the product of self-denial. Discordant elements come from unsubdued passions raging in the human soul, while kindness and gentleness are from angel spheres. Self-indulgence is the producing cause of the former; self-denial of the latter. Who would not prefer the lamb to the lion for a companion? O, it is beautiful to mark the footsteps of the lowly. Truth is their motto; love, their shield.

By an act of his Majesty James II, the penalties attached to witchcraft were declared applicable to every woman who, by means of cosmetics, false hair, padding, stays, hoops, high-heeled shoes, or other feminine devices, should seduce and betray into matrimony any member of the opposite sex, and a marriage contracted under such circumstances was pronounced null and void. Were such a statute in force now-a-days, there would be little need for Indiana divorces, and mothers-in-law would become the most transient of life's fleeting ills.

RETIREMENT.

CANAAN, N. Y.

Dolce.

1. When a - lone and re-tir'd in the soul's sl - lent cham-ber, With thoughts fix'd on heav - en - ly treasures a - bove,
2. 'Tis a time when the soul while in deep - est e - mo - tion, Can new - ly as - pire for the unc - tion of Christ,

The an-gels endow'd with the true resurrection, Waft to our spirits the balm of sweet love. How cheering the thought, that a time for reflection
Can press for the blessing, in fer-vent de-vo-tion, Un-fold-ing growth, of the an-gel-ic life. 'Tis a sea-son of peaceful, and ho-ly se-clu-sion,

rit. dim.

Will ban - ish all sorrow and fear from the heart, Will brighten the hopes of the future before us, And un-to our spir - its sweet solace impart.
When we for the life that's e-ter-nal prepare, Remote from the world with its strife and confusion, Blest hour of retirement, I'll spend thee in pray'r.

LOST BIRTHRIGHT.

—
If ten thousand years were due me,
And I held the globe at cost,
What, pray *what*, would all avail me,
If by it my soul were lost?

Said the Lord, the great Exemplar,
Not a night shall pass from here,
Till the soul, whose life is endless,
Will be in another sphere.

Hold ye fast your claim — your *birthright* —
To a life in endless bliss;
All this world, with all its treasures,
Cannot be compared to this.

Should I misimprove my calling,
Waste my summer-time in sin,
Where, or when, or how, O tell me,
Can I get my time again?

Who will run and overtake it,
Chain and bring it back to me?
Place me in the same surroundings
Just as all were wont to be?

I've refused the good Physician,
Scorn'd the balm she offer'd me,
Set at nought her kindly counsel,
Till I'm left to sink, you see.

All my light has turn'd to darkness,
All my comrades gone ou by,
I am left alone to perish;
But, alas! *I cannot die.*

All the *past* comes up before me,
All my work to do again!
None to help me, none to pity!
None to cure or share my pain!

Though I cry with heartfelt sorrow,
Howl in bitterness of soul,
None to hear me! dread dilemma!
No companionship in hell!

G. R. Runyon, Pleasant Hill, Ky.

GOD IN THE CONSTITUTION.

—
O YE who strive for *outward* forms of Law,
That statute books may flaunt the sacred
Names,
You do not press and cavil for a *straw*;
You are not making merely *wordy* claims.
Nay, never, since the young Republic's
hands

Stretch'd forth with welcome for the earth's
oppress'd,
Were forged for her such life-destroying
bauds,
Such poison'd arrows pointed at her breast.

For, whether motives *selfish* or *sincere*
Impel your hearts to such benighted zeal,
You draw Inquisitorial terrors near,
And whet anew the persecutor's steel.

Of *form-observing* Pharisees beware,
Who cry, Lord! Lord! while yet they crush
the poor;

For pride, pretense, and solemn, lengthen'd
prayer,
Shall, as of old, but reprimand secure.

They would rebuild old Babel's dusky
tower,
And prove her sequel efforts brought to
nought;

But ne'er again shall Superstition's power
Defeat Progression, or repress new thought.
Yea, they would make a *graven name* of
God,

To bow before, or cover public stain;
Truth thunders like mount Sinai, far abroad,
"Thou shalt not take the name of God in vain."

The foul adult'ries of the Church and State,
Whose fiend-like progeny have cursed the
earth.

It is not theirs again to consummate,
Or give to tyrants all that life is worth.
There was but one who trod the "press"
alone,

And twelve dispensers of the heavenly wine:
Had you *their* "*gift*," your numbers (so out-
grown)

Might draw baptismal *floods of life Divine*.
O, when the nation's needful work is done,
When sins of Government shall be no more,
When Christian love shall shine out as the
sun.

And God can bless the land from shore to
shore,

You will not ask for empty *names*, to bring
The heart's acknowledgment of heavenly care.
Men do not write a label for the Spring,
When blossom'd trees are breathing on the air.

Take from the books the penalty of *death*,
And laws which hold fair womanhood in
thrall;

Let *Freedom breathe*, with Inspiration's
breath,
Life, liberty, and happiness for all!

Yea, honor God yourselves, in *deed* and *word*,
Teach the pure lesson of the "golden rule."
Strip all your creeds of ev'ry thing absurd,
And be as Angels at Bethesda's pool.

Cecelia Devyr, Mt. Lebanon, N. Y.

PARABLE.

—
THEN shall the kingdom of Satan be likened to a
grain of tobacco-seed; which, though exceedingly
small, being cast into the ground, grew, and be-
came a great plant, and spread its leaves rank and
broad, so that huge and vile worms found a habita-
tion thereon. And it came to pass, in the course
of time, that the sons of men looked upon it,
and thought it beautiful to look upon, and much
to be desired to make lads look big and manly. So
they put forth their hand, and did chew thereof.
And some it made sick, and others to vomit most
filthily. And it further came to pass that those
who chewed it became weak and unmanly, and
said: We are enslaved and cannot cease from
chewing it. And the mouths of all that were
enslaved became foul, and they were seized with a
violent spitting; and they did spit even in ladies'
parlors, and in the house of the Lord of hosts.
And the saints of the Most High were greatly
plagued thereby. And in the course of time it
came also to pass that others snuffed it; and they
were taken suddenly with fits, and they did sneeze
with a great and mighty sneeze, insomuch that
their eyes were filled with tears, and they did
look exceedingly silly. And yet others cunningly
wrought the leaves thereof into rolls, and did set
fire to one end thereof, and did look very grave
and call-like; and the smoke of their torment
ascendeth up forever and ever.

And the cultivation thereof became a great and
mighty business in the earth; and the merchant-
men waxed rich by the commerce thereof. And
it came to pass that the saints of the Most High
defiled themselves therewith; even the poor, who
could not buy shoes, nor bread, nor books for
their little ones, spent their money for it. And
the Lord was greatly displeased therewith, and
said: Wherefore this waste; and why do these little
ones lack bread, and shoes, and books? Turn now
your fields into corn and wheat, and put this evil
thing far from you; and be separate, and defile
not yourselves any more; and I will bless you and
cause my face to shine upon you.

But with one accord they all exclaimed: "We
cannot cease from chewing, snuffing, and puffing;
we are slaves."—*Ex.*

OBITUARY.

—
LEVERETT AUGUR, April 7th, aged 88 years.
MARCIA BOYNTON, April 14th, aged 86 years.
Both of Hancock, Mass.
WILLIAM WHITING, March 25th, aged 76 years.
SARAH TURNER, March 25th, aged 31 years.
NANCY A. ROBERTS, April 15th, aged 76 years.
All of Mt. Lebanon.
DAVID PENDLETON, April 6th, aged 37 years, Po-
land Hill, Me.
CHARITY PALMER, April 6th, aged 87 years, Po-
land Hill, Me.

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THE HEAVENS.

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THAT the heavens are plural, is as generally an admitted fact as any that can be named. How many heavens there are, is an open question. But the number *seven* would probably gather to it the greatest number of believers, both within and outside of our Order. "Ye know not what spirit ye are of," said Jesus to his disciples, when they proposed to do as Elijah had done before them, bring from the spirit-world, through the agency of spirits in the second or Jewish heavens, primitive fire to consume the villagers who would not receive and entertain them over night.

How was this? What had these people done, or not done, deserving of death, even at the hands of angels, and by fire coming down from heaven? The disciples at the time were professing to be Christians, to be under the ministrations of spirits of the seventh sphere; and were being instructed in "the mysteries of the kingdom of heaven," which was the dawn of the seventh heaven upon this earth.

The angels of the second heaven were still in the life of generation and war. Their Zion on earth was the Jewish temple; and, under the influence of the religious revival inaugurated by John the Baptist, those angels helped Jesus, by inspiring and using him as a medium, to cleanse the temple of the thieves and robbers, together with the money and the animals, which had turned it into a house of merchandise, instead of "a house of prayer for all nations."*

That was war on the Jewish plane, and in the degree represented by Elijah. It was right on the part of those angels in the order and heaven they were in. But it was wrong on the part of Jesus, in the order and heaven under which he was called; and, in the cool of the day, when Jesus came out of his mediumship, and began to feel after the angels of his higher mission, he was humbled by their presence, and fell under judgment and condemnation, which the disciples observing, the prophetic saying came to their remembrance: "The zeal of thine house," in the lower order, "hath eaten" up his life in the Christ heaven; until, in his "humiliation" and repentance, "his judgment was taken away" by a renewed baptism from the seventh heaven, and a restoration to union with his proper ministering angels, which he received, not as a Jew, but as a Christian. Thus was Jesus instructed in the Christian sphere of warfare, which is not physical or carnal, but is "mighty through God to the pulling down of strongholds, casting down imaginations and every high thing

that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

It was not carnal, even as pure Jewish wars were not carnal, where no physical violence was done by those in the body, death being inflicted by disembodied warriors.

Reproduction of the highest order was the same in the children of promise or premeditation, where offspring was the sole object of sexual intercourse. It was, then, simply as a Jew that Jesus was a medium in the temple for the angels of the heaven who inspired Elijah. And as Jews, his Apostles, who had thus seen Jesus exercise war on the Jewish plane, essayed, in the case of the Samaritans, to follow his example, not yet having attained to the Christ sphere of war. Jesus having received reproof and instruction himself, administered by the Christ angels, administered the same to his Apostles, saying, "The son of man is not come to destroy men's lives, but to save them."

That was not to them entire redemption from one sphere to the other; for they would alternate between the two. When the Christ cross was too heavy, they would drop it, and take up the Jewish cross, as the more natural and bearable of the two. Anon, they would repent, and rise again into their proper order, until they learned to know what spirit they were of, and from which of the heavens their ministering spirits had come to them from their old heavens, which were fast passing away from them, or from their new heavens, in which they were called to form a permanent inheritance.

It is the same to-day with the representatives of the various sects and opposers of sects in Babylon, who are called to be Believers in Christ's Second Appearing, and to receive ministrations from the same Christ-heavens from which Jesus and his Apostles received their ministrations; "God having concluded them all in unbelief, that he might have mercy upon all;" it being a law, that none in an inferior dispensation can sin beyond the power of redemption by that which succeeds and is superior to it; as it is also a law, that those who have attained to the highest degree of spirituality in an inferior dispensation, when conjoined to a sensual, animal life, are more difficult of resurrection than those who live an equally sensual life, but whose spiritual powers have not been quickened to the same degree. In the superior dispensation, the constant tendency of old habits and modes of thought is to attract and bring back their former ministering and guardian spirits; and the last end of such persons is worse than the first, because it is more difficult to convict them of the fact, and convert them the second time; even as it would be more difficult to

cause fire to pass over the burnt forest of the West than it was previous to the conflagration. This is one of the stratagems of the enemy, of which the Apostles declared themselves to be not ignorant.

"There is a way which seemeth right to a man, the end whereof is death." Nothing so confirms a person in the correctness of his ideas, or positions, as the impress of the spirit who is in the same mental and spiritual condition. It becomes "confirmation strong as proofs from Holy Writ." "Beloved, believe not every spirit, but try the spirits," and seek to know to what order they belong, and from what heaven or hell, or intermediate sphere they have proceeded — whether from the old heavens, from which you used to be inspired when living in the world, or from the new heavens whence alone inspirations may come that will create you anew — make you a new creature. As of old, the spirits that acknowledged that Christ had come to men and women in the flesh, in the persons of Jesus and Peter and his successors, until the Church fled into the wilderness; so also, in our day, those spirits who acknowledge that Christ has come in *Ann Lee* with equal power, and to her successors with as great authority as they appeared in those whom Jesus sent, are true Christ Spirits.

COMMUNITY.

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A *Shaker* Society is not one great Community of temporal interests, as is so generally supposed by outsiders.

In each Society there are several Communities, or Families. The members of every Family have "all things common" secured by Covenant. Agreeable to its provisions, executive officers are appointed from Elders and Trustees down to the minor officers — care-takers and burden-bearers, "helps in Government." In it, there are no invidious distinctions of rich and poor, male or female; all fare alike in food and clothing, and all are equally eligible to office, the government being *dual*.

Families in a Society may differ in their temporal conditions, from fortuitous circumstances, such as location, the business they chose to adopt, the ability to conduct affairs, the number of members, and from many other causes of a temporal and spiritual nature — the same contingencies as those to which Societies are subject.

Hence Families, or Communities, and even Societies, which are aggregations of Communities, may be, comparatively, rich or poor. But, in a poor Family, the poverty is entirely nominal, inasmuch as, so long as the organi-

* It was at the instigation of the same Jewish spirits, that Jesus attended a *wedding*, and that he commanded his Apostles to sell their clothes, to buy swords with the proceeds.

zation lasts, the physical wants of such are quite as amply provided for as are those of a rich Family or Society.

Indeed, as a general rule, the poor among Shakers are those who live the fullest, and that is one means of their poverty. And the worst that can happen is, that the waning Family becomes broken up, and its members absorbed in other Families of the Society. Then they are as rich as any other of the members.

"And the children of Israel gathered some more, some less of the manna; and, when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack. They gathered every man according to his eating." (Ex. 17: 18.)

Consequently, it is not the county-house door that stands open before the poor Shaker, but the door of and into some other of the several Communities, where they are made heartily welcome as to their own. It is thus that the abstract idea of equality is realized throughout the Order, consisting of some sixty Communities, and that the fear and dread of poverty, of sickness, and of old age, so potent in the world, is entirely removed from every true and faithful member of the Organization.

ZION'S YOUTH.

"Young men (and women) be strong; for ye are able to overcome the wicked one."

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FROM observation and experience we are inevitably led to conclude, that this is a world of rudiments. All things, including religion, seem to be in an incipient stage of development. When we first become conscious of existence, as moral and spiritual beings upon this earth, what very rude and crude patterns of men and women we find ourselves to be. With this painful discovery comes an inward longing for something better and more happy; and we look about us for some path by which we may reach that better and happier estate. This uneasiness and discontent are the good soil wherein the seeds of a holy inspiration from on high may be sown; and, if carefully watered by the tears of a salutary repentance, and cultivated by a sincere discipline of the mind in practical holiness—personal righteousness—will yield harvest after harvest of permanent peace—continual atonement—with God forever.

It is of the utmost importance that an individual commencing such an existence, which must be eternal, should know, and solemnly ponder these things as early as possible. For, without this knowledge, one may go on for many years in a path directly away from permanent happiness and peace; every step of which must finally be retraced with godly sorrow, as so much time and labor lost, before the spiritual journey, which should have been undertaken long ago, can even be commenced.

This is not the worst. Habits of thought and action, which have been contracted in the wrong direction, and greatly to the disadvantage of persons so unfortunate as above stated, often cling to them for long years after they have found, and sincerely entered upon, the bright path of regeneration. How happy and fortunate, then, are those who can say, in the words of the sacred hymn:

"The holy Redeemer arrested my soul,
When ruinward I should have gone, [roll'd
And calm'd the high waves of temptation that
And beckon'd me lovingly on."

Now, if the giddiness of youth, and "the pleasures of sin for a season," are allowed to take precedence of the higher interests of man in the commencement of his career, then, when years shall have been wasted and gone, to return no more forever, he will look back upon them with bitter grief, and will remem-

ber a fearful catalogue of sinful derelictions, words and acts, blasted hopes, and a wounded conscience, which will be as so many broken reeds upon which he cannot lean, and will find himself "pierced through with many sorrows" and agonies which will not be hushed.

O what an asylum from evils is a sweet, pure home among Believers, if it is wisely appreciated. I know this by experience, having been in the enjoyment thereof for over half a century, and ever since I was five years old. I began quite early to think of these things. There was something floated across the disk of my mind—a kind of awful, ominous shadow. My conscience seemed to anticipate the terrible wreck of all my peace, should I yield myself to sensual delights. An undefinable terror seemed to seize me, whenever any image of impurity opened the door of my mind, and looked in upon me. For a long time, I was daily in tears, agitations, and prayers, lest I should one day fall by the hand of one of these Sauls of sensuality. But, after a time, I was enabled to fully triumph over them. I rejected the temptation, and, from that day to this, I have never yielded.

The great and all-important inference to be drawn from this, which I desire should be received by every youth in Zion is, that, if he or she would take the shortest and least sorrowful road to invulnerable and solid peace, let him or her, after commencing the conflict, resolve firmly to never yield to the enemy one single time.

In rolling a heavy stone up a steep hill, if we let it get out of our hands and roll to the bottom, or only part of the way, we not only lose all, or at least, a great portion of what we had gained, but must be at the expense of immense fatigue to regain what we have lost; and the consequences of this vacillating manner of operation are, a vast accumulation of sorrow, weakened resolutions, and waste of time. Not that we would have any become discouraged at any amount of halting, or even yielding, for a time, to adverse influences. For, as Father James once said, "Howsoever low we may fall, it is never too late to cry to God." Blessed sentiment of everlasting charity! Worthy indeed of the Son of a God whose prime elements are sovereign Love and supreme Wisdom! We only sincerely wish to encourage all our youths to take the easiest, shortest, and most successful path to a state of perennial spiritual serenity and peace—eternal life.

And let us all remember, that we have no continuing city, therefore let us seek, among the bright fields of Progress, a better and more enduring habitation; one where joy and happiness, and the peace that passeth our present understanding, may not be shaken to pieces by every misfortune, or adversity of life, as is the fate of all earthly pleasures. Let us not forget that beautiful Bible precept:

"Remember now thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them." And that sweet inspiration, breathed by the rapt Seer of Babylon: "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

Oliver Hampton, Union Village, O.

ORTHODOXY vs. SCIENCE.

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"I AM now advised that a new astrologer is risen, who presumeth to prove that the earth moveth and goeth about, not the firmament; the sun and moon, not the stars—like as when one sitteth on a coach, or in a ship that is moved, thinketh he sitteth still and resteth, but the earth and trees do move and run themselves. Thus it goeth; we give ourselves up to our own foolish fancies and conceits. This fool (Copernicus) will turn the whole art of astronomy upside down; but the Scripture showeth and teacheth another lesson when Joshua commandeth the sun to stand still, and not the earth."—Martin Luther quoted in "Exeter Hall."

OHIO has a new jury law, omitting the word "white."

BI-SEXUALITY OF GOD.

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It is a very strange thing to the outside world, that the Shakers, who have never made much pretension to a knowledge of Hebrew and Greek, should have lit upon the idea of the bi-sexuality of God, manifesting Himself in the flesh, first in the male, and then in the female—Jesus and Ann. The Hebrew word "El" is the radical meaning of God the Creator. The word "Ann" signifies a Mother. If, then, the word "Elohim," God, is a compound of these, it expresses the idea of Bi-Sexuality—Father and Mother God.

The Greek word "Theos," God, according to Bretschneider's Lexicon, is both masculine and feminine, and conveys the idea of the Hindoo theology, the oldest on earth, that the sexes unite in the great First Cause.

It may seem to strengthen this conception of the Divine Bi-Sexuality, when we contemplate the fact, that the Shakers never got it from books. It seems to have been breathed upon them by the Spirit of God, through Angels and glorified spirits, according to the Greek word "theopneustos," which expresses this very thing.

You are aware that Mr. Darwin maintains that the human race was once androgynous; that is to say, the two sexes were united in the same person. Physiologists find proof of this in the rudimental organs; those organs which, in both sexes, are of no use to them now, but which were in use in those far back times, when the race was in its primitive condition of development. However this may be, it cannot be doubted, that the finest human characters among men, are those which blend the strength of the male with the purity and gentleness of the female. And the finest female characters are those which blend the conscious self-reliance and self-respect of the man, with the instinctive gentleness and delicacy of the woman. A man all male does not command our sympathy and confidence. A woman all female has always been the symbol of weakness, and an object of commiseration. Yet it does not take away from the manliness of a man, that there is a broad stripe of the woman woven into his character. Nor does it rob a woman of her chief glory, because she has the firmness, the perseverance, and self-reliance, of her brother, joined with the loveliness that is essentially feminine.

A. B. Bradford.

VITALITY.

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I HAVE turned my attention to the consideration of the circumstances under which seeds will retain their vitality; and to ascertain the length of time in which they will remain dormant without losing their power of growth. I have read some very interesting cases of seeds which have been brought to the surface of the earth from 300 feet below, and yet germinated, and which, it seems, were buried some thousands of years. I quote from Professor Gray:

"It is well known, that seeds which have been kept for sixty years have germinated; and, it seems, that grains of wheat, taken from the ancient mummies, under circumstances which leave little doubt of their high antiquity, have been caused to germinate; but in these cases, there are several sources of possible deception."

"Dr. Lindley records the remarkable cases of some raspberries raised, in the garden of the Horticultural Society, from seeds taken from the stomach of a man, whose skeleton was found thirty feet below the surface of

the earth, at the bottom of a barrow, which was opened near Dorchester. He had been buried with some coins of the Emperor Hadrian; it is therefore probable that the seed was sixteen or seventeen hundred years old. Most seeds, when buried deep in the soil, where they are subject to a uniform and moderate temperature, and removed from the influence of the air and light, are in a favorable state for the preservation of vitality, and will germinate when brought to the surface, after a long interval."

If it should hereafter be demonstrated, that the vegetable and animal kingdoms were only organized to propagate a specified number of generations; still, we need have no immediate fear of our cultivated plants failing for a long time, if due care be taken to hold a sufficient quantity of seeds in reserve for future use. It is, therefore, particularly recommended that a proper understanding of this subject be cultivated by Believers.

So much for the *propagation of plants*. I will now introduce another subject.

The generations of mankind pass through the same regular course of changes as do *individuals*; and, therefore, as an individual is "once a man, and twice a child," the same condition of dotage is destined to befall mankind as a generation. For, in his generations, man has passed through the stages of childhood, youth, manhood, etc., and it would now seem that he is nearing the stage of *old age*.

In early days and times, he had not the capacity of *comprehension* that he now has. So that, if an angel who was master of the *arts and sciences*, as now understood by the *literati*, had, at that period, come down to earth to teach them, he (the angel) would have found the capacities of the human race too weak and feeble for the study. But *now* look at the capacity of man; see what great discoveries he has made, and what understanding he has acquired! Think of the telegraph, the railroad, and the numerous other inventions extant; and thereby obtain an idea of his development. But *old age* must put a stop to his inventions; and he, as a race, must depend on the acquirements and knowledge that have been gained during his manhood state.

I will now bring this article to a close; but will, perhaps, resume it in a short time.

J. B. Pooie, Hancock, Mass.

WORK.

THE parable concerning the servants to whom certain talents were delivered, is very instructive. When they had received each their talents, their lord said, "Occupy (or improve) till I come." He did not say, "occupy till you get tired, and then lay by;" but, "occupy till I come" and call on you.

This teaches us, that we are not to lay down or give up any talent, or gift given us to improve; but that we must hold on and faithfully and patiently work, till the authority which bestowed the gift shall release us. Self must not dictate in this. To him who had received five, and gained other five talents, that is, doubled his capacity and gift for usefulness, it was said: "Well done, good and faithful servant, thou hast been faithful over a few things;" thou hast established thy character for faithfulness and integrity, and at the same time hast so improved thy gifts and capacity for further usefulness, that thou canst now take and bear a much heavier burden. I therefore now appoint thee to take the burden, care, and government of "ten cities." Thus we see that the good lord of this good and faithful servant did not now release him, saying, You have done very well; go now and loil, and take your ease! Instead of this, you see, he appointed him a tenfold burden, and a more arduous duty; and this, for the very good reason, that his increased experience and skill well qualified him for the performance of this extra service. The same is true of the other servants who had faithfully improved their gifts, however small. Each received additional burdens, in proportion to what had been given and improved. What is remarkable, and most worthy of imitation in all those who are called good and faithful servants, we

do not hear of their ever complaining or expressing any disappointment. Each took his increased burden and went on cheerfully doing the will of his lord. They did not say, "Why, I think I have served long enough; and I certainly expected that you, my lord, would release me now, and let me take my ease." No such talk as that proceeded from the mouths of those devoted servants, who had no motive nor any higher source of joy than to be employed in promoting the work and kingdom of their lord. It was their meat and drink to do his will. And they did not wish to be released from sitting at their lord's table, nor did they desire to cease from doing his work. This looking for releasement and ease would have approached too near to the character of that *lazy servant* who buried his talent. All the difference there seems to be in the two characters, is merely of *time*. The slothful servant buried his talent and commenced his life of idleness and ease *immediately*, while the other went to work only for a time, and then quitted labor and his lord's interest, and commenced the same life of ease and indolence that the other did in the start. Neither of them devoted himself to his lord and his work, soul and body, for time and eternity, like the good and faithful servants.

In the Church of Jesus Christ, there is, substantially, but the two characters: The good and faithful servant, who, without reserve, devotes himself wholly and forever to his Lord's service, and goes on improving his talents for usefulness, and increasing his burden and service as his talents increase; and the slothful servant, who either refuses to work, or, if he begins, reserves the right to quit when he pleases; and, consequently, soon demands to be released, and joins the other in a life of ease and idleness. Or, if he works at all, must do his own will, and pick and choose for himself what he will *condescend* to do! He who takes this latter course is not serving his Lord and doing his will, but serving himself and doing his own will.

There may be some who will readily agree with all that has been said, and with great liberality give it all away to the *official* members of the body—the Ministry, Elders, Trustees and Deacons. *They* must all stand up to the work, and never flinch, or lay down *their* gifts! But the ox driver, the horse teamster, the cow tender, the carpenter, shoemaker, farmer, or gardener, or broom-maker, they may all, or any of them, throw up their work just when *they* please, and say: If the Elders and Deacons don't release me, I'll do something else! Who made this line of distinction between those called *officials* and others, that the first should be bound always to do their Lord's will, and the latter to do as they please? Is the Gospel requirement partial? We do not believe that. Every one of us, from the least to the greatest, is equally bound to improve the gifts committed to us, whether few or many, great or small. If you faithfully improve, and steadfastly continue to go on, you will gain and deserve the character of "good and faithful servants." If you refuse to do this, and set up your own wills and lay out for yourselves, you will inevitably be classed with the slothful servant, and share the awful fate apportioned to him.

R. W. Pelham, Union Village, Ohio.

CHURCH PROPERTY AND TAXATION.

WHEN a principle is set in motion, we may not find it stopping when we order a halt, says one of our exchangers. It goes on, embodying itself in new forms, and suggesting fresh applications. We have protested against the union of Church and State. We have insisted that the State should not support sectarian schools. Now the question comes up, Should the State show special favors to religious corporations? And a negative answer seems to imply that Church property, in the form of meeting-houses, parsonages, etc., ought to be taxed like any other real estate, since declining to lay a tax of \$100 on a meeting-house is substantially the same thing as giving the society that holds it the sum of \$100 a year to aid it in its general and special religious work. — *Ex.*

OBSCENE LITERATURE.

Is it not a novel idea to commence the suppression of obscene literature, by incarcerating in the Tombs those persons who, of all others, except the *Shakers*, are the most fearless and unselfish expositors and denouncers of the "social evils," from which the obscene literature proceeds?

This is akin to the St. Louis legislation where men enact the most abominable obscenity, enforced by the most outrageous violation of individual rights, that it is in the power of men to inflict upon women, who, in all respects, except *physical might*, are their equals. In both cases the "social evil" is increased, and its abettors, who occupy high places, shield themselves by persecuting their prosecutors.

THE MORMONS

Are one step in advance of popular Christianity, in solving the sexual problem. They have gone back to Judaism, out of which Christianity arose. Marriage, combined with the "social evil" practices of the popular Christians, is further from Christianity — Shakerism — than is the polygamy of the Mormons, combined with the absence of the "social evil" habits of Washington, New York, or Boston. Prostitution of adults, and masturbation of juveniles, being unknown in Utah, except so far as they are introduced by the influx of monogamic Christians.

Wherewith is the *moral* superiority of the St. Louis Christians, who legalize prostitution and raise revenue from it, over the Mormons, who legalize *polygamy* and suppress all other forms of the "social evil?"

The servant of God should be of "quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Is. xi. 3 & 4.

EFFECTS OF BAD HABITS.

WE have the fullest assurances from our spirit friends that the effects of bad habits in life, and of some diseases, linger on the spirit after the body dies in which they were engendered. The burning hankering after liquor, that is the effect of drunkenness, we are assured, does not stop suddenly at death, but, for a time, torments the spirit as it did while in the body; and we are also assured that it is the same with a love of tobacco, and that it is as easy to break off and conquer these habits here as in the spirit-world. Whenever any effect is wrought into the mind, as a consequence of indulgence in any injurious, pernicious, or wicked habit in life, that effect has to be outgrown, even after the cause that first produced it has ceased, as in the case of drinking or chewing tobacco. Profane swearing, also, which unfits a person for refined society, does not always stop at death, and the spirit is thereby left out of that refined society which rises and lives above its use. If all people could fully realize the necessity of fitting here for the society they would choose in the next life, we feel sure more would reform and refine themselves, and more would cure themselves of the injurious effects on the mind, arising from the teachings of a false theology, that has taught us that it is not that which enters in at the mouth that defileth the man, and that death would wholly and totally change us from our earthly wants and habits, etc.

FARMECOPŒIA.

LATEST in the series of the *Detroit Tribune's* very characteristic "Farm Ballads" is this autograph of the medical country practitioner upon the assumed professional wisdom of some folks:

THE DOCTOR LOQUITOR.

I.

Good folks ever will have their way —
Good folks ever for it must pay.
But we, who are here and everywhere,
The burden of their faults must bear.
We must shoulder others' shame —
Fight their follies, and take their blame;
Purge the body, and humor the mind;
Doctor the eyes when the soul is blind;
Build the column of health erect
On the quicksands of neglect;
Always shouldering others' shame —
Bearing their faults, and taking the blame!

II.

Deacon Rogers, he came to me;
"Wife is a-goin' to die," said he;
"Doctors great and doctors small,
Hav'n't improved her any at all.
"Physic and blisters, powders and pills,
And nothing sure but the doctors' bills!
"Twenty old women, with remedies new,
Bother my wife the whole day through;
"Sweet as honey, or bitter as gall —
Poor old woman, she takes 'em all;
"Sour or sweet, whatever they choose,
Poor old woman, she daren't refuse.
"So she pleases who'er may call,
An' death is suited the best of all.
"Physic and blister, powder an' pill —
Bound to conquer, an' sure to kill!"

III.

Mrs. Rogers lay in her bed,
Bandaged and blister'd from foot to head.
Blister'd and bandaged from head to toe,
Mrs. Rogers was very low.
Bottle and saucer, spoon and cup,
On the table stood bravely up;
Physics of high and low degree;
Calomel, catnip, boneset tea;
Everything a body could bear,
Excepting light, and water, and air.

IV.

I open'd the blinds; the day was bright,
And God gave Mrs. Rogers some light.
I opened the window; the day was fair,
And God gave Mrs. Rogers some air.
Bottles and blisters, powders and pills,
Catnip, boueset, syrups, and squills;
Drugs and medicines, high and low,
I threw them as far as I could throw.
"What are you doing?" my patient cried;
"Frightening Death," I coolly replied.
"You are crazy," a visitor said;
I flung a bottle at her head.

V.

Deacon Rogers, he came to me;
"Wife is a-comin' around," said he.
"I re'lly think she will worry through;
She scolds me just as she used to do.
"All the people have poohed an' slurr'd —
All the neighbors have had their word;
"Twas better to perish some of them say,
Than to be cured in such an irregular way."

VI.

"Your wife," said I, "had God's good care,
And his remedies — light, and water, and air.
"All of the doctors, beyond a doubt,
Could not have cured Mrs. Rogers without."

VII.

The deacon smiled and bowed his head;
"Then your bill is nothing," he said.
"God's be the glory, as you say!
God bless you, Doctor! good day! good day!"

VIII.

If ever I doctor that woman again,
I'll give her medicines made by men.

W. M. Carleton.

WOMAN SUFFRAGE A SUCCESS.

WYOMING Territory was almost the pioneer in making the experiment of woman suffrage, and now comes testimony of the most important character, as to how the thing works in that Rocky mountain region, from an Associate Justice of the United States Supreme Court of that Territory, Hon. J. W. Kingman. He records his observation (says the Boston Journal), for the benefit, it is true, of the Pennsylvania Woman Suffrage Association, but his judicial character ought to save him from the suspicion of coloring his account out of compliment to his correspondents. "It has been three years (he says) since the political rights of the women of Wyoming have been made equal with those of the men; and, although some do not yet approve of it as a principle, none will deny that it has exerted a purifying and beneficial effect in practice. For instance, everybody in the Territory used to carry arms, and altercations were frequent, while juries of men never convicted either party for shooting at each other, even in a crowded room, if no one was killed; or for killing any one, if the victim was armed. But (says Judge Kingman) with two or three women on the jury, they have never failed to follow the instructions of the Court. So, too, with regard to the enforcement of the laws against drunkenness, gambling, houses of ill-fame, and the like, neither grand nor petit juries could be relied on, 'but a few women on either panel changed the face of things at once.'"

The Judge affirms that not a single verdict, civil or criminal, has been set aside, where women have composed a part of the jury; and that they make more attentive and impartial jurors than men, on the average. Another thing, which may be of less importance, but is still worthy of being taken into account, is the influence women have had on deportment in the court room. "The spectators come there better dressed, chew less tobacco, and spit less, sit more quietly in their seats, walk more carefully over the floor, talk and whisper less; and in all respects the court room assumes a more dignified and business-like air." The same improvement is witnessed at the polls, the women voters being uniformly treated with respect, and the old scenes of noise and disorder having disappeared. Many women refuse to vote as their husbands do, but, says the innocent Judge: "I have not heard of any domestic discord or trouble growing out of such a course." — *Ex.*

HOW TO BREAK OFF BAD HABITS.

UNDERSTAND the reasons why the habit is injurious. Study the subject till there is no lingering doubt in your mind. Avoid the places, the persons, and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from the temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over, and endeavor to understand why it is you failed, so that you may be on your guard against a recurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which has been gathering strength in you for years. — *Ex.*

DR. CHALMERS beautifully said: "The little that I have seen in the world, and known of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. — When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through — the brief pulsation of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voice within; health gone; happiness gone — I would fain leave the erring soul of my fellow man with him from whose hands it came." — *Ex.*

WHY DO WE TAKE MEDICINE?

BECAUSE the doctors prescribe it. But why do they prescribe it? It is none of our business to ask. And yet it is very refreshing to hear the doctors themselves asking each other, as Dr. Robert Bartholomew does in his recent introductory address before the Medical College of Ohio: "*Cui bono?* What is it all worth? What is the value of the work in which we are engaged as students and practitioners? Is this business of ours a mere sham?"

It is really hopeful for us who are alive and well, but expect some time to be sick, to see a doctor come out of that owl-like inscrutability of wisdom which characterizes the average physician, and talk right out in meeting with common sense, frankness, and lucidity of statement. After showing how "fallacious medical 'experience' is, when nothing more than 'the expression of preconceived opinions, or the prejudices engendered of fixed professional usages and current belief," Dr. B. declares that 'ignorance renders the most persevering observation nugatory. If a man does not know what it is he sees, of little value to him is experience. The sympathetic power of Sir Kenelin Digby, the elixir of Paracelsus, the thirtieth potency of Hahnemann, have been supported by the experience of vast numbers. The former unanimity in favor of the efficiency of blood-letting in fever, of calomel in certain inflammations, is only equaled by the present disbelief in the reality of those experiences.'"

"How then," Dr. Bartholomew inquires, "shall we ascertain the worth of our remedies?" His answer is, that the doctors must apply the scientific tests, which in other departments of knowledge, yield exact results. He ingenuously confesses that "if our so-called therapeutical facts do not respond to scientific questions; if we have no other arguments in support of them than faith, and an experience, as vague as it is uncertain and delusive, then may our souls be possessed with the fear that drug-giving is a hollow mockery." That is just the uncomfortable fear which does sometimes possess the souls of us laymen who have to send for the doctor. — *Ex.*

CHURCH AND STATE.

I VERY largely attribute the decline of religious interest in some directions to the interest which has been taken in the questions which naturally arise out of the adulterous connection at present existing between religion and the state in this land. We should never be satisfied until we stand upon an equal footing, all of us in matters of religion. An Established Church is an established tyranny. We wear upon our wrists each one of us, as dissenters, fetters that gall us worse than if they were made of steel. We have to support a church whose business it is to oppose the truth we try to preach; we have to maintain an institution which tries to pull down that which we would be willing to die to maintain. Popery is this day paid for in this land; that which our fathers died and rotted in prison to put down, we have to contribute to support, and we cannot help feeling indignant — we should be less than men, certainly less than the sons of the Puritans who made the Cavaliers feel the strength of their right arms, if we do not feel in our souls that we cannot long submit to the tyranny which galls us every day. Down with it! Down with it! We will be free, as God lives. This question must be answered and settled once for all, and the sooner it is done with, the better; and we mean that it shall be done with, by God's help, ere long. — *Mr. Spurgeon on the Disestablishment of the English Church.*

WHAT WE WANT. — We want an atmosphere of pure, solid truth. We want preachers who will tell what they think without reserve. We want physicians who will disclose the laws of health in the simplest words. We want lawyers, who will execute law with a leaning all the time to justice and morality. We want politicians who love our republican institutions, and sincerely desire to preserve and improve them; who will not falsify, or allow others to do so in their behalf, without instant correction. If we can have these things, our liberties are assured forever. If we cannot, they are endangered every day. — *Ex.*

OBITUARY.

ELIZA HEAD, aged 29 years; Union Village, O.
CHARITY PALMER, aged 84 years and 5 months;
New Gloucester, Me.
ERRATUM. — DAVID PENDELTON was 87, not 87.
JOHN DEAN, aged 76 years; May 28th; Mt. Lebanon.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

CONSCIENCE.

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Is there any thing that an intelligent human being should desire more than a healthy conscience? The Creator of the Universe, of mind and matter, the great Designer of all things in the visible and invisible worlds, subjected all things to law and order, and placed conscience in the human soul as a guide and dictator of the actions of life. However lengthy the period of time may have been in bringing the component parts together, so as to form a perfect whole in the macrocosm or microcosm, it is evident that a superior Power and Intelligence comprehended the end from the beginning, and had one object and purpose in view.

Some of the ancient Seers, when under the beautiful inspiration of the Spirit, said, "Just weights and measures are the Lord's. He measured the waters, weighed the mountains in scales, balanced the hills, and meted out the heavens;" from which, we may understand that there was an original design to bring all parts together into a compact body, that they might be fitly joined together, every joint supplying its proper place; thus forming one glorious temple in which God should dwell as the central Light—the Soul and *Animus* of all things.

We read of defiled, and evil, and weak consciences; and also of *pure* and good consciences. If the conscience be pure and good, then reason will take its proper place, and act in consonance: Reason will suggest and conscience decide. If conscience be right, the reasoning powers in man and in woman will be turned Godward. In this they have the pre-eminence over the lower orders of the animal creation, which are ruled by instinct. Conscience and reason are God's crown and seal to humanity, and the express manifestation of his love. How can we ever be guilty of abusing such noble gifts, and of turning such blessings into curses? That there has been a great departure from the original design; that conscience has been violated, reason dethroned, and statutes broken, none will undertake to deny. Yet there is hope for humanity! The spirit of prophecy is again poured out upon the present generation to an extent never before known. The condensed history of the ancient Prophets that has been handed down to us, extended through long periods of time. It would appear that there were seasons when the prophetic spirit was rife among the ancients, and that it was not exclusively confined to those who were the most holy in life and character. Instance: At the same time that the seventy elders, whom Moses gathered about the tabernacle, prophesied, Saul's messengers caught the spirit and prophesied also; and even Saul, himself, was found among the prophets.

At a later period of time the prophetic spirit was confined to a few mediums. When the persecuting power, justly called "the reign of the beast," bore rule, then sorrowing witnesses prophesied in sackcloth and mourning. But the ages have rolled on, and the spiritual forces have been at work preparing the way for the present time, in which the spiritual

progressive elements, could give birth to a New Era; and it is a most marked epoch in the world's history. And, as the rain-clouds when formed in the natural heavens, descend upon the just and the unjust; so it is in the spiritual elements; the gifts of God are given without repentance, to lead souls thereunto that all may be left without excuse. Some receive the gifts of the Spirit and consume them upon the animal, sensual appetites, and thereby "turn the grace of God into lasciviousness;" and light in them becomes darkness, which is dense. Such gather around them false, deceiving spirits, who prophesy falsely, and fill the minds of many with doubt and confusion.

Water, to be sweet to the taste, must be conveyed to us in clean vessels. However pure it may be when it issues from the fountain, unless the channel through which it flows to us is pure, it is neither healthful nor pleasant. So it is with the gifts of the Spirit. If mediums of communication from the inhabitants of the Spirit-spheres to mortals are truthful, just, and pure in their lives, then messages borne by them will be reliable, and will give life and health to the receiver, and will be like pure water through a clean vessel to the parched lips of the thirsty soul. Messengers sent from the higher spheres will always shed a Divine influence that will elevate and guide the feet of the Heaven-bound traveler into the highway cast up for the ransomed of the Lord to walk in, and will aid them in keeping a good "conscience, void of offense toward God and all men."

UNDEFILED RELIGION.

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To live righteously, love mercy, to exercise charity one toward another, to withdraw our affections from all inferior objects, and to love the Lord our God—"our Heavenly Father and Mother"—with all our mind, might, and strength, and our neighbor as ourselves, is *practical Religion*. And when under the influence of this pure spirit, we shall, under all circumstances, do by others as we would have them do by us.

Those who form the true Christian character, must rise above the work of reproduction, and become "holy in both body and mind," keeping their physical bodies *pure*—"fit temples for the Holy Spirit to dwell in; and they will meditate on those things which elevate the mind above sensuality. Those who thus turn their thoughts and feelings from earthly to heavenly things, will go out in spirit, seeking draughts of inspiration from the Fountain of goodness, to water and keep alive the germ of immortality which is placed in every human soul. The living spirit in man and in woman yearns for immortal food to sustain it; it "cannot live by bread alone," nor be content to feed on material things; but it must have the "living bread which cometh down from heaven" to subsist upon; and it needs the breath of Divine inspiration to fan the celestial fires of truth, that they may ever keep burning in the soul.

There are different degrees of goodness and truth on the *natural* plane of life; and they who live the nearest to the Moral Law, which was given to regulate man and woman in the work of reproduction, approach the nearest to

the spiritual and Divine Order. But those who possess "*pure and undefiled religion*" will keep themselves unspotted from the world. The *world* here alluded to, is the "lusts of the flesh and of the mind," and are the foundational principles of the worldly life which all human beings inherit from their earthly progenitors; but they never came from our Heavenly *Father* and *Mother*.

There is a plain line of demarcation drawn by the Apostle Paul, in his epistle to the Galatians, between the *worldly* and the Christian life. The manifest works of the flesh are "adultery, fornication, idolatry, hatred, envyings, murders," etc., etc., with a long train of evils too numerous to mention in our space. While the fruits of the Spirit produced by those who live clean, chaste lives, are "love, joy, peace, long-suffering," etc., with other accompanying virtues. They who "live in the flesh cannot please God," because they are under the influence of "the carnal mind, which is enmity against God."

Jesus said to his disciples, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world. How did he overcome the world? Was it not by a total abnegation of the generative, lustful nature within? When tempted by the adversary, he bowed not at the shrine of sensual indulgence; but persistently said to his enemy, "Get thee hence, Satan."

His religion was "pure and undefiled;" and all his true followers have done, and are doing as he did; *i. e.*, "crucifying the flesh with all its affections and lusts"—keeping their bodies and souls pure; and are making room in their hearts for the Holy Spirit, the Heavenly Dove to dwell in.

So let none become weary in well-doing, nor grow faint or feeble while running the Gospel race; for if in "patience we possess our souls," all will be well. "Whatsoever we sow we shall certainly reap." If we are careful to "sow to the Spirit," and reject all that is false and vain, and hold fast "*pure and undefiled religion*," we shall "reap life everlasting."

Eldress Polly Reed, Mt. Lebanon.

WOMAN.

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PEOPLE have glanced carelessly at the question of woman suffrage, and turned away with the idea that it would give undue influence to women of impure lives; but the reverse is the case. Women of impure lives govern us now, through their impure influence of legislatures, judiciaries, and juries, exclusively masculine; and nothing but women in authority can remand them to their proper sphere, if they have any. The influence they could exert through the ballot by force of numbers would be unappreciable, being more than neutralized by the votes of decent women, who would make a point of consigning to political graves all politicians known to be influenced by them, and only juries composed wholly or in part of women ever will do them justice. Were the political influence now wielded by courtesans of this country divided into as many equal parts as there are women in the United States, it would give every one a vote, and place the regulation of the dram-shop and social evil questions under the control of the decent portion of the community. It is only when men consult with women whom they respect, that we can hope they will be influenced by those they do not.

Miss Swisshelm in the Independent.

READING.

KNOWLEDGE is essential to the growth and development of the human intellect, its proper aliment and nutrition; yet it is as possible to gorge the mind as the stomach; the result is as deleterious.

"Man cannot live by bread alone" (physically); nor can he live by books alone (mentally); variety of food is required, to stimulate the normal action of all his faculties. He who always feeds on the thoughts of others, is sadly neglecting the use of his own, thus stifling the sources of mental vigor and unfoldment. Book-learning is merely a matter of memory, only calling into requisition one of the many God-given powers possessed by all intelligent beings. Observation and reflection are stepping stones to independence and strength of character; it is the prerogative of every individual to use them, and thus preserve their own identity and originality.

Human nature is an ever open volume, for study, analysis, and discernment, requiring the exercise of the perceptive faculties.

First "know thyself," then is the grand mystery unsealed, and we can read, understand, and judge correctly of the motives and actions of others. Every day brings us rare and gifted opportunities for the acquisition of such knowledge as books can never give, and which those who seclude themselves in a library never acquire. Life is fraught with useful lessons that we need to learn preparatory to entering a future state of existence. If we have no definite object or aim in reading, what shall it profit? If merely for amusement, to pass away the time, or for sensual pleasure, then it would be infinitely better to put our hands to work, and engage our slumbering faculties in some noble and useful pursuit, or calling; thus fitting ourselves for a sphere of activity, in which we can be a blessing to others, and not continue as mere drones in the hive of creative existences.

We live in an age of reading; books are multiplied as the sands on the sea shore. All classes have access to the means of knowledge, that was only granted the privileged few, less than a century ago. Public libraries, free schools, and daily prints, proffer the boon of education to the lowest and most ignorant; but, with the good, there comes a greater evil. A light, trashy literature, in the form of cheap novels and low love stories, floats upon the surface of society, like scum on a stagnant pool, which is exceedingly pernicious, and as infectious as a deadly miasma; especially to the minds and morals of the young and inexperienced; increasing the "social evil" to a great extent, withdrawing their interest from high mental culture, ennobling discipline, and objects of intrinsic moral and spiritual worth. Very few young persons, in this day, will confine their attention to solid reading; it is irksome, dull, and uninteresting; they want something sensational, and exciting, the very tendency of which, is to arouse passions that ought to be subdued, to set on fire lusts of their lower nature, the products of which, are haunts of vice, misery, a prostitution of virtue, and an increase of crime, not only in low, but in high places.

Some time since I was particularly impressed with this fact. We were traveling by rail a short journey eastward. Two young women entered the car and were seated opposite, in front view; the youngest (of rather prepossessing appearance) drew from her valise a large pamphlet, and commenced reading with apparent absorption of mind. The book had the appearance of a novel; a glance revealed it. "Foul Play" was the startling title, clearly intimating its contents and character. I watched her as her interest deepened; and, on that would-be lovely face, traced the imagery of pictures base, that were stamping an indelible impress on her very soul.

I turned away with saddened thought and feeling, having read a lesson of life blighted while yet in blossom. A few moments after, a news-boy threw into my lap an illustrated paper; a cursory view disclosed the fact that it contained little else than nonsense; it was cast aside in disgust, with the sober conclu-

sion, that good thoughts were better company than unprofitable reading.

I love good books, they are companions in solitude, and shed a light in dark places; but, would forever forego the pleasure of reading, rather than cover the chamber walls of my soul with reflective pictures, that will pain the spirit in future, when life's drama shall be reviewed; or poison the fountains of existence with the foul infection of mental and moral disease.

O that youthful minds would consider well the injunction of the wise man: "Buy the truth (not fiction), and sell it not, also wisdom, instruction, and understanding;" and desire, above all things, knowledge that will result in future happiness, rather than momentary pleasure; discerning between right and wrong, good and evil, through the exercise of the superior endowments of reason and conscience.

Martha J. Anderson, Mt. Lebanon.

CHAFF.

BELOVED EDITRESS: I know it is true that, "without the chaff there can be no wheat;" and I have been ruminating in my mind, whether I was willing to be used as such. It is, you know, a fundamental principle in *Shakerism* to pay all just dues. I am indebted to many dear friends who have contributed so freely to the maintenance of our little Monthly which is sent out from the Gospel Ark over the dark and turbid waters, bearing the olive-branch of *hope* and *peace* to struggling sin-bound souls. I would gladly cancel this debt were I able, but the question is, What have I to give? Have I nothing but *chaff* to give in exchange for good wheat? I have concluded to give the best I have to-day, and will try to gain something better for to-morrow.

I feel a great interest in the prosperity of this truth-bearing messenger; and those who are willing to forsake the natural, and rise above the animal plane of life, into the superior heavenly state, will welcome it as a harbinger of blessing to their souls.

I remember that, when I was a child, I read and heard much about the *judgment day*, when a separation would be made between the righteous and the wicked; that the righteous, in that day, would be caught up to meet the Lord in the air, and that the wicked would be left to the flames which would continue to burn without consuming them. The thought to me was terrible! I knew that I was a sinner, and was *glued* as it were to the earth by unhallowed desires, and strong selfish affections; and I could not see how I could find power to break those ties, or get angel wings to rise above them. In this condition I remained many years.

But at length I was led, by the providence of God, to this people; this Zion of God upon earth. Here I found a home for both body and soul; and by confessing and forsaking sin, the judgment thereof was taken away; and, by receiving the truth in the love of it, I found that it contained enough of the Refiner's fire to consume the dross that remained; and the belief in, and dread of, a *literal* fire, was banished from my mind; and I also found that, by faith and good works, I might rise with the saints into the divine life; which, before, I had thought an impossibility.

And, should there be any in the dreary wilds of error and false teaching, who are suffering as I have suffered, and who desire to escape therefrom, I would kindly invite them to our Zion home, where they will find the Comforter, the Spirit of Truth, to lead and guide them; and where they can commence the immortal life, and enjoy the liberty of the sons and daughters of God, and join in the song of redemption, sung by those who are washing their robes and making them white by living as Jesus lived, and bearing the same cross that he bore.

Sarah Hollister, Canaan, N. Y.

SALT "losing its savor," and being "trodden under foot of men," arose from the fact that the salt that was used by the ancients did lose its savor, and was then used for walks.

"SHAKER AND SHAKERESS."

Go forth, thou heavenly messenger, into all the earth, bearing glad tidings of truth and life to all people. Say to those who make idols of earthly riches, and who suffer worldly treasures to gain control over the mind, and blind the sight to things of supreme worth, thus paralyzing the forces of the whole being, "It is impossible to serve God and mammon."

Those who turn all their energies to accumulate wealth for selfish indulgence and aggrandizement, and who neglect to lay up treasures for the immortal part, which must exist in the life beyond this, will be dwarfed in spirit.

Some think that a religious life, by reason of the cross imposed, is *hard*, and that a worldly life is easy; but the yoke of Christ, to those who are reconciled to wear it, is far easier than the yoke of sin. Those who profess the Christian life and character, should give a practical illustration of their profession in all their acts and walks of life, and beware of the deceitfulness of sin, whether in riches, or in the lusts of the flesh or mind, which, if entered into, will choke the word of life in the soul. Jesus said to those who were bound by earthly riches, "Sell that thou hast, and give alms, and lay up treasures in heaven." Those who do this will find that they have made a sure and safe investment. But very few are willing to trust the Bank of Heaven! God has intrusted the perishable things of time to mankind to use and not abuse, and as a means to prove his integrity; not as a power to oppress and grind the poor, and to exalt and glorify self, by defrauding his neighbor.

The earth and all that is therein belong to God; the gold, and silver, and precious stones, all belong to Him; and the cattle upon a thousand hills are his own. Man holds them in trust; they are blessings lent, and he will be held to a strict accountability for the use of them.

Those who possess the means to relieve the destitute and suffering, and thus use them, will be a blessing to humanity, and will draw down blessings upon themselves, till "their souls are as a watered garden whose beauty fadeth not."

Christ's sermon on the Mount plainly shows the line of the blessing. Those who are "poor in spirit (humbly relying on God, seeking aid and strength from Him), theirs is the kingdom of heaven." "The mourner (the penitent soul who sorrows for sin) will be comforted." "The meek (those who are loving and forgiving) and the pure in heart" are all promised a special blessing. The more we perfect the Christian character, which can only be attained by earnest effort, the better able we shall be to intelligently understand the real worth of the above-named blessings.

Little by little we gain self-control; step by step we march onward to the heavenly goal, where the victor dwells. A full surrender of the soul to God is the Christian's duty; it does not profit to retain part for self. "They who sow sparingly shall also reap sparingly;" our reward will be according to our works. Self-denial and the cross is the pathway that leads to eternal life; because of this, few will seek it; for *self* will always strive for the mastery, and always stands in opposition to the searching power of *truth*, that will bring the affections and the very thoughts into obedience to the law of Christ, who said "Why call ye me Lord, Lord, and do not the things that I say?"

But, O how blessed, how noble and glorious, are those who come forth to the judgment-work in this life, showing their deeds and washing in Jordan's river till they become clean and pure, that the Divine image may be formed in them. Long live the "*Shaker and Shakeress!*" and may it afford a healing balm, and be a guiding star to suffering humanity.

Joanna Randall, Shirley, Mass.

If we would not blush when reading the record of our lives, let them be in harmony with divinity; have our deeds wrought in purity. Then they will be daguerretyped in beautiful colors that, beneath the golden rays of the sun, will not fade, but blend with those of the spheres above, and upon our hearts will be reflected their glorious shades, causing us to glow with angelic beauty, and show forth the image of the heavenly. — Charlotte B.

LOVE.

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WHEN Jesus was about to part with his disciples, he gave them a "new commandment," that they should *love one another as he had loved them*. He said, "By this shall all men know that ye are my disciples, if ye have love one to another."

The love which Jesus felt for his disciples was pure and unselfish; it was not emotional and circumstantial; but he loved from *principle*. At times, his language to them was gentle and persuasive. He also manifested his love toward them by stern rebukes, for lack of faith; and James and John for the spirit of retaliation they possessed, when they thought to call down fire from heaven "to consume" the Samaritans who would not receive him. To Peter, when he reasoned as a natural man against the revelation made to Jesus, he said, "Get thee behind me, Satan; thou art an offense unto me; thou savorest not the things that be of God, but those that be of men."

Probably all persons feel it difficult (more or less) to extend love and sympathy where it would not be appreciated. But, by reflecting on the goodness of our Eternal Parents, we shall clearly see our duty — not, indeed, to do other persons' work in their stead; but to willingly become helpers, or co-workers with Divine Wisdom, in redeeming our fellow-beings from sin and misery, by *practical* kindness and love.

True love is eternal, enduring, and as unchanging as the sun in its course. Amid joy and sorrow, clouds and sunshine, prosperity and adversity, it remains unshaken, unblemished by the stains of selfishness, and unsullied by the blight of envy and jealousy. Ever mindful of the best interests of others, true godly love is anxious to relieve every affliction, even though surrounding circumstances may render it difficult and discouraging; and it will manifest itself in various ways, in order that its great object may be accomplished.

The grace of God in the heart will teach us *how* to love; and the words we speak will give unmistakable evidence of sincerity. If we would be God's "peculiar people," we must zealously show our "faith by our works," and manifest our love to our brethren and sisters by relinquishing all kinds of *selfishness*; and, in the true spirit of consecration, be willing to toil for the general good.

By suitable reflection upon this subject, we may so direct our words and actions, that they shall convey the true love and interest existing in our hearts for our loving Gospel kindred and friends, as well as for the erring, who most need a helping hand; and that thereby they may be inspired with courage to withstand temptation, and become victors over all the powers of evil.

Thus, in our social and religious communings, we shall feel *peace and satisfaction*, and shall drink, from the pure Fountain of heavenly love, the crystal waters of eternal life, which will flow to our souls, baptizing us into one spirit, that we may be of one heart and mind. If we really love, in full accordance with the "new commandment," as *Jesus loved*, that is, have our love grounded in the principles of truth, purity, and goodness, then it will endure, and even death itself cannot destroy it.

Lucy A. Haskins, Mt. Lebanon.

JESUS OF NAZARETH, who once dwelt in a tenement of clay, and walked on the earth among men, was undoubtedly the chosen Medium to receive the Anointing Spirit — the Christ of God. And, by steadfast adherence to that anointing power bestowed upon him, he traveled into the life Divine. Since his day, thousands, by the power of the same Spirit, and in obedience to his precepts, and through the influence of his holy example, have also attained unto the Divine life, and are now with him in the kingdom of heaven. The principles which constitute the kingdom of heaven are eternal, and admit of an everlasting increase, whether commenced on the earth or in the heavenly world; and the will of God may be done on earth as really as in heaven.

And all who are called into this kingdom — this Zion of God on earth — should wisely consider their high and holy calling, and the great responsibility which rests upon them to be faithful; for they are not only called to work out their own salvation, but are also called in relation to the whole human family; and they should so live and walk that they may become Saviors to other souls, and be truly "a peculiar people, zealous of good works," and possess the inheritance promised to the meek. Every Christian virtue will shine forth in their lives, and, by obeying the behests of conscience, they will indeed be a "city set on a hill, whose light cannot be hid," raising an ensign of freedom.

May the good Spirit hasten the time when the banner of *Freedom from Sin* shall wave gloriously over Columbia's soil, is the prayer of

Hortense Hooser, Pleasant Hill, Ky.

INSPIRATION.

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As we trace the Scriptures from Genesis to the Revelation, we see that, from time immemorial, there has been a constant stream of inspiration poured out upon those who were so organized as to receive it, and they were commissioned to impart it to others. The portals of heaven have been opened to mortals, and rich stores of Divine love, and rays of heavenly light, have been given to mankind, as a beacon, to guide and direct their footsteps.

The Prophets of old were chosen vessels, or inspired mediums, through whom God revealed his will. And, at a later period, Jesus and his disciples were chosen mediums; and, as they were ministered unto by spirits from a more interior sphere than were those who preceded them, so they became mediums of higher truths. Inspiration did not die, or cease to flow, when they passed from the earth-sphere, and the Church of their day was disorganized; but God continued to raise up witnesses, who testified to the truth, down through a long night of spiritual darkness.

According to Sacred Writ, there was a promise given, that Christ would appear again on the earth, and, as Jesus was visited by the *male* Christ Spirit, and anointed to be "the first-born among many brethren," so was Ann Lee visited and anointed by the *female* Christ Spirit, to be the first-born among many sisters. And why not? If Jesus was Divinely inspired, why could not Ann Lee also be thus inspired? Their teachings were the same, and the fruits brought forth by their followers are the same.

All religion has its origin in Divine inspiration, and all true doctrine is derived from the same source. And those who follow Jesus and Ann — live the same life, and bear the same cross which they bore — "will know of the doctrine" which they taught. Jesus declared his mission to be, to reveal the *Father*; Ann also testified that it was her mission to reveal the *Mother*. If the fruits brought forth by them were the same, and we are to judge a tree by the fruit that it bears, then, why should we doubt the *cause*, when the *effects* produced are one in kind.

There has been a continuation of Divine and heavenly gifts, from Mother Ann to the present time, operating both internally and externally, in the Church of Christ's second appearing, to enlighten the understanding and strengthen the feeble, and to confirm the weak in faith, and to edify the faithful; which has enabled them progressively to move forward in a united body and grow in grace and in knowledge, and gain the treasures of the Gospel of salvation for themselves and other souls.

We know the great Eternal One
Has not seal'd up the gates of heav'n,
That man no more of truth may learn
Than what one sacred Book has giv'n:
Nor has pure Wisdom's mighty fount
Exhausted all her precious store;
Nor is man deem'd of less account
Than in the brightest days of yore.

Union Village, O.

Heavenly wisdom is a talent from above which must be improved to make it abiding. In so doing it confers a happiness that satisfies the soul.

SHAKER AND SHAKERESS.

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Blest Angel of comfort, I welcome you here;
Your mission is holy; O be of good cheer:
The tidings, so truthful, you bear on your wings

A halo of gladness around the heart flings.
Move on through the land, diffuse light as you go,

Alleviate sorrow, assuage pain and woe;
Give joy to the mourning who're bow'd down with grief,

Who fain would from sin and its bonds find relief.

A blessing on all, do most freely bestow,
As 'round on your errands of mercy you go.
O bless all truth-seekers who listen to hear
A voice from the throne, saying, Come ye up here.

O bless the truth-loving, and guide them along,
To feed in green pastures with Mount Zion's throng.

I love you, blest *Shaker*, to me you are dear;
I love your companion who's standing so near
The *Shakeress* Virgin I may see at your side
In her comely raiment and meekness abide.

For since you are *dual*, you've surely become
A *New Thing of Beauty* to gladden our home.
And should I outlive you, I'll weep at your tomb,

There, cull the sweet flowers that over it bloom.

Ride on in your majesty, power, and love;
Bear with you the message received from above,

That Saviors have now on the earth-plane appear'd,
And thousands of souls by their presence are cheer'd.

The saints have ascended to clouds of pure light,
And still will mount higher to view Heaven's sight.

Jane Emily Smith, Mt. Lebanon.

INHERITANCE.

—o—

THE Spirit spoke by the Prophets, and again by Jesus Christ, saying, "The meek shall inherit the earth." Now we have the perfected order of the revelation of God through the Shepherd and Shepherdess of Zion, and the text is read thus: "Blessed are the meek;" for they shall have an inheritance in the mansions of the pure.

We have also received additional blessings, which will happily and adorn the receivers of the word, who alone are doers of the work.

Blessed are those who have a continual controversy with the powers of sin and darkness; for theirs is eternal life.

Blessed are those whose eyes are fixed on the mark of the prize of their high calling; for they shall inherit the true riches.

Blessed are those who abide in the truth; for they shall be the light of the world, and the glory of heaven.

Blessed are those who watch, that no concealed evil or wrong habit mar their uprightness; for they shall be clothed with honor and beauty.

Blessed are those who seek wisdom; for their lips shall communicate excellent things.

Blessed are the prudent, in whose storehouses are garnered treasures with which to help the needy; for out of their abundance shall the multitude be fed.

Blessed are those who are slain by the sword of the testimony; for they shall live, and never die.

Blessed are those who are baptized with the power of repentance; for their iniquity shall be blotted out.

Blessed are the wise virgins who are ready, and who come when called; for with such the Lord is well pleased.

Blessed are those whose kindred and relations are the followers of the Lamb; for they shall move in the Angelic ranks, and sing the song of the redeemed.

Blessed are those who bear the rod of correction and endure; for out of the bosom of their souls proceed strength.

Rhoda Blake, Mt. Lebanon.

EDEN OF TO-DAY.

1. Shall we wait for the mor-row of promise, To bring us the king-dom of life? Shall we pause for the soul-thrilling fu-ture To prompt us to en-ter the strife?
2. Nay, we know that the germ of sal - va-tion Hath growth in the toil of to-day; While the vows for fu - tur - l - ty's ac-tion, Sweep blossoms of vi - gor a - way.
3. We will reign o'er the er - rors pre-vail-ing, And stem the wild current of wrong, For the life - giv-ing now spend our labor, And still be ad - vanc-ing a - long.

Shall we rove in the fan-cies that please us, And think through their guidance to win The vir-tue of im-mor-tal knowledge, That lift-eth from darkness and sin?
And we fall in the noblest of pur-poses, We're lost in the shades of the past, While thoughts of life's imperfect du-ties, The deep-est of gloom o'er us cast.
Thus pre-pared for the in - creasing glo - ry, The spir - it - ual E - den of light, We'll en - ter the courts of Re - demp-tion, In triumph o'er earth's darkest night.

MOTHER'S DAY.

—o—

O let it be, throughout the whole fair land,
A day whose shining shall illumine the year;
A time of aspirations pure and grand,
Of thoughts unselfish, and of vision clear.

The costly robe from human fiber spun,
And gems condensed from sorrow's briny flow,
Let them not glisten in that equal sun,
Whose healing wings shall no distinction know.

Let Pride and Fashion (cowering) stand apart,
While Woman, clothed in majesty and grace,
Brings forth the jewels hidden in her heart,
To wear them calmly with uplifted face;
With face uplifted by the power of hope,—
That hope which conquers in its onward way,
And gives the present all its narrow scope,
Nor from the past subtracts one single day,
But turns to profit all that is and was;
Draws from the future pure, prophetic light,
To aid and strengthen Truth's ennobling cause,
And fill her vanguard with angelic might.

The road of Woman is a thorny steep,
And she has climb'd it, borne with heavy chains,
When only dews have help'd her soul to weep,
And midnight moanings echo'd back her pains.

The vulture's eye hath never seen her there;
Nor hath the lion's foot her pathway trod:
Her balmless anguish, and her voiceless prayer,
Have reached the Spirit of her Mother—God.

'Twas man that sought Divine Paternal lead,—
Ask'd light and wisdom at His throne above;
But woman, through her soul's unanswer'd need,
Hath found her Mother, the Maternal Dove.

No more half-orphan'd shall the race he made:
Beneath our Mother's standard, Home shall rise:
May its foundations on this day he laid,
Before the Angels' glad approving eyes.

O Day momentous! may thine altar's fire
Consume the burdens of the sore oppress'd:
May ev'ry noble soul with pure desire
Approach thy shrine, to be inspired and bless'd.

If some should come with spikenard and with tears,
O may their off'rings be in love received,
And Woman, as their Savior, quell their fears,
And guide them upward till they are relieved.

There is no human ill beyond control;
No dark decree of unrelenting Fate;
For God hath made provision for the soul;
And we will toll, and for the harvest wait.

Cecilia Devyr, Mt. Lebanon.

HOUR OF PRAYER.

—o—

LISTEN from the higher spheres,
Angels whisper "we are near;
We've come to raise your souls from earth,
To taste the joys of greater worth,
In this the hour of prayer."

Come, leave awhile all toil and care,
With God commune who heareth prayer;
For He who doth the ravens feed,
All humble souls will bless indeed,

While they bow low in prayer.
We hail your influence, angels bright,
While looking to the Source of light,
It gives us courage by the way,
To constant watch, and hourly pray;
To keep the gift of prayer.

'Tis prayer that keeps the soul from sin,
And makes it light and pure within;
Then let us watch and pray forever,
Ceasing not from strong endeavor,
In this, the hour of prayer.

What consolation prayer imparts,
How sweet the peace that fills our hearts,
When we can meet in that pure love,
Which blends the angel hosts above:
Thrice blessed hour of prayer!

O righteous Father, may we be
Forever clothed with purity:
Only the pure thy glory see,
Dwell in thy light continually,
And seek the hour of prayer.

Lucy A. Haskins, Mt. Lebanon.

PAST AND PRESENT.

—o—

IN the region of Jewry, and coasts round about
The river of Jordan, did come
A people, to be in its water baptized,
Confessing their sins unto John.
But a greater than he in their midst then did stand;
The same has come forth unto us;
Who baptized their souls with the spirit of fire,
And gave them the true Holy Ghost.
In that dark, cloudy day, although great were his works,
Were many the Lord did not know;
While sunny our day, and quite equal its work,
Yet many are ignorant now.
As then, so it is now; they the water did choose,
And shunn'd the baptism of fire;
They, John and the Prophets did very well know,
But Jesus they did not desire.
They then persecuted, and persecute still;
E'en 'mong the disciples found place
That spirit which now maketh desolate homes,
And many a heart layeth waste.
There is no more a willingness now to admit
The truths of a progressive day,
Than was found when Jesus did walk upon earth,
And taught man the new living way.
Man is obstinate now, as in days that are past
To oppose and resist ev'ry law
Subserving to bring the subversion of sin,
From destruction his aid to withdraw.

From this age of the world, and the light which is given,

How much can humanity boast?
There is more cause to-day to hide in our shame,

Than glory in such depths of loss.
God's work must go on, we have bided it long;
And what has been found by the way?
A curse or a blessing awaits ev'ry soul:
That's final—the great judgment day.
In a summary manner, with every man,
The work of decision is left;
Heaven's offers accepted, the kingdom is his;
Rejected, of mercy bereft.

Elder A. Perkins, Canterbury, N. H.

DEEDS OF KINDNESS.

—o—

Will deeds of kindness perish,
And fall unheeded by the way,
Like flowers early gather'd
That droop before the close of day?
Or like the young child's picture
Impress'd upon the snow's white crust
That warming sunbeams (kissing)
Blend snow and picture both in dust?
Are words of love, once utter'd [heal'd,
Which like sweet balm some wound has
Of little worth—to perish;
Nor yet their own soft incense yield?
Nay, verily! Such sowing
Of seed immortal cannot die;
But life, in rich profusion,
Will bloom to greet and cheer the eye.
Each act of kindness given,
Each utter'd word of tender love,
Each injury forgiven,
Gleams like the golden rays above.
A sigh for others' sorrow,
A smile when frowning glances fall,
Are pearly tear-drops gleaming.
These write a true reward for all.
The instruments of heaven,
Whose strains vibrate through courts above,
Give forth their sweetest music
When gently touch'd by deeds of love.
The song of grateful praises
That wafting breezes bear aloft,
Floats out o'er fields Elysian,
And mingles with their music soft.
'Tis angels' work we're doing,
When ministries of love we fill;
'Tis angel strains we're swelling,
When breathing forth "Let come who will."
Be mine the mission ever
To pour sweet balm on hearts distress'd,
And, o'er life's stormy ocean,
In his name whisper "BE AT REST."

Maria Wheeler, Union Village, O.

He who hideth "his talent in a napkin," and buries it six days deep in worldly and selfish pursuits, will not find one day in seven sufficient to balance the account, and will make to the merciful Donor many ungracious complaints of hard fare and poor pay. A. G. H.

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LITERATURE.

EVERY spiritual—religious—Dispensation creates its own Literature. The first call of the Spirit, whenever a new Divine influx flows to humanity, is, to repent, i. e., forsake; for that is repentance. When the dispensation was external, like that of the Jewish, the forsaking was external. The Jews heard the voice of the Spirit: "Israel shall dwell alone, and shall not be numbered—mixed—with the nations." "Get thee out from thy kindred and country, unto a land that I will shew thee of," was the imperative command to Abram, the "father of the faithful" to the Spirit's call.

When his posterity had multiplied into a tribe, they went down into Egypt; and, when these had become twelve tribes, and had increased into a nation, the Spirit repeated the same command: "Go up out of Egypt into the land I promised Abram that I would give to his descendants." When they obeyed this call, it was by forsaking all that they had acquired in Egypt. And the whole nation emigrated from Egypt, the garden of the world, as literally as Abram emigrated from Mesopotamia, the garden of Asia.

In thus moving from Egypt, in a body, it is evident that they left its literature as truly as their ancestors forsook the literature of the East; and, in both instances, the very highest art, the deepest science—the most profound literature of the then known world—was what the Spirit of Truth—*God*—required them to abjure, and to utterly destroy and leave behind them.

It may also be observed, that, in both instances, the justifying reason—the causes—were similar; that is, the literature had been created by the Dispensation—was the product and expression of the real mental, physical, and spiritual condition of the people—was imperfect and wicked—idolatrous—the "old heavens," that must "pass away." Hence, to break the images, throw down the sacred altars on which their religious sacrifices had been offered, cut down the groves, kill the priests who officiated, and trample under foot the mementoes of the whole Order, were common occurrences under the law of progress. Abram did it; Moses did it; and Gideon did it. Indeed it was the universal practice of Avatars. Consequently, the charge of *ignorance*, from learned worldlings, was invariably preferred against them—woe to Alexandrian libraries.

Was not the charge well-founded? The Jews cut themselves off from the sources of

knowledge known to the Egyptians, plunged into a wilderness where there were no schools, and where even agriculture could not be practised. The Spirit who led them supplied their every need of *food and clothing*.

RESULT.

The result was as unlooked-for as it was extraordinary and world-wide wonderful. For, behold, the traditional journal kept by those twelve tribes of wandering, vagabond slaves, who were self-emancipated, is, to-day, the foundation of the literature of Christendom.

What a comment this is upon the wisdom of man, in competition with the "wisdom that comes from above"—by revelation—the learning, arts, science, and literature of the passing-away cycle.

Nor is this marvelous; it is not a solitary or isolated instance; but a law looms up in our spiritual horizon, that is as universal in its application as it is in its effects: each Dispensation of God to man, and each cycle in a Dispensation, create their own literature.

In the cases of Moses, we have a man who was "learned in all the learning of the Egyptians." Not so the general rule. Of Jesus it was asked, with astonishment, "Whence hath this man this wisdom, seeing that he knoweth not letters?" He was ignorant of the learning of the Dispensation and cycle to which he had belonged. "Except a man forsakes all that he hath, he cannot be my disciple," included the *literature* of the past and passing-away Dispensation.

The twelve Apostles are known to history as ignorant fishermen. The early Christians were charged, by Celsus, with preferring the unlearned and low to the more cultivated and refined classes, as converts to, and members of, their system. "Not many wise, not many noble, not many strong, are called." Hath not God called the opposite to them? the ignorant to confound the wise; the weak to oppose the strong; and the off-scouring of the earth to compete with the learning of the polished Greeks, and Roman philosophers, until it converted them?

What again was the result? As before, these simple Christians, who, in passing through the Hermit Age, spent a generation in the deserts of Egypt, in caves or holes of the earth, without books or human society, as Israel spent a generation in the wilderness, separated from the civilized world; and, like them, left a posterity—monks and nuns, who founded and formed the Monastic Orders of Christendom.

For, truly, more have been the children of those "eunuchs for the kingdom of heaven's sake," than of the married Israelites in the wilderness; albeit they confined physical commerce to the use that Nature designed. And those celibates have produced a literature that, to-day, is the literature of Christendom. And as, "by reason of use," the Law becomes more possible to the race, we now have, in twenty-five years time, a new literature, of mesmerism, phrenology, biology, psychology, electricity, rappings, table-tippings, dreams, visions, prophecies and revelations, created by the Spiritualists; not so distinct from the old as in the preceding instances already cited, for the simple reason that they have not been so much a *new* spiritual—religious—people, but rather a scientific people, an outgrowth from the order of Christ's first appearing—a John the Baptist epoch—to bring the old and new, the First and Second Christian Churches, together.

Query? Will not this Second Christian, or Shaker, Church—this Gospel of Christ—create its own literature? I tell you *Yea*, and that right speedily!!!

REVELATION v. EXPERIENCE.

REVELATION is the unfoldment of truth from the infinite to the finite mind—a means by which the ignorance of the finite is supplemented by the knowledge of the infinite.

The experience of human beings upon earth should agree with and confirm the revelation of God through the heavens. The scope of revelation is comprehensive—vast—connecting time and eternity. Individual experience is limited—incomplete; but the experience of the race collectively is full of confirmations of divine revelation.

A pure crystal stream gushes forth high up some mountain side, free from adulterous mixtures, as it flows over the clear rock-bed, until it reaches the rich alluvial soil of the lower lands, when it becomes surcharged with particles of earthy matter, and enters the sea as a dark and turbid river; the limpid fountain, changed to the conglomerate waters that go to make the sea, shows the nature of the passage through intervening channels between the fountain and the ocean.

Is it not thus with the *spiritual fountain*—Revelation—as compared with the *records* termed Bibles? Sacred and profane history interblended; the inspiration of the Prophets, and the divine mission of the priesthood, interwoven with the history of kings and despots, and the chronicles of the bloody wars attending the rise and fall of nations, that darken and almost obliterate the beautiful primal

truths sought to be conveyed to humanity by means of divine revelation.

Yet, notwithstanding the blindness of the mental, and the confusion of the physical condition and surroundings of the earthly recipients of revelation, its pure *abstract truths* will stand through all coming time as being applicable to the final improvement of humanity; and future human experience will demonstrate that they underlie the basic foundations of the civil and religious governments of a perfected God-governed race.

If the veil, or rites and ceremonies connected with the Mosaic Dispensation, be drawn aside, we shall discover principles involved in that system — an aggregation of truths — adapted to the amelioration of present social conditions, and to the removal of society ills, not elsewhere to be found. Although revealed thousands of years ago, they are the germs of all the reformatory agitations and projected modern improvements in physiology, the equalization of property (by co-operation and communism), land reforms — republicanism in general; the equal rights of the sexes, of labor; the distribution of accumulated wealth, by bankrupt and homestead laws, and freedom of the public lands. These all had their actualized antetypes in those long-ago revelations and human experiences which constitute the backbone of Bible history.

Men search the foundations of the earth for the testimonies of the rocks. They analyze all known substances in their pursuit of physical truth. The stary heavens are pierced for hidden knowledge. The works of Nature declare the truths of Nature's God, as do not the perverted passions and distorted affections of purblind humans.

So it is with true revelation in spiritual things. The founders of our infidel civil government turned back to the Mosaic epoch for the model of human rights which they introduced in the Declaration of Independence. Each advancing revolution in society centers around some one or more of these revealed principles of the *past*.

As well attempt to erect a building without foundations, as to build up society, in natural or spiritual things, upon any other basis than the *truths of the past*.

Thomas Smith, Canaan, N. Y.

THE WORD OF GOD AND THE BIBLE.

A VERY common, if not the almost universal understanding of professed Christians, is that the *Bible* and *Word of God* are not only synonymous *terms*, but synonymous *facts*. But the revelations of God's truth, whether made cycles of ages past, or in the days of Jesus Christ on earth, or in the present time, do not thus declare it.

The "*Word of God*" is a power that has stirred the pulse, warmed the heart, exalted the humble, humbled the exalted, inspired the faithful, bound up the broken-hearted, comforted the afflicted, invigorated the feeble in spirit, and "given to the righteous beauty for ashes, the garment of praise for the spirit of heaviness."

The great Hindoo reformer, Babboo Keshub Chunder Sen, who visited England in the year 1871, to determine whether it would be advisable to introduce Christianity among the Hindoos, as he was about to return home, made this significant remark: "There is a

striving everywhere to find God externally, in forms, ceremonies, dogmas; that the mind wants spiritual food is very little thought of." So there is a striving to find the "*Word of God*" in books; and the *SPRIT — GOD* — in incarnations; apparently not awakened to realize that the "*Word of God*" is revealing a God-character infinitely superior to the Jehovah of the Jews; a living *SPRIT CHRIST*, illimitably transcending the crucified and worshiped human form of Jesus; and an ever-evolving testimony of living truth; making more of the "*Word of God*" than is contained in all the Bibles of the nations combined.

The "*Word of God*," as defined by the English Bible, is a testimony, "sharp, powerful, piercing, to the dividing asunder of soul and spirit, the joints and the marrow, and is a discernor of the thoughts and intents of the heart." But who ever conceived the *Bible* to possess this power?

The "*Word of God*" is light, life, and the power of salvation. It is a revelation of God's will and purpose concerning the evolving destiny of man. It is a baptism of divine power in such manner and measure as to magnetize and vivify the whole man — body, soul and spirit — with an intense interest in, love for, and devotion to, the salvation, development, and glorification of the human race. It is a ministration of love so endearing and soul-thrilling as to cause its recipient to sacrifice life for the salvation of the object of the soul's affections and beatitude.

But all the Bibles in the universe never produced — never can produce — these effects. The Bible of the so-called Christians, as well as the bibles — sacred books — of all nations and religious beliefs, when spoken of in their best estate, are nothing more than *records*; and more or less sacred, as they more or less record God's Word unadulterated by the policy, ambition, cupidity, or wickedness of man.

Though this statement may grate harshly on the sensibilities of those Bible adorers who consider that "every word embraced between the lids of the Bible is the '*Word of God*,'" an inspired utterance, and necessary for the salvation and redemption of man, yet darkened humanity needs the utterance of truth. It is not our purpose, however, to rob the Bible of its meed and coronal among books; nor to detract from it that sacred regard which it justly claims in the estimation of those who have, through the perusal of its *records* of the "*Word of God*," been ushered into the gushing baptisms of its power; far from it; our purpose is precisely the reverse of this. We would woo souls to the perusal of its *sacred* pages, in search of the utterances of truth, the *power* of which *might become* the "*Word of God*" for their salvation.

The "*Word of God*" is being spoken by spirits who are under the baptisms of the fire of truth, and whose utterances are coals from off its burning altars. Under these baptismal inspirations, minds are being enlightened to see the Bible in its real character as a *book*, stripped of the delusions of a false theology, which has been spreading saintly robes over the records of base, sinful deeds, for centuries, and calling those records the "*Word of God*."

The character of the Bible, spoken of as a whole, is as multiform as is that of the authors who wrought in its production; and, to speak of it wisely, one needs continually to heed the

admonitory proverb, "Speak of me as I am; nothing extenuate, nor set down aught in malice." Nothing is gained to the glorious cause of salvation and redemption of the human race, to which the Bible is religiously consecrated, in the vain effort to harmonize the multitudinous contradictory texts thereof; or in the attempt to reconcile its allegorical Genesis with the more substantial and undeniable geological records, penned by the finger of God in the everlasting rocks innumerable ages before the writers of Genesis had a being. Our race is not benefited by the miserable effort of theological (not ritual) Christianity to canonize as sacred history those secular records of the Bible which possess no more claims to inspiration than do the writings of Flavius Josephus, and which, with reference to modesty and purity, when judged by biblical injunction, as a "tree known by its fruits," need expurgation.

It does not contribute to the cause of truth, to stamp as "sacred" and the "*Word of God*," those biographical biblical records which portray the life-characters of men and deeds so base that all the veils of theological Christian charity could never cover sufficiently to withhold the blush of shame from the cheek of modesty while perusing them; and the effects of such records, though compiled with sacred Bible, has, no doubt, immensely contributed to the production of immorality, vice and crime, inasmuch as the actors in this drama of shame have been held as sacred exemplars for pattern; but, without doubt, it would have been better for humanity had the biblical records of such characters been consigned to oblivion by the flames, rather than canonized as "*The Word of God*."

It has been very truly said, "There is not only no statement in the Scriptures that the *whole* Bible is the '*Word of God*,' but there is no one of the writers thereof who claims that his particular book, or books, is or are such;" and we would show that *not one*, even of its most precious and ever-to-be-hallowed records of inspired truth, is the "*Word of God*," but is simply the *record* of that "*Word*." Paul, indeed, declared, "All Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction," etc. But, if we are to try Paul by *his* doctrines, this remark, and this "*all*" must be understood in a very limited sense — in much the same sense as where it is said, "*all* the region round about Jordan went to be baptized of John, in Jordan;" for Paul says: "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence." This certainly was not very "*profitable*." Again: "For what the law could not do, in that it was weak, through the flesh, God, sending his own Son, condemned sin in the flesh." But, when Paul thus spake of the Scriptures, the New Testament was not written; and it was not possible for him to refer to the hundreds of translations of the Old as well as the New Testament which have since been made; in the English translation of which, the American Bible Society's Committee of Examination and Comparison with the original manuscripts found "twenty-four thousand errors!" and of which the British and Foreign Bible Society, after having

* This should be rendered, *All Scripture that is given by inspiration of God*. And Adam Clarke says: "This sentence is not well translated. The original should be rendered, *Every writing that is given by inspiration of God*." Ed.

circulated millions of copies thereof, has declared that "a faithful examination of it, gives rise to serious doubts whether it can be called the *Word of God*."*

And, taking Paul's testimony for the plenary inspiration of the Scriptures, and trying his testimony by himself, we have no reason for supposing that he referred to every word of those thousand translations of the Scriptures into all languages, whether concerning secular, historical, or religious matters; or that he considered them all plenary inspired, and equally Divine truth, whether those words set forth the contradictory statement, that King David was a "man after God's own heart" at the time he was reveling in the contemplation of the murder of Uriah, and when he was committing adultery with Bathsheba; or whether they were recording the Divine behests of the Law of Moses, or (which had not then been recorded) Christ's Sermon on the Mount; thus claiming a full and continuous baptism of Divine light, illuminating every scholar in every language who ever assisted in the translation of the Scriptures, whether they were contending with each other about Greek, Hebrew, and Latin verbs, or combining to introduce an interpolation of a paragraph (as all prominent scholars admit the seventh verse of chap. v. of John's First Epistle to be, and which cannot be found in more than three of the three hundred ancient manuscripts, and only one of these deemed at all reliable, besides numerous others), or even interpolations of whole chapters which can as easily be proved.

As much as Paul had to learn and unlearn in the school of Christ, he is not justly chargeable when inspirationally understood, with being the head of that band of theological religionists who would throw together, into one common sink, secular and sacred history — the records of the criminal prostitutions of some of the ancients, with those of ancient Prophets and holy men, and their Divine revelations — calling them *all* the infallible "*Word of God*."

The effect of biblical theology, unaccompanied by the rays of the sun of revelation, has been, to establish a belief, that, while continuous manifestations of greater truth in natural philosophy, science, and art, are vouchsafed to man, in religion, the revelations of truth were sealed up with the final book of the Revelation of St. John; and that an utter end of progress in revelation has been Divinely ordained.

On the other hand, the effect of modern spiritualistic revelation, added to the scholastic and scientific researches of "free religion" of these latter days, upon the juvenile, the unsectarian, the unreligious, and the novitiate Christian portions of society, is to throw to the winds the entire Bible as a worthless book; to ridicule it, and its devotees as worshippers of "they know not what."

This antipodal swing of the pendulum was, ages ago, anticipated by the Spirit: "He that killeth you, will think that he is doing God service," has been fulfilled to the letter, by both Greek, Catholic, and Protestant churches. The devilish Inquisition, the Duke of Alva's wars, and the St. Bartholomew's massacre, produced reactionary powers — "*horns*" — which brought forth the French Revolution, the utter abrogation of the falsely-called

Christian religion — its priesthood, sabbath, and Bible; the enthronement of the goddess of Liberty, Reason, and Fraternity, which finally culminated in the founding of a State without a Church, giving to every individual an absolute right to assume the entire responsibility of choosing or forming his own theology; but utterly estopping even the most pious and godly from "killing" each other to do their fighting gods good (or bad) service.

Hence the American Government is not a *Christian* Government; its powers being solely derived from the people, and do not extend beyond *civil* matters. And its Constitution expressly disclaims any authority in matters of theology or religion.

Elder Giles B. Avery, Mt. Lebanon.

"THE SHAKERS."

FROM "THE CHURCH BELLS," AN ENGLISH PAPER.

THE denomination commonly known by this nickname prefers to be called "The United Society of Believers, or Millennial Church." The nickname was given them in consequence of their violently agitating their bodies while engaged in religious exercises, under the impression that the body ought to take an active part in all true worship, and should express outwardly the inward emotions of the spirit; an impression undoubtedly true, and only mistakenly applied in the mode of its manifestation. In the worship of God, the whole man, body, soul, and spirit, should be engaged; but true spiritual worship is ever subdued and solemnized by a feeling of reverence, and does not consist in wild excitement of feeling; and the attitude of the body should be such as to express outwardly and assist the inward reverence of the soul. The Shakers have got hold of a true principle, which is too commonly lost sight of by Protestant denominations, who, in their pseudo-spirituality, would have men worship "God," who "is a Spirit," as if men were also merely spirits, ignoring the body's share in worship. The injunction to worship God "in spirit and in truth" certainly does not exclude the body from its proper share in worship, but simply implies that worship must be sincere, not hypocritical, and with the spirit lifted up to God, not merely mechanically performed, drawing nigh to Him with our lips, while our heart is far from Him.

This is not a sect of yesterday. The Shakers trace their origin to the Camisards of the seventeenth century. These Camisards, or French Prophets, originated in a certain "School of Prophets" in Dauphiny, conducted by Du Serre, a Calvinist. These prophets, professing, like the Irvingites of our own day, to be inspired by the Holy Ghost, began to appear in Dauphiny and Vivarias, France, in 1688. The "utterances" were not confined to the male sex, but the prophets were both male and female; and from being on their first appearance numbered by hundreds, they soon amounted to thousands. When they received what seemed to them, and what, no doubt, they honestly believed to be, "the spirit of prophecy," their bodies were greatly agitated; they quivered in every limb, staggered like drunken men, fell down, and lay as if they were dead. After a while they recovered, twitching, shaking, and crying for mercy. It is impossible to account for such manifestations; they attracted *then*, as kindred manifestations and high pretensions do *now*, a number of persons of credulous disposition, whose restless minds, dissatisfied with the existing condition of the Church of Christ, are ever craving for a restoration of Pentecostal privileges and gifts, and yearning for the realization of their ideal of a Christian Church visibly guided by the Holy Spirit, and free from all human fallibility and imperfection.

About seventeen years after their first appearance in France, three of their leading men left France and migrated to England. With such success did they "prophecy," that they soon inspired others with a like enthusiasm, and before the end of the year (1705) there

were two or three hundred of these "prophets" in and about London, of both sexes and of all ages. The great subject of their prediction was the near approach of the kingdom of God, the restored spiritual powers and privileges of the Church, and the advent of the Millennium. About the year 1747, a society was formed, without any established creed or particular defined ritual, professing perfect resignation to be led and governed from time to time as the Spirit of God might dictate. Their leading members were James Wardley and his wife Jane, John Townley and his wife, both of Manchester, and John Kattis, a distinguished scholar. This latter gentleman, however, seems to have had his eyes opened after a time to the extravagance of their pretensions, and retired from the society; as Mr. Baxter left the Irvingites of our time. Wardley and his wife Jane conducted their meetings. Jane, having the principal lead in meeting, was called "Mother." Some years after the formation of this society, a personage of no ordinary importance in the history of the United Believers connected herself with them, and became known as Mother Ann. Her full name was Ann Lee. She was born in 1736, and when arrived at a marriageable age she married one Abraham Stanley. She joined the society in 1758. In consequence of receiving a special revelation in 1770, Ann was received and acknowledged by all the faithful members of the society as their spiritual mother in Christ, and the true leader whom God had appointed for the society. A few years after receiving this extraordinary revelation, Mother Ann received a revelation that it was the will of God that she should go to America, where, as she prophesied, there would be a great increase and permanent establishment of the "Church." Accordingly, as many as firmly believed her testimony, and could settle their temporal concerns, and furnish necessaries for the voyage, agreed to follow her. They procured a passage at Liverpool, and arrived at New York in 1774. In 1776 they settled in the town of Watervliet, seven miles from Albany. Here they remained in retirement till the spring of 1780. In the beginning of this year the society consisted in all (in America) of but about ten or twelve persons, all of whom came from England. There was a gradual increase of numbers until the year 1787, when "those who had received faith" began to collect at New Lebanon. This still remains as the "Mother Church."

In a regular meeting, where nothing extraordinary appears, they exercise in a regular dance while formed in straight lines, and sometimes in a regular march around the room, in harmony with regular songs sung on the occasion." Yet, "shouting and clapping of hands, and many other operations, are frequently given, all of which have a tendency to keep the assembly alive, with their hearts and all their senses and feelings devoted to the service of God."

They defend these practices by quoting Holy Scripture. Is there any form of Protestant error which does not appeal to the Scriptures, or, rather, to some isolated texts, in support of their delusions? The texts which they allege are Exod. xv., 20; Jer. xxxi., 4, 7, 13; 2 Sam. vi., 14; St. Luke, xv., 25.

For all their extravagances, the moral life of the Shakers must be most exemplary, if it is at all in accordance with the following code of "Faith and Principles of the Society at New Lebanon:"

1. Abstinence from all carnal and sensual passions, and a strict life of virgin purity, agreeable to the example of the Lord Jesus and the commendation and example of the Apostle Paul.

2. Abstinence from all the party contentions and politics of the world. "My kingdom is not of this world," said Jesus.

3. Abstinence from wars and bloodshed. "Follow peace with all men," is a Divine precept; and hence also the necessity of abstaining from all acts of violence toward our fellow-men, and from all the pursuits of pride and worldly ambition.

4. Perfect justice and honesty in all our dealings with our fellow-creatures.

5. A faithful discharge of all just debts, and all legal and equitable claims of every

* See address of Dr. T. S. Bell, before the Bible Revision Association, 1858.

nature, as soon and effectually as possible; thus fulfilling the Apostle's precept, "Owe no man any thing but love and good-will."

6. Do good to all men, as far as opportunity and ability may serve, by administering acts of charity and kindness, and promoting light and truth among mankind. "Whatsoever ye would that men should do to you, do ye even so to them."

7. Agreeably to the example of the first Christian Church, let the object of our labors be directed to support and maintain a united and consecrated interest, as far and as soon as preparatory circumstances will admit. But this is to be done by the free will and voluntary choice of every member, as a sacred privilege, and not by any constraint or undue persuasion.

Of course, all that is true and excellent in this code is to be found in the summary of our duty to our neighbor in the Catechism of the Church of England. The Shakers seem to lay almost exclusive stress upon that part of man's duty which respects his neighbor; but they have no creeds or sacraments. They are far more numerous in America than in this country, and are deserving of notice on account of their origin and remarkable performance at their meetings for "Divine worship."

Pretty fair for an organ of the Established Church of England, the eldest daughter of the Great Mother of Sects—the Catholic Church. There is no Shaker organization outside the United States. And, should the rising God-in-the-Constitution party succeed in their wicked designs, the first demonstration of their power will be to strangle religious liberty. And religious persons, being persecuted in one nation, will flee to another, as heretofore has been their wont. The Shakers would go back to the mother country, where they originated. For, about that time, England will have completed her "disestablishment," having then effectually separated Church and State; and her past history will eternally bar a reunion. Thereafter, while grass grows, and water runs to see it, the civil and theological institutions of the British Isles will be after the pattern of the present free, liberal, and independent Government of the United States of North America.—Ed.

CORRESPONDENCE.

PORTLAND, ME., May 21, 1873.

ELDER JOHN B. VANCE.

FRIEND AND BROTHER: Through the brotherly love of some one, whom I suppose to be yourself, I have, for several months, received the "*Shaker and Shakeress*." It is a welcome visitor, in several respects. The articles by the Brethren and Sisters are beautifully expressed, and abound in good common sense and true sentiments. It has helped me to appreciate and better understand the basis of your organic system of community.

Your doctrine of *celibacy* in a regenerate plane, I consider favorable to spiritual growth. But this is a great subject. I only intended to say, I thank you for sending me the little pure-minded monthly, and herewith forward 50 cts. to pay for it. I am not afraid to allow my sons and daughters to read it. It is good.

Truly your friend,

L. F. Pingree.

NEW YORK, June 13, 1873.

FRIEND F. W. EVANS: I have received (per mail) your monthly for June. I see no falling off in its articles. It is a New Testament of Gospel Christianity to Christism, and bears the same relation to modern Christianity that the four Gospels bore to Judaism nearly two thousand years ago.

The "*Shaker and Shakeress*" bears a civil and religious testimony to the truth as taught by Jesus of Nazareth, who, while upon earth, was the Exemplar of *Shakerism*, which is a resurrection of his life and teachings.

What has been the civil and religious history of Christendom, for all its centuries, but war, bloodshed, cruelty, and all conceivable kinds of criminality and barbarism? Hell has existed more in Christendom than in all the world besides. Is there not more antagonism between the jarring sects of Christianity than can be found outside of its blood-stained precincts?

"By their fruits ye shall know them." Exhortations for peace and good-will among men, in Europe, are vain, whilst wars and slaughter, robbery and devastation, are the works of its people.

Your "*Shaker and Shakeress*" for June is very good, indeed. The articles, "*Mother's Day*," "*Follow Me*," "*Convention*," are excellent, and "*Our Shaker Home*" cannot be surpassed. The other articles make an interesting variety.

Eldress Antoinette is not idle as an editress. Indeed, the "*Shakeress*" for June is rich and entertaining. I see, also, that the daughter of my friend *Devyr* is a poetess, and contributes some choice pieces of poetry.

In short, the monthly is to the Shaker world what the New Testament is to outside Christianity. It is the modern Scriptures—a Godspell to the religious world; and its editor and editress are Christian Apostles.

P. S.—Love to my daughter. Her father often thinks of her, and is thankful to Divine Providence that she is among godly people, and living in quietude. * * *

TO THE SHAKER AND SHAKERESS:

My feelings are warmly enlisted in the cause you are bringing before mankind. I am emboldened to write of my feelings of sympathy with you from the consideration that the union of every earnest soul, however humble, will at least not retard the cause. As my soul emerges from the petrifying influence of sin, and begins to appreciate the glorious liberty of the Gospel, so does your divine mission become dear to me. The literature of the world, which formerly delighted me, has now lost its savor, and such pages as yours can alone supply the food my soul craves. You are primarily endeavoring to make plain to humanity the distinction between flesh and spirit. You are pointing out the discordant results that spring from the former, the peace and good will of the latter. You are doing this in an effectual, but by no means bigoted, way. Your words carry the weight of experience more or less extensive. As Jesus told his great truths in serious and loving language, to the truth-seekers of his time, so do you to those of yours.

Intertwined, as outward signs to the principle of a problem, as the body to the soul, are spiritual and physiological truth. I gratefully unite with your testimony in this respect. I have derived, during the past few years, physical and spiritual benefit, by adopting a vegetable diet, and from the discontinuance of the use of tea and coffee. Surely there is a significance in the fact that the food of the prophets of God has always been simple. As to tobacco, I cannot conceive how rational beings can consume such nauseous poison. I can but conclude that its use was instigated by the wily powers of evil as a torment to their unconscious devotees. Many who use it understand its injurious effect. I have eagerly looked at agricultural pieces, for comments on the cultivation of tobacco by Believers. The Jewish law required frequent bathings of the whole body. Mother Ann said that, unless the body were kept clean, the gifts of God would not flow. Other points of your testimony on the relation of physical health to spiritual life, such as punctual manual labor, I fully unite with. Desiring to be a humble follower in every progressive movement, which originates in the true gift, it is my aim to *live out* each successive development of truth.

Thomas J. Stroud, Enfield, Conn.

SELF-CONSECRATION is not a single act, or fact in the past—a definite thing to be referred back to; it is not an act, an impulse, an emotion, a sentiment; but a principle brought and laid upon the altar of service, to be constantly replaced, re-sanctified, as the shew-bread of the table before the altar.

TOBACCO.

As high as I can remember, in the year 1825, there was a religious movement, or reformation, on the Darby Plains, in Ohio. It did not originate with any of the sectarians, but was, in some measure, led by a man who seemed much inspired to do good, and denounce Orthodoxy, being quite independent of the sectarian clergy. The subjects of this work met together, sang and prayed, exhorted, told their experiences, and, what was a peculiar feature, confessed their private sins in public. Among others, there was a quiet little man of the name of Joseph Atsett who was drawn into the whirlpool of the revival. The writer was among them as a missionary at the time. In a lively prayer meeting Joseph came forward to tell his experience. He informed the meeting that he went among the hazel bushes for the purpose of secret prayer, and when he kneeled down the Spirit said to him "Open your mouth and I will fill it." "And," said he, "I gaped open my mouth like a young robin, and the Spirit said 'What is that in your mouth?'" Said he "I had a great cud of tobacco in my mouth! And I made haste to spit it out, and again opened my mouth. But the spirit said, 'What is that in your pocket?' And I had almost a whole plug in my pocket. I took it out and threwed it as far as I could send it among the hazel bushes. Then both my mouth and my soul was filled with the Spirit, and I experienced a joy and peace I had never felt before. I have never touched tobacco since, and I never will use it again."

Twenty-five years after that, the writer lived in the Society at Watervliet, O., five miles from the city of Dayton. And in those days a revival, or religious awakening, took place in that city. It began with the lower class, both in point of wealth and morals, and operated more especially among the *inebriate* class. The sectarian clergy, Methodists, Baptists, Presbyterians, etc., pitched in; and each tried to gather the *dear lambs* into his own fold. These lambs were found to be uncommonly refractory and independent. The writer had the following account from the mouth of one of those converts from the ranks of the *inebriate* class. "I was," said he, "a hard drinker, and had degraded myself nearly to lying in the gutter. This spirit of reformation got hold of me, and I could not shake it off. I finally closed in with it, and resolved never to use any thing that would intoxicate. But I could not stop at that. I was led by the same Spirit to see the pernicious effect of using *tobacco*, and was required to quit its use; and I did so. I felt the more like a man for it, and seemed to myself somewhat cleaned up. When this movement began to die away a little, the clergy of the several sects began fishing, each with his own net, trying to get the most. The Presbyterian called on me, and invited me to join his church. I told him I would attend his meeting the next Sabbath, after which I would be prepared to give him an answer. Sabbath came, and I attended the service; a day or two afterward, the clergyman called to know how I liked the meeting, and how I had made up my mind. I said to him: Sir, I attended your worship and discovered that many of your congregation *chew tobacco*, and cannot afford to refrain even during the hour of worship. They squirt out the filthy juice, and the floor was so unclean that I could not find a place to kneel before God. And, sir, you use the poisonous weed yourself, and you have got a cud in your mouth now! Spit it out and quit its use, and get your congregation to quit it. I will never join a church which indulges in a practice that the Spirit of God requires me to abstain from. The same spirit that required me to abstain from whisky, urged me to quit tobacco; and if I should join a church that used it, I should be in constant danger of being dragged down to the same level, which, by the grace of God, I never will be." This man informed me that the clergyman never called upon him again.

In conclusion, I will observe: At the time I received this narrative, I lived at Watervliet, O., and there was not *then* a single member of that society that used tobacco in any of its forms, which was to me a great consolation.

R. W. Pelham, Union Village, O.

SHAKERS.

A. DOOLITTLE, EDITRESS.

WEALTH.

WEALTH, as defined by Webster, is "large possessions of money, goods, or land." "All souls are mine, saith the Lord." The earth, with its *fulness*, belong to Him. If God is just and without partiality, has not every human being an inherent right to as much land as he needs, from which to derive his daily sustenance? Have not all an equal right to God's sunshine, to the pure breezes which come from the mountains, and to the cooling streamlets that meander through the vales and woodlands? Would it not be just as much the prerogative of the few to shut out the sun's rays, and to bottle up the winds, and dam up the streams of water (had they the power) as for them to monopolize the land? Whence came the right for one man or woman to possess a "large amount of land, goods, or money," by which means they oppress and hold in vassalage other of God's creatures? If the answer is: "We have wrought diligently with our hands—have toiled honestly and earnestly—while others have been indifferent and idle; and we have only received the just reward of our works;" then is God's justice vindicated, and man's ways justified. "It shall be well with the righteous;" they who do right in *temporal* as really as in spiritual things; and they will eat the fruit of their own toil; while the sluggard, who will not work, must suffer hunger, for "the reward of his hands will be given him;" those who "sow sparingly" will reap accordingly.

Wealth that comes through honest industry, is God's gift and blessing to man, and is his lawful inheritance; but, if he so *remembers* his riches that he gathers them into his heart, and carries them in his best affections, until they are formed into idols, to be worshiped, then is God robbed and dishonored, and man becomes a degenerate being, by *abusing* proffered blessings, instead of using them as a means to uplift the erring; that the strong and more perfect might in that way be instrumental in aiding the weak and less perfect.

The corporeal body being composed of the elements of the earth, must of necessity derive its sustenance therefrom, while in a physical state of existence. But, is it not a marvel (when intellect and conscience awake from lethargy) that sentient beings, who believe in an endless existence in a life beyond the present, and who know that *time* will soon carry them where earthly riches, honors, and pleasures will be beyond their reach, should turn all their energies of mind and body to grasp and hold those uncertain riches, which in one short hour may come to naught? If the angel who rides the pale horse should delay his coming for a few short years, yet the earthquake, which opens its mouth and swallows up cities and hamlets, and buries thousands in one living tomb, may occur in an unexpected hour; or the mighty *flood tide* may sweep, as it has often done, over thickly inhabited portions of the land, destroying life and property; and *fire*, that fierce devouring element, may lay waste great and populous cities, like Chicago and Boston, in a brief period of time, then the people stood

aghast, and "cried with a loud voice: Alas! alas!" these great cities containing so much riches, are laid in ashes, and ruined! Tongue would fail to utter, or pen to paint, the fears, the weeping and wailing of the people in that momentous hour, as they saw their costly edifices, one after another devoured by the merciless flames; while men, women and children fled for their lives, without daring, as it were, even to cast one lingering look after the household *goods*—their ornaments of gold and silver, and precious stones—which they had left behind them.

What lesson has been learned from such visitations? Have we learned humility and dependence, and gained a knowledge that pride and haughtiness are precursors of the destructive elements? We may remember that the proverb is just as true to day as when it was first uttered; that "He that hasteth to be rich hath an evil eye;" and, we add, an evil intention also. The love of power, and a desire to live in luxury and ease, cause men and women to be unjust, and to bind heavy burdens upon the poor, and to monopolize the elements of subsistence, until their riches is oftentimes their greatest source of vexation, anxiety, and fear. "The abundance of the rich will not suffer him to rest, but the sleep of the (honest) laborer is sweet."

Many of the ancient philosophers so feared the snares of sin, through the deceitfulness of earthly riches, that their strong love of virtue, and desire to consecrate themselves to a life of chastity, induced them to resort to extreme asceticism, and, in solitude, on some lone mountain, or in a desert-place, remote from the haunts of vice, from earthly friends, and every temporal comfort, they performed their vows far from mortal ken. As Gregory said of himself, "he endured the rays of the sultry sun until his skin was parched, and dark as the skin of the Ethiopian, and his limbs were made rough by the friction of coarse hair-cloth."

When the power of the holy people was scattered, and there was no organized body of true Christians on the earth, the prophetic spirit rested with those faithful servants of God, who were clad in sackcloth and mourning; for the true spirit of prophecy has never left the earth, but continued with suffering witnesses through the long night of spiritual darkness. They were God's stars. But, in the fullness of time, according to prophecy, the gathering of the latter-day saints commenced, and the kingdom began to be established, in which the "will of God is done on earth as it is done in heaven."

We rejoice that the time has come when the power of salvation is given to those who desire it, and strength to commence the heavenly life. And that brethren and sisters can dwell together in unity, bearing aloft the banner of *virgin purity*, and can mingle together in a pure social relation, and in all the duties of life, and preserve their continence without resorting to deserts and mountains, or to monasteries. By the power of truth we are made free! We have engaged in the Christian warfare, and the God of battles is with us, and teaches us how to use those spiritual weapons which are powerful in destroying the strong holds of sin in the human heart. And those who are true in this strife, are not disposed to use *carnal* weapons to wound or kill their brother man.

We have peace and plenty. We plant vineyards and eat the fruit of them, and receive the reward of unselfish toil. "We ask for neither riches nor poverty." If, by diligently putting our hands to work, and applying our hearts unto wisdom, we gain more than we need for our own support, we cheerfully dedicate it to the upbuilding of the Church of Christ on earth; while our greatest concern shall be to lay up treasures in the heavens—the future home of the souls of those who love and walk in the truth. The riches of Christ's kingdom are *the* riches which we covet.

THE CHRISTIAN'S REST.

"COME unto me, all ye that labor and are heavy laden, and I will give you rest." These words, uttered by the Divine Master centuries ago, are still new, and possess great power. He also said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." What excellence and pathetic sympathy we find in that beautiful and loving invitation! From those few sentences might be written volumes, well filled with instruction that would enlighten the understanding of those who are seeking eternal life—the heavenly rest.

Sometimes those teachings are spread out before us like a map, or chart; and again we view them as a broad field of labor; not for the mind only, but also for hands that are willing to work early and late in the Lord's vineyard.

The voice of paternal tenderness and love that is heard through those words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," touches the tender chords of sympathy and soul affection in the heart of the weary pilgrim, and causes them to vibrate anew. We are not sent to roam in distant lands, as strangers, alone and uncared for, in search of the desired rest; but he stands with open arms ready to infold those who will hear his voice. His language is full of inspiration and soul-stirring eloquence; and, to the earnest seeker after truth, it feels like the breath of heaven.

It may be asked, "How is it that he calls upon us to work in his vineyard, and yet promises a rest? We answer: It is rest from the turmoils of a worldly life—from its fashions and follies—its sorrows and vain pleasures; for, how true it is, that, in our earth life, roses and thorns grow together; and we tire of earth-born pleasures; and most assuredly does the soul who is seeking for heavenly joys, grow weary of a life in sin, and loathe its vain pleasures. And they who strive for earthly gain, and for those things which are self-pleasing, will continue to love the world, with its friendships and pleasures, and all its alluring charms. Instead of being crucified to the world, as was Jesus, they are alive to its baneful influences; and their sinful natures are constantly crying, "Give us more and more;" for a sinful appetite cannot be satisfied.

It is only to the sin-sick soul that those beautiful words, "Take my yoke upon you and learn of me," &c., are acceptable. Do we feel that putting on and wearing the yoke of Christ is a hard and grievous task? if so, then are we unworthy of the sacred and hallowed rest that is promised.

"Learn of me," said the Savior. How shall we learn, except we deny ourselves of all ungodliness and every worldly lust; take up the cross, and put off the old garments of self-love, pride, and ambition; and by confession and repentance, wash our robes and make them white, and walk with our Father and Mother in Christ whithersoever they lead? Then, even though it should be through the soul-trying furnace of affliction that we may be called to go, we shall be preserved; or if we pass through deep waters, we shall not be overwhelmed; nor will death, the great king of terrors, have any power over us. Come then, dear Gospel-friends, let all who have heard the heavenly call, "Come unto me," and who have seen the light descend from the Resurrection heavens, and have "tasted of the good word of God, and of the powers of the world to come," be *living souls!* Let us enlarge the chambers of our hearts, and live not for *self* alone, but for the good that we may do to our brethren and sisters in our home circle, and throughout the Zion of God. Then shall our light shine abroad, and the Holy Spirit will clothe our souls with Divine love, that will refine all the senses, and perfect us in the "image of the heavenly," and will fill us with purified joy and peace. Then shall we sing the song of Redemption full and free. And the *one* prayer of Zion's children will be, "Lord, thy kingdom come, thy will be done throughout the whole earth, as it is done in heaven!"—the glorious kingdom of Righteousness and Peace.

Eldress Mary A. Gillespie, West Gloucester, Me.

BELOVED ELDRSS ANTOINETTE:

Your kind appeal to the "Sisterhood," in the January No. of the *Shaker and Shakeress*, seems to be looking us steadily in the face this morning, and still demanding a reply.

As we sit thinking of its claims upon us, and of our obligations to the cause which we hope to honor, we mentally pledge loyalty to both, and would give proof thereof by many simple tokens.

We have been an interested reader of the *Shaker* ever since its advent, and heartily thank all contributors for the favors which they have conferred on so large a class of readers in this section, as we have been not only edified but instructed; so much so, that we sometimes think, after perusing the pithy articles penned for its columns, that the whole story of our peculiar belief has already been admirably told; that nothing *new* can be written on this subject.

Again. When taking into consideration the boundlessness of the theme to which we have pledged our lives, it would seem that an army of writers of the Esdras type could not exhaust it. And, further, when contrasting the size of our little sheet with the voluminous publications of the scientific and religious world, it is, comparatively speaking, but a mote in magnitude to what it would be, were it *possible* to put into language the manifold excellencies which emanate from the virgin life which we aim to interpret.

But, anon, we are reminded of the youthful hero of bible history, who accepted the challenge of Philistia's champion, and who also, refusing to wear Saul's armor (preferring rather to trust in God), successfully vanquished the mighty foe with one smooth stone from out the brook. Hence, may we not pre-

dict that similar results will follow the missiles of truth brought to view in the *Shaker and Shakeress*, if aimed at the *champion* of our modern Philistia, *alias* "social evil?" And if God is *our* support *too*, we certainly have no need to wear the brazen armour of popular theology to meet this foe, nor to convict the world that there is a God in Israel, through our present humble medium, even the *Shaker and Shakeress*. We find that, with all that has been written concerning our religious belief, many questions are still being proposed by strangers and friends not of our persuasion, with regard to the practical workings of our community system, its advantages, its benefits, and the like. This is not strange, though we *know* that the principles upon which it is founded are eternal, and that several societies embodying these have survived the ravages of time for nearly a century, and resisted alike the waves of opposition, and the insinuations of false doctrines, without any signs of decay; that they have stood while scores of man-made institutions have risen and declined. Still, the world wonders and prophesies failure, while questions similar to what we here insert often meet us. Some of these we do not remember to have seen very elaborately treated in our late publications; we therefore solicit the aid of experienced writers of our Order for more satisfactory replies to the same, in future numbers of the paper, than we are able to give.

1st. Can children, adopted by your communities, and subjected to your peculiar modes of discipline, ever become symmetrically developed in an intellectual point of view? In brief, Did this system ever produce a well balanced mind?

2d. Is the quiet routine of duties daily imposed, calculated to develop energy of character, or give breadth and soundness to judgment?

3d. Are individuals thus reared, self-reliant and able to cope with difficulties of a complicated nature?

4th. Is it possible that minds thus apparently fettered by surroundings, and controlled by one system of influences, ever rejoice in that expansion of ideas, and that independence of thought which constitutes them free agents?

These are a few of the many queries which seem to puzzle the multitudes who stand as spectators, apparently waiting to see how successfully the singular problem of a virgin life is to be solved by human beings. We do not propose to answer these questions analytically, but will give a general opinion.

Would say, with regard to question first, that most children adopted by us, in these days, belong to that class of individuals whom Christ came to save; hence wholesome discipline and quiet occupation, are the grand counter-influences to which we must resort, to check the growth of inherent propensities which are so glaringly apparent. If they yield to these means, we have some hope of balancing the future mind, morally, at least. Our strife is, however, to create a taste for such healthful, intellectual and moral pursuits, as will raise them above their former gross appetites.

We find that Satan has already taken them "up into an exceeding high mountain," and they have discovered the glories of the whole earth; and, shall we say it? only the wisdom

of a God is equal to the task of reforming and elevating them from their low estates. We further claim, that the principles of the Christ-life, when fully accepted, will not only elevate men and women, but will, in a certain sense, reconstruct the minds of those who are wedded to the cause of spiritual progress. In other words, "They who put Christ fully on," become gradually and radically changed in many respects, for "God helps those who help themselves."

Still further, with regard to the moral growth of children adopted by our communities, we think that they have many advantages over their companions abroad, if the "one system of influences" mentioned, is pure; for, remarks an able writer, in one of our Educational Journals:

"The soul addressed constantly by the highest possible influences, will have pure and lofty purposes, will aim at highest ends." Again: "It is safe to say, that the moral character of the mature man will depend more upon the education which the conscience shall have received in early days, than upon any other agency."

But what of intellectual growth? Simply this: that the young Shaker and Shakeress are not only *permitted*, but *urged* to educate themselves in those branches of science which will aid them in becoming useful members of society. Nor are they (as stated in "Science of Life," February No.) obliged to suspend mental growth as a result of marriage, as is the fact of young women abroad. With us we can see no reason why the mind should not continue to expand and increase its powers, as long as it exists in the form; and who can limit its capabilities when freed from an earthly tabernacle? That there have been well-ordered minds, and noble specimens of men and women developed within the confines of a Shaker home, we truthfully aver. And why not? since destroying the animal proclivities does not fetter the more exalted attributes of the soul.

History informs us, that John Bunyan, one of the most celebrated of English writers, was imprisoned for twelve years; and while thus incarcerated wrote his popular "Pilgrim's Progress." Did this exalted mental effort prove that being secluded from the world for a time, the mind ceased to act or to expand?

It is clear to us, that "the mind grows from what it feeds upon;" and that *that* mind, absorbed in the desire to do the will of God, becomes God-like in its capabilities, loves, and interests.

The facts are, that those who feel themselves called to this work of self-denial, recognize God in the whole plan; and, while professing to leave the worldly order, the plane upon which perfect natural men and women are developed, choose rather to be perfected in the angel life, aspiring most to develop the angel character, which is to exist when earthly attainments have passed away.

Asenath C. Stickney, Canterbury, N. H.

WHEN men are called into the Christian life, they do not come in as experts and veterans; they come in as recruits, to be drilled. And all their campaign lies before them. The victory of our faith is gained step by step; and the great personal epochs in our history are those in which the good principle, after severe conflict, gains the ascendancy over the evil that is in us.

Communications from J. M. Peebles and A. B. Bradford in September number.

FORBEARANCE.

THE spirit of persecution is often keenly felt in many petty ways through life, sufficient to fully test the fidelity of the striving Christian. Those only who meekly bear unmerited censure, or injustice in its many forms, still maintaining a calm, forgiving spirit, and continuing to do good to their enemies are, indeed and truly, Christian. Genuine forbearance is a virtue, beautiful, noble, and Christ-like.

How many professing Christians can meet the insults of scoffers, or hear slanderous reports of themselves or their friends, without a retaliatory answer in their hearts, and who (if practicable) would not turn the weight of the offense upon the offender?

May we never forget the lovely example of our Pattern, who bore so meekly the malice of the vile; when scourged, spit upon, stoned, scoffed and jeered, his lofty spirit could not stoop to pour out a revenge. How noble the breathings of his soul, "Father forgive them; for they know not what they do."

Let each follower of our Savior ask himself this question,—In how great a degree do I practise this Christian principle?

Elizabeth Martin, Canterbury, N. H.

PRAYER.

THE readers of the "Shaker and Shakeress," who believe that the Bible is the *Word of God*, and that the Apostles of Jesus Christ were under the immediate inspiration of the Holy Spirit in all they said and wrote, from the time he called them to leave their fishing nets on the banks of the sea of Galilee, and follow him, will pardon us for dwelling upon the subject of *Prayer*, when they remember that one of the best injunctions the Apostles ever gave was, to "Pray without ceasing."—ED.

PRAYER is sometimes called the "sheet-anchor of the soul, when tossed upon the tempestuous sea of life;" and "Prayer is the soul's sincere desire, unuttered or expressed." Formal, wordy prayers, that do not proceed from the heart, are only "*lip service*." But how much to be desired is a dependent, child-like spirit, which will lead souls, in times of need, to apply for help, and draw life from the Fountain that is never dry.

Mortals are so short-sighted, that they frequently ask for those things they *want* (or desire), instead of seeking to have their real needs supplied; and, in that condition of mind, may sometimes think they receive a "*stone for bread*," or, "for an egg, a *scorpion*," and be led to exclaim (as did Jacob of old), "All these things are against me." But, if such will patiently wait on God, they will eventually see his wisdom in withholding as well as in giving.

When (as Believers in Christ's second appearing) we pray for the spread of the Gospel testimony, and that souls may be gathered to our Zion, would it not be well for us to consider, and ask ourselves, How much individual sacrifice are we willing to make for the good of others? and, Are we willing to share with them our temporal and spiritual substance?

We know how hard, or difficult, it is for those who have spent their time and energies of body and mind in acquiring wealth, to consecrate it to the good of others, and unselfishly share it with them. And, indeed, those who have no possessions in houses, or land, or riches of any kind, find it exceedingly crossing to their selfish natures, to sacrifice, or give up, or "forsake" their fathers and mothers, their brothers and sisters, and the pleasures of a carnal life; yet all this must be done before they can realize the truth of the promise of a "hundred-fold more in this life, and in the world to come life everlasting."

Our faith and confidence is in God, who hears and answers prayer. Our faith may be tried; but we will continue to watch and wait, to pray, and not faint; for his work will go on, and no power on earth can stay his hand.

A few years ago, thousands of souls, who saw and felt the great evil of *slavery* in the United States, devoutly prayed that the slave power might be broken, and the oppressed made free. The number who prayed and

worked in the cause of *freedom* were few in comparison with those who upheld the slave power; yet they knew they were on the side of justice and right, and were firm in their faith that the right would prevail. The truth in respect to slavery worked (for a time) like leaven in the community, until the people were sufficiently imbued with a sense of justice to rise and strike the blow that severed the captives' chains.

R. Webster, Union V., O.

THE Prayer taught by Jesus, inculcates all the duties pertaining to the Christian life. He taught us to say, "Our Father, who art in heaven." This implies a Divine Parentage; for, if we have "a Father in heaven," we must also have a *Mother* there, through whose pure Spirit we become purified, and made fit subjects for that blissful state that enables us dependent children to say—our *Father and Mother*; and their sacred name can be honored by those only who have "washed their robes, and made them white."

In this simple, child-like spirit, we say, "Give us *this day* our daily bread; not the stale bread of our forefathers," who ate their manna, and are dead," nor the spiritual food that was distributed to the primitive Christians; for they also have passed away; nor even that of *yesterday*; but the new and living bread of *to-day*; those glorious *truths* which, day by day, unfold to our understandings, the will of our "Father and Mother in heaven," and fill our souls with that beautiful spirit of "forgiveness" that we can in confidence ask to be "forgiven." Then we shall not be left in the hour of "temptation," but our souls will be "delivered from evil;" and, in this purified state, we can humbly and devoutly ascribe all the glory, honor, and power to our *Father and Mother*—God.

"The fervent and effectual prayer of the righteous," is not the bending of the knee to a set form of words; it is not the empty pharisaic prattle, to be "heard of men;" but the Christian's prayer is the Christian life. Simple desires are *good*; but they avail us nothing, unless we work with them. Then let us live under the heavenly influence of Divine love, that we may devote our whole life to the beautiful work of prayer—that of ministering the healing balm of comfort to the afflicted, and pouring the "oil of gladness" into the wounded heart; thus lifting humanity from the dismal pit of a sinful life, into the glorious sunshine of our Parents' love.

Marcia M. Bullard, Canaan, N. Y.

HOME.

"Mid pleasures and palaces, wherever I roam,
Be it ever so humble, there's no place like *home!*"
THESE lines were written by one who, a stranger and alone, was wandering through the streets of a gay and populous city, and, feeling homeless and sad, composed a poem that touched a chord so deeply implanted in the human heart, that it has been copied and sung in every civilized country throughout the world.

The love of *home* is coeval with the race; from the monarch to the peasant, from the sage to the savage, *all* are (more or less) imbued with this instinct, according to their degree of development.

It is also seen in the animal creation: "The *ox* knoweth his owner, and the *ass* his master's crib, were the words of an inspired Prophet long ago; none so stupid, that they do not know the source whence their needs are supplied.

Our Savior recognized this principle, when He said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head;" and, perhaps, this may have been one of the causes that combined to make him a "man of sorrows and acquainted with grief." Being called to separate himself from friends and kindred, he was not even permitted to have a *home*, where he might, when weary and oppressed in spirit, seek an interval of rest, and find a momentary relaxation from the great work to which he was consecrated.

And *what is home?* Does it consist merely

in the supply of the natural and physical wants of our being, without any reference to the moral culture, the spiritual growth, and that sympathy of feeling which bind heart to heart? Where these are wanting, there may be opulence, grandeur, and an outward semblance of happiness; but it is not *home*, and cannot fill the yearnings of an immortal spirit.

A Shaker home is quite a different thing. Many admire the neatness, order, and air of repose that mark our outward surroundings; but they do not discover the hidden springs that produce this outgrowth, and make it, of all others, the most attractive. For, while they pity our self-imposed seclusion from worldly society, with all its selfishness, pride, and love of distinction, together with what they call our religious fanaticism, they might indeed envy the peace, love, and harmony, that pervade our humble home, and form a paradise on earth.

Here *self-love* is not the ruling influence; but each one labors physically and spiritually for the good of all; and the perverted passions of human nature do not bear the sway over the intellectual and spiritual faculties of the soul; but are brought into subjection to a higher law, which controls the body, even the law of Christ. This makes the "golden rule" a possibility; and it becomes comparatively *easy* to prefer one another in love, rather than to indulge in the opposite spirit, that would lead the strong to usurp authority over the weak, and to allow the love of greed to be the only incentive to action.

As the principles that constitute this blessed home are eternal, we believe that it is emphatically the *home of the soul*, where all its higher aspirations must center; therefore we will cleave to it; for we know that purity, genuine friendship, and hallowed love, possess the hearts, and form the characters, of the inmates of this our *Zion home*.

Rhoda R. Hollister, Mt. Lebanon, N. Y.

SCANDAL.

If all be true that Beecher, Tilton & Co. are charged with, by some meddlesome women, who is there, amongst the magnates of Babylon, that can rightfully cast the first stone?

Are they not all under the influence of perverted generation, or suffering from it antenatally? Wisdom would seem to dictate that the accused and accusers come to terms, shake hands, and, like Pilate and Herod, be friends; lest the Shakers come forth from their seclusion and inaugurate the Day of Judgment.

UNANIMITY of action is the order of Heaven. All of *God's* creation expresses perfection in unity and co-operation. The worship of Believers is symbolical of the ultimate attainment of the soul, when the whole being shall be in harmony with the Creator—God—and with associate intelligences living and moving in the element of pure love. This is the doctrine that the *Christ* taught, and that *Jesus* accepted; and this was the Spirit that prompted him to renounce his individuality and selfish life, with its prescribed interests, for the good of his brethren, whom he served in love. He said, "The Son of man came not to be ministered unto, but to minister." And, in a spirit of true consecration, he said, "Lo, I come to do thy will, O God!" And those who are baptized into the same spirit, are lost to selfhood, and help to inaugurate the reign of "Peace on earth," and of love to God, "and good-will to man."

J. D. Knight, Mt. Lebanon.

THE secret of health: First, keep warm. Second, eat regularly and slowly. Third, maintain regular bodily habits. Fourth, take early and very light suppers, or, better still, none at all. Fifth, keep a clean skin. Sixth, get plenty of sleep at night. Seventh, keep cheerful and respectful company. Eighth, keep out of debt. Ninth, don't set your mind on things you don't need.

THE TEST.—Whoever would put "*God*" into the Federal Constitution discovers a plentiful lack of that element in their own constitution.

TWILIGHT REFLECTION.

1. When the soft shades of twilight drop over our way, Like curtains let down from on high, When life's busy scenes that have crowded the day,
2. O, this is the sea-son when calm, holy thought Like tide-waves our spirits o'er-flow, While truest of pictures our life-deeds have wrought,
3. Then oft let us pause mid the con-flict and strife, The coun-sel of wis-dom to heed, To ask for a fore-taste of heav-en-ly life,

Have pass'd with the light from the sky; 'Tis then that the spi-rit should rise and take flight, From tu-mult of earth and its care,
Re - flec - tion shall o - ver us throw, Till clear - ly por-trayed on the vi - sion with-in, Each mo-tive and ac-tion will be,
To sa - tis - fy im - mor-tal need; And when the deep sha-dows of time close around, When life's fair-est day-beams are past,

And seek sweet re - pose on the sha - dow - less height, Com - mu - nion with an - gels to share.
The glo - ry of good - ness, the dark - ness of sin, In joy or in sor - row we see.
May light from be - yond us our path - way sur - round, For ev - er and ev - er to last.

THE SWEDISH EMIGRANT.

It may be news to many subscribers, that, in Kentucky, connected with the *Pleasant Hill Society*, there is a Shaker Family composed of emigrants from *Sweden*. Its Elder, John Barnett, has sent the following Poetic Lines, and says:

"The correspondence with Sweden shows that the fire is not smothered. Numbers speak of *faith*, and expect to come; others wish to come, but have not the means.

"I have sometimes thought that the Eastern world being (as termed by you) *masculine*, and the Western, *feminine*, the next cycle of progress of our Gospel will open in England. But to me it seems impossible for Believers to travel successfully, while so fettered by inexorable '*fashion*' in aliments and beverages, which belong exclusively to the dominion and kingdom made '*desolate*.'"

A blessed country, far away
From tumult, war, and pain!
O light the price that I must pay,
Its righteousness to gain.

I leave my native land, and kin,
And life, so dear to me;
All pride, and selfishness, and sin,
To there he pure and free.

Its genial clime, and fruitful soil,
Yield rich abundant food.
There, honest sacrifice and toil
Return a lasting good.

The precious olive, wheat, and vine,
To cultivate with care,
The law of heaven shall make it mine,
That I their wealth may share.

The worldly-minded are not led
Unto this blest abode;
The false and covetous but dread
Its strait and narrow road.

The vulture's eye hath never seen,
Nor ravenous beasts of prey,
Nor trall of wily serpents, been
Along this holy way.

No fell disease, to interrupt
The flow of life and zeal;
No moth or rust can there corrupt,
Nor thieves break through and steal.

No famine's death hath there appear'd,
But fruitful fields abound;
And Peace her temple bright has rear'd
Upon this sacred ground.

Her simple laws, like Noah's ark,
Will save all from the flood,
Who will in honesty embark
To find eternal good.

Lo, from the East and West they'll come,
From North and South afar,
All tongues and kindred find a home
Where many mansions are.

John Barnett, Pleasant Hill, Ky.

OUR PARENTAGE.

Lord, kindle thy burnings, and quench not the
flame
That consumes the nature of sin;
Light up the dark places with Truth's piercing
beams,

"Till all hecomes glorious within.
Thy heritage, Father, we'll ever adorn
With emblems of beauty and peace;
O chasten and cleanse us, till we become pure,
And grow with eternal increase.

And then to thy honor we temples can build,
Wherein thy pure Spirit can reign—
A clean habitation with holiness fill'd—
All enmity there being slain.
And sweet songs of praise through these temples
shall ring,
As we in thy knowledge expand,
And learn that thy gifts are all righteous and good,
Dealt out with a hounteous hand.

We'll worship Thee, Father, on Zion's high hills,
Where beaueh the Sun's golden rays;
Our Heavenly Mother, so gentle and dear,
Down in her low valleys we'll praise.
'Tis there her sweet voice, from the angelic spheres,
In love's soften'd tones we can hear;
Like music it floats on each heaven-born breeze,
And bringeth the sound of good cheer.

The female Messiah in glory hath come,
And now we have Saviors indeed,
A Parentage perfect to guide us along,
A blessed and heavenly Lead.

We'll follow in meekness, through Time's shady
vale,
To regions of beauty and light,
There, praising these Saviors through Heaven's
high spheres,
Shall he our eternal delight.

Through their holy unction, our souls have been
raised
From Nature's dark, unhallow'd plane;
We'll worship these powers, and how at no shrine
But that of the heavenly twain.
Our Father and Mother are *Wisdom and Love*,
They're seated on Heaven's "*white throne*,"
And down on the earth, so benighted and drear,
Their wisdom and glory have shone.

They've lighten'd and cheer'd it with radiant
smiles
Of kindness, affection, and love;
And open'd the way of salvation and peace,
Which leadeth to glories above.
Blest land! fraught with bliss and with blessings
divine,

We're hast'ning to thy pure abode,
And, as we advance, we will loudly proclaim,
Our FATHER and MOTHER are GOD!!
Jane Emily Smith, Mt. Lebanon.

SUBSCRIPTIONS

WILL begin January, 1873. When bound the paper
makes a beautiful volume.

OBITUARY.

AT Pleasant Hill, Ky., May 14, 1873, MATILDA
RUNYON passed to her home in the spirit spheres
to hear the sound well done; enter into rest!
Also,

NANCY LEAGUE, the 22d of same month, at the
same place.

ELIZA RING, October, 1872, aged 93, at Alfred, Me.
HARRIET WAKEFIELD, March, 1872, aged 71, at
Alfred, Me.

LUCY BEAN, June 24, 1873, aged 54, at Alfred, Me.
SALLY RICE, June 14, 1873, aged 65, at Pleasant
Hill, Ky.

EMELINE CLARK, March 20, 1873, aged 79, at
Watervillet; also,
PATIENCE EARLE, June 17, 1873, aged 97.

SHAKER AND SHAKERS'S

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FIFTY CENTS
PER ANNUM.

MAN v. EARTH.

THE First Cause of all things is Spirit—God. The material worlds are the last procedure—the ultimates—from this Primal Cause. The Spirit of God is, in a low degree, in the natural worlds, and is exhibited in the creation of human beings—the representatives of Deity. Man and Woman is the Lord of this planet. The vitalizing power of the human body is the soul; the vitalizing power of the soul is the spirit. Body, soul, and spirit, are the product of the earth, and of its soul and spirit. In other words, the spiritual world is as soul to the earth; and the inner heavens as spirit to it. Human beings are the earth elements in their highest form of organization; and that is why Swedenborg declared the earth and the heavens to be in the form of a man; and man and woman in the form of Deity—Wisdom and Love.

When we contemplate the fact, that the human race use the constituent elements of a country—fire, air, water, land, mineral, vegetable, and animal, it becomes evident, that, in a nation like China, where 400 million men and women have lived, generated, and died, during countless ages, the whole nation, in general and particular, is humanized.

Is it unreasonable, or illogical, to assume that the people control these elements; and that, if they were permanently in a Divine life, every thing would be under their jurisdiction and manipulation; and that, in conjunction and co-operation with the myriads in the soul of the earth—the world of spirits—directed by the Deific Spirits in the inner heavens, they could realize the position, that God would “withhold no good thing from those who love and serve one another”—which is to love and serve God?

Inference. That the *saints* of all ages and races are but as drops before the shower, in their power over the physical elements—signs of what the whole race will attain to in the coming Millennium.

History abounds in miracles that are no miracles at all, having been wrought under law. “Elias was subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.” (James, 5: 17, 18.) The great power possessed by Moses over the material elements is latent in the entire human family. He “was the meekest man” that existed at that period. His humility, simplicity, devotion, and spiritual-mindedness, rendered him an eminent medium of occult forces. He was in the life of God in Nature—a creator. In power over the mere earthly elements, in their unorgan-

ized condition, Moses exceeded Jesus. But, in power over the human body—those elements highly organized, Jesus exceeded his predecessors. All power in heaven and earth was his, as a type of what all men will or may become and possess.

The whole nation of Egypt—its land and water, its air and fire, and the very souls of the people—seemed plastic in the hands of Moses. Even the sea obeyed the touch of his magical wand, and was his weapon of war, and instrument of instruction and destruction. The whole body of Israelites acted efficiently upon the food-producing elements of the country through which they were forty years in passing, into a land of milk and honey. There, food was more the product of labor.

MANNA.

WHAT have we here? What was this manna, and how was it produced? Was it of the same chemical substances in the atmosphere, and in the soil upon which it gathered, that under other conditions would have assumed the form of wheat? It must have been thus; for law could not have been any more violated in its creation than when bananas, or any other kind of fruit, is the result. As to the *how*, I have not yet found a teacher to instruct and make me understand the origin of rice or oranges; nor do I know the process of the growth of a blade of grass, or of the California Washingtonian Gigantica. “The soul of things” is in the spirit world; “for there the Lord God formed every herb and every plant before it grew” on the earth—before it was externalized.

The earth is the mother of us all—of the various races of humans—in a far more real and practical manner and sense than any but poets have thought or imagined.

As the *body* of the mother of any animal, man included, naturally and spontaneously produces *food* for her own offsprings, so is food for man and beast equally spontaneously produced—eliminated from and of the elements of which man and the earth itself, and all the genera of animals are constituted.

To my mind the historical fact that for forty years manna-food (“what is it?”) assumed the form of a deposit, like coriander seed, on the surface of the ground, is as simple and as scientifically understandable—as natural—as is the analogous fact of the deposit of honey-dew, which is very nutritious, sometimes sufficiently so to sustain life.

On this earth man and woman, standing in a normal relation to the lower spirit sphere, would need to “take no” more “thought as to what they should eat and drink, and wherewithal they should be clothed,” than do “the ravens” or “the lilies of the valley.”

But what of the ethics—of the moral aspect of this great question of Nutrition? The Scotch have their oatmeal, the Irish their potatoes, the Asiatics their rice, as Israel had their manna. What was the effect of this one kind of simple food, so long continued as to extend beyond that generation to their posterity, who went over Jordan?

Why this was the physiological effect, that, when the Israelites, as slaves, came out of Egypt—the richest food-producing country upon the then known earth—the granary of the world—they, as a people, were precisely in the same physiological condition as American Christians; *i. e.*, they were utterly given over to their physicians, unto whom they had “turned,” and not unto their Lord, “the God of Abraham, Isaac and Jacob,” who would have taken “all sickness and diseases” and physicians “away from the midst of them.” And they were filled with Egyptian maladies, “from the crowns of their heads to the soles of their feet.” From every one of those diseases they were healed and delivered by the daily use of their God-given manna; by the exercise necessary to secure this food; by the pure air breathed consequent upon living in tents, and while at work early in the morning, to gather it before it melted; conjoined to the pure water from the rock of Horeb, and from other spring-producing rocks in the Wilderness.

By these means not only were they cured of their physical ailments, but there ensued a sensitive, psychical, magnetic condition of body and soul throughout the whole camp of Israel. And they informed Moses that “Eldad and Medad prophesied in the camp” among the people; and they sought of him authority to suppress them. And Moses replied: “Enviest thou for my sake,” because the common people are exercising my peculiar gifts? Why, “I would that all the Lord’s people were prophets.” That is just what I am trying to make of them, even as a schoolmaster is intent upon making learned men and women of his scholars, and as a good father and mother desire to have their children become even superior to themselves. Such, in substance, was the nobly grand response of this archetype of the first real living Shaker, Jesus of Nazareth.

Jesus was a scholar, and Moses, whom (in vision) he saw personally from time to time, was his schoolmaster, to bring him to Christ; and Elias, who was a Christ Prophet, came with Moses to the mount; and, while Moses brought Jesus near to John the Baptist, his successor, Elias, brought him to the Christ Spirit, with which John baptized him.

Thus we have the Law and the Prophets until John, and then the kingdom of heaven was preached.

J. M. PEEBLES.

WE are in receipt of letters and communications, written in April, from this well-loved friend, who accompanied us in our English Mission, and who is now on a flying trip around the Earth planet.

From New Zealand, he writes, that man, as a religious animal, is polygamic and promiscuous; as a spiritual being, he is monogamic in marriage, and chaste in marital conduct; and, as an angel, he is a celibate. The embryo angel is within. Men may become angelic on earth. This is the resurrection, with God’s “will done on earth as in heaven.”

The ancient inhabitants were called Maori. He thus writes of

MAORI SPIRITUALISM.

Relation to, and communion with, a world of spirits, are beliefs almost, if not completely, universal. The native tribes and clans of these islands are not only aware of holding intercourse with the so-called dead, but they understand the abuse, often using their mediumistic privileges for selfish ends. During their wars with the English, they were uniformly made acquainted, by vision, clairvoyance or clairaudience, with the movements of the British troops before action in battle. Not a plan of Her Majesty's officers could be kept from them. The leading chief of the *Hau Hans* was a noted medium and medicine-man. He distinctly said that the "spirits of the dead" guided him to his victories. The Maoris in the north islands still own much territory, have their king, and hold but little intercourse with *pakeha*, the white man.

The medium-priest in a tribe is called *Tohunga*. They meet in close apartments, and chant their songs till the flickering fire fades away, when the *Tohunga* goes into his ecstatic state, and the spirit controlling tenders counsel, describes his new habitation in spirit-life, gives the names of those whom he has met, and bears messages in return to kindred in the higher life. That these *Maoris* of New Zealand talk with immortals, no intelligent man having lived among them disputes.

From Hong Kong, China, May 27th, we have the following sermon:

(The Shaker and Shakeress-)

PACIFIC OCEAN, April 25, '73.

ELDER FREDERICK: The other day, on the clipper barque *Harriet Armitage*, bound to Hong Kong, China, from New Zealand, we crossed the equator in longitude east 166°, 20". We have passed a great number of islands, between two of which we were becalmed for five days. Several sharks surrounded our ship. The weather was intensely hot, the southern cross shining beautifully each night. The voyage reminds me of our trip to England only in this — the unfathomed depths of waters beneath and the infinite expanse of blue above us.

On the "Atlantic," White Star Line, we had excellent accommodations, and intelligent associates, with essays, lectures, and the mirth of the eccentric George Francis Train. On this vessel, we have accommodations and food not easily described, with 107 noisy, homeward-bound Chinamen, a portion of whom occupy the cabin. Confucius may have been a most eminent sage, but these, his disciples, are dirty, ignorant, and selfish specimens of humanity. They are properly "*Coolies*." Seeing them in their own country may improve my opinion of them. There is no line of steamships from Australia or New Zealand to China; neither is there at present between the English Colonies in the Pacific and California. The line started by Webb & Co. proved an abortion. I gave the reason of the failure in one of my letters to the *Banner of Light*.

By the way, I fear that two or three of these "*letters of travel*" have been lost either through postal mismanagement, or the Boston fire.

Traveling, I find that Spiritualism has believers and representatives in all the enlightened portions of the world. The Pacific Islanders are no exception. Surely it is the "angel having great power."

Time, you may well know, hangs heavily. Dr. Dunn constitutes my most intimate companionship. I have heard him say, "knowing the treachery and wickedness of the world," that, if he should be called to spirit-life, he would desire to have his children brought up *Shakers*.

Having nothing else to do on Sunday last, I fell to preaching. You know I was ordained a preacher some thirty years ago, by the laying on of hands, which hands had about as much influence as so many dry chips. It was a church form, nothing more. But I fell to preaching pen-and-ink sermons the other day; and although decidedly dissatisfied with them, I venture to forward the gist of them to you, to dispose of as the spirit moves. They may

not abound in the right kind of theology, according to your conceptions of "sound doctrine." But I remember the circumstance of the English churchman coming to you in London to inquire about "*Shakerism*." You informed him that believers, constituting the Millennial Church, had no crafty creed, no hireling priesthood, and no ecclesiastic yoke of theological belief to fasten upon men's necks. "But," you added, "those joining us must be *good*; must plant their feet firmly upon the platform embodying these principles, *purity, peace, and 'all things in common.*" "Faith without works is dead." But to my preaching.

SERMONS AT SEA. NO. 1.

"I am the good Shepherd. The good Shepherd calleth his own sheep by name and leadeth them out." John, 10: 3-11.

If rational in the ancient Greek to put over the portal of the temple, "Know thyself;" if justifiable in Whitman the poet to write, "I celebrate myself," and in our favorite Emerson to "affirm" himself, it certainly was not egotistic in Jesus to say, "I testify of myself." And this he did when he said, "*I am the good Shepherd.*" The words were born out of a conscious consciousness of his divine mission, or a realization of the fact that his "kingdom was not of this world."

The symbol of the *Shepherd* is beautiful. Eastern Shepherds knew and named each sheep of the flock. And in early morning they led them out into green pastures, watching them by day, and carefully guarding them by night. Jesus, conversing with the spirits of Moses and Elias, and aflame with the "baptism of fire," was pre-eminently "the good Shepherd." Every man anointed or baptized into the Christ-spirit of love and purity is a good Shepherd, and every such woman is a good Shepherdess. These, by the logic of circumstances, are leaders. It is embodied principles that naturally constitute them such. The "body-politic," as well as the *human* body, must have a *head*, the office-work of which is to lead or rightly direct. An organization without competent officers to govern and direct would be comparable to a headless body, or idiocy, fruiting out into shapes as monstrous as un governable.

Jesus "leadeth his own sheep out;" leads them by love, or love and wisdom combined. These dual principles run like golden threads through the realm of universal being. Love, void of parasitic attendants — passion, suspicion, and selfishness; love, acting in concert with wisdom and power, is the mightiest redemptive force in the universe.

Every human being has something good within; some qualities to admire and love. These God-implanted excellencies should be searched for and unfolded. Love not only seeks, but it is a mighty invigorator. The vine is a dry, leafless thing in early spring-time, but the warmth of summer brings out the blossoms and the purple clusters. The infant, at times, is peevish, cross, and self-willed; but maternal love, with skillful fingers, touches and tunes the better chords, till the life-strings become accustomed to vibrate in harmony.

Winter, in northern latitudes, is any thing but inviting; not a tiny flower above the ground; not a song among the trees, and not a flush of summer in the sky! Spring is the resurrection time. Many men, though in the prime of life, are in the winter of their days; cold, hard, worldly! Can we hope for buds of benevolence? Can we look for the "fruits of the spirit?" Aye, there are silent whisperings; these are stirring at the roots of their being. Conscience, at times, arouses itself; the good Shepherd calls; the "Spirit and the Bride say Come!" Charity "hopeth all things."

European travelers tell us that the journey is rough and rocky from the "garden home of Adam," on the Euphrates, to the Calvary, in Syria, that echoed with the words, "Father, forgive them." So, spiritually speaking, the "travel" is often long from the Adamic nature, with its appetites and passions, to Christ, the victor. "Be of good cheer" said Jesus, "I have overcome the world." This "travel," this pathway, is not always flowery. There are trials, disappointments, and thorns to

pierce the feet; there are cups of gall to be tasted, and heavy crosses to be borne. All higher births are preceded by pains. "No cross, no crown," said the noble-hearted Quaker, Wm. Penn. Crosses and sufferings are good angels in disguise, and O how divine to bear them without a murmur. "Not my will but thine, O God, be done!"

When a lad, in Vermont, I remember of seeing a shepherd-farmer, on a bitter, snowy day, gathering all his sheep carefully to the windy side of the hill. The silly creatures, left to themselves, would all take to the other side, going to the sheltered spots, where the deep snow-drifts would silently furnish them at once with a refuge and a grave. On such a day, the life of some of the sheep depended upon facing the blast. Lying down cozily, they would become chilled and benumbed! Therefore, the shepherd would not let even the weakest and youngest lie down in the shelter, but by turns called, led, carried, and drove them, facing bitter winds and blinding snows. This is but a faint symbol of the "good Shepherd," of the good angels, of good men and women, and their plans to find, encourage, and gather into the fold the "lost sheep." Life is a puzzle. There are many ways to a city, but only one that is direct. Sunny roads are not always the safest. There are fields of temptation, where the moral strength is tried; fields of danger, where great caution is required; fields of toil, where harvests come only through incessant labor; fields of quietness, where a little rest is allowed; fields of darkness, where the sheep huddle close to the Shepherd; and there are refreshing fields of plenty upon the higher pasture lands of *true living*. Every right step taken is eternal gain.

"Sweet fields, beyond the swelling floods,
Stand dress'd in living green."

Up to these heavenly fields, where the crystal waters flow, flow so gently, by the tree of life, the "good Shepherd" leadeth the sheep. The lamb that is faint and weary he carries in his arms, till it acquires a little strength, then he expects it to use that strength. Effort and will-power are indispensable to success. The inimitable Emerson recommends "self-help."

The "good Shepherd," says the Evangelist John, "calleth his own sheep by name, and leadeth them out;" that is, leads them out of darkness into light; out of the earthly into the spiritual; out of moral feebleness into manly strength; out of sluggish indolence into stirring activity; out of sectarian theology into religion "pure and undefiled;" and, finally, out of earth and earthly associations into the gates of heaven, where they are as the angels of God. Amen.

CORRESPONDENCE.

ENON VALLEY, PENN., July 6, 1873.

FRIENDS, EDITORS OF THE SHAKER AND SHAKERESS: As all the readers of your beautiful, clean-faced paper feel an interest in the great question now before the American People, of converting the United States Constitution into a theological creed, and the government under it into a persecuting power, they will be sorry to learn that the Pennsylvania Constitutional Convention, now in session at Philadelphia, have taken a step *backward* on this subject. The old Constitution, in its preamble, declares, "We, the People of the Commonwealth of Pennsylvania, ordain and establish this Constitution." The draft of the *new* one has this preamble, "We, the People of Pennsylvania, grateful to Almighty God, for the blessings of civil and religious liberty, and humbly invoking his guidance, do ordain, &c." To be sure there is nothing in this change very alarming, except that it panders to the determined set of bigots who wish to push back the cause of human progress ten hundred years, and who are the

most thankful for *small* favors of any people I ever knew. If I were of those who would do evil that good might come, I could wish that the Convention would gratify the bigots, and put into the new constitution the whole Westminster Confession of Faith and Catechisms, and thus give the people a belly-full of it. Such a proceeding would raise a ferment that would rid the public stomach of every atom of theological poison that has been smuggled into it by these unscrupulous men.

But I have something to tell you as an offset to this. The Baptist clergy of Philadelphia have been discussing the subject of the religious amendment. Remembering how the Puritans of Massachusetts persecuted Roger Williams, the great founder of their sect, and drove him down to Rhode Island, the Baptists have always, as a general rule, taken right ground on the question of Church and State. The Rev. Dr. Howard Malcom, one of their oldest and most influential ministers, declared, in the Philadelphia discussion, that the advocates of this religious amendment were either *fools* or *wicked assailants* of our free institutions. The Rev. Dr. Cuthcart, another eminent man, declared that the intelligent and consistent Baptists held to the secular theory of government, and admitted that nations, as nations, can have no God; that the same is true of *families*; that religion is purely an individual, *not a social*, principle, and that the demands of liberalism ought to be conceded.

The demands of liberalism referred to, are the nine following propositions issued by Francis E. Abbot, the able and distinguished Editor of the Toledo Index, and generally adopted by the Radicals of the country:

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for sectarian, educational and charitable institutions shall cease.
4. We demand that all religious services now sustained by the Government shall be abolished; and especially that the use of the Bible in public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis, and whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

These demands are reasonable; and, unless the Young Men's Christian Association, which is made up of members from all the Evangelical sects, override the Baptist Church in their plans "for giving this country to *Jesus*," we may calculate on the help of this large sect in our endeavors to keep the State free from the adulterous embraces of the Church.

Those religious Bourbons, who, like their political allies in Europe, "neither learn any thing, nor forget any thing," have no idea that they are fabricating a two-edged sword that will cut *both* ways. The emigration that is swarming to our shores from Europe compels us to think of the future, and the possible complications that may arise in religious matters. Each sect has now an unquestioned right to believe and worship as they please, and to propagate their opinions by the pulpit and the press. But if the majority of *to-day* have the right to foist their creed into the Constitution, and persecute all non-conformists, the majority of next year can "amend" it out, and put their own in, and send to prison those who don't conform. And the struggle thus inaugurated will make this land just what England and Scotland were in the 17th century, when Presbytery and Prelacy took the field, and drenched those countries in blood.

But what we want is *discussion* of the subject. When the people are informed on governmental questions the danger is over.

Respectfully yours,

A. B. B.

TWO GOVERNMENTS.

A CIVIL GOVERNMENT, that shall be male and female, to begin with, will have taken an advance step in the direction of the *Millennium*. Other radical changes and improvements would speedily follow, as naturally "as day the night." An influx from the Divine Order would commence which would never cease, until the land should be as common to the people as is the air and water. Poverty would be no more; for the Lord would greatly bless such a people. "War would cease to the ends of the earth;" the *social evil* would not be so much as named; and sickness an evil unknown. For great would be the peace, and perfect the righteousness, of the nation whom a dual God should direct, through its Civil Government.

While the SPIRITUAL CHURCH, "not of this world," and as perfectly aloof from the Civil Government as is the sun aloof from the moon, would be "the tabernacle of God with men;" "the kingdom of heaven upon earth," with no generative elements or practices; and with all the property of life, and its labor products, enjoyed "in common," by the subjects of the Resurrection.

Thither would the nations of the earth go up, to inquire of the Lord, as the tribes of Israel went up to the temporal Jerusalem—to its Temple, its Altar, and its Priesthood.

The "ark"—organization; the "pot of manna"—spiritual instruction; the "Covenant"—the abstract laws of Divine Love and Wisdom in government, leading into all truth, which would perfect human happiness in the Natural and Spiritual Orders, with their dual Civil Governments, and the dual Church of Christ, would be the *Millennial Epoch*.

DRESS REFORM.

SOROSIS has spoken some sensible words on *Dress*, while partaking of an *un-sensible* dinner at Delmonico's.

Resolved, That the dress and customs of a people are the outward indications of its character, and should engage the thoughtful attention of its most intelligent men and women. Climate, and the well-established laws of health and comfort, should regulate it. That the *Dress* question has been left too long in the hands of the ignorant, who furnish waists of torture, and skirts of burthen; producing a female figure out of strange stuff, having but slight resemblance to a natural woman, until the taste of the nation is corrupted, and their good sense impaired. *Sorosis* further "*resolved*, that, as mothers of daughters, and sisters of all womankind, we pledge ourselves not to dress, either ourselves or our daughters, in any style of fashion condemned by the wise and prudent, the artistic," the physiologist, or moralist.

THE IMPENDING CRISIS.

"CÆSARISM IN THE U. S."

THE "*Woodhull & Claflin's*" says:—"At last, that to which we have been endeavoring to wake the consciousness of the people—the fact that there is a well-organized plan to remand this country to despotism—is becoming the subject of lengthy editorials in the columns of the paper which, in some respects, is the greatest of all newspapers in the world.

"It is a generally-conceded fact, that Protestantism as a finality is a failure in the world. Leaving Catholicism, there is no legitimate, permanent halting-place, until the opposite extreme is reached—that of individual freedom. Protestantism is the road over which people travel from Catholicism to Individualism; while, ultimately, all people will be obliged either to advance to Individualism, or to retreat on Catholicism," or *Shaker Dualism*.

"The same is true of our *politics*. The government represented by our country to-day, is to politics what Protestantism is to religion. Having made a departure from absolute monarchy, the people must advance to complete republicanism—individualism in politics—or retreat on absolutism. One of the two extremes only is possible as an ultimate condition; and the sort of government now existing here is therefore impossible as a permanency; and the people—some of them—begin to comprehend this fact. Those who openly advocate the true democratic government, favoring individuality in politics, and those who secretly favor a return to Cæsarism, believing in absolutism. And this is the battle that must next be fought in this country.

"The magnates in politics, religion, and finance, those who now virtually rule, see that the people are awaking to their natural rights, as constituent members of the community, and they know right well that, when once they are thoroughly comprehended, their sway will end. To crush this, some movement must be made to stop the progress of these liberalizing, humanitarianizing ideas. It being impossible that existing things will continue, there is but one way, so they think, in which present potentates can still continue to remain potent in the affairs of the country, and that is by a retreat on absolutism, for the time called Cæsarism; and this is what the secret organization to accomplish a third term for Grant, and ultimately a life term for him, means."

Upon the truth or falsity of the mutual charges of sexual immorality, by which the Brooklyn church and the Woodhull &

Cliffin company have assailed each other for some months past, the *Shaker and Shakeress* has no public opinion to express. But, when the Orthodox Church-and-State party take up the quarrel, and, evading the direct point at issue—the character and personal conduct of certain prominent leading members of the Brooklyn church—prefer unfounded and ridiculous charges of obscenity against the “*Weekly*,” for simply reporting the facts at issue, and throw the case into the United States Courts, it looks very much like clerical trickery, and carries the mind back to the time of William Penn and the English Courts who tried him.

As a society we have had some experience in the matter of having “all manner of evil” spoken of us. If the Brooklyn church did not choose to follow our example of “suffering wrong rather than doing wrong,” still continuing to be good, and to do good, as the best rejoinder we could make, but had sued the Woodhulls for libel, the case would have been decided upon the evidence adduced, and would have been definitively settled, *pro* or *con*. This straight-forward course would have given general satisfaction.

Whereas, arresting the parties upon an entirely false issue of obscenity (of which every editor in America is equally guilty), and then exacting enormously excessive bail, multiplying vexatious suits, and actually imprisoning both male and female editors, “revered citizens,” to whom thousands of the people were hopefully looking as the possible future President and Presidentess of the United States, has caused very many impartial observers to view the proceedings with terror and alarm, as constituting one of the most direct assaults, by the God-in-the-Constitution party, that has hitherto been made under the American Government.

And, after keeping these innocent-until-proved-guilty, talented men and women in loathsome dungeons for months, awaiting trial, destroying their health (if not the life of one of them), they proceeded, by high-handed Jeffrey's-like legal quibbles, to send one of them to an insane asylum, by the merest arbitrary power of the court.

The effect produced upon the public mind, by these unusually cruel and tormenting measures, has been to create grave doubts as to the *innocence* of the projectors of the prosecutions. Thanks are due to the *just Judge* Blatchford, for thwarting the evil intended by the legal Orthodox prosecutors and persecutors. Let us all be warned to keep the Gods of these people out of our Constitution, lest a worse thing come upon us.

DR. LIVINGSTONE says that “*Sehele*,” a famous African Chief, said to him, on the occasion of his preaching to his tribe, “Do you imagine that these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them; and, if you like, I will call my head me, and, with our whips of rhinoceros hide, we will soon make them all believe together.”—*Dr. Livingstone Lost and Found.*”

DESPOTISM.—The Shah of Persia, after dining with the Duke of Sunderland, and observing his immense wealth, proposed, the next morning, to the Prince of Wales, to have the Duke beheaded, as too powerful a subject for the safety of the Government. Being informed that it would not be lawful, “Then,” said he, “I would at least have his eyes put out.”

CONFESSION OF SINS.

THERE is, at the present time, great excitement, in England, upon the subject of *confession of sins*. It has got into Parliament. Under the Church-and-State Government of England, the Upper House—Lords temporal and spiritual—has the care of the souls and bodies of the people. Their theology is still cut and dried to order, just as our orthodox priests are hankering to cut and dry it for the people of America, *Shakers* included.

Four hundred and eighty-three priests have signed and sent to Parliament the following Petition: “That, in view of the widespread and increasing use of sacramental confession, your Right Reverend House may consider the advisability of providing for the education, selection, and licensing of duly-qualified confessors, in accordance with the provisions of canon law.”

Of course the English objections to this are, first, The principle is anti-Protestant; second, That it means Roman Catholic Church-and-State, instead of “the Establishment.” As things are going, the Pope may pretty soon emigrate to England; unless Infidelity, Spiritualism, Rationalism, and Shakerism, rise up as opposing powers, and saving influences.

The logical end of Protestantism is *Catholicism*. And, when they coalesce, all the above opposing powers will also coalesce, and it will be the battle of “Gog and Magog around the camp of the *saints*.” Then the “unwalled villages” will have to be protected by fire from heaven—Divine Spiritualism.

THE ART OF NEWSPAPER MAKING.

OF all writings of man, none is so widely perused and critically examined as the newspaper; and of all public characters, newspaper contributors mostly require diligence, energy, and patient application. The necessity of giving variety to their articles, in length, and subject, and style, creates a heavy draft upon the intellect. The articles must not be too long, or they will weary, no matter how much thought expands, it must be contracted; nor how many ideas may suggest themselves, they must each be condensed into a narrow compass; the marrow of the subject must be extracted by patient toil, and served up in tiny morsels to fastidious readers. They must not be too short, or some will complain that the subject is not finished. They must not be too dry, or the fitful or careless mind will not read; they must not be too light, or the austere will turn from them with disgust. The language must not be too learned, or it will shoot over the heads of the youth, the future strength of the land; it must not be too simple, or the self-styled learned will reject the pieces with contempt. The style must be easy, flowing, or none will be pleased.

TEMPERANCE.

IN reply to a liquor dealer, who proclaimed, with an air of professional triumph, that he “sold to decent people only, and that his business was highly respectable,” a Quaker said, “Friend, that is the most damning part of thy business. If thee would only sell to drunkards and loafers, thee would help kill off the race, and society would be rid of them. But thee takes the young, the poor, the innocent, and the unsuspecting, and makes drunkards and loafers of them; and, when their character and money are gone, thee kleges them out, and turns them over to other shops to be finished off; and thee ensnares others, and sends them on in the same road to ruin.” Surely the good Quaker had the best of the argument, for he had facts on his side.

MENAGERIES.

WE wish we could send a word of warning to the towns which Barnum's show is to visit. There travels with it a gang of pickpockets, sneak thieves, and burglars, for which, of course, Barnum is not to blame, nevertheless these scoundrels accompany the exhibition, enter and rob houses while the people are away to witness the parade, and in the crowds upon the streets and around the tents they do a big business in taking purses from countrymen's pockets. We reported a dozen cases last week, and probably didn't hear of half the cases of pocket-picking that occurred. The show draws thousands of dollars from the pockets of the communities where it is exhibited, and it is rather grinding to have the rest snatched by thieves. Two or three visits of Barnum at this rate would be as unprofitable as a destructive fire.—*Saratogian.*

SIGNS OF PROGRESS.

IN the British House of Commons, on the 8th inst., Mr. Henry Richard, member for Merthyr Tydvil, and Secretary of the London Peace Society, moved, That in the opinion of the House, her Majesty's government should communicate with foreign powers for the purpose of improving the international law, and with a view of establishing arbitration as a permanent resort for the settlement of differences between nations. Mr. Richard, in a speech in support of his motion, stated that he had received a large number of letters from America, expressing sympathy with his proposition. He proceeded to show that danger of war kept four millions of men armed annually in Europe, rendering necessary a taxation of two thousand million dollars, and payment of yearly interest on war debts of seven hundred and fifty millions. In addition to this, the value of labor withdrawn from industry was estimated to be twelve hundred and fifty millions. In Germany conscription forced an emigration which was depopulating the country, and Russia, France, and Italy were financially crippled by the expense of their enormous military establishments. Mr. Gladstone opposed the motion. He argued that it would defeat its own object, because continental nations held widely different views on the subject. He asked the gentleman to withdraw the motion. Mr. Richard declined to withdraw, and the House divided. The division resulted in a tie—ninety-eight yeas to ninety-eight nays. The Speaker gave his casting vote in favor of the motion, which was adopted.

ADVERTISEMENT NUISANCE.

TURN whichever way you may, and the printed or painted announcement of Squillgut's or some other eminent physician's syrup, purgative, or salve, greets the eye, in letters long, short, tall, extended or condensed, according to the opportunity the size of the fence-board gives for display. Every bridge in the town is plastered with the glaring advertisements of pills, balsams, lotions, remedies, oils, liniments and pain-killers, utterly hiding the color the authorities thought appropriate for the structures, and making them frightful objects. Trees, stumps, rocks, and fences along every highway are emblazoned with the names of bitters, plasters, ointments, purifiers, and cure-alls, and there is no place or no thing that the modest agents for these various compounds hesitate to appropriate for their purpose. The outer walls of our beautiful Academy of Music are pasted over with posters, telling the virtue of some windy decoction, and there isn't a rod of fence-board between the village and the cemetery that doesn't beg the mourning processions that go that way to use this, that, or the other relief from all the ills that flesh is heir to.

We have nothing to say against the stuff advertised. It is one of the inalienable rights of the Yankee to get up patent medicines, and to sell them if he can find simpletons to buy them, but we do protest against this making such bad use of private or corporation property. We wish every fence owner, or owner of any other thing that is used for these announcements, would visit every paste brigade that uses them with the vengeance of the law, or compel them to obliterate their work. As for using the bridges for this business, we hope the selectmen will stop it at once, and make every offender hereafter feel the penalty which the statute provides.—*Pittsfield Eagle.*

EXCITEMENT over the “Romanizing tendencies” of the Church of England has been growing during the last week or two. On Monday, June 30, a large and influential meeting was held in London to denounce the practice of confession in the Church. That meeting was called as a protest against the petition of “483 priests” to the Upper House of Convocation.

A CHRISTIAN has advanced but a little way in religion when he has overcome the love of the world; for he has still more powerful and importunate enemies; self, evil tempers, pride, undue affections, a stubborn will. It is by the subduing of these adversaries that we must chiefly judge of our growth in grace.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

TO THE RESCUE.

If there ever was a time in the history of our race, when honest, earnest workers were needed in the field of *reform*, it is now. Never before were there so many momentous questions, and of such vital importance, agitating the public mind at the same time. It was but yesterday, as it were, that all the forces of the American nation were turned to war. Liberty and Slavery met in open combat; and history will reveal to unborn myriads, at what a fearful sacrifice of human life and limb, with thousands of millions of wealth added thereto, the Ethiopian chains were broken. *Now*, the sound of artillery from the gory battle-field has ceased, the smoke is cleared away, and the camp-fires have died out; and thousands who were clad in habiliments of mourning for fathers, sons, and brothers, slain in battle, have laid them off, and other subjects engage their attention.

The majority of the people at the present time, are in the "broad road" of pleasure seeking; and many, we regret to say, seek it at the expense of honesty and virtue. There is also a large class of deep-thinking men, and *women* too, who are eagle-eyed, and who have taken their stand upon certain watch-towers, and they look at causes which, if carried into effect, they see, will ultimately destroy the peace and welfare of individuals, and of the nation.

The social, sexual relation as it now exists, is filling the land with untold misery, and threatens to depopulate the earth. Men and women look at the subject scientifically, and are alarmed! Many feel that the time has fully come for the veil to be lifted, that light may shine upon the hideous monster; and that the covering, which wealth and ingenuity combined have woven to hide its deformity, may be torn off. But the question arises, where is the remedy? It was much easier for Milton to tell how *paradise was lost*, than to show how *heaven could be gained*. Men "by searching," through natural wisdom and sagacity, may learn to comprehend things *below* them; and may study the great book of Nature, which is ever an open volume before them; but a Divine revelation from the inner spiritual spheres is needed, to find and apply a remedy that will be effective in removing the cause of the diseases engendered by the violation of law, (whose name is legion) and to heal the waters of the great sea of sexual impurity.

The question of the Rights of *Woman*, firstly to her own person; then the God-given right to the elements of life (called property) equally with man, which are as necessary to *her* existence as to *his*; also her right to co-operate with him in framing the laws by which she is to be governed, and her much needed power and influence in sustaining those laws, is becoming so apparent, and the tide of public opinion is running so high concerning it, that we think the time cannot be far distant, when ignorance and superstition, made strong by custom and common consent, must yield before the potent advancing truths upon this subject.

Progressive truth, whether relating to civil

Polity, to Science, or Religion, has always met with opposing forces; and Reformers in every age have had to wrestle against principalities and the ruling power of public opinion for a time; and it would seem that spirits who were imbued with the war element when they left this world, and who have not risen out of that condition, but still remain in the lower spheres though in the spiritual world, lend their aid to contending parties in this mundane sphere, who are striving to block the wheels of progress. They may come in a false guise, and assume the appearance of a lamb, or of an angel of light, and thus deceive the simple-hearted; while their real mission and incentive to action, is to darken counsel, by smooth and persuasive argument, and to perpetuate human slavery. Although the strong have failed in their purpose to oppress the weak, and to continue to intrall the souls and bodies of the African race, the same *spirit* is rife to-day, and seeks to control the minds, and bind the consciences of men and women.

The founders of the American Government were providentially raised up to perform a great work for humanity. It was not their mission to found a religious order. They were called *Infidels* because they would not bow down and worship the Sectarians' God, and acknowledge that their creeds and dogmas were an embodiment of the Divine essence. They saw that the civil and ecclesiastical powers (combined) served to bind and fetter the consciences of individuals, and to impede the laws of progress generally. And "horns"—power—was given to them, with which they broke in pieces the hierarchy, and severed Church and State. They emerged from the narrow sphere of sectarianism, and felt the universality of God's love and goodness to all of his creatures; and that all had an equal right to the elements of subsistence in this world, and an inherent right to worship God in accord with his or her conscience, free from priestly rule. It was the burden of their minds to form a basis of civil government so broad and strong, and so just in principle, that all nations, kindreds, and colors, whether religious or irreligious, Jew or Gentile, might find a home, and be free from religious intolerance, and that would be invulnerable to political storms that might arise, and from the subtle invasions of priestcraft.

And now, what do we see and feel? Unclean spirits *like frogs* are coming forth from the mouth of the dragon, and from the mouth of false prophets, under the sanctimonious sacerdotal robe, to invade the religious rights of the people: And this element is working (like leaven) in the commonwealth, throughout the American nation to-day. If they succeed in grafting the name of their God and their Christ into the Constitution of the United States, then will they re-unite Church and State, and join together what the God of universal love and justice, through his own agencies has put asunder; and will thereby kindle anew the persecutors' fire—open the way to the gibbet and the rack—and fill dungeons with heretics, as in the past!

"Cry aloud, and spare not," O ye lovers of truth and liberty, lest this great evil come upon us!

If you cannot be a great river, bearing great vessels of blessings to the world, you can be a little spring by the dusty wayside of life, singing merrily all day and all night, and giving a cup of cold water to every weary, thirsty one who passes by.

SETTING SUN.

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Who can behold the splendor of the setting sun reflecting its golden rays upon the face of nature, when clad in its most lovely attire, without feeling grateful emotions? Every tree, plant, and flower, bespeak the love and goodness of the Creator to his creature man. The sweet songsters which so fearlessly hover around our lawns and dwellings, fill the calm, clear atmosphere with their warbling music; and, at times, they seem like little messengers sent from angel-spheres to enliven and cheer our pleasant, quiet home below, and to inspire us to open our vision to the realities and beauties of our final home in the land of souls.

If at even-tide, when the labors of the day are past, we can look upon the setting sun with such pleasurable sensations, and with a confiding trust that another day will dawn—that the sun of the morrow will rise to warm and vivify the earth—what will be the Christians' confidence and hope when they shall have passed through the conflicts of life, and when their earthly pilgrimage is about to end, and they feel that the sun of their earthly existence is going down, and life's evening shadows are gathering around them? If they can then look upon the record of the past, and see that their lives have been fraught with noble deeds of charity, benevolence, and virtue, and that, under the guidance of Gospel principles, they have helped to bear aloft the standard of Truth, will they not feel a bright hope in the future, and have a full assurance that, in the heavenly land to which they are going, and where they have laid up immortal treasures, there are expansive fields, and beautiful groves, filled with the harmonious music of spheres divine? *Purity, Innocence, Peace, and Joy*, are the virtues which adorn those regions; they are more enduring, and more fragrant, than the flowers which beautify our *earthly* home. For the flowers of earth, at best, are only symbolical of the lovely graces which bloom in the garden of God, and ornament his spiritual temple. Truth is the Rock upon which the Temple of the Lord is being built; and all intelligent souls who love and *do the truth*, help to form this Temple, which is composed of "living stones."

In conclusion, I will add, that from the age of fifteen to sixty-five years, I have been striving, by a practical life of self-denial, to be so nearly allied to goodness and truth, as to be counted worthy to occupy a small space in God's holy temple. This life of consecration has brought sweet contentment to my spirit; and the heavenly breezes which are borne from the celestial clime, are refreshing and soul-reviving. I feel peace while reviewing the past; and am now enjoying a foretaste of the joys of the "better land!" The blessing of visible and invisible friends falls upon me like a morning dew upon opening flowers.

WHILE bright the evening sun descends,
'Mid rays of golden hue,

I think, how soon my sun of life
To earth must bid adieu.

Reflections peaceful, calm, serene!
No "sting of death" I dread;
My spirit, borne on angel wings,
Is upward, onward, led.

For *angel purity* will lead
The soul that seeks her power,
On to the rest that doth remain
Within her fadeless bower.
O happy thought! Who would refuse
The kindly proffer'd hand,
To bear, through shades and toils of life,
On to the heavenly land?

Hail! Angel guide to heav'nly life,
Thy precepts are Divine;
The laurels of a lasting peace
Thy foll'wers' brows entwine:
Simplicity is ever found
Wher'e'er thy hand doth rest:
In thy protection's holy sphere,
The soul is truly blest.

I sought thee early, found thy care,
Beneath the sacred dome,
Where hearts and hands, united, join
To form a happy home.

With kindred friends, the balm of life
Was to my spirit giv'n;
With them I've shared the joy and love
Which cometh down from Heaven.

I sought thee early, found thy prize,
Within the lovely bower,
Where oft the Saviour calls his flock
To spend devotion's hour:
'Tis there the way of life is taught,
And there thy blessings pour;
'Twas there I made my faithful vows
To serve thee evermore.

Methinks I hear a question breathed,
In accents deep and low,
Where may we find this pleasant bower,
This rest of God below?
Not, I reply, amid the walks
Of grandeur, pomp, and pride;
Nor at the shrine of selfishness,
As Jesus testified.

But self-denial, and the cross,
Forsaking ev'ry sin,
And father, mother, houses, land,—
The very life within:
Yea, more; the husband, wife, and child:
Break all the ties they hold,
And God will bless the sacrifice
With gifts a hundred fold.

The Saviour own'd no earthly bond.
Who were his kindred? They
Who sought to do his Father's will,
And walk'd the narrow way.
Eldress Abigail Crossan, Groveland, N. Y.

ELDRSS ANTOINETTE, EDITRESS.

DESIRING to add a few lines to your columns, I am impressed by an oft-recurring objection to our faith by those who partly, and only imperfectly, understand our religious tenets.

Many aver that our system militates against itself; and that if all the world should become converted to a *virgin life*, it would exterminate the race, or, as is often expressed, "run the world out." Admitted! To any reflecting, investigating mind, I would say, Come and let us reason together, as a man (or woman) would reason with a friend.

Perchance, you are a Christian advocate, and believe in Jesus Christ, the Saviour of the world, as firmly as do the *Shakers*, and would think it amiss for any one to misconstrue his words, and lead others into error by explaining them in a wrong manner. Some affect to believe that the Shakers are adverse to generation *per se*, and stand in antagonism thereto, because of their oft-repeated denunciations of a worldly, sinful life, and their seeking to reform the natural, social system. Your objection is always presented wherever the principles of our faith are made manifest. Christ, in his teachings to his disciples, being questioned upon this subject, said unto them, "All men cannot receive this saying, save they to whom it is given." (See Matt., xix.) And, while he did not condemn generation, he taught a higher and more perfect way; for this purpose came he into the world. So long as mortals are content, and soul-satisfied, to live after the similitude of the first Adam, without "seeking, that they may find," the higher life, so long will they be left uncalled. God is willing to wait for his creatures; Christ is willing to wait; still offering and inviting souls to come to him. But, when they become sin-sick, and weary of a worldly life, and cry, in the depths of their souls, "Good Master, what shall I do to inherit eternal life," then will they hear the voice of the Son of God, and be taught *how* to forsake the world and "follow the Lamb whithersoever he goeth." Again, saith the Saviour: "He that will save his life, shall lose it; and whosoever shall lose his life for *my sake*, shall find it;" for the life of the natural man must be rejected, in order to follow Christ in the regeneration, and find a spiritual life in him.

Is it consistent with the workings of the Divine Spirit that all should be converted at one and the same time? Is it likely to occur in any one of the Christian Churches of the present day? While humanity exists, opinions will differ; and they alone are right and safe

who take for their guide to heavenly light and peace the *life* and teachings of our Saviour, Jesus Christ.

Let us take a simile. Compare the spiritual organism of the immortal mind, with a beautiful orange grove. Should any one with common mental endowments reach forth the hand, and pluck the fruit in its first opening blossom, or in its green and unripe condition, though it may have reached its full size, yet wanting the rich flavor of the ripe, sweet and luscious orange, we should at once style him *non compos mentis* who would insist that all the fruit of the grove should be gathered at one time, whether in blossom, in the bud, or in any of its imperfect conditions, and thus lay waste the entire grove! On the contrary, would not the careful fruit-grower often inspect his beautiful trees, selecting only the ripe and mellow, plucking it carefully and placing it where it might subserve a better purpose; and so continue doing, until all the fruit was gathered in its proper time and season? Yea, verily. In this way will each individual, when properly prepared for it, be gathered from the worldly elements; and it matters not whether he had been removed from time in infancy or old age, as the *immortal life* is commenced with the body's first respiration, and the frail tenement which holds the spirit for a time, does not prevent its onward and upward tendency.

Souls may continue in the body until they become *centenarians*, and within the hearing of the Gospel of Christ, and yet, like the ancient Jews, disbelieve his mission: "Seeing, they do not see: Hearing, they do not hear nor understand" the *Word of Life*, until they become fitted by *Divine Intelligence* to receive the Holy Spirit, the Dove from heaven, and the voice of the *Son of God*, speaking to their souls, convincing them that to *them* the "*end of the world has come*;" and that henceforth, they must give up the worldly life, and seek the life in Christ. And having received faith that God has called them to his work—the work of redemption—which brings conviction for sin, and enables them, through an honest confession of the same, to rise in the resurrection of life, thus becoming "*new creatures*;" old things "pertaining to the carnal life, "being done away."

Your queries, though perfectly consistent with natural reasoning, reminds one of a bright and intelligent school girl in her rudiments, puzzled with a mystical mathematical problem. Advancing to her teacher, with book and slate in hand, she insisted that the compiler of the work had made a mistake, *she was sure of it*, for she had tried it in every way, and could not bring the correct answer. Seeing her despairing looks, and knowing that she had toiled in vain, her teacher said pleasantly, "sit down, please, and I will assist you." A few figures sufficed to enlighten her understanding; *she* had made the *mistake*, and with an animated countenance, she caught the pencil, saying "*I see it now*," and commenced to figure in earnest, and soon obtained the desired result.

And thus, it seems to me, many are inclined to misunderstand the Scriptures, and the call of mercy to their souls, and believe that the *Saviour* has made a *mistake*. They think Christ could not have meant precisely what he said, when he taught his disciples that "If any man will come after me, let him deny himself, take up his daily cross and follow me." And, "whosoever shall do the will of God, the same is my brother, and sister, and Mother." He surely did not mean that we must forsake our near relatives, those connected to us by the ties of consanguinity, and cleave to those only who are of like faith with himself, in order to become his disciples and walk with him. We may delight in, and enjoy the worldly life, if we love Christ the best. Thus reasons the human heart while bound in nature.

I ask, in what respect do the children of this world differ from the first advent of our Saviour? Is there any material change, except in civilization, arts and science? Are not the Jews, Hindoos and Mahometans in the same progressive scale? Where is the distinction? Do they not all marry and give in marriage after the form and fashion of their respective countries? It is so, and it is well! With

such we have no controversy. Still, we think no one will infer that *all* or *any* of them are the true followers of Christ. In the Adamic life he set no example. He taught the higher and more angelic life. Do the professing Christians of the present day "forsake all for Christ's sake and the Gospel," any more than mankind have ever done? Or, do they interpret the teachings of our blessed Saviour to suit their own life and purposes, and fear to "*read the writing on the wall*," lest it should cut them off from their idols, and oblige them to seek the life in Christ, that they may be saved? Christ did, indeed, come into the world, to teach the way, the truth, and the life, to all who believe in him. But is it rational, is it consistent, to suppose that all who will ever believe in Jesus Christ, as their Saviour, will receive the *call* in this life, when departures from mortality are momentarily occurring, and millions enter eternity before the God-given faculty of reason has ascended her throne, or they know the right hand from the left? And are not *millions*, who now inhabit the earth, doomed to continue in ignorance, as well as those who have passed away, having lived out the natural length of time allotted to man, without ever having heard the sound of the Christian religion? And are they not all God's creatures? and will they not ultimately find rest in some of the many "mansions in the Father's house," and accept the terms of salvation, granted by the Gospel of Christ, when they are willing to receive it—and are anxious to "come up out of deep tribulation, and wash their robes and make them white in the blood (or life) of the Lamb?" How transcendent and blissful the thought!

Christ, in his first advent to earth, had but few followers, and of them, one proved a traitor, and another, through fear of persecution, denied his Lord, though he stood before the world, the living embodiment of the *Christ Principle*, declaring his mission to earth to be of God, his Father. Was his ministry accepted by the masses? Nay, in no wise! Only the *few* were ready to receive him: And he—this Messenger of God—was derided, insulted, and slain. Does this not show that poor frail humanity is difficult to be convinced, and slow to believe? Faith is given to those who ask, and are willing to receive it, and "*to no others*." "Two may be in the field, or grinding in the mill, the *one* taken, and the other left," until he too shall be convinced that Christ has appeared again, without sin, unto salvation, creating all things anew, (in his heart.) Then will he exclaim in the earnestness of his soul, "*I see it now*," and will sell all that he has of a worldly, carnal life, to purchase the "*pearl of great price*," even the salvation of his soul.

Thus reviewing the subject, the sophistry and fallacious reasoning of non-believers, have no more weight than if the same person should affirm, that, because he sees a loaf of bread, there will be no more grain raised. The idea is analogous to saying that because a few have chosen the virgin *Christ life*, it must consequently run the world out. "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

"The Shakers (a name given by their persecutors) do not worship the person of any man or woman; but purely the *Christ Spirit*;" though mention is often made of the first *Medium* through whom this saving Gospel was preached to us; and the devotional Spirit of the Believer in *Christ's Second Appearing*, as quickly reverts to our Saviour Jesus Christ as to our Mother Ann. They stand as Representatives of the Father and Mother Spirits of the New Creation (Wisdom and Love), attracting and holding the children of the *Resurrection*, subjects of the New Birth.

Aurelia White, Watervliet, N. Y.

THE *Episcopalian*, commenting on the folly of a war establishment, remarks "How many millions of waste of material and money, now consumed in the manufacture of war material and in the support of standing armies would be saved! What a multitude of idle officers and soldiers would be liberated to increase the wealth of the country!"—*Ex.*

MY OFFERING.

I OFFER a few expressions of love and affection to my Gospel friends, with whom I love to commune, whether they are in the visible form, or have passed to the inner spheres. Their influence aids me along on life's journey, and is a solace in the hour of adversity, and a guide in prosperity. The ties that are formed between earthly connections are frail and unreliable; but those which are formed by living in obedience to truth, are invincible; they are true in life, and death cannot sever them; but they will continue to grow stronger as we progress in the spirit spheres.

Oh heavenly Parentage, and rejoice in the beautiful relation that I hold to them, and to my faithful brethren and sisters of the household of faith; and with them I am privileged to leave the lofty hills of pride and self-indulgence (where is continual unrest), and descend into the low valley of humility, and work in the Lord's vineyard, and cultivate the flowers of innocence and peace, while we eat of the fruit of the tree of life, and drink from the wells of salvation; and here the guiding star of purity sheds a halo of light over our pathway as we journey on.

Here, dear Gospel friends, let us faithfully perform all our vows, and never be willing to sell our birthright for the vain pleasures of time, for what will they avail the soul? Were we to climb to the eminence of worldly honor, gain wealth, and win the laurels of fame, it would only serve to bewilder and dizzy the mind; it would not insure a safe passport to a heavenly home, nor would it fit us to stem the strong current of temptation, or to ride over the billows of the sea of time, or to meet the incoming tide from the boundless deep which rolls from the shore of the eternal world.

But, if we choose our inheritance with those who fear God and work righteousness, and walk humbly before Him, performing deeds of charity and love, "binding up the wounded spirit, comforting the afflicted, giving drink to the thirsty, and washing the saints' feet;"—then we shall look back upon a well spent life, and feel that we have justly earned the treasures of immortal glory, and are worthy to be numbered with the jewels of Christ's kingdom; while they who place their affections upon earthly things, and regale themselves with vain pleasures, will, in the end, find bitter disappointment.

Phoebe A. Jones, Mt. Lebanon.

FREEDOM.

It is a time-honor'd custom with the American nation, to celebrate the anniversary day, when her people were declared to be free and independent. Upon such occasions, the booming of canons, the ringing of bells, and almost every conceivable noise is heard from city, town, and hamlet, to show forth the great joy of the inhabitants that America is a free land—free to the home-born, and to the stranger.

Great enthusiasm usually prevails at such times, and a majority of the people, from hoary age to lisping infancy, seem to partake of it, and feel that it is such a *glorious* thing to be free. Would it not be well to pause amid the rapturous, and often times tumultuous shout of Liberty, and ask the question, *Are we really free?* The little maxim reads, "Let no man call himself free, who is enslaved by any passion."

Where shall we find a man, woman, or child, who is not bound to some bad habit, or fast becoming so—habits ruinous to body or mind, or both?

True liberty is found in the *truth*. Those whom "*truth*" makes free, are free indeed." Not free from physical tyranny and servitude merely, but free to become elevated in mind and feeling, released from injurious customs, redeemed from bad habits, and free to rise into a moral and spiritual atmosphere. Then we may rejoice, and sing of the blessings of true Freedom, as do the Angels in heaven.

Emma J. Neal, Mount Lebanon.

If sensuality were happiness, beasts were happier than men; but human felicity is lodged in the soul, not in the flesh.

PLAIN DRESSING FOR MEETINGS.

THE house of prayer is a poor place to exhibit beads, ribbons, ruffles, gewgaws, and trinkets. The evils of such vanity and extravagance are many. It keeps people from meeting when they have not apparel as gorgeous as their neighbors. It loads the poor with burdens too heavy to be borne, to procure fashionable clothing. It leads many into temptation, debt, dishonesty, and sin. It causes many a poor shop-girl to work nearly all of Saturday night, that some customer's fine clothes may be ready for Sunday show. It keeps people at home in cloudy or stormy weather, when, if they wore plain clothing, they could defy clouds and storms. It consumes the morning hour in dressing, crimping, and fussing, keeping people away from worship, wasting time, exhausting strength, hindering the reading of the Scriptures, and making the day of rest a day of toil and folly. It makes the poor emulous, malicious, and envious; and sows many a bitter thought in the minds of children and others, when they see their neighbors decked in finery,—often not paid for,—and feel that people are respected, not for the value of their characters, but for the vanity of their clothes. It causes many a frivolous, trifling mind to forget God, and Christ, and the Gospel, and to spend the hour appointed for religious service in comparing garments, studying fashions, and arranging their own gay attire. It causes vanity in the rich, and murmuring in the poor. It wastes the Lord's money that is needed for other uses, and should be applied to more noble and important ends. It leads the young in the path of pride, gratifying the lust of the eye, cultivating an extravagant taste, justifying attire, and seducing to the paths of shame and ruin, many a poor girl who might have lived an honored and virtuous life, had she never known or been led to think that she was beautiful, nor desired more finery than she could honestly earn, nor decked herself out in such a way as would attract the attention of libertines and seducers. This style of dress degrades the taste of society toward the level of those Hottentots, wild Indians, and African savages, whose chief delights are war-paint, feathers, rings, spangles, rag-roses, buttons, beads, and bugles—things which are as repugnant to a refined and cultivated taste as they are contrary to the spirit and letter of the Holy Scriptures.

Let us dress plainly before the Lord, for economy's sake, for example's sake, for decency's sake—for Christ's sake.

H. L. Hastings.

ANGEL EYES.

WE often think of angel eyes
That watch us here below,
Of spirit friends—the good and wise,
Who light the path we go.

They lift for us the mystic veil,
That in vision we may see,
The beauteous scenes that will not fail
In blest eternity.

They sing for us seraphic strains
Of yonder peaceful shore;
And show to us the golden gains
Of heaven's garner'd store.

Aud, with rejoicing, make us feel
The strength of angel love,
That lifts the soul, through faith and zeal,
To brighter spheres above.

Where love, unmix'd with earth's alloy,
Pure as the Mother's own,
Crowns dear departed ones with joy,
In their celestial home.

We love those blessed angel eyes,
That search us through and through,
And read the heart's intents, as well
As actions that we do.

They would, in love, our souls baptize,
And be our guardian friends;
They listen to our earnest cries,
Which oft to heaven ascend.

Julia Johnson, Hancock, Mass.

PETITION.

LORD, give me power myself to know;
I seek not earth's delusive show,
But all I ask, while here below,
Is what the Gospel gives me.
Inspire my heart with love supreme,
That flows from Zion's living stream,
Whose virtues will my soul redeem,
Of every fault relieve me.

Though friends should fall, or foes betray,
There's light enough in this pure way
To lead my soul to realms of day,
And thither I'll be going.
I'll brave the breakers, stem the tide,
Though billows rise on every side,
In God's sure promise I'll confide,
While hoist'rons winds are blowing.

O God of heaven, bear my prayer,
And let me rest beneath thy care,
My soul from judgment never spare,
Let holy Angels guide me.
Assist me to be just and true
In all I say, and all I do;
Each day my vows to thee renew,
Whatever may betide me.

O, help my soul to stand the test
Of this pure Gospel's high behest,
That I may be by angels blest
For every good endeavor.

O, grant me wisdom, strength, and power,
To guard my spirit every hour,
To toil in sunshine, shade and shower,
To keep the truth forever.

O holy Saviour, pure and just,
Thy sacred name I love and trust;
To follow thee, I know I must.
Accept each gift that's given,
Thy soul redeeming power I crave,
To bear me o'er life's rolling wave,
As Peter cried, O Lord, do save,
And guide me on to heaven.

Earth's children find a vale of tears,
But *Virtue's* pathway bright appears:
It leads the soul to higher spheres,
Where flows life's healing river.

O, there with myriad saints I'll be,
Adorn'd with virgin purity;
And there, to all eternity,
Bless God the boni-ness Giver.

Harriet F. Chamberlain, Pleasant Hill, Ky.

HOME.

O HOME, blest home, where friends sincere,
Life's weary pathway bless and cheer!
Where all harmoniously combine,
In purity and love divine.
Naught can compare with such a home,
In palace fair, or splendid dome!
Here true contentment fills the heart,
And holy joy to each impart.
Though they renounce all carnal ties,
And worldly pleasures sacrifice,
They find that tranquil peace of mind
Which is to heaven-born souls assign'd.
They seek no laurels of renown,
No earthly coronet or crown;
But, in the heavenly spheres above,
They're clothed with innocence and love.
I love this quiet, peaceful home,
Nor do I ever wish to roam,
To seek for bliss in worldly gain,
Or glittering honors to obtain.
Here true confiding friends abide,
Whose love no sorrows can divide:
O give to me while here I plod,
A Shaker home—a *Home in God*.

Elizabeth Sears, Mt. Lebanon.

POLYGAMY.

A PETITION for the legalizing of *Polygamy* in Massachusetts, numerously signed by the unmarried women of Lowell, has been presented to the Legislature. It states the fact of the excess of females over males, as a principal reason for this Petition.

In ancient times, Moses, agreeably with the practices of the Eastern nations, permitted *Polygamy*, as a secondary evil, because of man's lusts. Brigham Young assigns the same causes for its existence in Utah. Is it, or is it not, better for a nation's posterity, that it practices *plurality* of wives, provided that they otherwise observe *natural laws* in reproduction, than that they should do as do the Gentile Christians, "who walk after the flesh"? is an unanswered question.

Those who live in *generation* should cease to call themselves Christians; and those who call themselves Christians, should cease from "the works of the flesh," including *reproduction*.

PRAYER AND PRAISE.

(Sentiment taken from Fifth Psalm.)

1. Un - to my words, O Lord, give ear, My me - di - ta - tion heed, While low - ly bow'd in sa - cred fear, Thy strength my soul doth need;
2. My voice, O God, in morn - ing light, I will di - rect in pray'r, Guide thou my wand'ring thoughts aright, And shield me by thy care;

3. O, hearken when to Thee I cry, Thou art my hope and stay, I feel Thy spl - rit draw - ing nigh, When un - to Thee I pray.
4. Though tempting snares my path be - set, Stead - fast my faith shall be, Thy prom - ise I will not for - get, But look for help from Thee.

In wickedness and vanity No pleasure dost Thou show,
No evil thing shall dwell with Thee, All wrong Thou wilt o'crthrow;
The false shall not stand in Thy sight, The flattering tongue thou'nt bind,
For truth with clear and glowing light Will search the heart and mind.

Within Thy temple songs of praise Shall evermore resound,
In anthems sweet my voice I'll raise For blessings that abound;
Let them rejoice that in Thee trust, And shout in songs of joy,
Thou ever wilt defend the just Who evil works destroy.

Those who rebel against Thy law, And in defiance sin,
Upon their souls true judgment draw, And feel its pang within;
But as for me I'll seek a place Within God's house of prayer,
Where dwelleth mercy, truth and grace, My soul shall worship there.

Those who Thy name adore and love, Shall sound a joyful strain,
As they advance to realms above, Away from earth's low plane;
Thy favor to the righteous show, O Lord be thou their shield,
Till they Thy perfect life shall know, In endless light reveal'd.

LAMENT.

Impressed by a Sister who (prematurely) died at 28.

I reached this comma, in the continuity of life,
Ere it was noon.
I could not longer hold the body to the strife,
Hence, left too soon.
I had fondly hoped to reach earth life's fruition
Full ripe with days;
I feel a sense of premature transition
To life's second phase.
My twenty-eight should be transposed to eighty-
two,
My work is left for other hands to do —
My earthly claim;
My body poor, depleted — wan imagery of God —
Served not the soul.
My spirit, striving with this broken rod,
Fail'd of life's goal.
When all of Nature's laws are rightly understood,
And well obeyed;
When life shall culminate in man or womanhood,
No ills invade;
When the ripe sheaf displays earth's full bequest,
With noble deeds;
When the developed spirit bids the clay to rest,
And from it speeds;
Then, casting back upon a well-till'd field,
Full fourscore years;
Then will earth's fruitage, ripe, full harvest yield
To higher spheres;
Then shall the new earth effect a nobler generation
For work in time;
Then the new heavens will hail the transmutation
To life divine.
I once believed all angels of celestial birth
And all divine,
My retrospection finds them first on earth,
Mortals in time.
When first I learned their origin was human,
Progressing higher,
Then marvel'd I this compromise 'twixt bird and
woman,
Which men admire.
I long to see inherent laws redeem'd from degrada-
tion,
Bodies symmetrical and sound,
And moral justice to abound,
The intellect with wisdom crown'd,
Pure spirits hallowing all around,
Proclaiming *The Millennium's found* — the new
creation.
Then this depiction will not be in vain,
If its portrayal count to human gain;
For naught but love's pure wreath can
bind
The human to the heavenly kind.
Elijah Myrick.

SAVE, LORD!

As Jesus was rock'd on the breast of the billow,
And roused by the voice of despair from his pillow,
When fierce raging tempest left no hope to cherish,
Came the entreating cry, "Save, Lord, or we perish."
At his word the wind ceased, and the storm was
allay'd,
Then the raging sea, hush'd, in still calm was
array'd,
The faint-hearted marvel'd at his power of will,
Who stretch'd forth his hand with the mandate
"Be still."
While they stood around him, all trembling and
tearful,
He gently reproved them with "Why are ye fear-
ful?"
And look'd on them with pity, and ask'd for their
faith.
Is not that the sure safeguard in life and in death?
"Save, Lord, or we perish;" wild torrents are
streaming,
And o'er the dark waves the red light, too, is
gleaming.
Lord, send forth thy Spirit, thy creatures to save,
And rebuke the destroyer abroad on the wave.
O, save from the perils of passion now raging,
For sin unto mortals a great war is waging;
O, impart to their hearts a new faith to cherish,
And teach them the prayer, "Save, Lord, or we
perish!"
Maria Witham, Enfield, Conn.

ARTIFICIAL STIMULANT.

I have a stimulant within,
Which supersedes all other.
It is not coffee, tea, or wine;
It is to love each other.
This love does stimulate the mind —
Inspires to keep good order:
In this I daily comfort find;
My conscience the rewarder.
I have a stimulant within.
It is a living spirit,
Which shuns the ways of guilt and sin:
This blessing I inherit.
Yea, I have food some know not of, —
Not always need of stuffing;
I keep my conscience undefiled,
And have no use for puffing.*

* The filthy, poisonous weed — Tobacco.

Lord, stimulate me to do right —
Be ever in my duty;
Make thy commandments my delight:
Thy ways are ways of beauty.
I want this stimulant within,
And be alive in spirit;
Not satisfied to live in sin;
That I thy care may merit
Be thou my guide in all I do;
O prosper and protect me,
Until at length I travel through;
And through my head direct me.
This stimulant I'll still retain, —
Be wide awake, and stirring:
True, and thy subject will remain,
Nor be among the erring.
Let me not be a sleepy drone,
Half dead whilst I am living:
Nay! with the saints I will be one,
And all I have be giving.
No artificial stimulant
Is needed to enliven
The soul who has forsaken all —
Who for the truth is striving.

J. S. Kulp, Pleasant Hill, Ky.

It is a fearful mistake to curtain and blind windows so closely for fear of injuring the furniture by exposure to the sun's rays, that rooms positively gather disease by reason of darkness.

OBITUARY.

On Tuesday, Feb. 20th, 1873, Died, by the power of truth, and for the cause of Human Redemption, at the Young Believers' Order, Mt. Lebanon, in the following much-beloved Brethren, the

TOBACCO-CHEWING HABIT,

aged respectively,		
In D. S.,	- - - - -	51 years' duration.
In C. M.,	- - - - -	57 "
In A. G.,	- - - - -	15 "
In T. S.,	- - - - -	36 "
In OLIVER PRENTISS,	- - - - -	71 "
In L. S.,	- - - - -	45 "
In H. C.,	- - - - -	53 "
In C. K.,	- - - - -	12 "

No funeral ceremonies, no mourners, no graveyard; but an honorable RECORD thereof made in the Court above. *Ed.*

SHAKER AND SHAKERS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. October, 1873.

FIFTY CENTS
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JUDGMENT.

"THE LORD will be a spirit of judgment to him that sitteth in judgment, and strength to them that turn the battle from the gate" of entrance into his and her own soul — the inner thought, the *will*.

Through the will all good and all evil enters the citadel of our being, our inmost desire, our prayer; for prayer is desire and will united to use the utmost power of the person to accomplish the object desired and willed. Prayer is our wished for selfhood; and *judgment* is the light of the coming day shining upon the past history of the individual — the truth as now revealed. Repentance — confession, and forsaking — is *progress* — conformity to present abstract principle, regardless of the sacrifice of the old for the new.

A distiller, liquor dealer, or a drunkard, is convicted by a temperance preacher, and drops the business, or ceases from the practice; *that is religion*. A generative man or woman hears the testimony of Jesus, obeys it, and becomes a *Shaker*.

"Fear God, and worship and give glory to Him, for the hour of his judgment is come," applies, first, individually, then to a society composed of those individuals, and next to a nation. "Now is the judgment of this world," when there is an influx of new truth (more light) upon abstract principles, and the "still small voice" creating a whirlwind in the emotions, an earthquake in the habits, and a fire of intense desire and an unconquerable and indomitable will in the soul.

The latent fire and abstract truth of one cycle is the practical truth and burning zeal of the next that succeeds.

When an individual is converted, or a society or a nation is founded, there is always a reserve of the spirit of truth sufficient to reconvert, progress, or explode by revolution, the cycle then inaugurated. The dreams of Abram and Joseph were actualized. The vision of Moses and the bush redeemed one nation from the midst of another, as a child proceeds from its mother. Israel was born into Egypt, and born again into the land of Canaan — born of revelation and evolution. Judgment day followed judgment day to Israel, always beginning at the house of God — the Temple — until the time of Augustus, when a man arose who said: "For judgment I am come into this world." And, as Moses destroyed Egypt, so did he destroy the Jewish nation; and the Pentecostal Church was born from its mother, the Jewish Church, as Israel was born of Egypt. This Pentecostal Church was absorbed into, and diluted with, spiritual Babylon, just as the old Israel was absorbed into, and diluted with, Babylonia of the Persians. Again, the Spirit said: "She shall go

forth unto Babylon, and there shall she be delivered. The second Christian, or Pentecostal Church, is born of Christendom in Babylon. And, as Babylon is Church and State combined, so the *Shaker* Order and the Republican Order of Civil Government were twins, born together; and they will travel together hereafter as heretofore, until the earth, and the fullness thereof, shall be the Lord's, even as Zion is the Temple.

Then shall all nations and races be one nation, one race, and one language. For confusion of tongues and interests shall cease, and a pure language, expressive of pure, simple, *natural*, and true *spiritual* lives shall result.

These two distinctive Orders — *spiritual* and *civil* — of the United Society, and of the United States, will run parallel, until they shall have subdued, by the *truth*, all the Churches and all the kingdoms of the earth; and it shall be *Shaker dualism* — a dual God and Christ, and a dual Church of Christ, where man and woman shall be man and woman, just as Deity is man and woman, in entire harmony, and perfect unity; and the Civil Government shall be in its image, and after its likeness; *male and female* shall it be, in all its legislative and judicial departments; as also in all its religious and educational institutions; *dual* — male and female shall they forever be.

These visions of the future are as the dreams of Abram to the twelve sons of Jacob; as the dreams of Joseph to the twelve tribes of Israel; as the vision of Moses to his subsequent revelations, and of their products, the whole history of Israel, down to Jesus, the Head of the Jewish Christian Pentecostal Church, which was a seed of the *Shaker* Church.

Seven cycles of progress are appointed to the American Civil Government, before it will eliminate from itself all the elements of Church-and-State Babylon, down to pure Materialism. The tendency to retain and incorporate some of the theological or monarchical influences, antagonistic to pure Materialism and Republicanism, will be equaled only by a like tendency on the part of the Spiritual Order of Shakers to retain and absorb some of the "doctrines of devils" and their practices. Hence each cycle will end in a *day of judgment* in both Orders.

The United States Government has just passed through *its first* day of judgment. *Slavery*, which was the antithesis of "all men free and equal," is judged, condemned, and executed, by the latent reserved abstract truths of the founders of the cycle. The Government repented, confessed, and forsook slavery; as it will repent, confess, and forsake land monopoly, *male* government, war, prostitution, and poverty.

This is the vision for the future. "The seven thunders that uttered their voices" about the steps of Progress of the Church of Christ's Second Appearing, were uttered and understood, but not recorded; so neither do I record them.

"The measure that ye mete shall be measured to you again," is now experienced by the South. As they had held millions of human beings as chattel-slaves, disregarding all social family ties, and sexual covenants, and relations; so did the war-spirit themselves had evoked, disregard all of *their* family ties, and social sexual relations; and their fathers, and brothers, and sons, were forced into the army, as they had forced away, *by sale*, the fathers, and brothers, and sons of the Negroes; leaving the females without protection, a prey to the debauched soldiery of both North and South.

SINGAPORE, MALAY PENINSULA,

June 22, 1873

ELDER F. W. EVANS. — My dear friend, my heart swells with emotions of tenderness and sympathy while heading this letter, inasmuch as it bears me on the wings of memory back to Mt. Lebanon, to Albany, to Cleveland, and drops me down among brotherhoods and sisterhoods of souls consecrated to human redemption. The distance, in miles, between Singapore (away down here at the southern point of the Malay Peninsula, under the equator) and Mt. Lebanon is great; but the moral distance is greater.

Singapore is a city of eighty thousand souls, sixty thousand of which are Chinamen; ten thousand are the indigenous Malays; and the other ten thousand are mixtures of Hindoos, Siamese, Javanese, Persians, and Arabs; and their dresses are as complex as the blood mixtures. The heat is intense, and this is the third week we have been waiting for a steamer in the opium trade to take us to Calcutta, where we strike the regular route. They told us, positively, in Hong Kong, China, that we should connect here with another line; but, as the "*fates*" would have it, just as we were coming into the bay, we met the out-going steamer. You can well imagine my disappointment. Why do men *lie* so? — to use the word *falsify* is too mild.

But, left here, I made the best of it, by writing up my Notes on China, and tramping about this country — the country of nutmegs, pepper, cinnamon, cloves, cocoa-nuts, pine-apples, tapioca, durians, bread-fruit, and every other *fruit* requiring perpetual summer. The foliage is magnificent, and the scenery crowning the isles beautiful. At the same time the drawbacks are numerous. In my room, at the hotel, are fleas, mosquitoes, beetles, and lizards. Only last night I saw *four* lizards

crawling on the walls over my head, one of them nearly a foot in length.

Last week I went over to Johore, on the Malacca coast, to see the palace of the Marah-Rajah, etc. One of his officials took us out into the country where we saw a young tiger (a few years ago, one man a-day here was killed by tigers), an elephant, a boa constrictor, fifteen feet in length on the limb of a tree, and monkeys in the jungle. Why Europeans live in such a country is a marvel. Gold, *gold* tells the reason in a word. I expect to get away for Calcutta, in about three days. In Singapore there are two hundred Europeans and four hundred Americans.

I am getting terribly behind in all American news. You, dear brother, can hardly imagine how completely alone I am. At times it is quite a trial. But all trials, to those who are loyal to duty and right, will end.

My stay in India and Egypt will be short, as the weather will be intensely hot. I have not given up going to Palestine; for really I do want to see the land where the Nazarene and the Apostles once trod.

I hope to get around to America by Christmas, God and the good Angels continuing my health. This intense hot weather wears upon me I find. It is unnatural to a man born in Vermont. I am getting anxious to be once more under the folds of the American flag, and am very anxious to see *you*, venerable father, the family, and all. Give them my love, and remember me in your prayers.

Most affectionately thine,
J. M. Peebles.

26, PENTON ST., PENTONVILLE,
LONDON (N. C.), June 30, 1873.

MY DEAR FRIEND:—Your kind letter of the 5th of February I received while in the North of England, and I have been so very busy since I have been back, that I have not had time to sit down quietly and pen you a reply until to-day.

We have had a very prosperous season, our only difficulty being that workmen are scarce, many having emigrated, and very few boys being apprenticed to the hand sewing department of our trade. But I will not trouble you with business particulars, as I am sure they will not interest you so much as things of a higher character.

I have been very much troubled, for the last year or two, with a question that, to me, is of the highest importance. Until I have settled that question, and can see the truth of it one way or the other, I do not think I shall make much progress in spiritual life; for, as soon as I begin to think above the earth plane, this thought presents itself, and I feel that I can get no further, until I can see clearly the real truth of the case. It is this: *Jesus Christ, was he human or Divine!*

I was brought up from my childhood in the Swedenborgian faith, which teaches that our Lord and Saviour Jesus Christ was the only God; that he came to this earth in a glorified human form, to disperse the cloud of spiritual darkness that prevailed upon it; that he accomplished, or rather finally completed, this work by his death on the cross, and that the rending of the veil, separating the holy of holies from the body of the church, was symbolical of his work being accomplished.

Now, all this is very beautiful, but I have long had, in my mind, grave doubts as to the

truth of it. One great thing is, we have no authority for it but Swedenborg; and was not he as likely to be wrong as any one else? It seems to me that every one should settle it in his own mind as to whether that doctrine be true or not. But, who is to be authority in the matter? Perhaps you can throw a little light on the subject; if you can, and will, I shall esteem it a great favor.

I have to thank you very much for the kind and prompt reply to my last letter, and also for the "*Shaker and Shakeress*," which I receive every month, and am very pleased therewith. I am convinced it will be the means of doing a great deal of good.

With my kindest regards and best wishes for the prosperity of all your undertakings, I remain,

Yours most respectfully,
Frank Everitt.

To Elder F. W. Evans.

MT. LEBANON, N. Y. U. S. A.,
July 24, 1873.

To Frank Everitt:

My dear friend, your interesting letter of June 30th came to hand a week or two ago. I am glad of your business prosperity during the past season. When I was in your shop, I felt a good deal of sympathy, under an impression, that it was close work to make the sales meet the expenses.

The question that you propound is a very important one. In the matter of a person learning geography, we begin with the outlines of the earth—the figure of it. Now it is round; but, for thousands of years, if not ages, priest and people (and even Jehovah, the God of the Jews included) believed it to be, not round, but flat. This goes to prove the fact, that "the whole world" may "lie" in geographical error, as well as "in the wicked one." And how easily I could multiply the instances, like the circulation of the blood, where all known human beings were under a mistaken conception of scientific facts. Now the truth respecting them is everywhere known. It is the same with what are called religious truths; errors have preceded them.

Ann Lee and Swedenborg were cotemporary; and Ann called him her John the Baptist. Like Jesus, Ann was a human being—he a man, she a woman. Like Jesus, she had her weaknesses and sins; and, while Jesus confessed his sins to John the Baptist, Ann confessed hers to Jane and James Wardley. Then the Christ Spirit descended upon her, as, after Jesus had confessed, the Christ Spirit, from the Christ heavens, descended upon him. The Christ heavens bear, to the inhabitants of other planets, the same relation that they bear to the inhabitants of earth. That is, when, on the natural plane, the people of Jupiter shall have multiplied, until a prospect shall appear of there being no more room (for wise people "see the evil afar off"), then the Christ Spirits would begin to harvest that planet; that is, to resurrect the ripest natural men and women above the plane of animal reproduction. Then the voice of Christ to them would be, just as it was to and through Jesus, Forsake generation, and generative relation—father, mother, brothers, sisters, children, wife, husband, and houses and land; and form "households of faith," with property "in common," and relatives all spiritual, not natural. Under this ruling, natural relatives may become spiritual relatives. It is the gen-

erative life that the Christ Spirit will burn up; not the person of father, mother, etc. "Let him that readeth understand." Thus would numbers enough become Christians on the planet Jupiter to balance population, without resort to disease, to the Malthus theory, to famine by poverty, to war, to abortion, or to any other vice-checks of population.

Can there be a moment's hesitation in choosing between true Christianity and these infernal "inventions" of Christendom? Or, can there be a question raised, as to the literal fact that, however large a planet may be, the population principle unchecked would fill it as China is now filled; where infanticide is legalized, as the only means of preventing general starvation, even although the Chinese are a long way from being where and what we hope the inhabitants of other globes are—pure, natural men and women—until called by the Christ Spirits to rise up and bless "the wombs that never bear, and the paps which never gave suck?"

Mother Ann then was ignorant of science, but was blessed with a Christ revelation, which enabled her to compass Swedenborg, with all his learning. Now, you must consider that both Ann and Swedenborg were brought up to believe in the Deity of Jesus; to both of them, Jesus was God. Swedenborg became simply a Spiritualist—not a religionist; he was scientific. Spiritualism is the highest of the sciences; nothing more, nothing less. So that Swedenborg was not a Christian, any more than was John the Baptist. The highest heaven that Swedenborg ascended into was a generative—not a Christ, or resurrection—heaven. Himself testified of this, near the close of his life, saying: "I see new heavens forming, and angels descending and ascending from and to them, to the earth. I know not what they are." They were the resurrection heavens, into which none had ever entered up to that time, not excepting Jesus and his Apostles. They groaned in spirit, and waited, looking and hasting unto the coming of the female Christ in a human female.

Ann Lee was the "glory" of Jesus, in which he was to come in his second appearing. The woman, we all know, "is the glory of the man." Now their spiritual children—brethren and sisters—can live together in purity. Never before could this have been done. Catholic monks and nuns have to be kept separate, or they would "fall to the earth"—go back into generation. "A third part of these stars," of the first Christian heavens have, in all ages, been drawn down by the tail of the dragon—generation. But "now," in the second manifestation, or appearing of the Christ Spirit, "has come salvation and strength, the kingdom of our God, and the power of his Christ." And we can and do live above the earth, as did Jesus. We have the Christ Spirit—not Jesus. He was the "first-born of many brethren;" nothing more; as Ann was the first-born of many sisters.

Swedenborg would have to confess his sins to Ann, or to an Elder of her appointment, just as John the Baptist would have to confess his sins to Jesus, in order to enter into his kingdom. "Facts are stubborn things." And the facts are, that, while the Swedenborgians are, in all respects, like all the other worldly Christians, ready to be of the world, to fight, to marry, to hold private, selfish property, to

be rich and poor, high and low, and generative male and female, just as are all who are in the kingdom of the "beast," and in the kingdom of his "image"—the Catholic and Protestant order: the Shakers are a distinct people, in every one of these respects—a *new creation*. Is not this, then, the kingdom of heaven on earth, for which Catholic and Protestant have alike been sixteen hundred years praying?

There, my friend, I have written the above as fast as I could move the pen; and you may, at some season, invite Resurrection Angels to come and visit you. They will confirm what I have herein written; and this Scripture will be a medium by which they can come into the sphere of some one of your circles. You have no medium for the manifestation of Christ Spirits. But, should they find access to you, they would invite you to the Shakers as the proper mediums through whom for them to operate.

Remember that, while Swedenborg was the Angel of Spiritualistic communication, Ann was the Angel of a Christ revelation.

Believe me most respectfully your friend
F. W. Evans.

ELDER FREDERICK.

DEAR BROTHER, your letter, with its inclosed extracts, came safely to hand. You will please accept our thanks for the same.

In reference to your leader of the July number of the "*Shaker and Shakeress*:" When about fifteen years of age, I was surprised to hear my father remark, that the mission of Jesus (according to his own testimony), was *national—exclusive*—in its character. In support of this view, the words of Jesus to the woman of Canaan were quoted: "But he answered her not a word. . . . But he answered, and said, I am not sent but unto the lost sheep of the house of Israel." How harsh his expression to the woman seems: "It is not meet to take the children's bread, and cast it to the dogs!" (Matt. xiii.) God is no respecter of persons. "He sendeth rain upon the just and the unjust, and is good to the unthankful and the evil." That for her birth this woman was not accountable, must be conceded; and hence she was certainly entitled to receive from Jesus, for her daughter, the healing power, which was given him by the Father to dispense to such as had need thereof.

There are quite a number of expressions recorded of Jesus, which seem to show that the *universality* of his mission had not dawned upon him; and also that he expected the ushering in of the latter day to take place within a short time. It seemed necessary that to Peter should be given a vision, to convince him that God would accept others besides the Jews, provided they were workers of good.

Of the truth of your observation, in reference to the vacillation of the Apostles between Judaism and Christianity, it seems to me that the Scriptures furnish abundant evidence. In putting aside the doctrines that "Jesus is very God," and that "from his birth he was perfect," it seems difficult, for some, not to make of him a sort of demi-god. The more mystery we attach to Jesus, the greater becomes the difficulty we experience in striving to hold him up as a pattern to mankind. In proving that he *could not* have sinned, we lower, instead of exalting, his character.

In judging others, we are often reminded of the wisdom of Father James, in saying, "I

will henceforth know no man by his words, but by his works." If the Scriptures give all the circumstances connected with these *seeming* unwise acts of Jesus, then the inferences you draw are no doubt correct. How difficult it is to meet and answer such questions as are necessarily put when any one denies the Divinity of Jesus, in the sense in which it is implied by the old theology:—"Was he man, or was he not? If not like *other men*, wherein was he different?" is asked. Difficult for whom to answer? Why, for those who, while claiming that the so-called orthodox ideas in reference to Jesus are incorrect, would contend that no effort should be made to clear away the mystery and make the matter plain.

Of the character of Jesus, as a medium and faithful leader—"Elder Brother"—I will speak but briefly. The greatest proof of his surpassing Mediumship lies in the diversity of his revelations, and to their applicability to the soul-wants of "those who hunger and thirst after righteousness." Many as are the hearts that have been stirred by the revelations of Jesus, they are few in comparison to the numbers that will yet awake and realize their truth and beauty.

The concluding part of your editorial I love. It is the primitive faith in its purity: "Who-soever receiveth you, receiveth me . . . and him that sent me." The *present* of a work which, by its Founders and Leaders, was declared to be a progressive one, is, and (to the faithful), will always continue to be, superior to the past. He or she who lays hold of the faith that "Christ is manifest in the *flesh*," and who renders to "Christ in the flesh" obedience, can never be deceived, or fail of securing salvation.

But, by referring to the *past* as *superior*, and striving to disparage the *present* gift, we are not only standing in our own light, but we are deucing the truth of Jesus' and Ann's prophecies in reference to the *increase* which should take place after their decease.

Thanks from all for your love. Please accept our love, and prayers for your prosperity.

Grain all harvested and the greater part threshed. Yield of wheat, averaged twenty bushels to the acre. Crops of corn not so promising as we could wish. A great deal of rain.

George B. Amery, Whitewater, O.

DUAL CIVIL GOVERNMENT.

THE TIMES of July 28th says: "The Fantees are among the most interesting of the African tribes. Many of their customs seem directly borrowed from the ancient Jews and Romans. Murder is punished by the offender being sold into slavery. When the tribe, or rather the aristocracy of the tribe, are tired of a king, a parrot's egg is brought and shown him. The sight of this is the signal of death. They believe in one supreme Deity—the "Good Spirit"—like the North American Indians. They have a priesthood which includes both sexes; and the honors, immunities, and property of this body are hereditary, just as they were with the priesthood of Egypt. The superior priests are held to be immortal; and there is a village, in a part of the country called Braffoe, in which a multitude of aged priests are said to have lived from time immemorial." From all of which it appears:

First, That capital punishment does not exist.

Second, That the monarchy is limited.

Third, That they believe in God as Spirit, and as dual—male and female.

Fourth, That, consequentially, they have a dual government—male and female.

Fifth, That they believe in the immortality of the bodies of the righteous.

NEW YORK, July 19, 1873.

DEAR EVANS:—I have been asked to procure a copy of "*Ann Lee*," which please send me.

The perusal of your books has proved profitable. It is, indeed, gratifying to me to find in the "*Shaker and Shakeress*" interpretation of Scripture, the key to many passages between which and myself there has long existed the relationship of novice on the one hand, and enigma on the other. Nor has this been attended with little surprise either; surprise that a mode of interpretation so simple and easy should have been overlooked or ignored, and so much "pain of travail" taken by commentators to bring forth that which, except it should serve sectarian ends, or to gratify mere personal vanity of research, can be of little use to any one.

Truly, there are men who, by a system of wordiness, would explain both the meaning and the authority of the Scriptures entirely away!

Should there be a surplus of funds you may continue my feast of the "*Shaker and Shakeress*," by proportionally lengthening my subscription. Believe me, dear sir,

Very truly,
C. H. D.

CAMP MEETING.

DURING the camp meeting season, when it was known that Rev. Charles Pitman would preach, the country for miles around would be on the move. Not unfrequently he would have five, six, or even seven thousand persons to hear him on such occasions. His audiences were often chained to the spot for two hours or more, forgetful of every thing but the great theme of Redemption of a lost world, upon which he dwelt.

While Agent for Dickinson College, traveling in the discharge of his official duties, he came one day into the vicinity of a camp meeting, and, like the war horse snuffing the hattle from afar, hastened toward it. His arrival was near the middle of the day. He said to the Presiding Elder, "I have come to your meeting, and must leave this afternoon, but God has given me a message to this people. Will you let me preach?"

The Elder replied, "There is a brother engaged to preach this afternoon; if he will yield the appointment I shall be glad to have you." The arrangements were made, and Pitman was to preach. At three o'clock, however, the sky was overcast with dense black clouds; fierce lightnings glared, and the thunders roared. All the indications were that a fearful tempest would immediately burst upon them. But notwithstanding these angry premonitions the preacher took the stand, and falling upon his knees, prayed in agony of spirit, "O God Almighty! if thou hast sent me to preach to this people, hold back these threatening clouds for at least one hour." This prayer was thrice repeated, each time with increasing faith and fervor. It was a bold request—yet it was heard and the rain was stayed. He then preached an hour and ten minutes like one newly commissioned from the skies, and as if, when through, he must immediately return to report the manner in which he had performed his work. Men stood aghast, or feeling that the day of doom had come, fell prostrate to the earth under the power of the convincing Spirit. Thousands were present at the service, and as soon as he had finished, the clouds, no longer restrained, poured out their contents in such ceaseless floods, that the multitudes fled to the tents for refuge. The whole congregation, convinced by the power of truth, and now held captive by the storm, were kept within the reach of religious effort. Prayer-meetings were opened simultaneously all over the ground, and such were the displays of Divine power amid the tempest, that five hundred souls were reported among the saved on that memorable afternoon and evening.

A HOBOKEN editor being challenged to fight a duel, sent word in reply, "When I want to die, I can shoot myself."

VOTE OF THANKS.

The Editors propose a Vote of Thanks from all interested in the S. and S. to Brother William Offord, for his invaluable services in copying and proof reading.

ALL are kindly welcome.—W. O.

SCOTCH CORRESPONDENCE.

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[Extract from a letter to D. F.]

"I AM fully of your opinion, that love must be the creative and cementing element of every thing valuable in homo. The primary, fundamental cause of so much domestic infelicity, and so many divorces, is the lack of moral stamina, originating in the utter absence of any effort to train the young, in this country, in that *empress* of all virtues, *self-control*.

"It may seem absurd to speak of sugar-sticks in this connection, but it seems clear to me, that if a child is indulged in candy, without ever a hint to his conscience, that there is any thing wrong in it, by and by a taste for tobacco and other abominations is developed, and indulged in without a scruple of conscience. A flabbiness of moral muscle, so to speak, is induced, and, when decidedly immoral appetites present themselves for gratification, there is no power to resist. In he goes, and the result is personal and domestic misery and mischief without limit, divorces included; the sugar stick, the thin edge of the wedge, wrought the ruin.

"Again, the wide-spread practice of raising young women to nothing but a love of luxury and idleness, greatly aggravates the evil. Parents who do not take all possible pains to train their daughters, in all the minutiae of domestic industry and thrift, are the enemies of these daughters and of all human kind; for there is no source of happiness like a sense of genuine usefulness, and a consciousness of duty quietly and well performed; nothing so attractive to those of the other sex, who are sober minded; nothing so subduing to those who are not. Let us contrast the background of solid worth, indicated by the knitting habits of Martha Washington and Maria Louisa Childs, and the simple record of the New Testament Dorcas, with the flimsy accomplishments of the 'girl of the period;' and cease to wonder at the falling off of happy homes, in favor of saloons with 'pretty waiter girls;' and the prevalence of infelicity where real homes are attempted. In Scotland, women work shoulder to shoulder with men in all rural industries. This custom receives unfavorable comment from those who know only the outside of it. It has its drawbacks, but the *cannie* prudence and sturdy independence begotten of it, may well cover a multitude of minor evils, and be one of the causes of the greatness of our little native land.

"I am much pleased with the ideas embodied in the principles of the Shakers. If I had remained at home in Scotland, it is not likely I ever should have married, for my mother is still alive, and my sister likely to survive me.

"I count Celibacy a wise arrangement to those who can bear it; and, strictly and honestly carried out, it will contribute largely to the permanency of the Shaker communities. I am not naturally disposed to take a very rose-colored view of things that look dark on the surface; therefore, I am gratified with your view of the destruction of slavery, as a prophecy of further moral progress in the world; for that institution looked powerful enough on the very eve of its fall. Taking the whole sweep of human history, with many apparent interruptions and retrogressions, progress is ever evident; but it is as evident that the moral has always lagged behind the material, political, and intellectual. It is not likely that the letter of republican institutions will soon be interfered with in this country; but the state of things which renders possible such careers as those of Tweed, Connolly & Co., Fisk and Gould, Vanderbilt, Drew and others, does not augur well for the spirit of these institutions remaining long intact; yet, 'to hope the best is pious, brave, and wise.'"

DIALOGUE.

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Flesh-eater.—Were not all things made for our use?

Vegetarian.—And man for mine, replied the pumperdoo.

Flesh-eater.—What reasons have you for rejecting (as food) flesh, fish, eggs, butter, cheese, and grease?

Vegetarian.—See Genesis, 1:29; and Numbers, 11:13 and 33, where it states that the Israelites lusted for flesh, and their punishment was, to have their fill of it, till it turned into a great plague, and they died with it between their teeth. The Prophet Isaiah (66:3) said: "He that killeth an ox, is as if he slew a man." "Gather up the fragments, and let nothing be lost" said the Saviour, after feeding the multitude.

No one, it is presumed, will question the prudence of the Saviour (in whom were hid "the treasures of wisdom and knowledge"), because he let "the whole herd of swine run down a steep place into the sea," and perish. Is it not reasonable to suppose that he knew that the condition of the man, out of whom the legion was cast, was brought about by his eating the flesh of that unclean animal? and that the inhabitants of that region were much addicted to it?

See, likewise, Isaiah, 19:8-10. Why all the lamentation, mourning and languishing, expressed therein, if it were not because the people would be vegetarians, and would not buy the fish?

Flesh-eater.—Why don't you eat fine flour bread?

Vegetarian.—I do eat some, when I think it is not (as Elder Frederick Evans says) *poisoned with saleratus*.

T. Frost.

MORE CHURCH CONCESSIONS.

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WE scarcely read of the elaborate defense of the Anglican Church by the Primate of all England, made through the columns of the press, in opposition to the disestablishing spirit which is abroad in the United Kingdom, when we get a reminder nearer home, from the American branch of the same Church, of the inroads which science is making into creeds, and of the reluctant willingness of the clergy to accept a situation which they plainly see it is impossible for them to withstand. Bishop Bedell, of Ohio, the coadjutor of the deceased Bishop McIlvaine, whose remains have reached his native shores within a week, in a discourse, not long since, on "Heavenly Conversation," drew up a formal and elaborate argument to prove what all believers in Spiritualism know without any argument whatever, that in the future world we shall renew old friendships, feel interested in past events, and daily increase in knowledge and love. And he proceeded to repudiate altogether the old time belief in a heaven in which the saints are to stand around, perpetually singing praises to God, or listening, in turn, to the songs of angelic choirs. He likewise scouted the idea that the past would be forgotten and the future unthought of, while enjoying the ecstatic bliss of the heavenly present. He believed that the immortal man would be but the mortal man purified of his imperfections, and with an immensely enlarged and intensified intelligence. He will converse with his friends over the struggles and trials of the past, as well as over its happiness, and will look forward with joy to the yet greater bliss of the future.

The Bishop pushed on with greater boldness still, and did not hesitate to renounce the narrow creed that man, in his present state, on this insignificant vale of matter, is the be-all and end-all of created intelligence. And furthermore, and more specifically still, he declared that he did not hold the dispensation of the Fall and the Redemption to be the only one in God's providence. The thousands of magnificent orbs that fill the boundless space with activity and glory were not created merely for the use or amusement of the dwellers on this, one of the smallest of all the orbs. Each probably has had, or will have, its inhabitants and its peculiar dispensation. One of the joys of the future life will perhaps be the reception of news from these myriad worlds, and the tracing out of the workings of Divine Providence in their history. All this sounds very much like Swedenborg. It is Spiritualism. The signs of the times are not easy to mistake in matters spiritual, when the chiefs of the churches give such pronounced evidence of being weary of the restrictions of their creeds, and show that their spirit yearn for a free flight among the realities of the spiritual life, such as are known to those who hold the great truths of Spiritualism. We refer to this demonstration of an Episcopal Bishop in this country with unaffected satisfaction, because it shows that people are on the right track, and the churches have got to follow them. The priests and preachers no longer lead and control the public judgment or popular aspirations. The light is coming down everywhere in a welcome flood.

GOOD RULES FOR EMERGENCIES.

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Professor Wilder, of Cornell University, gives these short rules of action in cases of accident.

For dust in the eyes, avoid rubbing, dash water into them; remove cinders, etc., with round point of a pencil.

Remove insect from the ear by tepid water; never put a hard instrument into your ear.

If any artery is cut, compress below.

If choked, get upon all fours and cough. Smother a fire with carpets, etc. Water will often spread burning oil, and increase the danger. Before passing through smoke, take full breath, and then stoop low, but if carbonic acid is suspected, walk erect.

Suck poisoned wounds, or, cut out the part without delay; hold the wounded part as long as can be borne to a hot coal or the end of a cigar.

In cases of poisoning, excite vomiting by tickling the throat, or by warm mustard.

For acid poisons, give alkalies; for alkaline poisons, give acids; white of an egg is good in most cases.

For apoplexy, raise the head and body; for fainting, lie flat.

If in the water, float on the back, with the nose and mouth projecting.

For slight burns, dip the part in cold water; if the skin is destroyed, cover with varnish.

Extract from Richard W. Pelham's letter of Jan. 10th, 1873.

And now as it is appointed for all men once to die, and whereas I being about seventy six years of age, and weakened by disease, am approaching the end of my days on earth, I leave this my dying testimony. To wit, That the REVELATION of the Gospel of Jesus of Nazareth and a second REVELATION of the same Gospel through Ann of Manchester is the power of God unto salvation from sin; that having lived according to this revelation over fifty-five years it has saved me from sin—saved me from all criminal imperfection. It has given me power over all flesh, all lust, all hatred, all anger; over all that is of the world; the lust of the flesh, the lust of the eye and the pride of life; over all murmuring and complaining, all unreconciliation of spirit, and my soul is filled with peace, filled with gratitude and love to God and to all humanity. Ho! every one that thirsteth come—come to the overflowing fountain of God's impartial Love! Amen.

THE SHAKERS.—The Troy Times does not believe the Shakers are dying out, and says: Regularly we hear or read that the sect of Shakers is dying out. Every six months or so, a correspondent writes to a newspaper that the Shakers are losing in numbers, wealth, and discipline, and every other newspaper in the country reprints the letter. Already enough obituaries of this peculiar people to serve for the funeral memoirs of all the eccentric religious communities in the land have been written. The fact is, that the Shakers are today gaining in wealth and discipline, and holding their own in numbers. Their lands, which were bought for almost nothing, have constantly gained in value, and now, owing to their location and productiveness, they are as valuable for farming purposes as any we know of. For a dying sect the Shakers have considerable vitality.

In a late number of the New Haven Evening Register, we find the following paragraph: It is said that there is not now living a single descendant in the male line of Chaucer, Shakspeare, Spencer, Milton, Cowley, Butler, Dryden, Pope, Cowper, Goldsmith, Scott, Byron, Moore, Sir Philip Sidney, Sir Walter Raleigh, Drake, Cromwell, Hampden, Monk, Marlborough, Peterborough, Nelson, Stafford, Ormond, Clarendon, Addison, Swift, Johnson, Walpole, Bollingbroke, Chatham, Pitt, Fox, Burke, Grattan, Canning, Bacon, Locke, Newton, Davy, Hume, Gibbon, Macaulay, Hogarth, Sir Joshua Reynolds, David Garrick, John Kemble or Edmund Kean.

There is a law under which the procreative forces pass from the back brain to the intellectual and turn from the intellectual to the spiritual faculties.

LONGEVITY OF THE JEWISH RACE.—The average duration of life among the Jews in France, is computed to be five years longer than among Christians. M. Legoyt, a French author, in summing up the causes which lead to this higher average, gives prominence to the following: The "sentiment of the family," fully developed among them, assures to these children and to their aged and infirm parents a solicitude more active; to the new-born, the mother's nursing, and to the poor an assistance more efficacious. "Their charity," he says, "is unequalled; their morality is demonstrated by judicial statistics; firmness and serenity of spirit are the most marked traits of their character, and proceed from a profound faith and an unalterable confidence in Providence."

SHAKERESS.

A. DOOLITTLE, EDITRESS.

IS THERE MYSTERY IN TRUTH?

THE human mind in all ages, has sought to understand the invisible Source of its existence; for belief in, or an intuitive sense of, the immortality of the soul, and of an overruling Power, which guides and controls the destinies of individuals, and of nations, is inherent in every human soul.

Much was said, in Apostolic days, concerning the "mystery of the Gospel," "mystery of godliness," and also the "mystery of iniquity." The Revelator John, who "bare record of the Word," while under a true spirit of prophecy reaching into the future, foretold a day when the *mystery of God* would be finished.

May we not reasonably inquire into the source and origin of this mystery? If all the diversified opinions, and theological discussions which have been written and expressed concerning it were gathered and compiled in one volume, it would require a good mathematician to number its pages. But we would ask, Is there mystery in *truth*, when unmixed with error? Is there any mystery in *purity*, or in unalloyed, unselfish love? If man and woman, on the natural plane of existence, had kept their integrity, innocently carrying out the laws of their being in the rudimental stage of life, using, and not abusing, the powers conferred upon them, would they not, as a normal sequence, have progressed from the natural plane to the higher spiritual life? Then, where would have been the conflict, or mystery? Has not an interblending of the true and false—a mixing of good and evil—been the cause of all the great mystery?

The *unperverted* Natural Order is as true, in its time and season, as the Spiritual in its time and season; and must necessarily precede it. But every wise husbandman understands, that, if he undertakes to sow the seed and reap a harvest at the same time, he will create confusion and fail in the attempt. The Adamic or *generative plane* belongs to the seed-sower; and spirits or angels who have passed out of the material form of existence into the lower spheres of the heavens, watch over and guard those who are in that Order; and, just in proportion to their uprightness in carrying out the true intent and purpose of their existence in that Order, are they blest.

But the Spiritual man or woman, who fills the Christian character, must rise *above* the *natural* into the spiritual; and must come under the ministration of spirits or angels who have themselves ascended into the resurrection heavens where Christ is found; whence they are sent as angel reapers, to harvest souls from the earthly generative life. If an enemy had not sown evil seeds—tares among the wheat—and the earth and its inhabitants had grown and progressed like a beautiful healthy child under the protection of its parents, from infancy to the strength and understanding of manhood, can we not see that, successively, all that would have ripened for the harvest? and that the Angel reapers would have gathered the mature grain into the spiritual garner of the Lord for a higher use, leaving the field to be again occupied by the seed-sower? Then, where would have been the "mystery," or inharmony?

In violated law, we opine, may be found the cause of all the mystery and *misery* in the human family at all times. *Sin* blights and destroys! *Virtue* is a health restorer! Man and woman are the agents by which the earth must be redeemed; they are the mediums through which the Angels work; and it would avail but little for them to sound their trumpets, or for the thunders to utter their voices, if there were not spiritually progressed, honest, earnest souls waiting upon the watch-towers of Truth, listening to catch the first sound, and be ready to work with them. There is not so much dependent upon what is *said* as upon what is *done*. One godly deed is better, and more effective, than ten thousand words (if they are ever so good) coming from a deceitful, unsanctified heart. As one said anciently, "One hour of equity is better than seventy years of devotion," (without corresponding works). While there is so much reliance placed upon the atoning blood of Jesus" and the pulpit eloquence of a hireling priesthood, the masses will continue to sin and to sorrow, and the *mystery of iniquity* will continue to work."

But we rejoice in spirit exceedingly; for the beautiful star of *Purity* is rising in the spiritual horizon, giving promise of a brighter and more perfect day. Thousands are beginning to understand that those who "see God" and commune with Him, must be pure in heart and life; and only those who keep themselves chaste, can truly wait on Him, or the ministers whom He sends; and, like many of the ancient philosophers, they ascribe the *highest place* in the heavens to those who live a pure, celibate life for conscience sake.

And, while we acknowledge God in the *natural* creation, and study his laws from the great book of Nature, which is ever open before us, and from which we may learn important and instructive lessons pertaining to our physical life, it may also be a medium through which we may study the divine laws, which pertain to the inner *spiritual* life, and the boundaries of that world which is to be our future home. The healthy spirit will draw sustenance from all God's creation. And, as the rivers and running streamlets all converge toward the ocean, which is never full, although constantly receiving new supplies; so should all intelligent beings, created as they are with the germs of an immortal life, direct their thoughts, and wend their way, toward the great Source and Center of all *Truth*; for *there* is the true home of all souls.

CORRESPONDENCE.

BELOVED ELDRSS ANTOINETTE:

ALTHOUGH our material forms are separated by hills and valleys, yet I am thankful that I can commune with you in spirit; and, on this beautiful evening, I feel drawn to you by the strong chords of Gospel affection; and there is a deep feeling of love and sympathy welling up in my heart for you. *You* are ever ready to give freely to others from the fountain of love that is treasured in your heart, and to impart knowledge that is much needed; and I wish to express the great satisfaction that I find in reading the columns of the "*Shaker and Shakeress*." It seems to me that great good will result from the circulation of such wholesome truths as are found in its pages.

I often reflect upon the wisdom and love of

God; and the more I study his Divine attributes, the more convinced I am, that "His ways and thoughts" are not as the ways and thoughts of natural men and women, who build cisterns according to their own plans, which do not contain waters of life and salvation; for the natural mind, when perverted, seeks pleasure in unrighteousness, and drinks at the impure fountains of sinful indulgence, and finds therein bitter disappointment, instead of true and lasting joy. They who thus spend their lives and vital energies, are more to be pitied than envied.

And those who have not risen above the earthly, material plane of life, and have never sought happiness and pleasure in doing *God's* will, often wonder how it is that the people called *Shakers* can reconcile their feelings to (what seems to them) a dull round of duties; for they cannot realize that Wisdom's ways (which are always pure and peaceful) are filled with good and pleasant things; and that those who walk in *her* paths ever find joy that is far more satisfying than earth-born pleasures, which at best are transient, and that the spiritually-minded, whose aspirations are God-ward, feel the inflowings of life and love from a never failing source.

One reason why I thus express my feelings at this time is, we have recently been enjoying a beautiful season with several companies of our dear Gospel brethren and sisters who have been with us from other societies of Believers. We have really enjoyed a feast of good things. Our heavenly meetings for worship, where we felt the inspiration of the Holy Spirit which lifts the soul to Angel spheres, and gives a foretaste of the joys of the redeemed, claim our best feelings. Then, in our social feasts, where mind could respond to mind, as well as heart to heart, there was much comfort. Again; as we walked through the cultivated fields and gardens which, in a measure, have been redeemed from blight and beautified by consecrated labor, we really felt that our Heavenly Father and Mother will not withhold any good thing from those who love and do the *truth*; that the same kind hand that feeds the raven, and clothes the lily, will continue to bestow every needful blessing upon those who seek the kingdom of heaven and its righteousness in preference to earthly riches, honors, or pleasures.

We visited the adjacent towns and villages and saw much in nature and art to admire; but as we saw costly palaces for the rich, and very humble cottages for the poor, and felt the injustice existing between man and man, the poor who toil through weary days, and fill the rich man's coffers by wearing their own lives away, receiving but a small recompense in return; we found a feeling of sadness gathering over our spirits; for we could not feel the peace and contentment there that pervades our Zion home, where *self* is *crucified*, and where all toil together in Christian love; thus, as in Apostolic days, breaking our bread together as brethren and sisters in one spiritual household.

I thank God that there is a religion that can make the heart better, and change the whole character of the natural man and woman; and how mistaken are they who think there is no *real* pleasure to be attained and enjoyed, except by traveling from place to place, and mingling with the votaries of fashion, thus forming an excited and exciting crowd of

pleasure-seekers. Happy are they who have so turned their thoughts and affections Godward as to realize that all their joys center in truth—in God.

Anna Irving, Enfield, Conn.

I AM prompted by love to cast my nite into the Lord's treasury; and, in a true Christian spirit, I would draw near to those who are not satisfied with their present condition, and who desire more spiritual light, and conviction of sin, and to find the pathway that leadeth unto eternal life; and, if by a word of solace, I could comfort one sin-bound, sorrow-stricken soul, and help to disperse the dark clouds that have gathered around, it would be a pleasure to me so to do.

Dear friends, do we realize that we are hastening on to the immortal shores; that we must leave the things of time; and that there is but one *straight way* that will lead souls unto the rest of God in the realms of the blessed? Jesus our exemplar paved this way, and in kindly accents, he said, "Follow me." All who accept the invitation, find in him a heavenly Guide; and the Christ Spirit, with which he was baptized, sheds light upon the narrow path of self-denial, and enables those who are earnestly inquiring "what they shall do to inherit eternal life," to understand their duty; and such find that the yoke of Christ is far easier than the yoke of sin, and his burdens lighter than the bondage of a carnal life.

And I would say to my sorrowing sisters who are yet under that bondage, "There is a Heavenly Mother who is able to extend sympathy and love, and to take earth's erring children by the hand, and gently lead them through the cleansing waters of Jordan, (confession of sin and repentance)," and to bear them up through every trial and temptation, and to guard them from all influences that would ensnare and lead them into darkness.

We have a Father's strength to uphold, and a Mother's love to cheer and encourage; and their united voice is, "Whosoever will give up the carnal, sensual life for the Gospel of Christ, and rise into the higher angelic spheres, shall find a life that is eternal." And bright ministering Angels are sent to earth, to kindle the fires of truth that will cleanse the temple (human hearts), and prepare a dwelling place for the holy dual Christ Spirit.

Even now, at the gates of cities, temples, and chapels, where God's name has been profaned, through a false profession, Angels of Justice and Mercy are crying to the massive throng as they pass, "Who will accept the way of life and salvation, and sell all they possess that belongs to a worldly life, for the pearl of great price?" Who will listen to the goodly Shepherd's voice, saying, "Follow me; I will lead you unto living waters, where you may drink and thirst no more." Few are willing to hear and obey, but choose rather to continue their course in the broad road of sinful pleasure.

It is not God's will that any soul should be lost. He patiently waits, and calls in gentle tones, and pleads with souls to come to the truth and life, and that through the cry in their hearts, "Lord what shall I do to be saved?" How shall I *live* to meet my God in peace? they may be brought to bow in humble submission and say, "Not my will, but thine, O God, be done." Hold me in the hollow of thy hand; forgive my wanderings

from thee; and lead me to the higher life; that I may dwell in thy temple forever. Sweet would be the incense of such soul-breathings, when carried by Angels to the throne of our Father and Mother in the Heavens.

But we would ask, Is not the wickedness of the present age, and especially of our great cities, equal to that described by the Prophet Nahum? Are not the cities full of blood, of lies, and robbery; against which a *woe* was pronounced? And does not crime as justly merit the indignation of a righteous God *now*, as in days of yore? People run to and fro; knowledge is increased; and the wicked continue in wickedness. It was said, "The chariots shall rage in the streets, and jostle one against another in the broadways; they shall appear like torches as they run like lightning." Have we not seen that prediction fulfilled in our time?

When we have witnessed the rapid increase of knowledge in the land, O how much have we desired that true wisdom, which leads souls to fear God and work righteousness, might also increase; that there might be a true reformation in the lives of the people; and that those of riper years and experience might, through the law of kindness and love, plant the germs of purity and innocence in the hearts of youth and children, that they might honor God, and become shining lights in the world, that would dispel the clouds of darkness which sin and ignorance have formed. Such an influence could not fail to be a blessing to humanity. It would lift the mind above sensual pleasure, vanity, and pride, which lead to sorrow and death; and would turn it toward the Divine Source, whence all truth and goodness radiate. Thus would be fulfilled that beautiful commandment which Jesus gave to his disciples, "Love one another as I have loved you."

Eldress Hester A. Adams, Gloucester, Me.

FOR many years I have felt the saving influence and power of the Gospel of Christ in his second appearing, which was preached in part by Jesus and his disciples, and for a time was carried into practical effect in the Pentecostal Church. They testified that they only "saw and prophesied in part;" and that, in the future, there would be a more perfect manifestation of the work of God. This undoubtedly had reference to the time when there should be a full manifestation of the Christ Spirit in both male and female; that as Jesus was baptized with the Spirit of the Father, which constituted him the first-born of many sons—an elder brother, so also, in the fullness of time, a female should be baptized with the *Mother Spirit* in Deity, which would fit her to be an elder sister,—the first-born of many daughters; and that, under the power of the dual Christ Spirit, they would co-operate together in the work of human redemption.

I feel a deep desire that others may be blessed as I have been, and I feel a lively interest in our little periodical, the "*Shaker and Shakeress*;" for I believe it may be a means of conveying much light and truth to honest inquirers. When I peruse its pages, my heart is filled with joy; it is a medium of the "living word" to souls, and of practical truths so much needed at the present time.

And while I feel an earnest desire that the Gospel may spread far and wide among mankind, I also pray for an increase of the quick-

ening Spirit; the baptism of fire to sin, and of love to truth, within our Zion home; that all may be of one heart and mind—practical doers of good works; and thus become God's true witnesses and living ministers, to herald the glad tidings of peace and salvation to other needy souls.

I am thankful to know that this dual messenger finds its way over the waters of the broad Atlantic, to old England's shores, the home of my childhood, from whence I was brought by my parents in early life. I thank God that I was preserved through a most perilous sea voyage to reach America. Once our ship was so near being wrecked that for hours we were almost without hope of ever seeing land again. The captain and second mate, with six others, were swept overboard and found a watery grave. But we succeeded in putting back to Liverpool; and then took passage in another vessel; but were obliged on account of severe gales, to put back into Liverpool the second time. Again we started and by the good protecting powers above we finally reached the western shore in safety. My thoughts often go back to the people of the land of my nativity; and, in my prayers, I would call down God's blessing to rest upon them; that they may learn to do his will, and may feel the joy of knowing that they are owned and blest of Him; and that, by being consecrated to his service, they may be quickened by his Spirit, and nourished by his Word.

Betsy Ann Hollingsworth, Hancock, Mass.

TO THE EDITRESS.—I have not been accustomed, nor do I feel qualified, to write for the press; yet I possess so lively an interest in what I consider a *living cause*, of vital importance to us, and to mankind at large, that I venture, in my feeble way, to make an effort to sustain it; and therefore proffer a few thoughts for our *Monthly*, which, if of no higher use, may drop into the much talked-of "Basket," and there possibly serve as a "nest egg," to attract something more interesting and valuable.

The *Shakers*, or Believers in Christ's Second Appearing, have (in a measure) for many years, sealed up their testimony among themselves, because it is so radical that none of the sects in Christendom, nor of those who belong to what is termed Babylon, were prepared to *hear* it or *live* it. I am thankful that the time has come for the veil to be removed, and the "cloud to be lifted up;" and my prayer is, that the light of truth may shine so clearly, that many eyes may behold the order of the true "Priesthood," who bear upon their shoulders the "Ark of the Covenant."

I bless the *Shaker and Shakeress* as a medium through which Sisters, as well as Brethren, can present their views, and express their desires, and be heard. Every one who has been blest with the saving influences of the Gospel, which is able to redeem souls from sin, and to free them "from the bondage of the flesh," which is far more grievous than was Egyptian servitude, cannot but rejoice in so glorious a work, and feel a strong desire that others may also be blest, as they have been. I would gladly blend my voice with that of the Spirit, which is calling: "Come up hither." Were Gabriel's trumpet within my grasp, I would sound it aloud, and call my suffering sisters away from the bondage of a





carnal life, and its consequent sufferings, to enjoy the freedom of the true daughters of Zion, in the clean fold of Christ.

True, *woman* has suffered through her own volition, to a great degree; for, through either ignorance or weakness, she gave *man* power to rule over her; when, if they had kept their rectitude on the procreative plane of life, they could have walked evenly together; and then, in all the duties pertaining to that order, they would have been *one*. It has seemed very strange to me, that so many females should willingly follow the blind multitude, and yield to a life so fraught with pain and sorrow. But I suppose it is easier to see the broad way, where the multitude—the “many”—through, than the narrow path, where the “few” are found.

When we cast our eyes abroad over the land, we see that crime stalks defiantly among all classes, from the lowest to the highest. And, if we trace to their origin, national and household wars, and the heart-rending abuses and cruelties inflicted upon females, do we not find them to be the fruits of wanton lusts?

As in the first Adam, all who sin as he sinned, die as he died; “so, in Christ,” the second Adam, “shall all be made alive.” By resisting every temptation to evil, as did Jesus, we shall find our relation to him, who was the “first-born among many brethren.” Through the Christ Spirit, with which he was baptized, he was able to say, “I have overcome the world.” And, in the second appearing of the Christ Spirit, a female has been baptized, to be a co-worker with Jesus, who now stands in a corresponding relation to him as the first-born among many sisters. This we call the beginning of the final Order of the work of God upon earth, which resembles the Order of heaven, where dwells our *dual* God, with countless myriads of angels. The man *Jesus*, and the woman *Ann*, are our Exemplars. *He*, by putting on Christ, became “the Lord our Righteousness.” And, by the same Spirit, “*She* shall be called *The Lord our Righteousness*.”—(Jer. 23 : 6, and 33 : 16.)

I own this blessed Parentage in the New Creation, and rejoice with my faithful brethren and sisters, who are living witnesses of the power and efficacy of *their* mission; and I will ever defend and uphold the testimony which they brought forth against all sin.

I have always loved my *Shaker home*; and, although I was only a small child when placed under its guardianship, I have never had a desire to leave it. When I grew to riper age, I had (of course) to make *my own choice* as to whether I would follow the course of the world, and live in the generative order, or continue to live a pure virgin life, as do the angels. I chose the *latter*, and have never regretted it; for I can truly say, I love the name—*character*—of SHAKER.

Hannah E. Potter, Mt. Lebanon.

ONENESS OF LIFE.

In perusing the July number of the “*Shaker and Shakeress*,” so fraught with heavenly treasures, I could not but pause, at the close of each article, to reflect upon their oneness of feeling and sentiment; and knowing that near a thousand miles lie between many of the contributors, and that they have never exchanged words, orally, or by pen, how strange that they should speak and feel as

though reared by the same Gospel Parents. What an exemplification of the one great Spirit of truth and love that pervades the children of Light! “As many as were of *one* heart and soul had all things common.” These have come up through deep waters of tribulation and are being transformed into pure virgins, for the kingdom of heaven’s sake.” Here are truly kindred hearts; those who suffer together for the *one* great cause of human redemption, and who have pledged their souls to sleep with the nameless martyrs of the past, with no proud monument erected to their memory; these have pictured truly an ensign of noble deeds, whose fame shall yet extend from pole to pole. These shall ascend in glory and triumph, to their Eternal Parents, who gave them this *oneness* of spirit.

The proud and worldly-wise may scoff,
 Endeavouring to afflict us;
 But patience doth possess our souls,
 And wisdom doth direct us.
 Although in numbers we may wane,
 Progression’s wheel is turning,
 And all earth’s efforts would be vain,
 To keep Truth’s fire from burning,
 Now kindling on Mount Zion’s height;
 Though few the flames are blowing,
 All nations yet shall see the light,
 And taste the fruits we’re sowing.
 Take courage then, dear kindred hearts,
 Most precious coins are fewest;
 And hearts that suffer just as *one*—
 The noblest—are the truest.
 A dawning day I clearly see,
 With many untold blessings,
 And fraught with love and purity,
 For which are thousands pressing.
 I would not linger on the brink
 Of doubt and desolation,
 Since Christ is here, and sayeth Drink
 The waters of salvation;
 O cleanse the soul from every sin,
 By sorrow and confession;
 Forsake the world that is within,
 Thus honor your profession.

Polly M. Rupe, P. Hill.

REFLECTIONS UPON MOTHER’S DAY.

THE feminine or *mother* principle and element throughout sentient life, whether on the natural or spiritual plane, is that which produces, develops, protects and cherishes.

When, on the *natural* plane, maternal functions are directed by wisdom and love, in conformity to natural law; the *result* is a well-formed healthy organism—a fit temple for the abode of an immortal soul. The good *physical* mother may not be well qualified to mature and guide the unfolding spirit, which, like the body, should be fed with food adapted to its needs, and powers of assimilation.

While *man* may claim supremacy in contending with, and subduing the physical world, and utilizing the elements and forces of external nature, *woman’s* mission is to contend with, discipline, and direct the strong current of life which flows through the human soul, rippling its surface, or stirring its greatest depths. Her influence, though it may be more *silent* in its operations, is ever acting on those around her, for good, or for evil.

The human form is an outgrowth from the *mother*; and her soul-life is infused into it; and even the food which she prepares, and the clothing on which her hands and thoughts are employed, bear her impress. She is the architect of Society, if she properly fulfills her maternal duties.

Man has his sphere of labor and duty, and may perform his part well, in helping to

people the earth on the physical plane; but he cannot fill the sphere allotted to *woman*; and whenever he undertakes it, he mars her work.

And on the higher, *spiritual* plane *woman* has her sphere of action, and peculiar work, which *man* cannot do. Therefore, if her life is consecrated to purity and goodness, and is under the guidance of the Mother Spirit in Deity, then she becomes a co-worker with *man* in establishing the kingdom of heaven on earth; and, through the love element (which is a stronger power than argument), and her intuitional nature, which render her accessible to the higher sphere, she becomes a medium to bear souls away from the earthly to the angelic life; and in that way she helps to people the heavens with redeemed spirits, and reflects the image of the Heavenly Maternity.

The most sacred right, and the most glorious privilege, of a living soul, is to *grow*; and it should be *woman’s* care to promote this growth, and to be a medium through whom the expanding soul-powers may receive the genial sunshine, and refreshing dews, from the Angel world. And, if we would be mediums through whom rays of divine light and truth shall be transmitted to others, our lives must be free from blemish.

The Orientalist, in his address to Deity, said, “As shines the sunlight in a drop of dew, so doth *thy* Spirit in my spirit shine.” “Blessed are the pure in heart; for they shall see God.” And truly a blessing are they in whom God may be seen.

Emeline Broadway, Union Village, Ohio.

THANKFUL HEART.

OLIVER W. HOLMES wrote the following oft-to-be remembered comparison. “If any one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and it would draw to itself the almost invisible particles, by the mere power of *attraction*.”

“The unthankful heart, like my fingers in the sand, discovers no mercies; but let the *thankful* heart sweep through the day; and, as the magnet finds the iron, so it will find, in every hour, some heavenly blessings; only, *the iron in God’s sand is gold*.”

The same thought is applicable to our little paper, the SHAKER AND SHAKERESS. Let the vain, the worldly, or the sensual person look upon its pages, and they appear barren as the desert wastes. But let truth-loving, truth-seeking souls, whose desires are unfulfilled, behold the same pages, and they bloom like a garden in spring; they blossom the promises of immortal fruit; they gleam with unpolished jewels; and they hold the “pearl of great price”—the *virgin pearl*. They speak with the voice of home love—the home and the love whose foundations are deeply laid, and whose perfection shall be the blessing of eternity.

Fast and far may our *dual* sheet speed to the hearts that aspire to be pure; for they shall see the work of God wherever it is wrought.

Cecilia Devry, Mt. Lebanon.

If the glory of this world wanes, we see another glory pertaining to a world, of which this is but a shadow, rising and becoming visible to our spiritual senses. Sorrows will cease in the good time coming, when light shall comprehend or banish all works of darkness from human souls; remove the cause, and the effect will cease. Then pain, hatred and strife will give place to the pleasure that flows from pure love. May we realize the importance of giving our thoughts to God: For surely “it shall be well with the righteous, and ill with those who transgress God’s laws.”—Charlotte B.

PROGRESSION.

1. Be firm our en-dea-vor to fol-low the right, Though ma-n-y our pur- pose op- pose,
 2. The hill of re- demp- tion with cou- rage we'll climb, Though rug- ged our path- way and steep,
 3. The dark- ness of doubt that be- cloud- ed our way, Fades far in the dis- tance from sight,

The weapons we wield are untarnish'd and bright, And mighty to vanquish our foes, We will join the vic- to- ri- ous ar- my of truth
 Un- flinch- ing 'mid tri- als and dan- gers of time, Still sunward our course we will keep, For a sweet sound of triumph floats down from the spheres
 We press for the glo- ry of e- ter- nal day, Where lingers no shadow or blight, We will swell the grand chorus with heaven's bright throng

Whose van-guard be- fore us have gone, They tra-verse the land of per- pe- tu- al youth, All crown'd with the lau-rels they've won.
 There's joy in the con-quer-or's song, With hope all in- spir- ing with glad-ness it cheers, And hastens our jour-ney a- long.
 The bless- ing of vic- to- ry see, The con-quest of self o- ver er-ror and wrong, The life that re- mains for the free.

WOMAN'S REIGN.

WHEN error's cloud o'erhung the sky,
 And superstition fill'd the land,
 The life of Woman knew a blight,
 And cower'd neath sin's stern demand.
 She was down-trodden and oppress'd —
 A slave to Man's ignoble reign:
 Her will — her strength — to his must bend,
 Whate'er the loss, whate'er the pain.

Yet through the struggling tide of years,
 The cause of reason claim'd the day,
 And bade her trusting spirit wait
 Till truth should sweep the wrong away.
 And, through the heat and wave of strife,
 She cherished still her lofty aim —
 To be a bright and guiding star,
 And thus the sinful heart reclaim.

The powers above in earnest strove
 To form on earth a home of love,
 And woman was the temple sought
 For the white-breasted, spotless dove.
 The angels bore unto her soul
 The power to lift the fallen race;
 They cloth'd her with the gift of God,
 And in the truth gave her a place.

A Mother in her sphere she rules,
 Unbias'd by inferior power;
 And nobles own her life — her love —
 And seek it as an angel dower.
 Her worth unto mankind is known;
 Her inspiration has been felt;
 She leads the wand'ring to the truth,
 With penitence the heart to melt.

Unto her Order thousands bend,
 To feel her touch of holiness,
 And prove, with her, that Virtue's cause
 Is full of joy and blessedness.
 Her name shall spread throughout the earth,
 Till all shall know her influence true;
 And, through a Mother's strength of love,
 Their life in God and Christ renew.

Charlotte Byrdsall, Mt. Lebanon.

HEAVENLY TREASURES.

O LAY up your treasures in heaven above!
 For purity reigns in those mansions of love,
 Where peace like a river the righteous enjoy,
 While heaven-born pleasures their time doth employ.

The treasures of heaven are fadeless and pure;
 No earthly enjoyment can like them endure:
 O then let your hearts for these treasures aspire,
 Let nothing inferior claim your desire.

The bubbles of time, with their shining display,
 Leave sad disappointment as time wears away;
 Then seek for the fruits that from righteousness
 grow;

Press onward, the life of the Spirit to know:
 For those who are seeking those treasures to find,
 Who labor sincerely with heart, soul, and mind,
 Shall swiftly the path of redemption pursue;
 And Wisdom will guide them in all that they do.
 Their treasured enjoyments are those that will last,
 An enduring substance when all else is past.
 But earth's richest gift can abide but a day:
 They vanish like dew in the summer sun's ray.

Marion Patrick, Enfield, Ct.

HARD AND BITTER WORDS.—We all speak
 and write too many hard and bitter words.
 We try to break, not to mend the bruised reed.
 While we strive to be strong in faith, let us
 not despise the faith of the weakest; for there
 will come a day to all of us when, in the giv-
 ing way of the powers of nature, and the pour-
 ing in of the great water-floods, we may grasp
 at something which may hold up and carry
 us over. And then, not how much we have
 searched out and know, not how much we
 have disputed and prevailed, will help us, but
 how much we have lived on Christ and im-
 bibed his Spirit.—Dean Alford.— Ex.

OBITUARY.

Richard W. Pelham, aged 76, Union Village, O.,
 July.

Michael McCue, aged 49, Tyringham, Mass., Aug. 1st.

Hiram Rude, aged 71, Mt. Lebanon, N. Y., Aug. 4th.

Nancy Atherton, aged 76, Shirley, Mass., Aug. 23d.

Elder Jonas Nutting, aged 71, Shirley, Mass., Aug.
 26th.

Elder Robinson Eades, aged 69, South Union, Ky.,
 Aug. 28th.

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 ING CANDID ANSWERS TO EARNEST INQUIRERS."—
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AMERICANISM.

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ULYSSES GRANT, as a mere man, may be a Methodist, as he is a General; yet, as President of these United States, this gives him no right to obtrude either of those upon the American public, who are neither Methodists nor Generals. Were he an atheist, like Bradlaugh, or a Roman Catholic, or an Episcopalian, or a Jew, or a Hindoo Mahometan, or a Chinese Confucian, or a Persian follower of Zoroaster, or a Buddhist, it would be, in him, as great a violation of good taste, as a citizen; and of Americanism, as a statesman, to project his personal theological views upon the public, as it is for the President to officially sanction Protestantism, by inviting the members of the "Evangelical Alliance," from New York to the American Capitol. Washington declared, in his official capacity, as President, that the United States Government was not a Christian Government.

Thomas Paine, or Thomas Jefferson, might, with equal propriety, and with equal law, have incorporated their Deism into their public services due to our common country, as for Ulysses Grant to thus ally himself to the Protestant Alliance.

The Constitution of these United States is eminently cosmopolitan; and he or she, in the past, or present, or future, who shall have been, or shall be, instrumental in putting the Protestant Bible into *public* schools, or theological chaplains in the Army or Navy, or into the Halls of Legislation, have thereby constituted themselves judges of other persons' consciences; and, so far, are religious bigots, and superstitious persecutors—enemies to Americanism—to perfect liberty and equality of colors, races, sects, creeds, and sexes;—and to the right of each human being to believe or disbelieve, according to evidence presented, any proposition, philosophical or theological, possible for the human mind to conceive and construct.

Even Gentile Christians, Catholic and Protestant, who, like Ulysses Grant, hold to war and passion marriage, and who swallow the "Atonement" as they would a drug, to cure them of the sins arising therefrom, have the same civil rights to protection of life, liberty, person, and property, as had Jefferson, the infidel author of the Declaration of Independence, himself; or as had the still greater skeptical originator of the Emancipation Act, by which millions of human beings were restored to those civil rights of which the Gentile Christian kidnappers, and slave-holding masters and mistresses had so long deprived them.

Lincoln, like Thomas Paine, and all of the Founders of our Government, were infidels to all the theologies of earth. But they were

friends of humanity; and as such, and for which, God "*first* loved them," until, by Spiritualism and Shakerism, they should learn to love and honor Him and Her as the Fountain of all practical good to their own offspring—man.

Let us all unite to keep intact and immaculate our American Constitution, into which shall enter no theological tenet against which a single citizen shall protest—*I do not believe it!*

INFIDELS VERSUS CHRISTIANS.

—o—

THERE is nothing more common than for infidels and liberalists to be held up by the clergy and members of the church as the vilest of the vile, and to be denounced in unmeasured terms as bad and dangerous men. This, to say the least, is extremely unjust. It is quite possible that some infidels may have been unworthy men; but, so far as our observation has extended, we have found them to be good moral citizens, well and peaceably disposed, honest in their dealings, upright in their intercourse with their fellow-men, and as freely disposed to open their purse to the call of the needy as any other class of men.

Many of the first minds and best men of our country were infidels. Benjamin Franklin, Thomas Jefferson, George Washington (so claimed by Jefferson), John Adams, Ethan Allen, Thomas Paine, and many others of the cotemporaries of their times, belonged to this class. In our own times we will mention the name of the great and good Lincoln, whose heart was singularly ingenuous and free from guile—the emancipator of 4,000,000 slaves, and the author of the noble sentiment, "Charity for all, and malice toward none"—he was an infidel. In the same category may be ranked Humboldt, Combe, Darwin, Huxley, Buckle, Froude, Tyndall, Grote, Weisse, Lechey, Spencer, Stuart Mill, Bismarck, Liebig, Bradlaugh, Garrison, Philips, Emerson, Kneeland, Parker, Sumner, Conway, and a host of other brilliant minds in the walks of science, statesmanship, letters, and theology. These men are distinguished not only for their science and education, but for the morality and purity of their lives. To say the least, they will compare favorably with the clergy of the day, who seem to be quite as full of infirmities and fallibilities as any class of men we have. A friend of ours has kept an account of the members of the clergy who, within the last twenty years, have been arraigned before the courts of the country and their own churches for crimes and misdemeanors, and that number has already reached over fifteen hundred. And more than half the piccadillos are never brought to the light, but are "hushed up" for the good of the cause, and to save disgrace to the church.

It was recently admitted by a divine in this vicinity that the clergy were as well represented in our penitentiaries and State prisons, in proportion to their numbers, as any class of the community; while it is seldom that an infidel is found there. It is reported that in the State prison at Auburn, New York, there are twenty members of the clergy confined for the crimes they committed. Are these indeed not a pretty class of men to cry out against the immorality of infidels?—*Truth Seeker.*

BREAD.

—o—

BREAD is called the "staff of life." Its importance in dieting cannot be over-estimated. The bread of a people determines largely the character of that people.

First. Of what material shall the bread be composed? Potatoes principally, are the bread of the Irish, at home. It has this good quality: it is not separated part from part in the process of preparation. This used to be the case with Indian corn and rye.

The Americans have been termed a toothless, dyspeptic nation. They might be termed a physic-taking nation, as, instead of "throwing that article to the dogs," it is adopted as food, by the nation at large, and taken daily. This is no more wonderful than it is horrible.

Is the American superfine bolted flour the primary cause of national dyspepsia, and also of the loss of teeth? or must we look to other sources for the origin of these national evils? That the teeth are lost, first, from want of use; and second, from the condition of the stomach, or rather, the "digestive tube," would be generally admitted by physiologists and dentists. The people have never progressed beyond the condition of children, as to their food; it is fluid and pap all the way through. Potatoes are either mashed or fried. Wheat is ground to death, and then quickened into life with yeast, and that again is neutralized with pot-ash, under different names and forms of preparation, which leave it as they found it, pot-ash; whose nature it is to decompose animal tissue, and to disintegrate bones and teeth. Rottenness enters into the skeleton, or frame-work of all those who use it, and by it the functions of the inside skin are rendered quiescent.

Again. After the wheat (which of all food contains all the properties, and in the proportions, of the component elements of the body) has been "killed" in grinding, these elements are separated, and some of the most essential are thrown away entirely; the remainder is made into enervating, constipating, dyspepsia-creating, superfine white bread: the tables—a blessing—turned into a curse. And, inasmuch as bread is an article of universal use, so are the evil effects of the use of unphysi-

ological bread universal, creating a dyspeptic, toothless nation.

It is only the constant infusion of foreign blood that continues the present race of native Americans. Dr. Allen thinks a hundred years would terminate the pure Yankee race, if left with all its tendencies to itself, and he attributes this mainly to the use of white bread. Wheat should be used in whole, and ground coarse. How coarse would be the best for ten thousand persons is an unsolved problem. Taking as data, the history of man before "the mills ground so exceedingly fine," we may logically conclude, that, with good teeth, the whole wheat, as eaten by Jesus and his Apostles, could be safely used. After that, all degrees, down to the size of manna (coriander seed) is admissible, and nothing finer than that, as bread, should be eaten by human beings.

That the inside skin requires friction to keep it thick, active and clean, there can be no doubt, from the facts within our reach. Grapes are said, by Dr. Rose, to never injure the eater even when taken in the most absurd quantities, as proved by the people of California, and confirmed in his own personal experience. The seed of the grape is whole. Currants, in our own clime, are nearly as innocuous as the grape in its proper home. Here again is the seed, which is probably very seldom broken by the teeth.

Before Graham bread became popular, mustard seed was a common specific for dyspepsia, but to its *coarseness* was not the curative property credited. All forms of berries owe their healthfulness to the same cause—the seed. Thus does nature teach, and thus are we slow to learn, that no flour should be ground so fine that the teeth have no office left them to perform, and they drop out for want of exercise; and the inside skin would not be inert and cloggy with mucous; and indigestion, with its mental phenomena, would be as rare in America as it is in Ireland, with its potato; Scotland, with its oatmeal; Germany, with its cabbage, or in England with its good, strong common sense, as applied to diet, dress, and exercise, by the mothers of the people, beginning with the Queen, who, during some part of her reign, prohibited absolutely the whole royal household from using a single loaf of bread made from superfine ground and bolted wheat flour—white bread.

THE TEETH.

EVERY organ of the body needs its proper attention and exercise, in order to attain to perfect natural development and retain the powers and the healthful conditions necessary for the performance of its duties. The teeth are more subject to neglect in that respect than any thing else, perhaps; and the sufferings, consequent upon such negligence, are very great; the expenses for alleviating those pains, by removing their causes, and then procuring artificial substitutes for the extracted natural teeth, are also considerable. Yet all these evils can be avoided.

In some of the northern countries of Europe, it is a comparatively-rare occurrence to meet persons who have lost their teeth, except when quite aged; and the reasons for that are the superior dietetic habits of the people, by which sufficient exercise is afforded those organs. The bread that is most generally used, is somewhat peculiar. It is made of unbolted rye

flour, formed into large, round cakes, of various thicknesses, with a hole made through them, by which they can be hung up to dry after they have been baked. When all the moisture contained in them has evaporated, they become hard and very brittle, if they have been properly made. If not, then they are hard and *only* hard; in that case they are horrible to meet with, especially for a person who is not accustomed to them. But there is none in those countries who is so unfortunate. That bread is eaten at all tables in connection with other food, and the benefits resulting therefrom, are easily seen. It necessitates slow eating and thorough mastication, and would be a most excellent thing for Americans, who are in the habit of bolting their food in five or ten minutes, and then run to the doctor to complain of indigestion, or to the druggist for some pills. It would be much better if they would stay at the table at least half an hour, and attend to their digestion themselves, by eating proper things in a proper manner. This would also give the doctors and druggists an opportunity of earning their livelihood by some kind of honest work.

Emil Bretzner, Mt. Lebanon.

OATMEAL.

OATMEAL, BONE, AND MUSCLE.—Liebig has shown that oatmeal is almost as nutritious as the very best English beef, and that it is richer than wheaten bread in the elements that go to form bone and muscle. Prof. Forbes, of Edinburgh, during some twenty years, measured the breadth and height, and also tested the strength of both the arms and the loins of the students of the University—a very numerous class, and of various nationalities, drawn to Edinburgh by the fame of his teaching. He found that, in height, breadth of chest and shoulders, and strength of arms and loins, the Belgians were at the bottom of the list; a little above them, the French; very much higher, the English; and the highest of all, the Scotch and Scotch-Irish, from Ulster, who, like the natives of Scotland, are fed, in their early years, with at least one meal a day of good milk and good oatmeal porridge. Speaking of oatmeal an exchange remarks that a very good drink is made by putting about two spoonfuls of the meal into a tumbler of water. The western hunter and trappers consider it the best of drinks, as it is at once nourishing; unstimulating and satisfying. Ex.

SIGNS.

JESUS upbraided the Jews, who could foretell the weather by the face of the sky, for not discerning the time of their visitation. By this we learn that the signs of the work of God are as plainly visible to those who are rightly exercised, as are the signs of the weather. Signs have their purpose, and, if truly interpreted, may lead to conviction, strengthen faith, and awaken those who have not entered the real work, where internal evidence exceeds all other. As "the kingdom of heaven cometh not with outward show," but increases gradually from a small beginning, like the growth of "a grain of mustard seed," the predictions relating to that event cannot be fulfilled all at one time, but must occur in succession, as the work unfolds.

When Jesus was about to be separated from his disciples, he said to them, "The world seeth me no more, but ye see me." Consequently, after his resurrection, though

"he shewed himself openly, yet (it was) not to all people, but unto witnesses, chosen before, of God." Only disciples saw his ascent; and only those who believed their testimony could ever know the fact. If he comes in like manner, it must be in the presence of witnesses, prepared and chosen of God; and though every eye shall see him ere this dispensation closes, it cannot be with carnal, but with spiritual sight, if it so be that "the world seeth" him no more.

Witness is in Greek, *martyr* or martyr, and signifies "one who gives testimony to the Truth at the expense of his life." Such, at least, were the witnesses of Christ's first appearing; they gave testimony to the truth at the expense of their physical lives. The true witnesses of Christ's second appearing, bear testimony to the truth now revealed, at the expense of their carnal or generative lives. The former is a significant type of the latter.

We read in Revelation that, after the resurrection of the witnesses of Christ, "they heard a great voice from heaven saying unto them, Come up hither, and they ascended up to heaven in a cloud." The testimony of the witnesses slain proceeded from the dispensation of Christ's first appearing. The resurrected witnesses began to catch the inspiration of the gleaming future, which was the voice they heard from heaven. The first Quakers, about the middle of the seventeenth century, began to prophesy the approaching end of the kingdom of the beast, and the extinction of all the corrupt systems and false professions of Christianity then existing, because the *coming of Christ to judge the world in righteousness, and to set up on earth his everlasting kingdom, was near at hand.*

This testimony was revived with increasing power in the French prophets, who arose in 1688, in the south-east part of France (the same districts where, 450 years previously, the Albigenses, a numerous sect of non-resistants, were extirpated by spoil, banishment, and murder, a million at once, by their pretended Christian neighbors.—Jones' Church History). In 1706, a few of them spread their testimony in England, where they had taken refuge, and it culminated in the society of James and Jane Wardley. With these Mother Ann united in 1758, and there received the baptism of the Holy Spirit, which constituted her the second Eve.

Mother Ann, and after her, Father William Lee, and Father James Whittaker, came forth with the testimony that Christ had appeared the second time to put an end to sin and bring in everlasting salvation, and they were his witnesses. Many received their testimony and became witnesses in turn. This testimony continued, with increasing evidence and power, until the Church of Believers was progressively organized and established between 1787 and 1792, under the ministration of Joseph Meacham and Lucy Wright, upon the principle of a united and consecrated interest in all things.

Here was a gradual ascent of the witnesses, until the second Gospel Temple, or visible order of the kingdom of heaven was established in a heavenly *cloud*, or multitude of witnesses, in an order and power above the generative plane of the earthly man. "And their enemies beheld them," because their order was visible to men on earth. But they could do them no harm, because the persecuting dragon was bound by the "great chain" of events and liberal principles that inspired the patriots of the American Revolution, and by the institution of the U. S. Government, which secured rational liberty and freedom of conscience for the first time in the history of man. The Government under the present Constitution of these U. S. first went into operation while the Church of Christ's second appearing was undergoing organization. An event of such importance

to the interests of humanity, and planted as a seed in the vital elements of this world, to effect the final overthrow of all false systems, did not take place without the latter showing symptoms of their decreed destiny, described by the spirit of prophecy as follows: "And the same hour was there a great earthquake (concussion or shaking—meaning civil commotions), and the tenth part of the city fell; and in the earthquake were slain of men (seets) seven thousand, and the remnant were affrighted, and gave glory to the God of heaven."

France was one of the ten kingdoms into which the Roman empire was divided, constituting the toes of the image described in Daniel. It therefore formed a tenth part of "the city"—mystic Babylon. The French monarch, for his zeal in support of the Roman Catholic religion, was styled "the eldest son of the Church." In July, 1789, the French revolution was inaugurated by the oppressed citizens destroying the Bastille, a stronghold of kingly tyranny.

In the year that the Church of Christ's second appearing was fully established in order, 1792, the French National Assembly abolished the monarchical form of government in France, and declared a republic; and the same year commenced a series of sanguinary wars, that convulsed Europe with terrible shaking. The clergy and nobility, "men of name"—i. e., titled dignitaries, were slain like so many cattle; and the order of nobility was abolished. The Sabbath, and all the signs and symbols of the Christian religion, were also abolished, and a revolutionary tribunal established, which inaugurated a "reign of terror." Thus "the tenth part of the city fell" from priestly influence.

And though the people were frightened by such a riot of blood, and again resorted to their temples for religious worship; and though a part of them vainly wished to restore the former things of the ancient rule; and though Napoleon, the most conspicuous actor of the time, attempted to build again the things he had destroyed, and thereby became a transgressor against the providential work he was raised up to perform (which occasioned his fall), the shaking continues; and France will continue falling until, by the establishment among her people of free and liberal institutions, under a Republican Government, guaranteeing the just, civil and religious rights of man, that nation is prepared to receive the mission of the "Angel flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth," by whom "the remnant" will be taught to give glory to God, by ceasing to do evil, and learning to do well. May God in his mercy hasten the day.

Observe, this is the first time any judgment is represented as causing men to repent so as to give glory to God. Therefore it is evident that a greater work of God is to take place from this period hence, than ever took place before, through which all men will be compelled to acknowledge the hand of God, even if it be as with the magicians of Egypt.

Alonzo Hollister, Mt. Lebanon.

OPIUM seems to be the continuing and increasing curse of China. Dr. Legge, who has been traveling from Peking to Shanghai, with a view to ascertaining the condition of the people of Northern China, makes the melancholy report that the growth of opium in that country is increasing at a prodigious rate, to the exclusion of the cultivation of food. In one district large tracts of land were entirely covered with poppies, and the doctor was informed that the cultivation only began last year. Some land will yield a profit by opium greater than that of wheat by two, three, four and even six times. The Chinese peasant's love of the debasing drug is attributed to his being "tied down to the soil of his own district and shut out from intercourse with his fellows by unjust regulations of every sort."

ENGLISH LETTER.

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MOUNT LEBANON, COLUMBIA CO. N. Y.
U. S. A. October 8th, 1873.

ELLEN BROWN: Last Sabbath afternoon, my dear Mother, I got ruminating. Said I to myself, "By this time your mother has probably received the '*Shaker and Shakeress*,' which will enable her to make a pretty shrewd guess how the land lies. But, not being a Yankee, she is not much given to 'guessing.' Write, therefore, and tell her plainly where you are, and what you are doing."

After some little thought, I concluded to tell you briefly "what I have found amongst Believers." Accordingly I drew up, and then reduced to shape, the inclosed MS. Read it, and you will see that a Free-thinker, a Spiritualist, a mourner over the fearful evils existing in society—War and Bloodshed, Capital Punishment, Slavery in all its forms, Poverty, Prostitution—a Communist, a Republican, a Woman's Rights advocate, a Truth-lover!—and all this you well know me to be—will necessarily find amongst the *Shakers* much that is congenial.

I have not included Hygiene and Vegetarianism in the list, because these are not yet incorporated into the Society, although beyond all doubt they are destined some day to become so. But in our Family there are quite a number of vegetarians, and I enjoy the privilege, which I dearly prize, of eating at a table bounteously spread with good nourishing food, but unpolluted with the products of the shambles in any shape or form. Elder Frederick, the chief of our Family and Order, a leading spirit of the Society, and a man of grand and advanced ideas, has been a vegetarian for forty years. He is also fully alive to the truths of Hygiene, and the evil and absurdity of drug-medication.

Are you surprised that I find myself at home here? I bless my home, and am child enough to acknowledge a deep attachment to it, and for the beautiful souls in whose company I am privileged to dwell. My prayer is that I may, through labor and earnest effort, become worthy of the love of those who call me by the endearing name of "Brother."

PS. Thank you very much for the "Westminster" and the "Illustrated." Perhaps you will occasionally remember me in that way. A copy of the "Daily News" also came to hand yesterday. Am glad to hear you still receive the "Laws of Life." I renewed your subscription last March. I have also placed your name upon the subscription list of the "*Shaker and Shakeress*," so you will have ample opportunity of studying our views, doctrines, and manners. I trust you and Aunt E. are enjoying comparatively good health. Accept my love.

WHAT I HAVE FOUND AMONGST BELIEVERS.

I—Males and females, of all ages, lodging under one roof, eating at one common table, and—unrestrained by jealous locks, or suspicious bolts and bars, but enjoying free social converse—leading pure, clean, and chaste lives!

II—Hatred of cant and hypocrisy. A keen perception of the utter worthlessness and the hollow trumpery of the Doctrines of Orthodoxy, and the wordy nonsense of the prayers, sermons and homilies thereon constructed. Testimony against the folly of worshipping a

Book which shows on every page glaring evidence of error and imperfection, notwithstanding that it does also contain much that is good, true, and beautiful.

III—A devotion to Truth in all its phases, scientific, moral, and spiritual. When Religion, for fear of cracking a crystalized creed, carefully avoids the blows of the geologist's hammer, or the testing heat of the chemist's crucible, and, willfully shutting her eyes to well-ascertained facts, denounces science as dangerous and damnable, be sure that such Religion lacks truth, for truth cannot contradict itself. A rational religion does not oppose truth, but embraces it; and, fearless of aught save error and ignorance, is ever ready to welcome fresh discoveries in any field of human inquiry. Such a religion is Shakerism.

IV—Contempt for thrones, scepters, and crowns—not as emblems of authority, for leaders are necessary, and an active, cheerful obedience to just authority a rare but beautiful virtue, but—as emblems of the abuse of authority, and of tyranny and class-oppression. A testimony against the incestuous union of Church and State. A belief in Republicanism as the best form of government for the "Natural (or Generative) Order," and the only form of government under which the existence of a "Spiritual Order"—true followers of Jesus—is possible.

V—Contempt for the idle conventionalities of society, and the senseless worship of Fashion, whose votaries little trouble themselves about the right or wrong, the wisdom or folly, of her imperious behests.

VI—An effort to supplant the type of social life prevailing in the world, where unqualified Selfishness rules with a rod of iron, by a system the ruling principle of which is Love, and under which it is "more blessed to give than to receive."

VII—Testimony against the atrocities of Capital Punishment, Human Slavery in all its forms, War and Bloodshed, Poverty, Prostitution, and the botching and tinkering of crafty class legislation, which, making a great show of grappling with effects, leaves the prolific causes of social evils unchecked, to breed and hatch their brood of miseries.

VIII—A knowledge of the world of spirits, of the communion of mortals with immortals, and of present inspiration.

IX—The belief that "salvation" is gained through individual effort—through spiritual labor. A good *life* is the best preparation for eternity, and the mere intellectual acceptance of creed, dogma, or doctrine, comparatively unimportant.

X—Woman the acknowledged equal of man, and enjoying equal privileges.

XI—A cleanliness, neatness, order, sobriety, frugality, industry, charity, and benevolence truly beautiful; and, in some of my more traveled brethren and sisters, a self-control, a spirituality and goodness truly angelic and enrapturing.

XII—Lastly, I have found amongst Believers a peaceful, beautiful home; and, through patient cross-bearing and earnest labor, I hope to merit, and inherit, a final home in heaven.

Hewson Brown, Mt. Lebanon.

SPIRITUALISM, as a science, has no more claim upon mankind than has geology or astronomy or any of the intervening sciences, for the reverence and respectful devotion which properly belongs to religion.

THREE STAGES.

First.— Fear and love. Children obey through love and fear of ultimate physical punishment.

Second.— Youth obey through love, self-respect, and the ultimate fear of grieving and offending.

Third.— The adult obeys from love, self-respect, from a desire to excel and do right, and, finally, from the ultimate fear of self-condemnation.

The same stages of progress may be traced and observed in the religious travel of souls. The *Law*, written upon stone: "Thou shalt" do thus and so, or die physically.

The *First Gospel*.— A call to such as were prepared to believe and obey, or be "damned"—condemned—spiritually.

The *Second Gospel*.— An invitation: "The Spirit and the Bride say Come, and all who hear say Come and be free!"

Perfect love of truth, of good, of God, hath cast out all fear of physical death, and all of spiritual condemnation, and all fear but the one fear of God—the fear to offend *Love*.

SANITARY INFLUENCE OF SUNLIGHT.

THE importance of sunlight as a curative agent is not sufficiently appreciated. Sir James Wylie, late physician to the Emperor of Russia, made a careful study of the effect of light as a curative agent in the hospital of St. Petersburg. He discovered that the number of patients, cured in rooms properly lighted, was four times as great as it was when they were confined in dark rooms. This led to a complete reform in lighting the hospitals of Russia, and was attended with the most beneficial results. In cities visited by the cholera, it has been found that the greatest mortality has taken place in narrow streets, and on the sides of those having a northern exposure where the rays of the sun are excluded. The inhabitants of the southern slopes of mountains are better developed and more healthy than those who live on the northern sides. The inhabitants of secluded valleys are often subject to peculiar diseases and personal deformities, partly caused, probably, by the want of direct sunlight.

So far has faith in the efficacy of sunlight been carried, that its advocates have proposed to build sanitariums of glass on the upper stories of houses, where patients, divested of clothing, can take daily sun-baths. One reason given for the decrease of population in the Sandwich Islands, is the adoption of civilized habits, and the unhealthful restraint of clothing upon the limbs accustomed to light and air. Great improvement can be made in ordinary practice without carrying the remedy to extremes. The most sunny and light part of the house should be occupied by the household, instead of being kept for occasional guests. Persons should sit at the windows where the sunshine comes directly upon them and all the sunshine and air possible should be admitted within doors.

Instead of this, heavy draperies, shades, shutters and blinds shut out the life-giving influence. Reception rooms even in these enlightened days, are oftentimes kept so dark you cannot see where you stand; and as you enter them from the warm sunlight, the close damp air sends a chill through your whole frame, which has, doubtless, by a sudden check of perspiration been the cause of much illness, and the loss of many valuable lives.

This is especially the case at this season of the year. The mornings and evenings are chilly, and the doors and windows, after the morning airing, are kept tightly closed to keep out flies and mosquitoes, while the dwellers sit wrapped in shawls in their gaudy and stately prisons. A little pains-taking will obviate these troubles. Almost all houses, imperatively those shaded by trees, need a little fire at morning and evening. It will make trouble and dust, but that will be of no consideration. Then let the draperies be taken down, and open blinds and windows to let in the sanitary sunshine. Protect the windows with screens of lace or wire, to keep out the

troublesome pests that are the bane of the careful housekeeper, and let in the priceless wealth of pure air. Let the carpets fade and the upholstery grow dim. Nothing should be too costly for careful use; of what consequence is furniture, when health and life are weighed in the other scale?

We know of deluded individuals who sit all through the summer days in darkened rooms, where plants would either die or lose entirely their green color. We know of houses that send a chill through you like being in a cellar, when you cross the threshold. We know also of sunny homes, where sunlight and fresh air play through the spacious halls, where the windows are thrown open to all healthful influence, and where, on chilly mornings and evenings, provision is made for that blessed influence, an open fire, cheerful, mirth-provoking, and healthful sunlight and pure air.

It is said that during one day's healthful existence, sixty hogheads of pure air should enter the human lungs. It would be an interesting problem to find out what proportion of the inhabitants of this city obtain the quota of pure oxygen necessary for keeping the lungs in the most healthful condition.

DEVOTION AND LOVE.

I WOULD, says one, deny myself of such and such indulgences, if I thought God would love me any better for it. O brother, remember "God is Love." He loves thee well enough already; but thou dost not sense his love; thou dost not love Him. Thy heart and affections are on thy idols—thy indulgences. Deny thyself of these, that thou mayest give thy whole heart to God; not that thou mayest purchase his favor, or hire Him to love thee; but that thou mayest love Him, and make room in thy heart for the constant sense and enjoyment of his love.

"God so loved the world," while it lay in darkness and rebellion, "that he gave his well-beloved Son" to redeem it. We need not, therefore, think to do something to excite Him to love us; but may understand, that all our prayers and penances, services and self-denials, are intended to remove the obstacles in ourselves which hinder us from loving Him with all our heart, and our neighbor as ourselves. No forms, ceremonies, or self-denials, are of any service any further than they serve to promote this end; for "this is more than all burnt offerings," is the end of the whole Law, and is the Gospel.

Grant, O heavenly Father, that I may fear nothing but sin; hate nothing but self; love nothing but Thee and thine; speak well of all; do good to all, and ill to none.

"Are not two sparrows sold for a farthing? Yet, not one of them falleth to the ground without your Father. Of how much more value are you than many sparrows?" So taught Jesus; and O that I had like precious faith! O that I fully believed and confided in his word! I then should have habitual and unshaken confidence that all things are under the inspection and control of an infinitely-wise and merciful heavenly Father, and should enter fully and cheerfully into his designs, and be reconciled to all events; doubting not that "all things shall work together for good to those who love Him."

I know that the kingdom of heaven must be within me, and *there* must be the place of thy throne, O God; and in my spirit must thy worship be celebrated, if ever I become redeemed from the outer darkness of the external world, of empty forms and fleeting shadows.

I cannot enter into the inner court—the kingdom of heaven—but "through great tribulation;" and, if the hour is come, O righteous Father, give me patience, faith, and fortitude, to endure whatever is necessary for my purification. It requires but little exertion, and, consequently, can be but a small exhibition of virtue, to love those who agree with us in sense and sentiment; but to cherish real love and affection for those who in their turn are naturally different and very disagreeable to us, requires a mighty effort—

a great change in our nature, which affords proof of the attainment of a sublime degree in Divine virtue.

To what intent are profound thoughts, depth of mysteries and extent of knowledge, if we are destitute of that simple wisdom which should direct our spirits aright in the little and common occurrences of every day? O for that watchful, careful, prayerful spirit, which has reference to the will of God in all things, and at all times.

R. W. Pelham, Union Village, Ohio.

MOST of our periodicals have matter enough on hand to supply them for the next two years, if all the contributors should strike work in the meanwhile. A gentleman, who contributed last year to one of our youngest magazines an article of *three pages*, which was promptly accepted, had it inserted as a *special favor* at the end of seven months; if it had waited for its regular turn, it would have appeared at about the end of the year. We have known of an instance where an article has waited over fifteen months for its turn. The necessary delay suggests the question—how long a magazine article can keep? In the case of some other "articles"—fish and vegetables, for instance—the time may be calculated to an hour. Seriously speaking, it is possible that valuable information may sometimes be lost to the public, from the impossibility of finding immediate room for it, even in that immense general receptacle, the daily press. A natural inference would seem to be, the necessity for the *utmost condensation* on the part of all writers.

H. H., Mt. Lebanon.

GREAT BRITAIN is very angry with Little Ashantee, and Queen Victoria is about to wage war with King Cuffy.

A leading English journal says:

"Our troops would have no difficulty in destroying the Ashantee capital. *The houses are built of combustible materials.* We find no satisfaction in the contemplation of hostilities carried to such lengths as the burning of towns and villages. But a war has been forced upon us," etc.

And, further on, the same journal announces the departure for the scene of operations of the transport "Adela," loaded with military stores, and continues:

"In the garrison churches at Woolwich, about the time the Adela sailed, the hymn usually sung when the troops are at sea was given, the chorus—

O hear us when we pray to Thee
For those in peril on the sea—
being sung with deep feeling."

Man ever makes God in his own image. Fighting, warring "Christians" naturally invoke a blood-thirsty, war-loving Deity. This is the same God that our Modoc-murdering "Christians" want to get into the U. S. Constitution! Keep him out!!

THE "cry of the children" of the female gender in China must be vociferous indeed if, as says the Chinese Provincial Treasurer of Hupei, their parents drown them at the rate of 80 per cent. This personage has issued an edict to his people forbidding this method of thinning out the female population, and plies them with various arguments and threats to induce them to desist from the inhuman practice. Among other convincing appeals he remarks that the children can be sent to a foundling hospital; that they will find husbands if allowed to live. He also threatens them with the vengeance of heaven, and finally with punishment for willful murder.—*Argus*.

FELONS AND RUSTY NAILS.

FOR the past ten years, we have treated cases of Felons with hot water, and with unerring success. No cutting, no blistering, no any thing, but immersing the finger, hand, or even the whole arm if necessary, in water as hot as can be borne, until the pain is gone and the core is loosened and drawn from the bone.

When rusty nails have produced wounds, the same course has been pursued. If on the hand or foot, keep it in hot water. If elsewhere, apply hot cloths with dregs of No. 6 on them.

SHAKERS.

A. DOOLITTLE, EDITRESS.

WORDS FITLY SPOKEN.

How shall words be so fitly spoken, that they will be as "apples of gold?" To whom should we look for words so virtuous and true, and so appropriately spoken, that they will convey spirit and life to the hearers? If the answer be, Look to the spiritual teachers and learned divines of our day, then we again ask, "If all the words spoken for the space of one year, by professed ministers of the Gospel of Christ throughout the civilized world, should be gathered and printed in one great volume, how much of the quickening Spirit of Truth, that would lead souls to repent of sin and wrong doing, and to a practical life of holiness, would it contain?" Who is able to compute the number of churches in Christendom — their cost — and the annual stipends of the hired priests who occupy the pulpits of those costly edifices, and to define how much of that great expenditure is either directly or indirectly wrung from the hard earnings of the poorer classes of honest laborers, who, perhaps, would not be allowed a seat in some of those fashionable temples?

Texts from the Old, and what are called *New*, Scriptures, are selected by the professed lights of the world, to prove the diversified tenets of the numerous sects in Christendom, which is now full of names, and all profess to believe in Jesus; though but few have the audacity to claim that they really follow him; for, in this enlightened age, they know that *war, generation, and individualism in form of private property*, belong to the old Adamic order, and not to the New Dispensation which Jesus Christ came to inaugurate, the principles of which he illustrated and exhibited in his self-denying life.

Whatever the differences of opinion may be which divide the (so-called) Christian sects into many classes, in practical life they are so much a unit, that one plea answers for nearly all of them; that is, *We are mortal — finite; he was God — Infinite.*

It is said that "the letter killeth, but the Spirit giveth life." Many, at the present time, consider that the Scriptures written anterior to the four Evangelists — Matthew, Mark, Luke, and John — are a dead letter now; that they were only applicable to the followers of Moses, and that we have outgrown them.

Again, we would ask, Have not the Scriptures which were written by the Evangelists and Apostles of Jesus Christ, been so weakened by translations, and so corrupted through the vain and false interpretations of the clergy (who, with smooth and pleasing words, seek to allure and charm, having a far greater desire to *fleece* than to *feed* the flock over which they preside), that the people of this generation need to be revisited by a spirit, or spirits, from the Christ heavens; and, by the same inspirational power, receive a new and clean revelation — a *newer testament* — containing the will of God that will meet the conditions of the present age?

The *Shakers* find oil and wine in all Scriptures written by true inspiration, in every age, and in different nations; and also find that they are profitable to the man and woman of God, who are willing to be reprov'd, corrected,

and instructed by them, regardless of individual sacrifices which they may require. And yet there is no people who pray more fervently for new openings of Divine truth, and for the living Word, that is "Spirit and life" — which no book can contain, however sacred it may be — than do the *Shakers*. Their earnest cry is, "Lord, give us this day the living bread which cometh from the resurrection heavens! Baptize and rebaptize us with power from on high! Fill us with a Divine afflatus that will energize the whole being anew."

When under such inspirational power, words will be spoken so good and true, that, in value, they may well be compared to "apples" or nuggets, "of gold, in basins of silver." How can any one ever attain to that condition while seeking pleasure through the medium of the outward senses, and in the gratification of animal desires? If the heart is void of true purity and practical goodness, it cannot minister to others what itself does not possess. Men (and women too) may speak as with the tongues of angels; but, if their words are unattested by the seal of Christianity, which is to "depart from all iniquity," they will be but empty sounds; while words proceeding from a pure heart, though simple in style, will be fraught with power, beauty, and grace. A noble life is made up of noble deeds; it does not consist of many words, or length of years. The external is a reflex of the internal, and like produces like in kind.

Many are anxiously inquiring, Whither are the nations of the earth drifting at the present time? for the social, moral and spiritual conditions of the people are fearful! We answer, Nothing short of a power that is stronger, purer, and more just than men, can stay the tide of iniquity that threatens to deluge the land and carry the nations back to barbarism, or annihilation.

"QUENCH NOT THE SPIRIT."

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AMONG the many injunctions given in Holy Writ, perhaps none are more essential to the growth and spiritual progress of the human soul than the one above quoted.

The present tendency of the age (owing to perverted conditions) is downward to the earth, seeking to satisfy desires through the medium of the senses. Thus, from childhood to riper years, unless influenced and guided by a spirit power that is superior to the natural, the mind leaps from one thing to another, in search of pleasure, and rushes down the current of passionial emotion, which leads to sensuality and from God. But there is a germ of spirituality in every human being which can be reached and quickened by divine power; and, if the Spirit of Truth, which speaks to the conscience of every intelligent soul, is not quenched, then, by degrees, the thoughts, desires, and affections, will turn to a higher and spiritual life.

It is true, that the path which leads to the summit of the hill of redemption is "straight and narrow," yet it is beautiful and pleasant, and those who are weary of a worldly life, and sick of its sins, and have commenced to travel in this narrow way, find peace and rest therein. Such find fountains of living waters from which they can drink, and in which they can bathe and cleanse their souls from all sin. And the good Spirit, which we are exhorted not to quench, is ever teaching purity of life, the putting away of foolish imaginations, vain thoughts, idle words, and wicked deeds; all of which tend to grieve the Holy Spirit.

There are many ways by which the Spirit is quenched. If we cast our eyes abroad into society as it now exists, we see that, through trade and traffic, and giving the mind to ava-

rice, the Spirit is quenched. "The *flesh* always lusteth against the Spirit," and would not only quench it, but would *kill* it. The Spirit of Truth is quickening in its operations, and if we delay when it calls, and wait our own pleasure, giving to the *inferior* time to gain strength, *that* also grieves the good Spirit!

If Jesus addressed the people of his day as "a wicked and adulterous generation," can we not justly apply the same language to the present generation, and ask: Why will ye fill this beautiful earth with violence, bloodshed, and murder, thereby grieving the Holy Spirit, and stifling the sweet voice of conscience? Conscience, if listened to, would stop the ears from even *hearing* of bloody wars, and would close the eyes to the follies and vanities of this world; it would check the tongue that would speak evil; stay the hand that would do wrong; and would guide the feet into the highway of purity.

God designed that his creature man should be happy, and He has given to him physical, moral, and spiritual laws, to guide and control him in all the acts of life. When those laws are observed, happiness is the result; and, were they all strictly obeyed, heaven would be brought down to earth, and the waste places would be filled and become fruitful fields; for all would have a right to the soil. Instead of a few green spots here and there, testifying that a new earth and heavens are forming, the *whole* earth would give evidence that a redeeming power was at work. Instead of sorrow and mourning, joy and gladness would break forth as the noon-day sun, and the sweet song of praise and prayer would reverberate through the heavens; mercy and truth would meet together, righteousness and peace would kiss each other, and the jubilee, or sabbath of sabbaths, would be multiplied.

Already the Spirit is brooding upon the waters, light emanates from the resurrection heavens, whence the Angel of conviction will go forth, and, with the torch of *truth* in hand, will touch the heart that hungers and thirsts after righteousness, awaken the conscience, and kindle therein a fire that can never be quenched.

Anna White, Mt. Lebanon, N. Y.

ELEVATION BY REFORMATION.

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THAT a general reformation or transformation is needed, to better the condition of the human race, few will deny; but to define when and how it shall be accomplished, seems to be a difficult task. There are many wise men and women who can discern the face of the sky, and tell from outward signs what the weather indications are, with far greater precision than in the days of Jesus. Progress in natural science has effected much in this direction; but, where shall we find minds so spiritually progressed that they can foretell, with equal clearness, the great changes that await humanity, in a moral and spiritual point of view; when the love of *right* and *justice*, and not policy and pleasure, will bear rule?

The cruel tyrant, *Fashion*, has assumed large proportions, and false delicacy sways the scepter over multitudes at the present time; and, while physical laws are disregarded — the law of chastity violated — the comfort and ease of individuals are sacrificed to the monster *Fashion*, who holds them in her grasp; and many, who should retain and show forth the image of the Creator, are dwarfed and compressed into wasp-like forms.

While those things absorb the attention, and continue to claim the affections of females, there will be but little hope of radical reform. But, when Woman shall have religious conviction, and moral courage enough to throw off the yoke of bondage, which now holds her in slavish fear of the opinions of others, and will come forth and occupy her proper sphere, then she will be an instrument in the hands of angels, to work for the emancipation of *man* from every form of slavery — from the power of tobacco and alcoholic drinks; and to turn his feet from brothels, and help him to regard natural law. Then may we hope that infanticide will flee the land; and that children will be born and reared under healthful, moral influences. Then many hearts that

have grown old with sorrow, because of the degeneracy of the people, will be rejuvenated, and a new era will commence in the Christian world. Then we may look for the waste places in Zion to be filled with honest souls, who will gladly leave the world for the treasures of the Gospel.

Those who honor God, He will honor! And our prayer is, Speed the day, O King and Queen of Righteousness, when the nations of the earth shall know and do thy will! May living truth extend from pole to pole; and may many souls bow to its scepter of peace and love, and learn to live to God, and die to sin.

Rosie Morse, Shirley, Mass.

"NEITHER DO I CONDEMN THEE."

Words of charity unequal'd,
Breathed by one who bore the cross,
Who had fathom'd human sorrow,
And could feel for human loss,
How like the balm they must have fallen
On the poor transgressor's heart,
Courage to her soul imparting,
Ne'er from virtue's way to part.
O that all the fallen mortals,
Dwelling on this earthly shore,
By these words might be encouraged,
And go forth and sin no more.
But, alas! the cold world hearkens
Not to their deep cries of woe;
They have fallen, and are trodden
Down to earth by high and low.
Hear ye not their bitter wailing,
You who boast of Virtue's gift?
Pride or hatred will not raise them,
Only love their souls can lift.
Shall we mortals, prone to evil,
Slight, despise, or censure thee?
Shall we crush, adjudge, or injure
Those whom Christ did not condemn?
Place ourselves in their condition,
Just imagine for awhile,
Were we earth's poor outcast children,
With no friend on us to smile,
Would it prompt us to seek virtue,
If all hearts had callous grown,
And exulted in the contrast
Of their station with our own?
Nay, one kindly proffer'd feeling,
E'en a word or look of cheer,
Oft will turn a soul from evil
That would sink were we severe.
Think of men engross'd in business,
False unto the very core,
Holding up their heads in honor,
Welcome guests at every door.
While their feeble, helpless victims
Are rejected and cast down,
They are courted, *they*—the spoilers—
Never meet the sneer or frown.
God is just: his mercy floweth
Not to person, name, or sect;
In his eyes all sin is hateful,
But the truth He doth respect.
Those who (sin-sick and forsaken)
By their fellow mortals here)
Seek the Lord, He will protect them;
For to Him all souls are dear.
Then arise, O sinning sister,
Knock at Virtue's pleasant door,
Christ, your Savior, will receive you,
Enter in, and "sin no more."

Rosie Morse, Shirley, Mass.

PARABLE OF THE TALENTS.

THIS important subject has often engaged my attention, and made a deep and lasting impression upon my mind; for God is the Giver of all good, and we are his servants, who, in various ways have received abilities that will fit us for the duties of life which we are to perform; and it should be our highest aim to make a wise and prudent use of all those faculties with which we are endowed; and we should likewise consider that these faculties, or talents, are given us on trust, and that we are accountable to the Giver for the improvement we make of them. The following parable or metaphor is designed to meet our con-

dition, and teach us to improve, increase, and faithfully acquit ourselves of this probationary charge.

The Savior said: "The kingdom of heaven is as a man traveling into a far country, who called his servants and delivered unto them his goods. To one was given five talents, to another two, and to another one; to every one according to his several abilities. And he that received five went and traded with them, and gained other five. He that received two gained other two. But he that received one went and digged in the earth and hid his lord's money. After a time, the lord came and reckoned with the servants. So he that received five talents, brought other five talents, and received the reward, etc. He also that received two, gained other two, and was likewise called a good and faithful servant. He that received the one talent came before his lord with accusations, saying, I knew that thou art a hard man, reaping where thou hast not sown; and he hid the talent in the earth, and said, Lo, there thou hast that is thine."

Now, what is this one talent which some unwisely have hidden in the earth? All mankind were created with a physical body, of earth, and a spiritual body or soul, which is also subject to death by sin; and into this body was breathed soul-life, or spirit. This one talent may be hidden, or lost in the earthly nature, and the soul left destitute, by neglecting to use this living spirit, and thus double its capacity; for it should increase, and progress in spiritual light and knowledge, and have a continual inspiration of the Spirit of God. The very life our souls should have is the *spirit life* and element for its director; or it is but earthly, and buried in the constant cares for the body.

O how inconsistent it is to murmur, and return to the Giver nothing but the one talent, saying, Here I am, even as I was created; take the soul, it is thine. In this way, the power to co-operate with the spirit life is destroyed, and the faculty to cultivate and improve the situation is thrown away.

We have received abilities equal to the service expected; but, if we are idle, and do not increase the spiritual life of the soul, the Giver will recall the desire, or even the power to double its value, as the Savior said, "Take, therefore, the talent from him, and give it to the one that hath ten." He was industrious, and energized his soul; for every one that works, shall have abundance in spiritual things, as well as earthly substance. But the unprofitable servant was cast into outer darkness, where there was "weeping and gnashing of teeth." But it was said to them that doubled the gift, "Well done, thou good and faithful servant, thou hast been faithful over a few things, and I will make thee ruler over many; enter thou into the joy of thy Lord."

Rhoda Blake, Mt. Lebanon.

DRESS REFORM.

IN the September number of the "*Shaker and Shakeress*," an article appeared under the head of "Plain Dressing for Meeting," by our good sister, H. L. Hastings, of Canterbury, N. H. I wish to express my hearty approval of the sentiments therein contained. Certainly every lover of virtue has a duty to perform in testifying, by word and example, against the perverted condition of society at the present time;

and the prevailing desire for extravagant, fashionable dressing is an unmistakable proof that the hearts of the people are corrupt; for "out of the abundance" of their hearts, men and women "speak" and act.

It is said that women should be ornaments in society. We would ask, Is there a sensible man, or woman, who really thinks that the huge pile of stuff, called *hair*, worn upon the heads of women, is either healthy or ornamental? And the high crown hats, loaded with artificial and superficial trimmings, do they make woman beautiful and cause her to ornament society? The hitch-ups on their dresses, with the protruding bumps, and over-lengthy skirts, dragging around in the dirt, are *they* ornaments, or a manifestation of good common sense?

If some men consume two or three dollars worth of cigars in a day, and chew the vile weed until their systems are saturated with the poisonous juice, and then fill their stomachs with alcoholic drinks; women ought not to complain, so long as *they* indulge in such extravagance in jewelry and other useless appendages. They who give their attention so much to the exterior are sure to neglect the mind which needs to receive proper and healthful food; they do not remember that the "*beautiful lives in the depths of the soul.*"

If woman better understood her true position, she would scorn the idea of being a mere ornament in society, to be flattered and admired. She would feel that she has powers and faculties that were given to her for *use*, and that it is her right and duty to exercise those powers for the elevation of the race. But *Fashion* sways her scepter over all classes, from the queen's palace to the humble peasant's cottage, and the people wander after that *great goddess*, and pay homage at her shrine.

There are many persons who see the evil that results from following the fashions of the day, and they feel the *bondage* thereof, but have not the courage to assert their freedom; they fear the prudery of the scornful, who would place a mark upon them. But may we not hope that, ere long, some women from influential circles will have the true moral fortitude to come forth, and, upon an independent platform, inaugurate a *new dress reform*, and attire their own persons in a plain, modest, healthful, and convenient style, and set an example worthy of imitation? If such a reform were started by some who are wealthy and popular, it would effect a greater change in, and give more relief to, society than all that can be said or written upon the subject. For they who practically adopt whatever is true and just in a physical or spiritual point of view, will accomplish the greatest amount of good to themselves and others; and are worthy to be called Reformers.

Betsy Johnson, Tyringham, Mass.

RULING SPIRIT OF THE AGE.

THE ardent, youthful mind, full of thought and life, is more apt to glance hastily, and take particular views of the future, than to reason dispassionately. The imaginary idea of *freedom* controls, and any power which holds, restrains, and admonishes, is galling to it. Insubordination to parents and guardians is the ruling spirit among youth and children of the present day. They complain that the sphere allotted them to move in is too limited

and narrow; and they feel anxious to throw off all restraint, and even to forsake the watchful care of guardian friends, which would form for them a covert from the rude storms of life.

Thus, they soon become independent, and are unwilling to receive instruction from those who are self-governed, and are older and wiser than themselves. And this element seems to pervade all ages, classes, and conditions in society, from the small child's-play circles, to the civil conventions, and the council halls of the nation.

In passing through the streets of our large cities, and even country villages, how often we see the little trotter just able to articulate the alphabet instinctively manifest a restless, dissatisfied feeling—a reaching after something it does not possess. I want THIS—I want THAT; and if the *want* is indulged, it soon grows into—I *will have it*—I cannot, WILL NOT do without it! This persistent spirit grows so strong, that it is their constant life attendant; and to have the propensity desire indulged, is the one great object of their lives; and how to remove every obstacle that would obstruct the course of their wild, unsubdued passions, becomes their chief study. This is often carried to such an extent, that, if parents stand in the way, they wish that themselves, or their parents, were dead, or could be annihilated, and be out of the way, so that they could do as they please. And many from this cause commit parricide outright; while others, by their reckless, unsubdued course of action, bring their parents to a premature grave.

The germs of this spirit are in every human heart. In the poorer and more ignorant classes, it manifests itself in grosser forms; the more refined and educated, and the more respectable the parentage, the more subtle it works, and the more it is glossed over. Many parents neglect the early training of their children; and, when the golden moment is passed, and it is too late to restrain them, and throw a protective influence around them, then they feel *sorrow*, and their hearts are pained when they feel their ingratitude and want of appreciation. And parents, failing in every attempt to induce them to accept of proffered instruction from *them*, turn to *Believers* for help, and ask their fostering care—in behalf of their children.

When Believers are moved, through feelings of charity, and a sense of the worth of immortal souls, to take children under their especial charge, and become their guardians, they suffer for them as the *natural* parent is not capable of doing; *they grieve selfishly* because he, or she, is their own offspring; their love is partial. But love that is grounded in truth, *in God*, is unselfish and universal in its nature, and flows to humanity at large. This is the love that Shakers claim to possess. And, inasmuch as they have this love to rule their course of action, they become spiritual parents to souls, and suffer for them in spirit, as Christ suffered for his flock. In faith and hope they toil and spend their lives for others; and their constant prayer is, that a soul-saving baptism may fall mercifully upon the hearts of the young to subdue and bring all their thoughts and feelings into subjection to the law of Christ—the power of love. As spiritual guardians, they keep a

diligent watch, and strive to be as Angel guides to them on the journey of life, and to save them from the destructive elements of their perverted natures; thus, in self-abnegation and soul-suffering, they give their lives for others.

Some parents realize this in a degree, when they seek to place their children with Believers, and feel confident that they will receive a higher and more spiritual discipline than themselves are able to give, and that thereby their children will be saved from impending ruin. But, at the present time, the self-willed, insubordinate spirit is so rife that it cannot be quelled by merely living with God's people. There must be a spiritual baptism of Divine power that will enable them to practise self-denial, and to accept counsel and admonition from those who are capable of giving it.

Many hearts have been wounded by the ruthless inattention of some of the junior class, for they have returned "cursing for blessing." While consecrated souls have watched and toiled, and fasted and prayed for them, they, in return, have rendered ingratitude.

But the labor spent on such unprepared material will not be lost; it will have its effect; no good deed will ever be lost; but will be gathered by higher intelligences into the great store-house of truth, as gifts for those who are prepared to receive them with grateful hearts. Yet the aged, as well as the middle-aged, have often felt sad to see their best efforts slighted. They have toiled with unselfish devotion to prepare a home for the rising generation, and for all who may be called into the spiritual work of God, to consecrate their all to honor Him, and serve their brethren and sisters of the household of faith, in love, and to do good unto all mankind as opportunity serveth.

We rejoice to say that there are some who can and do appreciate the blessing of the protection and care which they find in their Zion home; and they honor, love and bless the aged who have spent their lives in doing good; and they delight to show kindness and bestow affection upon them, by attention to all their wants, and will never be guilty of wishing them away.

My heart is glad when I can alleviate the feelings of those who are older than myself. The aged in Zion are my blessing. They have beautified my home, and have caused me to become established in the truth, and to feel the importance of true life-deeds. And I know that their greatest joy and comfort is to see the youth in Zion love and appreciate their Gospel home, and the laws which are necessary to guard all within its precincts; so that their "hopes may not melt as the winter's gray frost, or run away as unprofitable water."

Charlotte Byrdsall, Mt. Lebanon.

A HUNGRY QUEEN.—At a late public reception of the Shah of Persia, while waiting in her carriage for some evolution, the Queen became hungry and ordered lunch, which she received by spreading her handkerchief in her lap and eating to her own satisfaction, but to the great discomfort of the dowdy aristocracy.

The influence of the censorious critic is more favorable to character than that of the flattering panegyrist.

DEATH.

WHAT is it, but the gateway to Life? And we know not how many similar changes the Spirit must pass in the journey of Eternal progression.

And though the sense of sight may, for the time, be closed to the presence of our friends, yet, have we not others which may be employed in its absence? Hearing and consciousness are as active in darkness as in light, and frequently form the only means of communication, as in cases of total blindness, and utter darkness.

What is it, then, but the effort of the spirit striving to make its presence known through accessible means.

By such means I claim to have received the following lines from the Spirit of Elder Jonas Nutting, who deceased at Shirley, August 26, 1873, being thrown from a carriage and almost instantly killed:

SWEET REST.

ADIEU to Earth! By Angel wings
Upborne, I seek my rest:
For me its pangs have lost their stings;
Its pleasures all their zest.
The brittle thread which held me here,
So nicely snapt in twain,
Was not the cord I prized most dear,
Or wished to long retain.

My spirit feels not one regret,
That thus I'm called away;
Or that my sun on earth has set,
To rise in realms of day.
No sever'd ties of Gospel friends
The heart need ever know,
Love's cable to that world extends,
Where joyfully I go.

Though you, my friends, who tarry still,
May miss an absent face,
And look in vain for one to fill,
On earth, a vacant place;
I know that God will guard his own,
And, with his strong right arm,
Until his will can be made known,
Shield you from every harm.

Place not your trust in mortal power,
Nor yield to grim despair;
Should this but prove your darkest hour,
Your sky will soon be fair.
Let Hope not droop her wings too low,
Nor Faith resign control;
These clouds will silver linings show,
And vanish like a scroll.

With you I've prayed that Truth extend,
And flood the earth with light;
I still shall labor to that end,
Unceasingly with might;
Still of your burdens bear a part:
My soul cannot divest
Of that which lies so near my heart;
Inaction is not rest.

The path of Progress now I see
Is all illumed ahead;
For every one the path is free:
Here still, my feet shall tread.
The seeds we sow in earthly life,
With fruitage here are blest,
And those who never yield the strife,
Are those who find Sweet Rest.

HARVARD, August 31, 1873. A. E. PERSONS.

POPULAR ERRORS.—To think that the more a man eats the fatter and stronger he will become. To believe that the more hours children study the faster they will learn. To conclude that if exercise is good, the more violent it is the more good is done. To imagine that every hour taken from sleep is an hour gained. To act on the presumption that the smallest room in the house is large enough for a bed-room. To argue that whatever remedy causes one to feel better is good for the system, without regard to more ulterior. To eat without an appetite, or to continue to eat after it has been gratified. To eat a hearty supper for the mere pleasure experienced during the brief period it is passing down the throat, at the expense of a whole night of disturbed rest, and a weary waking in the morning.

THE more light admitted to apartments, the better for those who occupy them. Light is as necessary to sound health as it is to vegetable life. Exclude it from plants, and the consequences are disastrous. They cannot be perfected without its vivifying influence. Let in the light often, and fresh air, too, or suffer the penalty of aches and pains, and long doctors' bills, which might have been avoided by more light.

THE "Witnesses," who existed during the 1260 years, as individuals, have become a "cloud," having ascended into an organization—heaven upon earth.

PROMISE.

Omit the best to the first verse.

1. We'll breathe the words of ho - ly joy, To spi - rits who are cast
 2. We'll guide you to the glad - some sphere, Where pu - rest tolls a - bound,
 3. And you shall see we are not bound By self - ish - ness or pride,

Up - on the sor - row'd waves of life, Where bit - ter - ness doth last; We'll tell you of a hap - py home
 And show to you the heav - en - ly truth Our pil - grim - age hath found; We'll ope the se - cret of our joys,
 But self - de - ni - al is the power In which our souls a - bide; That all we have is spent for God,

Be - yond the strife of care, Where love is reign - ing in each heart, And deeds are wrought in prayer.
 The plea - sures of our day, And give you from our trea - su - ry, Till grief shall pass a - way.
 To aid the fall - en race, And make this earth, on which we live, A par - a - dise of grace.

SACRIFICE.

O ZION, thou beautiful city of God!
 What of'ring will win in thy courts an abode?
 A heart that is chasten'd and sick of its sin,—
 Will that at thine altar the precious boon win?
 Ah, yea! if thy vineyards and orchards so fair,
 And gold-waving harvests, the needy may share;
 If they will but sacrifice all that is vain,
 To them shall the hundred-fold blessing remain.

Thy order and beauty the angels have wrought;
 To thee shall earth's treasures in fullness be
 brought;
 Of gifts and of sacrifice, choicest shall be
 From souls consecrated to true purity.
 Then, come to the waters, so cleansing and clear;
 The angels are troubling them, come without fear;
 For God's power is able the heart to sustain
 That lays down its life, Life Eternal to gain.

Maria Witham, Enfield, Conn.

SHAKER HOME.

SWEET my home, with its attractions
 From the sphere of spirit life,
 Where the pow'r of love is ruling,
 And where never enters strife.

Quiet, safe, and ever pleasant,
 Lighted by contentment deep;
 Sacred influence, ever present
 In true hearts that prayerful keep.

Guardian friends, like angels holy,
 Sainted friends, who've left the form,
 Bless the dwellings of the lowly,
 And protect from every storm.

Here is Freedom's banner gleaming,
 Joy and love its folds display;
 And the star of Truth is beaming
 On my Shaker home to-day.

Phebe A. Jones, Mt. Lebanon.

LET men laugh when you sacrifice desire to
 duty if they will. You have time and eternity
 to rejoice in.—Theodore Parker.

FAITH'S REWARD.

OUR earth life is fleeting, and passes away,
 As mists of the morning in brightness of day,
 The few pleasure moments allotted us here,
 Come sparkling like bubbles, and then disap -
 pear.

The friends whom we love, that we fold to
 our hearts,
 Pass from us as glory of evening departs;
 And though by their presence our spirits are
 blest,
 We cannot retain them from angelic rest.

We pluck the sweet flower, and behold its fair
 form
 Soon withers and droops, as if torn by the
 storm;
 And, while we are seeking our sorrow to hide,
 We ask, in our hearts, is there naught can
 abide?
 A brightness comes o'er me, a soft whisper
 near,
 It says, Child of earth, O dispel doubt and fear.
 The spirit, released from its casket of clay,
 Aloft soars in freedom to bright realms of day.

The loved ones you cherish, the friendship so
 dear,
 Shall yet be your treasure in yon happy sphere.
 No sin, nor affliction, can find entrance there,
 For deep love and wisdom pervade every -
 where.

The delicate flower, so fragrant and sweet,
 Will bloom with new life, and with beauty
 replete;
 No mildew nor blight in the bud can destroy
 The fruit or fair blossoms of that land of joy.
 Then toil on with ardor, with hope ever rife,
 Before us are riches of immortal life;
 Our Heavenly Father and Mother will crown
 All those who in faith have their own lives
 laid down.

Rhoda Hollister, Mt. Lebanon.

THEY who talk much should beware of those
 who listen attentively.

THOUGHTS OF LIFE.

O, if every one were happy,
 Joyful — happy — I would be;
 But the suff'ring of another
 Ever take my joy from me.

What a world of bitter anguish!
 What distressing scenes of woe,
 Mortals born in pain to languish,
 And but slight releasement know.

Just the best, and the most holy,
 Are afflicted and oppress'd;
 Just the kindest, and most lowly,
 (Seemingly) are most distressed.

As I find of pain each token
 Sadden'd, I behold the cause;
 For, in depths of ill unspoken,
 Much is ours through broken laws.

Violation of the Spirit,
 And of Nature's perfect way,
 With the weakness we inherit,
 How proceed the debt to pay?

Toils that seem to yield but little
 (While we walk in present light)
 Shall fulfill each jot and tittle,
 And establish truth and right.

Mountains are composed of atoms,
 And by atoms worn away;
 So, by little acts, we render
 Righteousness for future day.

Let us labor for salvation;
 On the present it will tell;
 Add to every generation
 Something more, till all is well.

Till the work of God's completed,
 And a new relation given,
 Where the laws of life are meted
 With the blessed peace of heaven.

Keep thy calling, O Mount Zion;
 Keep thine inner life secure;
 Draw the power thou canst rely on,
 To protect from the Impure.

Mary Whitecher, Canterbury, N. H.

My Father, I see where the error lies:
 It is in offering only half to Thee;
 When all is brought to win the highest prize,
 Thou wilt return a fulness unto me.

M. W.

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NEW HEAVEN AND NEW EARTH.

A NEW creation. But, as from nothing comes nothing, both the new earth and the new heaven must be evolved from previously-existent elements. As Believers in the second manifestation of Christ, we have heretofore assumed, in our writings, that our spiritual order was the new heaven; and that our community of goods was the new earth. This was true, but not the whole truth. The light shines brighter, and we see further.

John says: "I saw a new heaven, and a new earth; for the first heaven, and the first earth, were passed away; and there was no more sea"—spiritual heathenism. In his vision, John had previously been giving us the history of the first earth and heaven, which began to be created at the introduction of the Christ Spirit into the Roman empire.

The seven churches of Asia were semi-heathen, semi-Christian organizations. They are the bases of our present Gentile Christianity, or "Babylon the Great"—"the Mother" of so many "harlot" systems of theology, and of civil governments. This heathen Roman empire was the raw material out of which our modern Christianity—its Gospel and Law—has been formed. The empire included nearly every known nation that, at that time, was called civilized.

Christendom, with its hundreds of orders and sects, in its creeds, its prayers, and its sermons, unites the natural generative and the spiritual resurrection elements, and mixes them together in its sacraments, ordinances, and church ceremonies.

Is not this flesh and spirit theology—this admixture of discordant, antagonistic elements—the cause of the vehement denunciation of the Revelator, and of his utter abhorrence of the whole Babylonish system, to which he so remorselessly applies the most opprobrious epithets known to human language?

It is said that Babylon means mixture—confusion; and the culminating manifestation of this mixing and adulterous spirit is in the union of Church and State Governments, under which the priesthood usurp authority in the first heaven, and first earth, too, and compound them together.

The Pope of Rome, and the Queen of England, are equally the Head of the Church and State. Marriage is a sacrament of the Church; and war, like the infernal Inquisition, is holy. The same Church official can "solemnize holy matrimony," lead an army, or appoint and pay for the leader, collect tithes and Peter Pence, dress in scarlet and gorgeous attire, fare

sumptuously every day; while every fifth person is a pauper of higher or lower degree; and the social evil extends from the sacristy to the brothel. Monasteries and Nunneries, barracks and monitors, State prisons and theaters, tenement houses and asylums, hotels and boarding places, are all Church and State institutions, and come of the attempt of Christendom to combine, under one Head, "the first earth and the first heaven."

Can there be a doubt that these are the "first heaven and the first earth" which John saw "pass away" in the fall of Babylon? or that they were formed under the first advent and influence of the Christ Spirit?

They stand exclusively in the masculine gender. Witness Jesus and his twelve Apostles—all men; the three *he* Gods of the Trinity, worshipped by the Catholic, Greek, and Protestant world; and the masculine priesthood, from the Pope, and Luther and Calvin, down to H. W. Beecher.

The cardinal dogmas of the "Evangelical Alliance" are, without question, what the Spirit designated "doctrines of devils"—of *Evil*.

John saw the "first beast"—Catholicism—come up out of the sea—spiritualistic heathenism; and a "second beast, with two horns"—Luther and Calvin—come up out of the earth—Rationalism. These are "the beast," and "the image of the beast"—Church and State male Governments—moons turned to blood. All the ages down, they have been either fighting and warring, or preparing to fight and war, with each other.

Having seen the first heaven and the first earth pass away, John begins to describe the second heaven and earth that should take their places. He saw the new earth in its glory, and, as Swedenborg and some others have done, mistook it for the new heaven.

"I saw the holy city, New Jerusalem,"—the city of the Jews in the spirit world—"coming down from God out of heaven. * * * The tabernacle of God was with men, and He will dwell with them; and they shall be His people," who shall live up to the holy and good Law of Moses, in generation nutrition, and in their property relations; as *they* did during their forty years visionary state in the wilderness. The land will be Government property; and the Government will be male and female; and marriage will be for *use* only. The evil things, so much lusted after, will be unknown; and manna—vegetables, farina, and fruit, will be for muscular strength in man, as with the ox and elephant, the horse and camel, the buffalo and dromedary. "Perish commerce," and flourish agriculture.

Let cities be for the giants in wickedness; and co-operative associations universal throughout the land. Let the land be fed with its own produce, and have its sabbaths of rest, to digest its food; that no seed of weed, or germ of animalcule, may live to choke or destroy the crop. And far from human beings would be the plagues and mountain of curses that Moses set before the people who should be disobedient to his organic physiological laws. For, in the new earth, "God shall wipe away all tears from their eyes; and there shall be no more curse," or disease; nor death by sickness, consumption, burning fever, or by any other plagues now so well known to the Gentile Christians in Babylon. "For there shall be neither sorrow nor crying; neither shall there be any more (physical) pain; for the former things are passed away. . . . It is done." "He that overcometh" his appetites, and subdues his passions, "shall inherit only good things."

Behold, then, the "new earth," in which man and woman shall have equal voice in framing and executing the laws; and which shall possess a simple *dual* Civil Government; and under its administration, all present forms of evil, and causes of human misery, shall find no place to counteract its Millennial principles.

In chapter xxi of the Revelation, we have, from verse 9, a visionary description of the "new heaven," as co-existent with the new earth; "of which we cannot now speak particularly"—not until another issue of the "*Shaker and Shakeress*," in the new year, 1874.

THE WORD OF GOD AND THE BIBLE.

EACH one of the thousand antagonistic sects of religionists, called by the homogeneous name of *Christians*, has a theology built up out of the teachings and interpretations of their Bibles. This fact is continually raising the important inquiry, *Is, or Is not, any one of these sectarian Bibles the Word of God?* "A tree is known by its fruit." *Theological sectarianism is Bible fruit.* Inspiration, redeeming love—salvation—is the fruit of the *Word of God!* The former engenders in men, and in nations, cruel wars, inhuman persecutions, the infliction of the most awful tortures that human ingenuity can invent, upon the infidels and heretics of their own creation; and inveterate, mutual hatred toward the Gods and Bibles that each of them thus worship. Whilst, under the influence of the latter, Pentecostal Communities are formed, wherein men and women love their neighbor as they love themselves.

One said: "Men, in consequence of their belief in the inspiration of the *whole* Bible,

suppose that God requires something more of them than merely being and doing good."

No thoroughly enlightened *Christian*, whose soul is vitalized by the *real* Word of God, can study the character of the God of the Jews, as described in these man-made Bibles, wherein he is depicted as possessing all the passions of that humanity he is seeking to elevate and redeem—fickleness, hatred, revenge, wrath, and unparalleled cruelty—without its lessening his veneration for this tutelary divinity—the "Lord of hosts" of implacable warriors.

The hygienic ordinances of the Law, concerning generation, its confessions, and sin-offerings, followed by washings, purifications, and sacrifices, conjoined to the scientifically wise restrictions relative to inflammatory meats and drinks, and the utter prohibition of indigestible, disease-creating fat and grease, are inestimable records. They were designed to remove (and prevent) "all sickness from" the Jewish people, "whose lives, to-day, average five years more than do the Gentile Christian people of Europe, although under the greatest possible disadvantages."—(Dr. John S. Hough.)

Here we have two of the steps in the ladder of redeeming progress, reaching from the lower order of *generation* up to the Resurrection order—from earth to heaven—as represented in a dream of Jacob.

These laws and statutes remain as a tribunal of judgment, before which the whole human race will yet be arraigned, to give an account of the deeds done in their now terribly-diseased bodies.*

The prophetic books of the true Bible are a priceless boon to humanity. Their claims to a Christ inspiration are substantiated by numerous immensely-momentous fulfillments of prophecies concerning cities, kingdoms, and nations, in the external world; and by still more important actualizations in the religious progress, and spiritual history of our race. They are the recorded links of God's providences, forming a chain composed of the Word of God which is embelting the whole of the New Creation.

The Scriptures are history and biography, interspersed with records of the inspired Word of God, seeking to establish the kingdom of heaven upon earth. That Word is still making Bibles, which are as sacred to the present, and as needful for the future, as was and is the Apocalyptic book of St. John the Divine.

Texts from Scripture furnish the fulcrum for the levers of the sects—the creeds of the theological religionists. By these they overthrow each other. "A house thus terribly divided against itself cannot stand." The evil arises from the error that the Bible is the Word of God; and that every word between its lids is, by efflux from Deity, plenary inspiration. It is a magazine of the warriors' weapons the slave-holders' manacles, the miser's gold, old wives' fables, the sage's wisdom, Jewish prejudices, and God-saving truths, thrown together in a book; to be accepted as the Ark of Oracles, upon which to found religions.

The secular books of the Bible required no more inspiration than does any other history,

*If the "statutes were not good," which he "gave," evidence that the "God of Israel" was not the Supreme Being, those laws and statutes that were good—embodying eternal truths—do as certainly prove that he had an orderly relation to Him. Ed.

or biographical story. Many words in the ancient Oriental languages, in which the Scriptures were first written, are variously rendered into other tongues. The Hebrew word *nahash*, rendered *serpent*—"Be ye wise as serpents, and harmless as doves,"—might be, and is, rendered *seraph*, etc. Yet how different the sense to an Englishman or an American! The numerous instances of this kind destroy entirely the idea of a plenary inspiration, to a rational mind. Had the translators been enlightened by the revelation of Christ's Second Appearing, we should have had a very different Bible from any now extant.

Man, in his journey of redemption, swings from one extreme to another. From wrong and ruin, he does not pursue a straight pathway up the inclined plane of righteousness and truth; but moves spirally, as it were, sometimes on the wave of inspirational power, drinking in the gushing rhapsodies of the Word of God; then floating with the tide of passion into caverns of darkness and dissipation.

The present is an age of scientific, theological, and religious revolutions, destroying the false foundations of sectarian creeds, and exposing the imperfections of all the Bibles from which they have been evolved. Under this influence, many souls unwisely throw away the Bibles of other nations and races, in past Dispensations, as useless or unprofitable; not knowing that God's work, for human redemption, in all ages, is harmoniously linked together. The Word of God is a unit. A present revelation will reproduce the past. "Every word that has been spoken by the mouth of all holy Prophets," in all nations, "since the world began," will be restored in the Millennium.

The Christian Bibles, with all their errors, are books of incalculable value to the human race; and the sacred writings, or Bibles, of what are termed *heathen* nations, are also to be judged by the same standard, *ie*, the truth they contain, and the good they do. All Scripture records of Divine inspiration help to reveal the power and wisdom of God to mankind; and they should be preserved, studied, and interpreted, by the light of a present living revelation, as that includes the whole focal light of all former revelations.

God's Word and work never wane, or retrograde; but are eternally progressing toward the final redemption of all races. Hence, none of the Bibles, not even the *Christians'*, are yet finished.

Elder Giles B. Avery, Mt. Lebanon, N. Y.

SHAKER FUNERAL.

EDITOR HUDSON REGISTER—I have just returned from the Shaker village in this town, where I had been to attend the funeral of the late Elder RICHARD BUSHNELL, an aged and much esteemed member of that community, who has been a member of the society for over sixty years, and most of that time occupied a prominent position in the North Family as one of its Elders. He was over eighty years old at his death; and no man ever died leaving a better record for honesty and an uniform irreproachable life than did Elder RICHARD. His position in the Shaker Society has, during the present generation, brought him into intimate acquaintance with the citizens of this vicinity; and the community at large seemed filled with as much sympathy for the deceased as did the members of the community who have grown up under his eyes, and have looked up to him as to a father and a friend, in whom they could with implicit confidence confide.

The funeral was held in the Church, which was filled to its utmost capacity. The different Shaker families of Lebanon, Canaan, and Hancock, were represented apparently by a majority of the adults, but as the citizens entered, the space occupied by them became more and more compact, and apparently every spare bench and chair came into requisition in order to seat the audience. It was doubtless the largest gathering ever in that capacious room.

The usual exercises on Sunday were entirely dispensed with, and the time was filled up with remarks made by different brethren and sisters, appropriate to the occasion, the reading of articles in both poetry and prose, and with singing. Elder FREDERICK EVANS made a beautiful and timely address in which he took occasion to review the past life of the deceased, slightly touching upon the peculiar doctrine of the sect. Elders DANIEL BOLER, and GILES B. AVERY, also gave each a short but impressive address, which, were it in my power, I would send you, as they were every way worthy of publication. Elder GILES also read a beautiful piece of poetry, which he said was written by one of the sisters. If such talent exists among our Shaker friends, and the sentiments expressed in the poem read, are the true emanations of a Shaker heart, then have that singular people been sadly misunderstood by us of the outside world.

The world has been led to suppose that all the finer feelings of the human heart—all love, affection, and personal regard for fellow humanity, was here crushed—crucified as we might say—and that an ascetic individuality existed, leaving the Shaker a solitary wanderer on earth, avoiding all sympathy with things of earth, only seeking happiness, won by misery here, in a world to come. But this day there was a rare opportunity, seldom witnessed by those outside of the Society, to observe the beautiful system of Brotherhood that seems to permeate the innermost recesses of their heart of hearts. Here we saw the Ministry and Elders, standing at the head of the Society, mingling in perfect union their humble tributes to the memory of their deceased brother, side by side with those who walk upon the ground floor of the Temple, or are the humble workers upon its outside walls. Had you listened to the several speeches made by brethren and sisters, and heard their written thoughts expressed, the only conclusion that could result would be: If these men and women are sincere, if they speak their thoughts in all soberness, if such love cements together the hearts of Shakers, then is their Society a paradise upon earth, and just without the door of Heaven.

An invitation to the audience, not Shakers, drew from J. M. PEEBLES, a well-timed and impressive speech which seemed to be in sympathy with the crowd of people among whom he stood while speaking. Doctor WRIGHT, an old citizen of New Lebanon, added his testimony to the sterling worth of the deceased, whom he had intimately known for half a century.

After the services at the Church were ended, the vast audience had an opportunity to view the remains in an ante-room of the Church. The remains were contained in a plain, substantial coffin, unstained, and without a single ornament; yet, simple as that burial case was, to eyes accustomed to look upon the varnished surface, the emblazoned adornments which fashion turns out to contain the remains of earth's lavish children, I have no doubt our old friend RICHARD (if he has the power in spirit to look back) gave hearty approval. At all events, I am confident that in that humble coffin RICHARD BUSHNELL "sleeps well."

JUDGE H. BULL,

Lebanon Springs, Col. Co. N. Y. Oct. 26, 1873.

UP AND DOWN.

IN deep silence, quietness, and profound meditation—feeling after God—by sympathizing with all things in the natural world, commencing with *man*, as the head of the animal kingdom; descending through the vegetable to the unorganized mineral kingdom of Nature, is looking *downward*.

While commencing and sympathizing with unbodied men and women—spirits, angels, cherub and seraph, who intervene between man and Deity, is looking upward.

For unorganization is *down*; perfected organization is *up*.

CAUSE AND EFFECT.

THE FIRST CAUSE of life, and of all the qualities or properties of mind and matter, in the entire Universe of Creation, is GOD, whose government of all his intelligences in all worlds, and in all heavens, is by *Law*, which expresses his *will*.

All mind and matter are placed under, and made subject to, *Law*, founded in Goodness and Truth; and is intended to be productive of felicity to all God's sentient creatures, which, therefore, cannot be infringed with impunity.

Man, in all worlds, is a *secondary* creator; and, therefore, the physical, moral, mental and physiological causes by which *we humans* are influenced and made to *suffer* in this world, are mostly, if not altogether, of our *own* creation; and, consequently, the corresponding effects are indirectly or directly chargeable upon ourselves. And, as the *power* to create and bring into operation *counteracting causes*, is in our possession, when one cause, which would produce *evil* or injurious effects upon us, is in operation, we (as rational beings) can and should set in motion other and counteracting causes, and thus *prevent evil effects*. By this, we *know* that the *power* of deliverance from evil is principally in our own hands; and, if our *will* be in harmony with the *Good and Great First Cause*, we can bring forth and effectually *use* that power, and thereby escape the *evil* or suffering.

Calling upon (or praying to) God, that *He* would remove the *evil effects* of a cherished *evil secondary cause*, especially when that cause is known to the person, is the merest fallacy, and is useless. It is like requiring of God the Supreme Intelligence (who is perfectly rational, wise, consistent, and absolutely unchangeable, as well in his purposes as in his nature) to destroy his own system or mode of government. God never acts arbitrarily, but always beneficently.

By *Law*, God says: *Do this*, and thou shalt live, healthily and happily. *Do that*, and thou shalt die miserably, or live unhealthily and unhappily.

There must necessarily be suffering, where *causes of evil* are allowed to be and operate, whether the sufferer be aware of their existence, or utterly ignorant thereof. Therefore, it is the business of every man and woman to study and *labor* to find out and *know* the *causes* that will produce *good*, and then to wisely adopt them, and thus *prevent evil effects* in and upon their bodies, and minds, and morals.

There may be, and without doubt there are, *gifts* resting upon certain individuals, at certain times, by the exercise of which, disease and suffering may be and frequently are removed; the ulterior and beneficent object of which, is to induce the *healed* to flee the *evil cause*, and find out, and practically adopt the *true cause* of health, ease, and happiness. For, obviously, if the *causes* of the evil, or suffering, be untouched and allowed to continue to operate, the same (or worse) *evil effects* will undoubtedly and unavoidably follow.

Therefore, be it remembered, that *ignorance of the cause* of evil, or suffering, *will not prevent evil effects*. Wrong habits—physiological or moral, *will produce* corresponding *evil effects and suffering*. Physical and physiological habits, when *known* to be wrong, and yet

persisted in, become *moral wrongs—real sins* against both God's Law, our neighbor, and ourselves. Paul says: "Sin is the transgression of the Law" (of *Moses* he meant). But it would have been better if he had said, The transgression of *Law*, as established by God in the nature of matter and mind, is *sin*.

As iron, when under the power of heat (in a molten condition) cannot be used for the purposes of binding or holding together other things, or for the support of buildings, and appears to be without the properties of cohesion and hardness, but which, as soon as the external influence of heat is removed therefrom, will return to its former cohesion, solidity and hardness; so, when *inability to act* under the power of a *secondary cause of evil* is present, of course the *evil effects* are more or less diminished, and, for the time being, the *will* of the person may *appear* to be in the direction of good; and it will be called *virtue* in him, when it is but little better than a "sick bed," or "death-bed repentance." And, in most cases, as soon as the opposing *inability* is removed, the *mind* (which is extremely elastic), by the power of the *will*, returns to its ordinary and customary *evil cause*, and thereby, with the body, has to endure and suffer the *evil effects* of the resumed and continued *evil cause*. And, as every effect is as true to its cause as is a shadow to substance, the longer an *evil cause* (moral or physical) has been in operation, the longer will it take to eradicate and destroy its *evil effects*. Therefore, be warned; be wise.

Truth, Knowledge, and Wisdom, are natural attributes of God, and are communicable to all his intelligent creatures, in all worlds and spheres, if they be willing to receive of them. Therefore, let *all shun ignorance* of right, truth, and good; put off folly, learn to be wise, and *choose* that which is good and true; and thus escape the ten thousand evils and sufferings—spiritual and physical—which overtake and befall those who will persist in pursuing a contrary or evil course.

Wm. Offord, Mt. Lebanon.

THE JUDICIAL OATH.

"We demand that the judicial oath, in the courts, and in all other departments of the Government, shall be abolished; and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead."

In connection with the above "Demand for Liberalism," the following extracts from *The Pilgrim and the Shrine* appear to me sufficiently interesting and appropriate to merit being placed before the readers of the *Index*:

"But it is our system of judicial swearing that has struck me as exceedingly curious.

"His evidence was essential and satisfactory, but the lawyer who was on the other side very nearly succeeded in rejecting it, and was only foiled by the singular wit of the witness. He was reputed to be an 'infidel,' whatever that may be, and on his entering the witness-box, the counsel stopped the clerk, who was about to administer the oath, saying that he wished to ask the witness a question about his religious opinions.

"The witness observed that when sworn he should be most happy to answer any questions about the case before the court, but that his *opinions* concerned nobody but himself: they were not evidence and nothing he could say unsworn could be evidence; he hoped, therefore, his honor, the judge, would save him from any irrelevant curiosity.

"The judge, however, answered—what seemed to me a most reasonable appeal—by intimating that it was necessary to answer the counsel's questions.

"Perhaps then," said the witness, "I may be informed if, not being sworn, I am bound to speak the truth?"

"Not legally," said the judge.

"Witness thanked the judge, and, turning to the counsel, said, 'Now, then, sir, you may just ask me what you please, and I will endeavor to frame my answers to suit you!'

"Seeing that an examination under such circumstances would be a farce, the lawyer requested that the oath might be administered. This done he again commenced:

"Now that you are legally bound to speak the truth, I desire to know if you believe in the New Testament, on which you have been sworn?"

"Turning to the judge with an expression of mock humility, witness said, 'I pray your honor's protection.'

"The judge told him to answer the question.

"But, your honor it's not fair. He wants to make me commit myself, because he knows my evidence will tell against him."

"Exactly so, says the counsel, blandly smiling.

"What," asked the judge, "do you mean by making you commit yourself?"

"Why, your honor, he wants me to disqualify myself for being sworn as a witness, by acknowledging that I believe in the Divine authority of a book that contains a positive injunction against swearing at all!"

"On hearing this most unexpected reply, the lawyer answered the judge's inquiring smile by throwing himself back in his seat, and declining to oppose the witness.

"Does it not seem strange that the very truthfulness which would induce a man to acknowledge his disbelief should be used to discredit him?"

"It seems to me absolutely certain that a little advance in the pitiful intelligence will cause the oath to be discarded altogether. As an appeal to the supernatural it really means nothing, and as a legal contract it might be made equally binding, and less objectionable."—*The Index*.

TWO ORDERS.

"Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." 1 Cor. 15: 40.

FIRST ADAM—male and female ("and he called *their* name Adam") the father and mother of the natural creation, the generators—the sowers of the seed. Then Christ, also male and female ("He that hath the Bride is the Bridegroom"—"Adam, a figure of him that was to come"), the father and mother of the spiritual creation—the regenerators—the reapers of the harvest. "There is a time to sow, and a time to reap," spiritually as well as naturally, human beings, as well as wheat and corn. ("The harvest truly is plenteous, but the laborers are few." etc. "Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.")

There is a begetting, quickening, and birth, spiritually as well as naturally ("Ye must be born again"), and equally as necessary are the father and mother in the spiritual as in the natural creation; and, as we had no choice as to who should beget and bring us forth naturally, neither will we be consulted as to who shall be our spiritual parents; and, when we are *compelled* by the angels to enter the *womb of the Spirit* (a *Shaker Society*), let us become "as clay in the hands of the potter," and "honor our father and mother," then God, through his Order, will travail, and in due season bring us forth spiritual beings—angels.

The followers of Adam "marry and are given in marriage" ("marriage is honorable in all" *natural* people); but the followers of Christ make themselves virgins and "eunuchs for the kingdom of heaven's sake." The hundred and forty and four thousand, who stood with the Lamb on Mount Zion, were virgins, not married people—"not defiled with women," or men. Brother John neglected to mention that there were some of *both sexes not defiled*, because, like Paul, he then only "knew in part," and "saw through a glass darkly." The prophecy "That the Bride should appear, and she coming forth shall be seen that is now withdrawn from the earth" (Esdras, 7: 26), was not understood by him *at that period* of his pilgrimage.

Remember, there is a natural and there is a spiritual life; and that one must be sacrificed for the other. "Whosoever will save his (generative) life, shall lose it (his spiritual life); but whosoever shall lose (sacrifice) his (generative) life, for my sake, and the Gospel, the same shall save it" (his spiritual life). But such as are content, and of choice prefer to follow Adam in the natural, generative life, let them sacredly observe the laws of God for that order, which are "Do justly, love mercy, and walk humbly," using their generative powers and faculties to "glorify God," *not for pleasure*; and let them teach the same to others; then (if you have not been called to a higher life) the blessing and protection of God will rest upon you as *natural* people, and you will be among that number who (Paul says) "do well." If, however, you feel "drawn off

the Father" to follow Christ in the *regeneration*, you must forsake father and mother, brother and sister, wife and children, lay your possessions at the feet of the Apostles (as did the primitive Christians), confess your sins, take up your cross daily, and, by patience and perseverance, clothe your spirit with the "wedding garment" of purity and holiness. This will entitle you to be classed among that number who (Paul says) "do better."

"Except ye be converted (*to this faith*) and become as a little child (harmless and confiding), ye cannot enter into the kingdom of heaven," you may *try your best*, but the laws governing the spiritual, are like the laws governing the material—*unchangeable*. And such as seek to carry their lust, private property, natural kindred, etc., etc., along with them, will never enter the kingdom of heaven, nor have it enter them; but, sooner or later, will find themselves among those, "many (that) shall seek to enter in, but shall not be able." Therefore act wisely, sit down and "count the cost," "choose ye this day," which of the two orders you will cast your lot with, and then religiously keep the laws given to govern in that order. If you will do this, in the fear and love of God, their blessing and protection will rest upon you by day and by night, in things temporal and in things spiritual; you will be an honor to your race, and will find yourself in the hollow of God's hand, when their "time of times" shall pass over this planet, and over the creatures dwelling upon it.

J. R. Cooper, South Union, Ky.

VISION.

ON or about the middle of November, 1870, upon retiring to rest at night, and closing my eyes (being still awake) the following scene, or vision, appeared before me:

In the first place, I saw the Throne of God, and from thence a descending plane, reaching as far as my eye could extend, down to the region of darkness. Upon this plane there appeared a vast multitude of platforms, ascending one above the other, from the lowest progressively upward toward the Throne, which appeared like a dazzling cloud of Light and Glory, extending in length across the end of the plane, thus:

and was covered with such indescribable brightness, and so enshrouding the Almighty, that He could not be seen. At the lower end of the plane, adjoining the dark regions, there appeared, upon the first platform, souls who had just entered thereon, upon whom there was a small measure of light shining, which enabled them to see some of their gross and sensual abominations. Upon the next platform above them appeared more light shining upon its occupants; and so it continued to increase upon each ascending platform toward the Throne of God. And, as souls upon one platform faithfully improved the talents committed to them, it formed their credentials for advancing to higher ones; but, if they had not improved their talents, they light became darkness, and they were rejected.	Throne.
	Platforms.

The upper platforms toward the Throne appeared radiant with light and glory, which shone upon the occupants as if the work of regeneration with them was nearly or quite accomplished. I had no distinct view of Christ in his full manhood as a *person*, but

was impressed with a feeling that he sat at the right hand of the Throne, and facing the RESURRECTION plane, and was there ruling and reigning over redemption's work, and putting all things under his feet, which, when done, his Mediatorial Office will cease, and he will give up the kingdom to the Father, and God will become *all in all*.*

Among the multitude of souls I saw, I recognized none that I knew in the form except Elder Ebenezer Bishop. He was in the front rank, and at the right hand of one of the platforms, and I was not far from him, upon a space not occupied by disembodied spirits; and while I stood there, those upon that platform went forth in the worship of God, with their faces toward the Throne; and, as this mighty host moved forward in the dance, the manifest strength, life, and energy of their spirits were grand and sublime; and the peace, love, and harmonious feeling which pervaded their ranks, and which they wafted over upon me, was beyond description; it filled my soul with heavenly joy and delight; and I said to myself, "*This is heaven complete*; I can ask for nothing more!" At this time I thought the greatest pleasures, honors and riches, that the world could bestow, presented themselves to my view, and they appeared so insignificant and worthless, that, even if they were not transient in their nature and duration, I wondered that any intelligent soul could for a moment desire them.

Richard Bushnell, Mt. Lebanon, N. Y.

* As the process of creation will never cease, and natural men and women will forever be coming into existence, so the end of the world, and of the works of salvation, redemption, resurrection, and the all in all in God, can apply only to individuals, to nations, to races, and to globes.

The *human personality*, in this vision, arose from an educational and theological bias, which, in all of us, is as flavor (given from casks) to the wine of *inspiration*.

Christ, as a plane of Deific, spiritual, and heavenly Intelligences, is infinitely superior to Jesus or Ann, as mere personalities. And Mother Ann said, "Do not build your faith upon me, but upon the Gift of God:—*That can never fail!*"—Ed.

SETTLED AT LAST!

It will be seen by the following from the *Christian Union*, that "the vexed question" of the reading of the Bible in the public schools, has been settled in Ohio, and settled right—that is, against the Bible:

At length, after a tedious experience of legal delays and uncertainties, the resolution of the Cincinnati School Board, prohibiting the reading of the Bible in the common schools, has gone into effect. The resolution was adopted Nov. 1, 1869; and its operation as a law began September 1, 1873, the Supreme Court of Ohio having dissolved the injunction against the board which the superior court had granted. The principle of this decision will eventually be accepted by Protestants generally as a true definition of the relations between Church and State in a Republican Government. It presents, moreover, the only basis on which it will be found possible to defend the common school system against its most insidious foes.

So far so good. Now, if there is praying and any kind of religious reading in those schools, let that be prohibited also, and confined to the churches; and then the schools, being placed on a secular basis, justice will be done to all parties, and the sectarians will no longer have an opportunity to "rule or ruin" the best institutions in the country.

LO, WISDOM CALLS!

BENIGN's the call. List, Wisdom's voice!
Come up, true life enjoy.
Flee false and base, obscene, unchaste,
Which life and peace destroy:
Leave death's dark shades, where lost, betray'd,
Thro' pleasure's luring guise;
Come up, frail man, thro' heaven's just plan,
To life divine arise.
Pure, peaceful minds, discreet, benign,
Oppression, wars, disown;
From discord cease, so cherish peace;
Good will, good cheer have grown;
True patience grown; ne'er frown, ne'er scold,
Though friends or foes annoy;
Though long opposed, and tried like gold,
Mild suasions still employ.
True friends to all, from loss and thrall
Would extricate the race.
Bless'd Wisdom calls, wins, gently draws,
Through renovating grace.
List, heed the call; rise from the fall,
Progressing upward, on:
Weights, idols, cast, and speed on fast:
Go free; discard all wrong.
Oh, let's well heed, press on with speed,
In truth, in spirit rise;
Christ quickens, guides, with oil provides
Chaste virgins, pure and wise.
Thus all who toil taste blissful joys—
Hope, gladness, love, peace, rest:
These live the Christ, true virgin life,
Are truly greatly blest.
The faithful, wise, advancing, rise,
The uphill grade still tread;
These fain would warn the proud who scorn,
Who're willing captives led:
Oh, pause, reflect, false life reject;
Thence, prove true life indeed:
The truth reclaims from error's chains,
Hence captives thus are freed!
Progressive minds, grown lib'ral, kind,
More needy ones befriend;
While Christ refines with fire divine,
These toil, progress, ascend.
While now's our day, who'd long delay?
Let's hasten, lo, the prize!
From vice refrain, so win, maintain
The life that never dies.

Dyer Slack, Enfield, Ct.

MUSCLE AND BRAIN.

WORK.—In the end of a Cycle, muscle and brain become too much separated. In the forming of a new Cycle, which is ever effected by a new revelation, muscle and brain are again brought into united activity. Adam and Eve were set, not merely to speculate upon the infinite botanical and zoological varieties of the garden of the Earth, but to dress and keep it in order—to work. The Egyptians had become utterly separated into brain-workers and muscle-workers.

The God of the Hebrews laid the foundation of a new social system among the Israelites in re-united brain and muscle-works. He made life itself, to each individual, dependent upon muscle—hand and finger labor—no exceptions to the law, *Gather your own food, or die*. Manna and labor were inseparable. Under that ruling, all had some opportunity for brain-labor.

The Apostolic decision, that "He who would not *work*, neither shall he eat," was under the same law. It may be noted, that, when professed Christians had divorced Brain and Muscle, they had also divorced their diluted Gospel from the "spiritual gifts" by which the early, working Christians had been distinguished from the world.

With hearts sincere and true, let us draw nigh,
With faith's assurance, which will never die,
Having a conscience chaste and pure within,
The inward body wash'd from stains of sin.
In our profession, let us e'er endure;
For God is faithful, and his promise sure,
Let us consider one another's needs,
Provoking unto love, good works, and deeds.
O Time! Time, where dost thou take thy flight?
Where thoughtless mortals to me have no right.

A. Calver, Mt. Lebanon.

SHAKERS.

A. DOOLITTLE, EDITRESS.

PHYSICAL AND SPIRITUAL.

If all strong-minded men and women who have the ability and the means of acquiring knowledge, would "apply their hearts unto wisdom," and use that knowledge unselfishly, for the benefit of the many, and in that way help to bear the infirmities of the weak, what a change would be wrought in society! By degrees, capital and labor would be brought into just relations. It is true that science and art have projected many agricultural and other labor-saving implements, by which the soil is made more productive. But, could laborers feel the assurance of a just return from capitalists, for services rendered, it would be a great incentive to industry; and the earth, by proper cultivation, might be redeemed from its present thorn-and-brier-producing condition, and an Eden formed, of far more than pristine beauty. But it has been truly said, that "great men are not always wise or just."

The Creative Intelligence that formed the worlds, and created beings with the germs of immortality to inhabit them, is superior to the things and beings created. And it is evident that the good Father and Mother of all souls designed that their children should grow in wisdom and knowledge from age to age, and be fashioned into their likeness; and that they should study to comprehend the laws pertaining to physical life; and how to use, and not abuse, earth's fullness of blessings, so amply provided for man and beast.

What greater evidence of the love and wisdom of God do we need than has been given? "The heavens declare his glory; the firmament showeth his handy-work;" and his voice may be heard through all his works. The great *luminary*, hung out from above, shedding its golden rays, and giving light which rules the day, is God's blessing to humanity; it is the appropriate time to *work*. The night also has its share of blessing for man and beast. The moon and stars shed a silvery subdued light, which brings a feeling of quiet and repose, and is a signal for *rest*. Sleep is Nature's balm—a wise provision. The earth pours forth its rich treasures with a lavish hand. But a wise Providence has decreed that every blessing shall be obtained by *labor*. The intellectual (as well as the physical) powers are given for use, under the guidance of just and immutable laws.

When capital and labor, and science and art, combine and operate harmoniously together, we obtain great results. Geology has penetrated the earth, and brought forth hidden treasures—gold, silver, and precious stones; and subterranean caverns send up oil in great profusion; while exhaustless beds of coal are unearthed: all for man's use. Our great forests, one by one, have yielded to the woodman's ax, and have been used for fuel, or for buildings, and other purposes; and our beautiful hills, once covered with stately trees, are now occupied by the agriculturist; yet we

do not fear for the future; for coal supplies the place of wood for fuel; and iron, stone, and clay, are used for building purposes.

Floating palaces, constructed of iron and wood, are seen on all seas, bearing the flags of every nation; and thousands of human beings are continually borne upon the waters of the fathomless deep from shore to shore. It no longer requires a Prophet of the Lord, with a divining rod, to cause iron to swim. Great powers are given to men and women; and they will use them for either good or evil purposes; and (we repeat), if, on the natural earthly plane of existence, all would learn to be *just*, what a terrestrial Paradise might be created. Then, under the action of the physical and spiritual elements, human beings would be peaceful and happy, until (to use the similitude of a field of grain in process of ripening) ready for the harvesting angel, with the sickle of *spiritual truth*, to cut them off from the field of nature, and gather them from the generative to the higher plane of divine light, and spiritual life. Then they would recognize the primitive intention of, and the necessity for, *two orders of human beings—the natural and the spiritual*; which (now) can only with great difficulty be brought to the comprehension of the people.

If natural laws, in reference to reproduction, were properly regarded, and men would learn to be brothers the world over, then wars would cease to the ends of the earth; and warriors would turn to the peaceful pursuits of industry, beating their swords into agricultural implements; and while, on the one hand, there would be no fears that the earth would be over populated, rendering war, pestilence, and famine "necessary evils," by which to thin off the inhabitants; nor, on the other hand, that the existence of a *pure celibate Order*, like that of the Shakers, would depopulate the earth. But, while the natural man and woman would be doing their work, if guided by the law of *use*, instead of carnal pleasure, in reproduction, they would bless the *spiritual Order*, whose portals are ever open to receive those who have progressed beyond the *natural*, and are prepared to enter upon the *angelic* life, where they can study and learn the laws pertaining to the kingdom of Christ.

If the development of natural laws, which pertain to the outward visible world, be worthy of so much attention from scientists, who can define and measure the duty of the *spiritual* man and woman, and the importance of their studying to comprehend the laws of the inner world, and the life that is eternal, and to know what is good and true for themselves, and not blindly follow the traditions of their fore-fathers; but constantly be seeking out new fountains of living waters.

New facts and events are daily occurring in the outward world of mind and matter; and, as there are new revealments in the natural arts and sciences, and new modes of thought and experience, to meet all such emergencies, so is it in a spiritual point of view; the unfolding laws of the invisible world, and of the higher life, require the revelation of new truths, new thoughts, and new modes of application.

Truth does not change! But, as the *finite* mind grows and expands, and reaches out toward the *Infinite*, throwing off the grosser and more material forms of thought, its views and conceptions of the *Spiritual* and *Divine* become more and more enlarged and celestial.

CORRESPONDENCE.

WE confidently expect that our noble-hearted brother (Elder Wm. Leonard) will forgive us for making a few extracts, without permission, from a lengthy and valuable communication from his pen, which was not designed for publication. To us it was a jewel when received; and it was placed in our casket as such; and we feel quite certain that it would be interesting and instructive to many of the readers of our "Monthly;" but it is too prolix to publish in its entirety. Yet we hope that even the fragmentary presentation thereof will not lessen its illustrative force, nor mar its symmetrical beauty.

BELOVED ELDERESS ANTOINETTE,

I received your kind letter by due course of mail, and was right glad to hear from you and our dear friends at the Mount. I have read it over many times, and have tried to feel guilty for my negligence in not writing before the present time; but, if I had done so, perhaps I should not have received your kind epistle, which has stirred my dying or wandering memory; and I am really puzzled to determine whether to feel guilty or otherwise. Of one thing, however, you may be assured: it was not a lack of true love, or pure Gospel affection, that prevented.

I have, from early memory, had many evidences that I was created to think and feel; and, like many others of my fellow-pilgrims of impulsive heart, and visionary brain, at times, I love to talk, and to write my intuitions and new-born imaginings. Persons of such a temperament naturally love those who are willing to hear them patiently, and who will respond to them affectionately and kindly. I am under many obligations to my friends at the North Family, for the charitable reviews, and pleasant responses to my eccentric theorizing, and visionary dreamings; and, though numerous sheets have passed between us, I have the calm satisfaction of believing that not one discordant feeling has ever arisen to mar our union and tranquillity. My frank, honest difference of opinion, on minor subjects, have ever been met with that wise, calm, and harmonious spirit, that rendered even quarreling a pastime, and fighting quite a Christian amusement. There is a joy in interchanging thoughts and gifts with true and tried friends; they serve to uplift and cheer the spirit, and harmonize soul with soul.

Now, my friend, you will agree to pardon me, if I turn my theme into a somewhat theological strain; I feel like writing a *long* letter, if you will be patient with me. When looking out from the windows of Zion, upon the outward spiritual horizon, an inspiration steals over my spirit like the glowing fires of heaven. I do not feel a restless anxiety for the future; distrustful, unhappy forebodings have passed from my mind. I never saw the final advancement of God's work look more bright and cheering in the distance than now; the signs of the times are marvellously changing; they may appear new and strange, but they agree with the visitations of God to men, when compared with past history, by which we learn of his dealings with the old world, through the mediumship of Noah; and, when He determined to enlarge and liberate the tribes of Israel, He visited them through the spirits of the ancient fathers; and, next, mighty shocks of spirit-power were felt in Egypt, and the surrounding nations; and there was a slow but *sure* class of spirit-manifestations peculiar to the age and condition of the old chosen line of those days.

When the reign of Judaism was about closing, *John*, under the inspiration of the well-tried, noble spirit of Elijah, lit up the torch-light of revelation anew, which helped to dispel the darkness of the whole country.

Again, when the first dawn of Christ's kingdom was to break forth, a higher power and word of God came to Jesus, which animated the angels to sing "Glory in the highest." The same power extended to the twelve foundation pillars of the Jewish Christian Church. The Christ Spirit, at that time, was limited to the Hebrew line; and, when the disciples were sent out to preach, Jesus charged them, saying, "Go not into the way of the Gentiles; and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel; and as ye go, preach, saying, The kingdom of heaven is at hand."

Upon a time, as Jesus was crossing from Jerusalem to Galilee, and was passing through the suburbs of the ancient city of Sychar, wearied beneath the scorching sun-beams, he sat down by Jacob's well, for rest and refreshment; and a woman of Samaria came to draw water. Gentile as she was, and coming from one of the forbidden cities, yet, by spirit impulse he was attracted to her; and, when she rebuked him for asking water of a Samaritan, he was so pleased with her candor, that he conversed with her freely, and in a manner that reached her understanding; and she went and called others, saying, "Come and see a man that has told me all things that ever I did. Is not this the Christ?" This seems to have been the first kindling spark of Gospel fire among the Gentiles. Ever after that introduction, Jesus showed a marked attachment to that people. Perhaps he was the only living Jew who, at that time, truly loved a Samaritan. When he healed ten lepers, none but a Samaritan returned to bow in acknowledgment of, and to thank God for, the favor; and Jesus did not omit to call the attention of the Jews to this fact.

In his parable of the man who fell among thieves, and of the conduct of the priest and Levite towards him (while the good Samaritan, instead of keeping his gloves on, and passing by on the other side, as the priest and Levite did, had compassion on him, stooped down and examined his wounds, and kindly bound them up), he taught that God is not a respecter of nations or persons, but of character. And he gave his disciples to understand, that, as soon as they had performed their first duty to the Jews, his Samaritan children were the next class to be attended to. He said: "Ye shall receive the Holy Ghost, and shall be witnesses unto me in all Judea; next, in Samaria; then to the uttermost parts of the earth." They caught the inspiration, and, with souls all aglow with revelation from the spirit-spheres, "they went everywhere preaching the Gospel of the kingdom."

What a marked manifestation of spirit-power was given at the time when Saul of Tarsus, undertook to beat down the Christian work! He was, without doubt, honest in his intentions, when he determined, under priestly sanction, to kindle the fires of persecution at Damascus; but he was met in such a manner, when a light flashed upon him, and he was smitten by an unseen hand, and heard a voice saying, "Saul, Saul, why persecutest thou me?" that he was convinced of his mistake, (and O how quickly he turned his energies in the right direction, and, after his conversion to the Christian religion, became a fortress of strength), and proved to be one of the greatest revelationists that ever existed. He was a leader of leaders, a torrent of eloquence, and as immovable as Mount Zion.

Each of the disciples of Jesus was called to perform a certain work, and spirit-power attended their labors. If in former ages there was a host of spiritual mediums, an abundance of prophecies and a gradual growth from small beginnings, need we despair?

Since this large continent was discovered, great changes and modifications have been wrought, and a new form of Civil Government is established.

Through the mediumship of the French prophets, the spirits worked; and from them Ann Lee was brought forth, who was afterward anointed to be our spiritual Mother. The powers of the heavens hastened her work; and, by revelation, she came to America, and the Church of Christ's Second Appearing began to be established, while a free Civil Government was also in process of formation.

This Church has stood as an *inside* wheel that fits into the wheel of the new *outside* Government, and the one has turned the other till it has become too visible to be longer concealed; for the light and spiritual influence of this Church is seen and felt throughout the nation, and in other nations.

The reforms of the last century started with the American people, and have been produced by the life-gems, or spirit lights, of the age, who had their highest existence in the Church. Modern Spiritualism began its work on the *inner* wheel, and was carried out by spirit-messengers, to do its work in the *outside* order. The spirits who were commissioned to do the first work in Zion, predicted its universal spread; and now we see a mighty upspringing of every species and order of mediums for both good and bad spirits to work through; but the same power that commenced the work, will bring order out of chaos—divide the false from the true—and will kindle in honest souls the fires of judgment, and thus purify them as gold is made pure by furnace heat, and will fit them to be indwellers and workers in God's holy Christian Temple, which, in its *dual* form, has started for a heavenly growth into order and beauty; and of its *increase* there will be no end.

Some of my friends here, who have heard this, my epistle of forty pages to you, think I have fully canceled all former debts that I may have incurred by not answering letters from you; and I guess you will think so too.

Please accept love and kindly greetings, from Elders, and Brethren and Sisters, who send it liberally for yourself, and all of our dear friends at Mount Lebanon.

Your Brother in the Gospel,

William Leonard, Harvard, Mass.

"IN EVERY THING GIVE THANKS."

AT this season of the year, when so many outward blessings are showering from the hand of the good Husbandman, we feel that "praise is comely" for all.

And to us, who not only have found a Father but an ever-loving Mother, what measureless call for gratitude, that not only now will the strong and vigorous in the spiritual household find support, but the poor and oppressed share of her love and sympathy.

Thanks for a Gospel that approximates to justice, and, while it acknowledges the universal brotherhood, is striving to reduce it to living practice; that knows "nor high nor low, nor rich nor poor, male nor female, but all one," etc. "Exalting the valleys" by "bringing the mountains down."

Thanks for a spot on earth where virtue and innocence can be preserved, and rank higher in value than stocks or exchange.

Thanks for a home where labor is honored, and consecrated toil and uses are the gauge of honor and respect.

Thanks for a love that is pure; and for "the hundred-fold" of brothers and sisters, which compensate the forsaking of the natural and earthly.

Thanks for the "banishing to the desert of forgetfulness," which succeeds the washing in Jordan (the river of Judgment); and for the cheering of spirits from the unseen, and the hopes of re-union in the spirit world.

And highest thanks that, for poor suffering humanity, there is such a way of becoming sons and daughters of God, without rebuke.

Elizabeth H. Webster, Harvard.

THE isolated efforts of individuals can accomplish no more now than formerly. Therefore it is an age of unions, combinations and leagues, pointing to the only avenue of advance to a higher order, viz., through a united and consecrated interest. We may also include as indications, the associated efforts of Bible, Missionary, and Peace Societies, all of which have started into operation since the Church of Christ's Second Appearing was established.

Many can "run to and fro" and knowledge may be increased, but knowledge alone, irrespective of quality and use, cannot confer happiness. Knowledge is communicable. Wisdom is acquired by applying knowledge to use. The higher the knowledge, the more excellent the wisdom attained by its exercise.

FOR THE SHAKERESS.

FEELING that I am a debtor to all lovers of truth in the preceding Dispensation, who, by a life of self-denial, strove to vindicate and uphold the work of righteousness on the earth, I would gladly give a fitting expression of my gratitude therefor, and honor the past; and also give my testimony to strengthen the present; and to help (in my humble way) any sincere soul, who may be looking among the lo heres and lo theres, to find the Christ of God that can give true rest unto souls.

The years of my pilgrimage on earth number fourscore, fifty-six of which have been spent with Believers, or Shakers. In practical obedience to the truths taught and lived by all who are true to their profession, I have seen the travail of my soul in the work of regeneration; and, as I have progressed "from faith to faith," I have also received increasing light and power to work the works of righteousness, and am now reaping the fruits thereof, which are peace and rest to the immortal part, that I know a life in sinful indulgence could never give. And I have witnessed the operation and effect upon others with whom I have been associated, and I can testify that I am satisfied with the goodness of God through the Gospel of Christ in the first and second appearing.

I am conscious that I am now nearing the end of my sojourn in time; but I feel a bright hope for the future; and, although my physical strength is waning, yet in spirit I am joyful; I feel that the prediction of the prophet Jeremiah is being fulfilled in our time, when the "virgin" sons and daughters of "Zion can go forth in the dances of them that make merry, both old and young together, and sing in the heights of Zion," and partake of the goodly feast of "wheat, and oil, and wine" of the kingdom, until "their souls are as a watered garden." My feelings go out in love to, and in prayer for, all honest truth seekers, that they may be led, as I was, to renounce the inferior pleasures of time and sense, and learn to live to God and die to sin; and, through obedience to truth, fit themselves for the society of angels in the Heavenly Father and Mother's kingdom in the world to come.

Anna Crosman, Mt. Lebanon.

GOOD resolutions are safeguards to the soul—God's blessings are limitless as the twinkling lights that spangle the vast arch above, or the sands of the sea. Every thing in nature's realm, evinces an overruling supernatural power. The smallest insect his goodness shares. The birds carrol their sweetest notes to Him who gave them life, swelling their little throats to the fullest extent, reminding us of the musical fullness of the spheres. And the running streamlet, as it ripples over hill and dale, sings a merry song; it may be shallow at its source, but it finds its way to rivers and lakes, and its terminus is the deep blue sea. Every drop of this vast body of water contains animal life; and if the tiny aquatics were asked why they were so lively, they would reply, in their language, "Because we have nothing but water to drink." Would that many human beings might reply in the same language who are now wedded to the wine cup, or bound in the demonic chains of Alcohol! Alas, that man who was made to govern himself, and rule over the lower orders of animal life, sinks himself below the beasts that perish! O that intemperance might flee the land.

Margaret C.

MEETING.

J. M. PEEBLES, on behalf of the *Spiritualists of New York City*, has asked to have a Deputation of *Shakers* attend one or more of their Gatherings, on the 23d instant; and *Elder F. W. Evans*, with a Company of Brethren and Sisters from the Three Novitiate Families of *Mount Lebanon*, and *Elder G. A. Loomis*, with a Company from *Waterlot*, are expected to be present.

For particulars, as to Hall, hour, &c., see public advertisement.

OBITUARY.

In looking over the obituary notices in the "Shaker and Shakeress" of 1873, up to October, we find the names of a large number recorded, who have been as bright stars in Zion, to illumine her spiritual horizon, whose light, to the external perception, has now gone out; but through faith we behold them shining with increased brilliancy in purer, brighter spheres. The majority of them lived to a ripe age; yet, how much they are missed from our circles! Each Family and Society had learned to love, and appreciate them for their works' sake; they knew their worth, and have felt their loss.

It has not been customary for Believers to eulogize, by word, their dear departed Gospel friends to any great extent; but rather strive to profit by their godly lives and teachings, and to have their bright examples shine upon our pathway, and light our course heavenward, that we may know how to walk in their footsteps and follow them, as they have followed Christ.

We are certain that a biographical account of many of those worthy saints who have been harvested from earth, and gathered to their spirit home, would be very interesting and satisfactory to Believers who have known them personally, or by reputation; and, had we inserted all the love tokens in the columns of the "Shaker and Shakeress," that have been sent to us by surviving friends, they would have occupied a large space. We have loved and admired the feelings which prompted such beautiful and affectionate tributes to the memory of dear departed ones; and would gladly have gratified the wishes of each contributor in publishing them, as well as to have satisfied the feelings of many of the readers of our little sheet by so doing, had it been practicable. But the lives of Believers in Christ's second appearing are so veiled from the outside world, that they seldom know one Shaker from another; except, perhaps, in the vicinity, or in the adjacent towns they may be known to neighbors and friends. As they take no part in politics, they have no political record to present; nor do they imbrue their hands in the blood of their fellow men, believing that Christians cannot, will not, fight. Hence the warrior's fame and glory (such as it is) does not rest upon them; and, having forsaken the natural, generative order of marriage, for the higher—the angelic—Christian order and life, it may be said of them as it was said of Jesus: "Who shall declare his generation?" Like him, the Shakers have none.

Seeing we differ so widely from worldly Christians, upon all of those essential points, how could we make up lengthy obituary notices of our brethren and sisters that would be edifying and interesting to subscribers in the outside order, who know nothing of the individuals of whom we are speaking, however illustrious their lives may have been to us? Our worthy sister Abigail Munson, who attained to the age of 102 (lacking a few days), how much might have been said of her good deeds, her godly example, and great worth, by those who knew her best.

We received an obituary on the demise of Elder J. R. Eades, which occurred at South Union, Ky., August 27, which was written in a beautiful spirit, by sister Jane Cowan of the same place, descriptive of his moral worth—his spiritual attainments—his consecrated life, and devotion to truth; and how much he was beloved by the little flock, of which he had been a faithful leader many years, and how deeply they felt his loss! We also received a poem upon the same subject written by Sister Lucy Shannon; all showing how they loved him in life, and honored him in death.

Such bright spirits as Elder D. J. Hawkins, Sister Charity Palmer, Elder R. W. Pelham, Brother J. Dean, and many more that we might mention, whose names are scaled in heaven, for they are written in the book of life, to be read by their Brethren and Sisters, have all left worthy records. And while we view the way-marks they have left behind, they will live in the hearts' affections of their Gospel kindred while memory shall last.

It may not be amiss to restate the ages of those who have gone from the ranks of the eighteen Societies of Believers to their homes in the spirit spheres within the last ten months. The ages of two, we did not get; but understand they were well advanced in life.

Over one hundred years of age.....	1
Between ninety and a hundred.....	5
do eighty and ninety.....	8
do seventy and eighty.....	12
do sixty and seventy.....	4
do fifty and sixty.....	3
do forty and fifty.....	1
do thirty and forty.....	1
Under thirty.....	2

NATURE CURES, IF CURE THERE BE.

In all systems of error there is a starting-point usually made by a false assumption. This is palpable in the drug theory. Assuming that disease is an enemy which a new drug disease may vanquish, patients are dosed into tedious pains, fevers, and too often premature graves. Dr. Trall's lucid pen has recently shown, that neither Seward nor Greeley died of natural disease, nor yet of a mysterious Providence, but of poisonous drugs. Similar fatal administrations ended the days of Washington, Harrison, Taylor, and multitudes of eminent sufferers, including millions of the obscure, whose lives, in one sense, were none the less precious. The germ, as we have said, of this poisonous system is, that nature don't or won't cure. While the drug theorists are unable to ignore the efforts of nature in this direction, they nevertheless insist that she must be assisted to cure. Hence, under the guise of aid, they embarrass; and on the pretext of removing burdens, they bind on such as are heavier and more crushing; and, in endeavoring to promote the process of cleansing, they surcharge the body with the foulest matter.

As the cause must always be removed to insure a cessation of the effect, so must this baseless assumption of assisting nature, by poisoning, be abandoned, before we can get rid of the destructive medical theory. By eating unclean food, and too much of it, persons are sickened, then druggists proceed to dose down yet more unclean matter to cleanse and cure! In swallowing bad diet, the laws of health are broken, and disease ensues; in swallowing yet worse drugs, the laws of health are still more dangerously broken, and too often death ensues. Who in his sober senses can believe that doses which invariably make well persons sick, can make sick persons well? Can filth remove filth? Will Beelzebub the chief, cast out his subordinates? There is but one way to swallow the drug theory, that is, ostrich-like, to run the head into sand, and force it down blind. Facts, handled by common sense, are as fatal to it as is warm sunshine to ice, or light to darkness. Naked assumptions and despotic authority may sustain the absurdity, while simple truth and reason must overthrow it.—*Science of Health.*

SHAKER AND SHAKERESS.

THOSE whose Interest in the S. & S. causes them to desire its continued publication, another year, will please signify it by inclosing 50 cts. for 1874, by return of mail, if possible.

SELF DENIAL.

Blessed power of self-denial,
Source and well-spring of true joy;
Walk with me as guardlan angel,
That no sin my peace destroy.

It is natural for the whole human family to seek happiness; all have some God to worship, some Superior Being to look to, for aid, in times of affliction and distress. But how few seek happiness in the right direction! We are all looking and hoping for a blissful existence beyond the dark river; but, do we consider what we must do *this side* the stream, to gain the lasting joys of that bright land? Are we willing and thankful to bear the cross of Christ, that crucifies us to the world, and robs us of the corruptible joys of sin and carnal indulgences, practising true self-denial in our every-day lives, walking in paths of peace and righteousness, sacrificing the meaner affections of the lower life, owning nothing, yet possessing all things, caring for, and being cared for, in sickness and health, by the good and pure? If so, then, when this life's journey shall be ended, and we pass on, to that unknown land, having laid up treasures there, we shall not feel like strangers in a strange place; although we shall have left behind us all that we possessed in this world. True, our clothing will be new, and formed of different materials; our food will also be of a different nature; our surroundings too, will be new; but we shall join kindred friends whom we have previously known on earth; and, can we have a better recommendation to take with us than the record of a good, upright life, bearing the impress of self-denial and cross-bearing, which is true excellence—a garment formed of good and righteous works, to adorn the immortal part? When I take somewhat of a realizing view of these things, I think I will never be heard to cry, O the burden, the burden of the cross! the oppression of self-denial! striving to bring the way to me, instead of bringing myself to the way; this is beneath my high and holy calling. I will fight the battles of the Lord valiantly, and lay a good foundation—purity and honesty—for my building to stand upon.

A builder may erect very elegant and beautiful structures; but, unless the foundations are firmly and properly laid, they are liable to be wrecked by winds and storms, and finally to become a mass of ruins.

"I want to have the Christians' stamp On all that I possess—
My conscience, manual labor too, And even on my dress."

I want to have good Shaker faith Implanted in my soul;
And fain would have good Shaker works Extend from pole to pole.

I bless the name, I love the life My Shaker kindred live,
I love the true and sure reward A daily cross will give.
I love to feel that living power That shakes the soul within—
The fire that burns the dregs and dross, Consuming ev'ry sin.

I love to hear the living Word, That flows from soul to soul,
Cross-bearing ones who dally strive Each passion to control.
These are true Shakers; and they shake from ev'ry thing impure,
And seek for treasures by the cross, That ever will endure.

They bring each hidden deed to light, Not in a closet dark;
But to the witnesses of God, Where rests the sacred Ark.
How can we live without the Word, The living Word of God,
That resurrects to spirit-life, Points to the narrow road?

I love my Shaker Brethren dear, My angel Sisters too;
My Shaker home, with all its joys, Is charming to my view;
Then, let me live the higher life, And bear the noble name:
Make it my chief concern to be Right worthy of the same.

Emily Smith, Mt. Lebanon.

CHRISTMAS OFFERING.

WHO SHALL PRAISE GOD ?

Mysoul, wake up inspired to sing,
And let each thought a tribute bring,
And praise our Father's name;
Let earth and heaven join in one song,
So sweet, so glorious, and so strong,
Of this inspiring theme.

Let mountains high, and valleys low,
Let verdant plains the music throw,
In strains both loud and clear;
Our Maker's name we will proclaim
From pole to pole, thro' earth's domain,
With reverence and fear.

Ye angels bright, who wing your way
Through mansions of eternal day,
Reverberate the sound,
O, all the powers of heaven above,
Join now with us the song of love,
Sweet praises flow around.

Ye cedars on the mountain brow,
Your towering heads with reverence bow,
To him who gave you birth;
Ye little rills that murmur on,
Join in the chorus, sweet and long,
That gladdens all the earth.

Ye flowing rivers which have grown
So deep and broad, your voices loam,
To sound his holy praise;
And cataracts with thundering roar
His glory tell from shore to shore,
His wise and prudent ways.

Above all these, let those who live
A life of innocence and love,
Be heard in sweetest tones;
Who love the Lord with all their heart,
And from all sin and lust depart;
They make the loudest sounds.

They set all nature in a blaze;
Men ask, are these the latter days
By Jesus Christ foretold?
'Tis something new; we do not scan
How God does purify a man,
And liberate the soul.

He's brought to light the living way,
And all who're willing to obey,
Do walk the path so straight;
They do not err from day to day,
But constant watch, and daily pray,
To enter heaven's gate.

Let those who have repentance found,
With peace, and love, and joy abound,
And join the glorious song;
While those who cover up their sin,
Their grief and sorrow then begin;
They cannot join the throng
Of the united souls of men
Who live to God, and die to sin,
And in this death rejoice;
But all who bear a daily cross,
And by its power are saved from loss,
Shall praise Him with one voice.

Andrew Barrett, Mt. Lebanon.

ELDER RICHARD BUSHNELL.

He brought a glorious manhood to the strife,
And gave it freely, with a noble will;
He made a consecration of his life,
And bade ambition's trumpet-voice be still;
For he had powers that would have gain'd the fame,
The wealth, the honors, that the world bestows.
But better far, to him, was lot and name
Among the people that his conscience chose,
He came to them with zealous heart and hand,
Made all their interests his absorbing care;
Strong in his faith, met persecution's band,
Yet held his heart in lowly strains of prayer.

The clash of elements that round him rung,
Awoke his energies to fight within—
To strive for conquest—while his life was young,
And evermore to wage a war with sin.
In thought, and power to sway, he was a king;
He won a royal priesthood by his zeal.
His soul was gentle as an angel's wing,
Yet it was keen as Truth's incisive steel.

Before him, malice (supplicating) knelt,
And bitter envy laid her face in dust;
While bold assailants lost their rage, and felt
To seek for pardon, half convinced they must.
He gave forgiveness as the morn'g gives light;
He gave his love as seasons give their fruit;
He bless'd with tenderness, rebuked with might
Quell'd human passions till their waves were
mute.

And, when his autumn crimson'd to its close,
We saw the garner'd treasures he had found;
We felt his soul's unspeakable repose,
And knew his spirit was with vict'ry crown'd.
We'll miss his cheery voice, and kindly smile;
We'll miss the hands whose industry we prize;
We'll call him often, in the little while
That from our home to his so misty lies.

O father, as we bid adieu to thee,
Our heart-strings vibrate with a plaintive swell:
Our love, upwelling, gushing, warm, and free,
Shall reach thy spirit wheresoe'er it dwell.
What though the years made halos in thy hair,
And carved their furrows on thy open brow;
They could not give thy heart one rankling care;
Thy life was true, and thou art blessed now!

Cecelia Devyr, Mt. Lebanon,

TRY AGAIN.

Tolling pilgrim, art thou weary?
Doth the path of life seem hard?
Are the gleams of hope and courage
From thy spirit now debarr'd?
Hath the prayer to Heaven directed,
Fall'd to bring thy spirit gain?
Yet, if thou art still protected,
Never flinch, but Try again.

Have the foes thou wast contending,
Over thee some vict'ry gained?
By a dark'ning cloud impending,
Hath thy star of guidance waned?
Does the binding cross of Jesus
Cause thy lofty nature pain?
There's a balsam for thy spirit,
Flinch not, then, but Try again.

Mark thy friends who now surround thee,
Seeming most like angels pure;
Have they passed these youthful conflicts,
Having nothing to endure?
Know, my friend, when thou art tempted,
Those before have felt the same,
And with courage to thee whisper,
"Never flinch, but Try again."

Try Again! blest words of courage,
What a radiance they impart!
When the soul, though met by Failure,
Clasps their virtues to the heart,
Then, with "Onward" for thy motto,
"Upward," for thy constant aim,
Thou canst bear aloft the banner—
"Never flinch; but Try Again."

Amelia Calver, Mt. Lebanon.

CURIOSITIES FOR THE CENTENNIAL.

THE Centennial, at Philadelphia, will be a celebration for which every patriotic man must desire to insure the greatest possible completeness. Especial attention would he desire to have given to that twilight period of our history which the Centennial is intended so largely to commemorate, and which indeed concentrates in itself so much of what is interesting and romantic in American annals. The readers of our Sunday's issue must have been gratified to read of a contribution from Maine to the Revolutionary Department of the Exposition, which opens to its managers an entire new field of curious and delightful interest.

At the town of Alfred, in that State, an old lady has been discovered whose singular and happy fortune it was to be born on the 4th of July, 1776. She is a Shaker, and her name is Lucy Langdon Nowell. It is another of the virtues of this venerable lady that she has been in a railroad car, and it is proposed to send her in a Pullman car to adorn the opening of the Centennial on the 4th of July, 1876. It is urged that nothing could be more appropriate or significant at a festival designed to celebrate the completion of our first century of national existence than the presence of one whose birth is exactly coeval with our nation's birth, whose life has shared the vicissitudes of the nation's life, and who has lived to see the career begun, like her own, in doubt and utter weakness, finish in the most exalted power.—N. Y. Times.

PEOPLE talk of originality. What do they mean? As soon as we are born, the surrounding world begins to operate upon us, and so unto the end; and, after all, what can we truly call our own but energy, power and will? Could I point out all I owe to my great forerunner and contemporaries, truly there would remain but little over.—Goethe.

OBITUARY.

ELDER RICHARD BUSHNELL, October 23, aged 82; at Mt. Lebanon, N. Y.
DANIEL MILLER, October 10, aged 77; at Union Village, Ohio.